Electronic Edition Notes

This Dictionary is a close copy of the PTS Pali-English Dictionary first Published 1921-1925 and reprinted 1999. This version contains all the errata as stipulated in the 1999 reprint from pages XIII to XV under the title of “C. Additions and Corrections.”

Formatting Errors

This dictionary contains multiple formatting errors as a result of the conversion from the online text to a PDF. The main errors deal with notations and references:

Eg. “Onamati [o + namati] to bend down (instr.), stoop D II. 17 (anonamanto ppr. not bending); III.143 (id.); Vv 393 (onamitvā ger.). - pp. onata.”

The “Vv 393” above should read Vv 39’. In other words, many references may read incorrectly due to the superscript being replaced by normal script. To remedy this throughout this document would take a long time, so just experiment by assuming the last few numbers may be superscript (especially when dealing with an unlikely page number like “3423”, which should read “34” (page 34, verse 23).

The same possible error in formatting should also be assumed for other notations.

Another area prone to formatting problems is the display of Greek words. The Greek characters are mixed up and usually incomprehensible. They usually manifest as long romanized text strings with randomly placed brackets. To hunt through and correct all of these would indeed take a long time, especially when one looks at the original PTS Dictionary and notices how small the Greek words are in print and hence very difficult to decipher. For those interested in the Greek origins, I suggest buying the original text from the PTS.

Search Tips

This Dictionary has been designed to facilitate a search without the need for diacritical marks. A search nonetheless can be done with diacritical marks for greater accuracy.

Dictionary Entry Search

Place curly brackets around the word you wish to find:

Eg. To find Addhatā, type in the search field {Addhata}, including the curly brackets to define the search word.
One can also search by Cutting and Pasting from another document (including diacritical marks) When using Cut & Paste, there is no need for brackets IF the diacritical marks are successfully pasted along with the word.

**General Word Search**

If you are not after a dictionary entry, but just want to find any instance of a word, then you can simply type the word in the search field with, or without, diacritical marks:

**Eg.** To find “Addhata” or “Aḍḍhatā” within the dictionary, just type in either normal Romanised text: “Addhata” or with diacritical marks: “Aḍḍhatā”.

**NOTE:** The curly brackets {...} are not used for a general word search.

Searching works with the assistance of an extra copy of the dictionary entry placed alongside the original Pāli word (minus the diacritical marks). These search words are in italics and smaller font.

All dictionary entries begin with a capital letter. This means you can sift out entries within the dictionary that are not the main entry by using lowercase:

**Eg.** “samadhi” instead of “Samadhi”.

Some entries have a hyphen inbetween two words:

**Eg. Sikāyasa-maya** (Sikayasamaya) (adj.) [made of tempered steel...]

In order to search for this, the search word has had the hyphen removed to make it one full word ie. “Sikayasamaya”. So when searching for words, please try the word as a whole, or you can try to place a hyphen inbetween two words to help your search. A partial word search can also be helpful:

**Eg.** “Sikayasa” instead of “Sikayasamaya”.

**New PTS Dictionary**

The original text for this dictionary came from buddhistboards.com and the text has been reformatted to support search capabilities. This document is NOT a PTS production, nor is this document to be used for commercial purposes or sold. As such, this dictionary contains many more pages than the original book due to the style of formatting, and would generally be a waste of time (and expensive) in terms of printing out.

The PTS, through Margaret Cone, have produced (and are producing) another Dictionary which is more comprehensive than this early work. The PTS/Cone edition is called “A
"DICTIONARY OF PĀLI" and the first volume including words from (a-kh) was published in 2001. The rest of the dictionary will be published in due course by the Pali Text Society.

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Foreword

It is somewhat hard to realize, seeing how important and valuable the work has been, that when ROBERT CAESAR CHILDERS published, in 1872, the first volume of his Pali Dictionary, he only had at his command a few pages of the canonical Pali books. Since then, owing mainly to the persistent labours of the Pali Text Society, practically the whole of these books, amounting to between ten and twelve thousand pages, have been made available to scholars. These books had no authors. They are anthologies which gradually grew up in the community. Their composition, as to the Vinaya and the four Nikāyas (with the possible exception of the supplements) was complete within about a century of the Buddha's death; and the rest belong to the following century. When scholars have leisure to collect and study the data to be found in this pre-Sanskrit literature, it will necessarily throw as much
light on the history of ideas and language as the study of such names and places as are mentioned in it (quite incidentally) has already thrown upon the political divisions, social customs, and economic conditions of ancient India.

Some of these latter facts I have endeavoured to collect in my ‘Buddhist India’; and perhaps the most salient discovery is the quite unexpected conclusion that, for about two centuries (both before the Buddha’s birth and after his death), the paramount power in India was Kosala - a kingdom stretching from Nepal on the North to the Ganges on the South, and from the Ganges on the West to the territories of the Vajjian confederacy on the East. In this, the most powerful kingdom in India; there had naturally arisen a standard vernacular differing from the local forms of speech just as standard English differs from the local (usually county) dialects. The Pali of the canonical books is based on that standard Kosala vernacular as spoken in the 6th and 7th centuries B.C. It cannot be called the ‘literary’ form of that vernacular, for it was not written at all till long afterwards. That vernacular was the mother tongue of the Buddha. He was born in what is now Nepal, but was then a district under the suzerainty of Kosala and in one of the earliest Pali documents he is represented as calling himself a Kosalan.

When, about a thousand years afterwards, some pandits in Ceylon began to write in Pali, they wrote in a style strikingly different from that of the old texts. Part of that difference is no doubt due simply to a greater power of fluent expression unhampered by the necessity of constantly considering that the words composed had to be learnt by heart. When the Sinhalese used Pali, they were so familiar with the method of writing on palmleaves that the question of memorizing simply did not arise. It came up again later. But none of the works belonging to this period were intended to be learnt. They were intended to be read.

On the other hand they were for the most part reproductions of older material that had, till then, been preserved in Sinhalese. Though the Sinhalese pandits were writing in Pali, to them, of course, a dead language, they probably did their thinking in their own mother tongue. Now they had had then, for many generations, so close and intimate an intercourse with their Dravidian neighbours that Dravidian habits of speech had crept into Sinhalese. It was inevitable that some of the peculiarities of their own tongue, and especially these Dravidanisms, should have influenced their style when they wrote in Pali. It will be for future scholars to ascertain exactly how far this influence can be traced in the idioms and in the order of the arrangement of the matter of these Ceylon Pali books of the fifth and sixth centuries A.D.

There is no evidence that the Sinhalese at that time knew Sanskrit. Some centuries afterwards a few of them learnt the elements of classical Sanskrit and very proud they were of it. They introduced the Sanskrit forms of Sinhalese words when writing ‘high’ Sinhalese. And the authors of such works as the Dāṭhāvāṃsa, the Saddhammopāyana, and the Mahābodhivāṃsa, make use of Pali words derived from Sanskrit - that is, they turned into Pali form certain Sanskrit words they found either in the Amarakoṣa, or in the course of their very limited reading, and used them as Pali. It would be very desirable to have a list of such Pali words thus derived from Sanskrit. It would not be a long one.

Here we come once more to the question of memory. From the 11th cent. onwards it became a sort of fashion to write manuals in verse, or in prose and verse, on such subjects as it was deemed expedient for novices to know. Just as the first book written in Pali in Ceylon was a chain of memoriter verses strung together by very indifferent Pali verses, so at the end we have these scarcely intelligible memoriter verses meant to be learned by heart by the pupils.

According to the traditions handed down among the Sinhalese, Pali, that is, the language used in the texts, could also be called Māgadhī. What exactly did they mean by that? They could not be referring to the Māgadhi of the Prakrit grammarians, for the latter wrote some centuries afterwards. Could they have meant the dialect spoken in Magadha at the date when they used the phrase, say, the sixth
That could only be if they had any exact knowledge of the different vernaculars of North India at the time. For that there is no evidence, and it is in itself very improbable. What they did mean is probably simply the language used by Asoka, the king of Magadha. For their traditions also stated that the texts had been brought to them officially by Asoka’s son Mahinda; and not in writing, but in the memory of Mahinda and his companions. Now we know something of the language of Asoka. We have his edicts engraved in different parts of India, differing slightly in compliance with local varieties of speech. Disregarding these local differences, what is left may be considered the language of head-quarters where these edicts were certainly drafted. This ‘Māgadhī’ contains none of the peculiar characteristics we associate with the Māgadhī dialect. It is in fact a younger form of that standard Kosalan lingua franca mentioned above.

Now it is very suggestive that we hear nothing of how the king of Magadha became also king of Kosala. Had this happened quietly, by succession, the event would have scarcely altered the relation of the languages of the two kingdoms. That of the older and larger would still have retained its supremacy. So when the Scottish dynasty succeeded to the English throne, the two languages remained distinct, but English became more and more the standard.

However this may be, it has become of essential importance to have a Dictionary of a language the history of whose literature is bound up with so many delicate and interesting problems. The Pali Text Society, after long continued exertion and many cruel rebuffs and disappointments is now at last in a position to offer to scholars the first instalment of such a dictionary.

The merits and demerits of the work will be sufficiently plain even from the first fasciculus. But one or two remarks are necessary to make the position of my colleague and myself clear.

We have given throughout the Sanskrit roots corresponding to the Pali roots, and have omitted the latter. It may be objected that this is a strange method to use in a Pali dictionary, especially as the vernacular on which Pali is based had never passed through the stage of Sanskrit. That may be so; and it may not be possible, historically, that any Pali word in the canon could have been actually derived from the corresponding Sanskrit word. Nevertheless the Sanskrit form, though arisen quite independently, may throw light upon the Pali form; and as Pali roots have not yet been adequately studied in Europe, the plan adopted will probably, at least for the present, be more useful.

This work is essentially preliminary. There is a large number of words of which we do not know the derivation. There is a still larger number of which the derivation does not give the meaning, but rather the reverse. It is so in every living language. Who could guess, from the derivation, the complicated meaning of such words as ‘conscience’, ‘emotion’, ‘disposition’? The derivation would be as likely to mislead as to guide. We have made much progress. No one needs now to use the one English word ‘desire’ as a translation of sixteen distinct Pali words, no one of which means precisely desire. Yet this was done in Vol. X of the Sacred Books of the East by MAX MüLLER and FAUSBÖLL. See Mrs. RHYS DAVIDS in J R A S., 1898, p. 58. The same argument applies to as many concrete words as abstract ones. Here again we claim to have made much advance. But in either case, to wait for perfection would postpone the much needed dictionary to the Greek kalends. It has therefore been decided to proceed as rapidly as possible with the completion of this first edition, and to reserve the proceeds of the sale for the eventual issue of a second edition which shall come nearer to our ideals of what a Pali Dictionary should be.

We have to thank Mrs. STEDE for valuable help in copying out material noted in my interleaved copy of Childers, and in collating indexes published by the Society; Mrs. RHYS DAVIDS for revising certain articles on the technical terms of psychology and philosophy; and the following scholars for kindly placing at our disposal the material they had collected for the now abandoned scheme of an international Pali Dictionary:
Prof. STEN KONOW. Words beginning with S or H. (Published in J P T S. 1909 and 1907, revised by Prof. Dr. D. ANDERSEN).

Dr. MABEL H. BODE. B, Bh and M.

Prof. DUROISELLE. K. Dr. W. H. D. ROUSE. C-Ñ.

In this connection I should wish to refer to the work of Dr. EDMOND HARDY. When he died he left a great deal of material; some of which has reached us in time to be made available. He was giving his whole time, and all his enthusiasm to the work, and had he lived the dictionary would probably have been finished before the war. His loss was really the beginning of the end of the international undertaking.

Anybody familiar with this sort of work will know what care and patience, what scholarly knowledge and judgment are involved in the collection of such material, in the sorting, the sifting and final arrangement of it, in the adding of cross references, in the consideration of etymological puzzles, in the comparison and correction of various or faulty readings, and in the verification of references given by others, or found in the indexes. For all this work the users of the Dictionary will have to thank my colleague, Dr. WILLIAM STEDE. It may be interesting to notice here that the total number of references to appear in this first edition of the new dictionary is estimated to be between one hundred and fifty and one hundred and sixty thousand. The Bavarian Academy has awarded to Dr. STEDE a personal grant of 3100 marks for his work on this Dictionary.


T. W. RHYS DAVIDS.
A

A—\[^{1} favored] the prep. ā shortened before double cons., as akkosati (ā + kruś), akkhāti (ā + khyā), abbahati (ā + brh). - Best to be classed here is the a- we call expletive. It represents a reduction of ā- (mostly before liquids and nasals and with single consonant instead of double). Thus anantaka (for ā-nantaka = nantaka) Vv.807; amajjapa (for ā-majjapa = majjapa) J VI.328; amāpaya (for āmāpaya = māpaya) J VI.518; apassato (= passantassa) J VI.552.

A—\[^{2} favored] (an- before vowels) [Vedic a-, an-; Idg. *ā, gradation form to *ne (see na2); Gr. a), a)n-; Lat. *en-, in-; Goth., Ohg. & Ags. un-; Oir. an-, in-] neg. part. prefixed to (1) nouns and adjectives; (2) verbal forms, used like (1), whether part., ger., grd. or inf.; (3) finite verbal forms. In compn. with words having originally two initial cons. the latter reappear in their assimilated form (e. g. appaṭṭicchavin). In meaning it equals na-, nir- and vi-. Often we find it opp. to sa-. Verbal negatives which occur in specific verb. function will be enumd. separately, while examples of neg. form. of (1) & (2) are given under their positive form unless the neg. involves a distinctly new concept, or if its form is likely to lead to confusion or misunderstanding. - Concerning the combining & contrasting (orig. neg.) -a- (ā) in redupl. formations like bhavā-bhava see ā4.

A—\[^{3} favored] [Vedic a-; Idg. *e (loc. of pron. stem, cp. ayaṃ; orig. a deictic adv. with specific reference to the past, cp. Sk sma); Gr. e)-; also in Gr. e)kei_, Lat. equidem, enim] the augment (sign of action in the past), prefixed to the root in pret., aor. & cond. tenses; often omitted in ordinar. prose. See forms under each verb; cp. also ajja. Identical with this a- is the a- which functions as base of some pron. forms like ato, attha, asu etc. (q. v.).

A—\[^{4} favored] the sound a (a-kāra) J VI.328, 552; VvA 279, 307, 311.

Aṃsa\[^{1} favored] [Vedic aṃsa; cp. Gr. , Lat. umerus, Goth ams, Arm. us] (a) the shoulder A v. 110; Sn 609. aṃse karoti to put on the shoulder, to shoulder J I.9. (b.) a part (lit. side) (cp. °āsa in koṭṭhāsa and expln of aṃsa as koṭṭhāsa at DA I.312, also v. l. mettāsa for mettamsa at It 22). - atīt'aṃsa in former times, formerly D II.224; Th 2, 314. mettamsa sharing friendship (with) A IV.151 = It 22 = J IV.71 (in which connection Miln 402 reads ahiṃsā). - Disjunctive ekena aṃsena . . . ekena aṃsena on the one hand (side) . . . on the other, partly . . . partly A I.61. From this: ekaṃsena (adj.) on the one hand (only), i. e. incomplete (opp. ubhayamsa) or (as not admitting of a counterpart) definite, certain, without doubt (opp. dvidhā): see ekamsa. - paccaṃsena according to each one's share A III.38. puṭaṃsena with a knapsack for provisions D I.117; A II 183; cp. DA I.288, with v. l. puṭosena at both passages. -kūṭa "shoulder prominence", the shoulder Vin III.127; DhA III.214; IV.136; VvA 121. - vaṭṭaka a shoulder strap (mostly combd with kāyabandhana; vv. ll. *vaddhaka, *bandhaka) in I.204 (T. *bandhaka); II.114 (ddh); IV.170 (ddh); Vv 3340 (T. *bandhana, C. v. l. *vaṭṭaka); DhA III.452.

Aṃsa\[^{2} favored] [see next] point, corner, edge; freg. in combn with numerals, e. g. catur° four-cornered, chal°, athth°, solas° etc. (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a Vimāna: āyat° with wide or protruding capitals (of its pillars) Vv 8415; as part of a carriagepole Vv 642 (= kubbarapha patiṭhitā heṭṭhimaṃsā VvA 265).
Aṃsi (f.) [cp. Vedic aśrī, aśrā, aśāni; Gr. a)/kros pointed, a)/kris, also o)cus sharp: Lat. ācer sharp. Further connections in Walde Lat. Wtb. under ācer] a corner, edge (= aṃsa2) Vv 782 (= aṃsa-bhāга VVA 303).


Akaṭa (adj.) [a + kaṭa] not made, not artificial, natural; °yūsa natural juice Vin I.206.

Akampiyatta (nt.) [abstr. fr. akampiya, grd. of a + kampati] the condition of not being shaken, stableness Miln 354.

Akalu (cp. agalu) an ointment J IV.440 (akaluñ candanañ ca, v. l. BB aggalum; C. expls as kālākaluñ ca rattacandanañ ca, thus implying a blacking or dark ointment); VI.144 (°candana-vilitta; v. l. BB aggalu°); Miln 338 (°tagara-tālisaka-lohita-candana).

Akāca (adj.) [a + kāca] pure, flawless, clear D II.244; Sn 476; J V.203.

Akācin (adj.) = akāca Vv 601. Kern (Toevoegselen s. v.) proposes reading akkācin (= Sk. arka-arcin shining as the sun), but VvA 253 expls by niddosa, and there is no v. l. to warrant a misreading.

Akāsiya (adj. -n.) [a + kāsika?] "not from the Kāsī-country" (?); official name of certain tax-gatherers in the king's service J VI.212 (akāsiya-sankhāta rāja-purisā C.).

Akicca (adj.) [a + kicca + kāra] 1. not doing one's duty, doing what ought not to be done A II.67; Dh 292; Miln 66; DA I.296. - 2. ineffective (of medicine) Miln 151.

Akkiriya (adj.) [a + kiriya] not practical, unwise, foolish J III.530 (°rūpa = akattabba-rūpa C.); Miln 250.

Akkalāsu (adj.) [a + kilāsu] not lazy, diligent, active, untiring S I.47; V.162; J I.109; Miln 382.

Akkāsa at S I.149 is probably faulty reading for akiñcana.

Akkheti (adj.) see ku°.

Akuppa (adj.) [a + kuppa, grd. of kup, cp. BSk. akopya M Vastu III.200] not to be shaken, immovable; sure, steadfast, safe Vin I.11 (akuppā me ceto-vimutti) = S II.239; Vin II.69; IV.214; D III.273; M I.205, 298; S II.171; A III.119, 198; Miln 361.

Akkapatā (f.) [abstr. fr. last] "state of not being shaken", surety, safety; Ep. of Nibbāna Th 1, 364.

akkha°). -vāṭa a kind of gate to a plantation, a movable fence made of the akka plant Vin II.154 (cp. akkha-vāṭa).

Akkanta (Akkanta) [pp. of akkamati] stepped upon, mounted on A I.8; J I.71; Miln 152; DhA I.200.

Akkandati (Akkandati) [ā + kandati, krand] to lament, wail, cry S IV.206.

Akkamana (Akkamana) (nt.) [cp. BSk. ākramana Jtm 3158] going near, approaching, stepping upon, walking to J I.62.

Akkamati (Akkamati) [ā + kamati, kram] to tread upon, to approach, attack J I.7, 279; ThA 9; - to rise Vin III. 38. - ger. akkamma Cp. III.72. - pp. akkanta (q. v.).

Akkuttha (Akkuttha) (adj. n.) [pp. of akkosati] 1. (adj.) being reviled, scolded, railed at Sn 366 (= dasahi akkosavatthūhi abhisatto SnA 364); J VI.187. - 2. (nt.) reviling, scolding, swearing at; in combn akkuttha-vandita Sn 702 (= akkosa-vandana SnA 492) Th 2, 388 (expln ThA 256 as above).


Akkosa (Akkosa) [ā + kruś = kruðc, see kuðca & koðca2; to sound, root kr, see note on gala] shouting at, abuse, insult, reproach, reviling Sn 623; Miln 8 (+ paribhāsa); SnA 492; ThA 256; PvA 243; DhA II.61. -vatthu always as dasa a°-vatthūni 10 bases of abuse, 10 expressions of cursing J I.191; SnA 364, 467; DhA I.212; IV.2.

Akkosaka (Akkosaka) (adj.) [from last] one who abuses, scolds or reviles, + paribhāsaka A II.58; III.252; IV.156; V.317; PvA 251.

Akkosati (Akkosati) [to krus see akkosa] to scold, swear at, abuse, revile J I.191; II.416; III.27; DhA I.211; II.44. Often combd with paribhāsati, e. g. Vin II.296; DhA IV.2; PvA 10. - aor. akkocchi Dh 3; J III.212 (= akkosi DhA I.43. Der. wrongly fr. krudh by Kacc. VI.417; cp. Franke, Einh. Pāli-gramm. 37, and Geiger, P. Gr. § 164). - pp. akkuṭṭha (q. v.).

Akkha1 (Akkha) [Vedic akṣa; Av. āṣa; Gr. a]/cwn a/(maca ohariot with one axle); Lat. axis; Ohg. etc. ahṣa, E. axle, to root of Lat. ago, Sk. aj] the axle of a wheel D II.96; S V.6; A I.112; J I.109, 192; V.155 (akkhassa phalakaṃ yathā; C.: suvaṇṇaphalakaṃ viya, i. e. shiny, like the polished surface of an axle); Miln 27 (+ īṣā + cakka), 277 (atibhārena sakaṭṭassa akkho bhijjati: the axle of the cart breaks when the load is too heavy); PvA 277. -akkham abhaññijati to lubricate the axle S IV.177; Miln 367. -chinna one whose axle is broken; with broken axle S I.57; Miln 67. -bhagga with a broken axle J V.433. -bhānjana the breaking of the axle DhA I.375; PvA 277.

Akkha2 (Akkha) [Vedic akṣa, prob. to aksi & Lat. oculus, "that which has eyes" i. e. a die; cp. also Lat. ālea game at dice (fr.* asclea?)] a die D I.6 (but expld at DA I.86 as ball-game: gulakīla); S I.149 = A V.171 = Sn 659 (appamatto ayāṃ kali yo akkhesu dhanaparājayo); J I.379 (kūṭ a false player, sharper, cheat) anakkha one who is not a gambler J V.116 (C.: ajūtkara). Cp. also accha3. -dassa (cp. Sk. aksadārśaka) one who looks at (i. e. examines) the dice, an umpire, a
judge Vin III.47; Miln 114, 327, 343 (dhamma-nagare). -dhutta one who has the vice of gambling D II.348; III.183; M III.170; Sn 106 (+ itthidhutta & surādhutta). -vāṭa fence round an arena for wrestling J IV.81. (? read akka-).

Akkha3 (akkha) (adj.) (-*) [to akkhi] having eyes, with eyes PvA 39 (BB. rattakkha with eyes red from weeping, gloss on assumukha). Prob. akkhaṇa is connected with akkha.

Akkhaka (akkhala) [akkha1 + ka] the collar-bone Vin IV.213 (adhakkhakaṃ); Y.216.

Akkhana (akkhana) [a + khaṇa, BSk. akṣaṇa AvŚ I.291 = 332] wrong time, bad luck, misadventure, misfortune. There are 9 enumd at D III.263; the usual set consists of 8; thus D III.287; VvA 193; Sdhp 4 sq. See also khaṇa. -vedhin (adj. n.) a skilled archer, one who shoots on the moment, i. e. without losing time, expld as one who shoots without missing (the target) or as quickly as lightning (akkhaṇa = vijju). In var. combs.; mostly as durepātin a. A I.284 (mahato kāyassa padāletā); II.170 sq. (id.), 202; IV.423, 425; J II.91 (expld as either "avirādhita-vēdhī" or "akkhaṇaṃ vuccati vijju": one who takes and shoots his arrows as fast as lightning), III.322; IV.494 (expls aviraddha-vedhin vijju-ālokena vijjhana<11>-samattha p. 497). In other comb at J I.58 (akkhaṇavedhin + vālavedhin); V.129 (the 4 kinds of archers: a., vālavedhin, sattavedhin & saravedhin). In BSk. we find aksūṇavedha (a Sanskritised Pāli form, cp. Mathurā kṣaṇa = Sk. kṣaṇa) at Divy 58, 100, 442 (always with dūrevedha), where MSS. however read ak- sūna*; also at Lal. Vist. 178. See Divy Index, where trsln is given as "an act of throwing the spear so as to graze the mark" (Schiefner gives "Streifschuss"). - Note. The explanations are not satisfactory. We should expect either an etym. bearing on the meaning "hitting the centre of the target" (i. e. its "eye") (cp. E. bull's eye), in which case a direct relation to akkha = akkhi eye would not seem improbable (cp. formation ikkhana) or an etym. like "hitting without mishap", in which case the expression would be derived directly from ak khaṇa (see prec.) with the omission of the neg. an-; akkhaṇa in the meaning of "lightning" (J II.91 C.) is not supported by literary evidence.


Akkhaya (akkhaya) (adj.) [a + khaya, kṣi] not decaying, in akkhayaṭibhāna, of unfailing skill in exposition Miln 3, 21.

Akkhara (akkhara) (adj.) [Vedic akṣara] constant, durable, lasting D III.86. As tt. for one of 4 branches of Vedic learning (D I.88) it is Phonetics which probably included Grammar, and is expld by sikkhā (DA I.247 = SnA 477) - pl. nt. akkharāni sounds, tones, words. citt’akkhara of a discourse (suttanta) having variety & beauty of words or sounds (opposed to beauty of thought) A I.72 = III.107 = S II.267. Akkharāni are the sauce, flavour (vyañjana) of poetry S I.38. To know the context of the a° the words of the texts, is characteristic of an Arahant Dh 352 (C. is ambiguous DhA IV.70). Later: akkharaṃ a syllable or sound PvA 280 (called satta in next line); akkharāni an inscription J II.90; IV.7 (likhitāni written), 489; VI.390, 407. In Grammar: a letter Kacc. 1. -cintaka a grammarian or versifier KhA 17; SnA 16, 23, 321. cp. 466; PvA 120. - pabheda in phrase sakkharappabheda phonology & etymology D I.88 (akkarappabhedo ti
sikkhā ca nirutti ca SnA 447 = DA i.247) = A III.223 = Sn p. 105. -piṇḍa "word-ball", i. e. sequence of words or sounds DhA IV.70 (= akkhārāṇaṃ sannipāto Dh 352).

Akkharikā (Akkharika) (f.) a game (recognising syllables written in the air or on one's back). D I.7; Vin II.10; III.180. So expld at DA I.86. It may be translated "letter game"; but all Indian letters of that date were syllables.

Akkhāta (Akkhata) (adj. [pp. of akkhāti] announced, proclaimed, told, shown A I.34 (dur°); II.195; IV.285, 322; V.265, 283; Sn 172, 276, 595, 718.

Akkhātar (Akkhatar) One who relates, a speaker, preacher, story-teller S I.11, 191; III.66; Sn 167.

Akkhāti (Akkhati) [ā + khyā, Idg. *sequ; cp. Sk. ākhyāti, Lat. inquam, Gr. e)nne/pw, Goth. saihvan, Ger. sehen etc. See also akkhi & cakkhu] to declare, announce, tell Sn 87, 172; imper. akkhāhi Sn 988, 1085; aor. akkhāsi Sn 251, 504, 1131 (= ācikkhi etc. Nd2 465); fut. akkhissati Pv IV.163; cond. akkhissatā Sn 997; J VI.523. - Pass. akkhāyati to be proclaimed, in phrase aggaṃ to be deemed chief or superior, to be first, to excel Miln 118, 182 (also in BSk. agram ākhyāyate M Vastu III.390); ger. akkheyya to be pronounced S I.11; It 53. - pp. akkhāta (q. v.). - Intensive or Frequentative is ācikkhati.

Akkhāna (Akkhana) (nt.) [Sk. ākhyāna] telling stories, recitation; tale, legend D I.6 (= DA I.84: Bhārata-Rāmāyanādi); III.183; M I.503; III.167; Sdhp. 237. - preaching, teaching Nd1 91 (dhamm°). The 5th Veda J V.450. (vedam akkhānapañcamaṃ; C: itihāsapañcamaṃ vedacatukkaṃ). - The spelling ākhyāna also occurs (q. v.).

Akkhāyi (Akkhayi) (adj.) relating, narrating J III.535; lokakkhāyikā kathā talk about nature-lore D I.8; Miln 316.

Akkhāyin (Akkhayin) (adj.) telling, relating, announcing S II.35; III.7; J III.105.

Akkhi (Akkhi) (nt.) [to *oks, an enlarged form of *oqu, cp. Sk. īkṣate, kṣaṇa, pratīka, anīka; Gr. o)/sse, w)/y (*ku/kwy), o)falam/o/s, pro/swpon; Lat. oculus, Ags. ēowan (= E eye & wind-ow); Goth. augō. See also cakkhu & cp. akkha2 & ikkhaṇika] the eye M I.383 (ubbhatehi akkhīhi); Sn 197, 608; J I.223, 279; V.77; VI.336; Pv II.926 (akkhīni paggharanti: shed tears, cp. PvA 123); VvA 65 (°īni bhamanti, my eyes swim) cp. akkhīni me dhūmāyanti DhA I.475; DhA II.26; III.196 (°īni ummiletvā opening the eyes); Sdhp 103, 380. - In combn with sa- as sacchi & sakkhi (q. v.). As adj. (-*) akkha3 (q.v.). -añjana eye ointment, collyrium DhA III.354. -kūpa the socket of the eye J IV.407. -gaṇḍa eye-protuberance, i. e. eye-brow (?) J VI.504 (for pamukha T.). -gūtha secretion from the eye PvA 198. -gūthaka id. Sn 197 (= dvīhi akkhicchiddehi apanita- ttacamaṃsasadiso a°-gūthako SnA 248). -chidda the eye-hole SnA 248. -dala the eye-lid DA I.194; ThA 259; DhA 378. -pāta "fall of the eye", i. e. a look, in mand° of soft looks (adj.) PvA 57. -pūra an eye-full, in akkhipūraṃ assum (assu?) an eye full of tears J VI.191. -mala dirt from the eye Pv III.53 (= gūtha C.). -roga eye disease DhA I.9.

Akkhika¹ (Akkhika) (-*) (adj.) having eyes, with eyes Th 1,960 (añjana° with eyes anointed); DhA IV.98 (aḍḍh° with half an eye, i. e. stealthily); Sdhp 286 (tamb° red-eyed). -an° having no eyes DhA I.11.
Akkhika\(^2\) (ākṣhika) (nt.) [cp. Sk. ākṣa] the mesh of a net J I.208. -hāraka one who takes up a mesh (?) M I.383 (corresp. with anḍahāraka).

Akkhitta\(^1\) (ākhītta) See khitta.

Akkhitta\(^2\) (ākhītta) (adj.) [BSk ākṣipta Divy 363, pp. of ā + kṣip] hit, struck, thrown J III.255 (= ākaḍḍhīta C.).

Akkhin (ākhīn) (adj.) = akkhika J III.190 (mand° softeyed); Vv 323 (tamb° red-eyed); DhA I.11.

Akkhobbha (ākhoṭha) (adj.) [a + kṣubh, see khobha] not to be shaken, imperturbable Miln 21.

Akkhobbhana (ākhoṭbhana) (adj) = akkhobbha J V.322 (= khobhetun na sakkhā C.).

Akkhoṇi (ākhoṇha) (f.) [= akkhoṇi] one of the highest numerals (1 followed by 42 ciphers, Childers) J V.319; VI.395.

Akanḍaphulla (ākhanḍaphulla) see khanḍa.

Akhāta (ākhatta) (adj.) not dug: see khāta.

Akkhetta (ākhetta) barren-soil: see khetta. - In cpd. *ṇnu the neg. belongs to the whole: not knowing a good field (for alms) J IV.371.

Agati (āgati) See gati. -*gamana practising a wrong course of life, evil practice, wrong doing D III.228 (4: chanda°, dosa° moha° bhaya°); A II.18 sq., J IV.402; V.98, 510; PvA 161.

Agada (āgada) [Vedic agada; a + gada] medicine, drug, counterpoison J I.80 (*hariṭaka); Miln 121, 302, 319, 334; DA I.67; DhA I.215; PvA 198 (= osadham).

Agaru (āgaru) (adj.) [cp. Sk. aguru, a + garu] (a) not heavy, not troublesome, only in phrase: sace te agaru "if it does not inconvenience you, if you don't mind" (cp. BSk. yadi te aguru. Av. S I.94, 229; II.90) Vin. I.25; IV.17, D I.51; DhA I.39. - (b) disrespectful, irreverent (against = gen.) D I.89; Sn p. 51.

Agalu (āgalu) [cp. Sk. aguru, which is believed to appear in Hebr. ahālīm (aloe), also in Gr. a)lo/h & a)ga/lloxon] fragrant aloe wood, Agallochum Vv 537 (aggalu = VvA 237 agalugandha); VvA 158 (+ candana). Cp. also Av. Ś I.24, and akalu.

Agāra (āgara) (nt.) [cp. Sk. agāra, probably with the a- of communion; Gr. a)gei(rw to collect, a)gora/ market. Cp. in meaning & etym. gaha1]. - 1. house or hut, usually implying the comforts of living at home as opp. to anagāra homelessness or the state of a homeless wanderer (mendicant). See anagāriyā. - Thus freq. in two phrases contrasting the state of a householder (or layman, cp. gihin), with that of a religious wanderer (pabbajita), viz. (a.) kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyám pabbajati "to shave off hair & beard, put on the yellow robes, and wander forth out of the home into the
homeless state" D I.60 etc.; cp. Nd2 172II. See also S I.185 (agārasmā anagāriyam nikkhanta); M II.55 (agāraṃ ajjāvasatā); Sn 274, 805 ("āvāsatī), and with pabbajita D I.89, 115, 202, 230; Pv II.1317. - (b.) of a "rājā cakkavattin" compared with a "sambuddha": sace agāraṃ āvāsatī vijeyya paṭṭham iṃmaṃ adāṇḍena asatthena . . . sace ca so pabbajati agāra vivaṭṭacchado sambuddho arahā bhavissati "he will become the greatest king when he stays home, but the greatest saint when he takes up the homeless life", the prophesy made for the infant Gotama D II.16; Sn 1002, 1003. - Further passages for agāra e. g. Vin I.15; D I.102 (BB. has v. l. agyāgāra, but DA I.270 expl. as dānāgāra); A I.156, 281; II.52 sq.; Dh 14, 140; J I.51, 56; III.392; Dpvs. I.36. - 2. anagāra (adj.) houseless, homeless; a mendicant (opp. gahaṭṭha) Sn 628 = Dh 404; Sn 639, 640 (= paribbaje); Pv II.25 (= anāvāsa PvA 80). - (nt.) the homeless state (=anagāriyā) Sn 376. See also agga2. - 3. °āgāra: Owing to freq. occurrence of agāra at the end of cpds. of which the first word ends in a, we have a dozen quite familiar words ending apparently in āgāra. This however is wrong. The long ā is simply a contraction of the short a at the end of the first part of the cpd. with the short a at the beginning of agāra. Of the cpds. the most common are: - āgantuk° reception hall for strangers or guests S IV.219; V.21. - itth° lady's bower S I.58, 89. - kūṭ° a house with a peaked roof, or with gables S II.103, 263; III.156; IV.186; V.43; A I.230; III.10, 364; IV.231; V.21. - koṭṭh° storehouse, granary D I.134 (cp. DA I.295); S I.89. - ṭin° a house covered with grass S IV.185; A I.101. - bhus° threshing shed, barn A I.241. - santh° a council hall D I.91; II.147; S IV.182; V.453; A II.207; IV.179 sq. - suṇī an uninhabited shed; solitude S V.89, 157, 310 sq., 329 sq.; A I.241 (v. l. for bhusāgāra); III.353; IV.139, 392, 437; V.88, 109, 323 sq.

Agāraka (agoraka) (nt.) [fr. agāra] a small house, a cottage M I.450; J VI.81.

Agārika (agarika) (adj.) 1. having a house, in eka°, dva° etc. D I.166 = A I.295 = II.206. - 2. a householder, layman Vin I.17. f. agārikā a housewife Vin I.272. See also āgārika.

Agārin (agarin) (adj.) [fr. agāra] one who has or inhabits a house, a householder Sn 376, Th I,1009; J III.234. - f. agārinnī a housewife Vv 527 (= gehassāmni VvA 225); Pv III.43 (id. PvA 194).

Agāriya (agariya) = agārika, a layman M I.504 (*bhūta). - Usually in neg. anagāriyā (f.) the homeless state (= anagāra) as opp. to agāra (q. v.) in formula agārasmā anagāriya pabbajita (gone out from the house into the homeless state) Vin I.15; M I.16; II.55, 75; A I.49; D III.30 sq., 145 sq.; Sn 274, 1003; Pv II.1316; DA I.112.

Agga (agga) (adj. n.) [Vedic agra; cp. Av. agrō first; Lith. agrs early] 1. (adj.) (a.) of time: the first, foremost Dpvs IV.13 (sangāhaṃ first collection). See cpds. - (b.) of space: the highest, topmost, J I.52 (*sākhā). - (c.) of quality: illustrious, excellent, the best, highest, chief Vin IV.232 (aggam-agga) most popular D I.4: S I.29 (a. sattassa Sambuddha); A II.17 = Pv IV.347 (lokassa Buddho aggo [A: aggam] pavuccati); It 88, 89; Sn 875 (suddhi); PvA 5. Often combd. with seṭṭha (best), e. g. D II.15; S III.83, 264. - 2. (nt.) top, point. (a.) lit.: the top or tip (nearly always -°); as ār° point of an awl Sn 625, 631; Dh 401; kus° tip of a blade of grass Dh 70; Sdhp 349; tin° id PvA 241; dum° top of a tree J II.155; dhaj° of a banner S I.219; pabbat° of a mountain Sdhp 352; sākh° of a branch PvA 157; etc. - (b.) fig. the best part, the ideal, excellence, prominence, first place, often to be trsl. as adj. the highest, best of all etc. S I.29 (aggena aggassa patti hoti: only the best attain to the highest); Mhvs 7, 26. Usually as -°; e. g. dum° the best of trees, an excellent tree Vv 3541 (cp. VvA 161); dhan° plenty D III.164; madhur° S I.41, 161, 237; bhav° the best existence S III.83; rūp° extraordinary beauty J I.291; lābh° highest gain J III.127;
sambodhi-y-agga highest wisdom Sn 693 (= sabbāññuta-nānan SnA 489; the best part or quality of anything, in enum of the five "excellencies" of first-fruits (panca aggāni, after which the N. Pañcagaddāyaka), viz. khettaggan rās* koṭṭh* kumbhi* bhujan* Sn 270. sukh* perfect bliss Sdhp 243. Thus freq. in phrase aggam akkhāyati to deserve or receive the highest praise, to be the most excellent D I.124; S III.156, 264; A II.17 (Tathāgato); It 87 (id.); Ndž 517 D (appamādo); Miln 183. - 3. Cases as adv.: aggena (instr.) in the beginning, beginning from, (as prep.), by (id.) Vin II.167. (aggena gañhati to take from, to subtract, to find the difference; Kern Toev. s. v. unnecessarily changes aggena into agghena), 257 (yadaggena at the moment when or from, foll. by tad eva "then"; cp. agge), 294 (bhikkha from alms); Vbh 423 (vass* by the number of years). aggato (abl.) in the beginning Sn 217 (+ majjato, sesato). aggato kata taken by its worth, valued, esteemed Th 2, 386, 394. agge (loc) 1. at the top A II.201 (opp. mūle at the root); J IV.156 (id.); Sn 233 (phusit° with flowers at the top; supupphitaggasākhā KhA 192); J II.153 (ukkh°); III.126 (kūp°). - 2 (as prep.) from. After, since, usually in phrases yad° (foll. by tad°) from what time, since what date D I.152; II.206; & ajja-t-agge from this day, after today D I.85; M I.528; A V.300; Sn p. 25 (cp. BSk. adyāgrena Av. Ś II.13); at the end: bhattagge after a meal Vin II.212.-anguli the main finger, i. e. index finger J VI.404. -asana main seat DA I.267. -upaṭṭhāka chief personal attendant D II.6. -kārikā first taste, sample Vin III.80. -kulika of an esteemed clan Pv III.55 (= setṭh° PvA 199). -nīna recognized as primitive primeval, Dpvs IV.1 (guṇaggata). -danta one who is most excellently self-restrained (of the Buddha) Th I.354. -dvāra main door J I.114. -nakha tip of the nail Vin IV.221.-nagara the first or most splendid of cities Vin I.229. -pakatimant of the highest character J V.351 (= aggasabhāva). -pattā having attained perfection D III.48 sq. -pasāda the highest grace A II.34; It 87. -piṇḍa the best oblation or alms I.141; M I. 28; II.204. -piṇḍika receiving the best oblations J VI.140. -puggala the best of men (of the Buddha) Sn 684; DhA II.39; Sdhp. 92, 558. -purohita chief or prime minister J V.391. -phala the highest or supreme fruit (i. e. Arahantship) J I.148; Pv IV.188; PvA 230. -bijā having eggs from above (opp. mūla*), i. e. propagated by slips or cuttings D I.5; DA I.81. -maggā (adj.) having reached the top of the path, i. e. Arahantship Tha 20. -mahesi the king's chief wife, queen-consort J I.262; III.187, 393; V.88; DhA I.199; PvA 76. -rājā the chief king J VI.391; Miln 27. -vara most meritorious, best Dpvs VI.68. -vāda the original doctrine (= theravāda) Dpvs IV.13. -vādin one who proclaims the highest good (of the Buddha) Th 1, 1142.

Agga (Aggā) (nt.) (only -*) [a contracted form of agāra] a (small) house, housing, accommodation; shelter, hut; hall. dān° a house of donation, i. e. a public or private house where alms are given J III.470; IV.379, 403; VI.487; PvA 121; Miln 2. salāk° a hut where food is distributed to the bhikkhus by tickets, a food office J I.123, VvA 75.

Aggata (Aggata) (f.) [abstr. of agga] pre-eminence, prominence, superiority Kvu 556 (*m gata); Dpvs IV.1 (gunaggataṃ gatā). - (adj.) mahaggata of great value or superiority D I.80; III.224.

Aggatta (Aggatta) (nt.) [abstr. of agga = Sk. agratvan] the state or condition of being the first, pre-eminence PvA 9, 89.

Aggavat (Aggavat) (adj.) occupying the first place, of great eminence A I.70, 243.

Aggalu (Aggalu) See agalu.
Aggaḷa & Aggaḷā (Aggala) (f.) (also occasionally with l.) [cp. Sk. argala & argalā to *areq to protect, ward off, secure etc., as in Ags. reced house; *aleg in Sk. rakṣati to protect, Gr. ἀλεξεῖν] as l. (or le/cw id., Ags. ealh temple. Cp. also *areq in Gr. ἀρχεῖον = Lat. arceo, Orcus, Ogh rigil bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross-bar: Vin I.290; D I.89 (*ञञञञ to knock upon the cross-bar; a. = kavāṭa DA I.252); A IV.359 (id.); S. IV.290; A I.101 = 137 = IV.231. (phusit* with fastened bolts, securely shut: Th I.385 (id.); Vin IV.47; J. V.293 (*ञ�性 to lift up the cross-bar. - 2. a strip of cloth for strengthening a dress etc., a gusset: Vin I.290 (+ tunna), 392 (Bdhgh on MV VIII.21, 1); J I.8 (+ tunna) VI.71 (*ञञdatvā); Vin IV.121.-dāṇa putting in a gusset J I.8. -phalača the post or board, in which the cross-bar is fixed (cp. *vaṭṭi) M III.95. -vaṭṭi = “phalača Vin II.120, 148. -sūci bolting pin M I.126.

Aggi (Aggi) [Vedic agni = Lat. ignis. Besides the contracted form aggi we find the diaeretic forms gini (q. v.) and agginī (see below) fire. - 1. fire, flames, sparks; conflagration, Vin II.120 (fire in bathroom); M I.487 (ānāhāro nibbuto f. gone out for lack of fuel); S IV.185, 399 (sa-upādāno jalati provided with fuel blazes); Sn 62; Dh 70 (= asaniaggi DhA III.71); J I.216 (sparks), 294 (Pyre); II.102; III.55; IV.139; VvA 20 (aggimhi tāpana + udake temanamā). - The var. phases of lighting and extinguishing the fire are given at A IV.45: aggi ujjāleti (kindle, make burn), ajhupekkhati (look after, keep up), nibbāpeti (extinguish, put out), nikkhipati (put down, lay). Other phrases are e. g. aggi jāleti (kindle) J II.44; gāñhāti (make or take) J I.494 (cp. below b); deti (set light to) J I.294; nibbāpeti (put out) It 93; Sdp 552. aggi nibbuto the f. goes out S II.85; M I.487; J I.212 (udake through water): Miln 304. aggi nibbuta the f. is extinguished (cp. “nibbāna”) J I.61; Miln 304. agginā dahati to burn by means of fire, to set fire to A I.136, 199; PVA 20. udar* the fire supposed to regulate digestion PVA 33; cp. DalI.208, note 2; kappuṣṭhān the universal conflagration J III.185; dāv* a wood or jungle fire J I.212; nal* the burning of a reed J VI.100; padip* fire of a lamp Miln 47. 2. the sacrificial fire: In one or two of the passages in the older texts this use of Aggi is ambiguous. It may possibly be intended to denote the personal Agni, the fire-god. But the commentators do not think so, and the Jātaka commentary, when it means Agni, has the phrase Aggi Bhagavā the Lord Agni, e. g. at J I.285, 494; II.44. The ancient ceremony of kindling a holy fire on the day the child is born and keeping it up throughout his life, is also referred to by that commentary e. g. J I.285; II.43. Aggi paricarati (cp. “paricāriyā) to serve the sacred fire Vin I.31 (jaṭīla agi paricaritukāmā); A V.263, 266; Th 2, 143 (= aggihutta paricārī ThA 136); Dh 107; J I.494; DhA II.232. aggim juhati (cp. “homā, °hutta) to sacrifice (in)to the fire A I.207; often combd. with aggihutta paricarati, e. g. S I.166; Sn p. 79. aggim namati & santappeti to worship the fire A V.235. aggissa (gen.) paricāriko J YI.207 (cp. below “paricārika); aggissa ādhānām A IV.41.- 3. (ethical, always -") the fire of burning, consuming, feverish sensations. Freq. in standard set of 3 fires, viz. rāg°, dos°, moh°, or the fires of lust, anger and bewilderment. The number three may possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At S IV.19; A IV.41 sq. there are 7 fires, the 4 last of which are āhuneyy°, gahapat°, dakkhiṇeyy°, kaṭṭha°. But this trinity of cardinal sins lies at the basis of Buddhist ethics, & the fire simile was more probably suggested by the number. D III.217; It 92, Vbh 368. In late books are found others: ind° the fire of the senses Pva 56; dukkh° the glow of suffering ib. 60; bhavadukkh° of the misery of becomings Sdhp. 552; vippatisar° burning remorse Pva 60; sok° burning grief ib. 41. Note. The form aggini occurs only at Sn 668 & 670 in the meaning of "pyre", and in combn. with sama "like", viz. aggni-samam jālatam 668 (= samantato jali tam aggim Sn A 480); aggini samāsu 670 (= aggisamāsu Sn A 481). The form aggni in phrase niggaggni can either be referred to gini (q. v.) or has to be taken as nom. of aggni (in adj. function with ī metri causa; otherwise as adj. aggnīm), meaning looking constantly after the fire, i. e. careful, observant, alert-āgāra (agyāgāra) a heated room or hut with a fire Vin I.24; IV.109; D I.101, 102 (as v. f.)
BB for agāra); M I.501; A V.234, 250. -khandha a great mass of fire, a huge fire, fire-brand S II.85; A IV. 128; Th 2, 351 (*samākāmā); J IV.139; VI.330; Ps I.125; Dpvs VI.37; Miln 304. -gata having become (like) fire Miln 302. -ja fire-born J V.404 (C; text aggijāta). -ṭṭha fire-place J V.155. -ṭṭhāna fire-place Vin I.120 (jantāghare, in bathroom). -daḍḍha consumed by fire Dh 136; Pv I.74.-dāha (mahā°) a holocaust A I.178. -nīkaśin like fire J III.320 (suriya). -,nibbāna the extinction of fire J I.212. -pajjota fire-light A II.140 (one of the 4 lights, viz. canda°, suriya°, a°, paññā°). -paricaraṇa (-ṭṭhāna) the place where the (sacrificial) fire is attended to DhA I.199. -paricariyā fire-worship DhA II.232; Sn A 291 (pāri°) 456. -paricārika one who worship the fire a v.263 (brāhmaṇa). -ṭṭhaṇa fire-place J V.155. -ṭṭhāna fire-place Vin I.25, 49 = II.210; I.139; II.154. -sikhā the crest of the fire, the flame, in simile °ûpama, like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayogūḷa). -utta (nt.) the sacrificial fire (see above 2), Vin I.33, 36 = J I.83; Vin I.246 = Sn 568 (*mukha Yañña); S I.166; Dh 392; Sn 249, p. 79; J IV.211; VI.525; ThA 136 (=aggi); DhA IV.151 (*m brāhmaṇa namati). -huttaka (nt.) fire-offering J VI.522 (= aggi jūhana C.). -hutta = °hutta SnA 456 (v. l. BB °hutta). -homa fire-oblation (or perhaps sacrificing to Agni) D I.9 (= aggi jūhana DA I.93).

Aggika (Aggikā) (adj.) [aggi + ka] one who worships the fire Vin I.71 (jaṭilaka); D II.339 sq. (jaṭila); S I.166 (brāhmaṇa).

Aggha (Aggha) [see agghati] 1. price, value, worth, Miln 244; Mhvs 26, 22; 30, 76; VvA 77. -mahaggha (adj.) of great value J IV.138; V.414; VI.209; Pii.118. See also mahāraha. appaggha (adj.) of little value J. IV.139; V.414. - anaggha (nt.) priceless, invaluable J V.484; cattari anagghāni the four priceless things, viz. setacchatta, nisīdanapallanka, ādhāraka, pādapīṭhikā DhA III.120, 186. (adj.) priceless, invaluable J V.414; Mhvs 26, 25; DhA IV.216. - agghena (instr.) for the price of Vin II.52, cp. Bdhgh on p. 311, 312. - 2. an oblation made to a guest D II.240; J IV.396 = 476.-kāraka a valuator J I.124. -pada valuableness J V.473 (*lakkaṇaṁ nāma mantān).

Agghaka (Agghaka) (adj.) = aggha; worth, having the value of (-*) Mhvs 30, 77. an° priceless Mhvs 30, 72.

Agghati (Agghati) (intr.) [Sk. arghati, argh = arh (see arhati), cp. Gr. alfh/ reward, alfa/nw to deserve] to be worth, to have the value of (acc.), to deserve J I.112 (satasahassam; aḍḍhamāsakam); VI.174, 367 (padarajam); DhA III.35 (maṇin nāgghāma); Mhvs 32, 28. Freq. in stock phrase kalam nāgghāti (nāggharti) solasim not to be worth the 16th part of (cp. kalā) Vin II.156; S I.233; Dh 70; Vv 207 (= nānubhoti VvA 104), 437; J V.284. - Caus. agghāpeti to value, to appraise, to have a price put on (acc.) J I.124; IV.137, 278; Miln 192; Mhvs 27, 23. Cp. agghāpanaka & agghāpaniya.

Agghanaka (Agghanaka) (adj.) (-*) [fr. *agghana, abstr. to agghati] having the value of, equal to, worth Vin IV.226; J I.61 (satasahasam°), 112; DA I.80 (kāhāpan°); DhA III.120 (cuddasakoti°); Mhvs 26, 22; 34, 87. - f. °ikā J I.178 (satasahass°).

Agghaniya (Agghaniya) (adj.) [in function & form grd. of agghati] priceless, invaluable, beyond the reach of money Miln 192.

Agghāpanaka (Agghāpanaka) [fr. agghāpana to agghāpeti, Caus. of agghati] a valuator, appraiser J I.124, 125; V.276 (*ika).
Agghāpaniya (Agghapaniya) (adj.) [grd. of agghāpeti, see agghati] that which is to be valued, in °kamma the business of a valuator J IV.137.

Agghika (Agghika) (nt.) (°) [= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefore meaning "string, garland" (cp. Sinhalese āgā "festoone work") Mhvs 19, 38 (pupph°) 34, 73 (ratan°) 34, 76 (dhaj°); Dāvs I.39 (pupphamay°); V.51 (kusum°).

Agghiya (Agghiya) (adj. -n.) [grd. form from agghati] 1. (adj.) valuable, precious, worth J VI.265 (manī); DhA II.41 (ratan° of jewel's worth); Mhvs 30, 92. - 2. (nt.) a respectful oblation J V.324 = VI.516; DpvS VI.65; VII.4.

Agha1 (Agha) (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, suffering, misfortune S I 22; M I.500 (roga ganḍa salsa agha); A II.128 (id.); J V.100; Th 2, 491; Sdhp 51. - adj. painful, bringing pain J VI.507 (agha-m-miga = aghakara m. C.). -bhūta a source of pain S III.189 (+ agha & salsa).

Agha2 (Agha) (m. nt.) [the etym. suggested by Morris J.P.T.S. 1889, 200 (with ref. to M I.500, which belongs under agha1) is untenable (to Sk. kha, as a-kha = agha, cp. Jain Prk. khaha). Neither does the pop. etym. of Bdhgh. offer any clue (= a + gha from ghan that which does not strike or aghatariya is not strikeable DhsA 326, cp. Dhs. trsl. 194 & J IV.154 aghe ṭhitā = appatighe ākāse ṭhitā the air which does not offer any resistance). On the other hand the primary meaning is darkness, as seen from the phrase lokantarikā agha āsambhūta andhakārā D II.12; S V.454, and BSk. aghasamṛpta M Vastu I.240, adj. dark M Vastu I.41; II.162; Lal Vist 552] the sky, orig. the dark sky, dark space, the abyss of space D II.12; S V.45; Vv 161 (aghasi gama, loc. = vehāsāṃ gama VvA 78); J IV.154; Dhs 638 (+ aghagata); Vbh 84 (id.).-gata going through or being in the sky or atmosphere Dhs 638, 722; Vbh 84. -gamin moving through the atmosphere or space i. e. a planet S I.67 = Miln 242 (ādicco setṭho aghagāminām).

Aghata (Aghata) at Th 1, 321 may be read as agha-gata or (preferably) with v. l. as aggha-gataṃ, or (with Neumann) as aggham agghatānaṃ. See also Mrs. Rh. D, Psalms of the Brethren, p. 191.

Aghammiga (Aghammiga) [to agha1?] a sort of wild animal J VI.247 (= aghāvaha migā) 507 (= aghakara). Cp. BSk. agharika Divy 475.

Aghavin (Aghavni) (adj.) [to agha1] suffering pain, being in misery Sn 694 (= dukkhita SnA 489).

Anka1 (Anka) = anga, sign, mark, brand Miln 79; *karana branding J IV.366, 375. See also anketi.

Anka2 (Anka) [Vedic anka hook, bent etc., anc, cp. ankura & ankusa. Gr. a)gkw/n elbow, a)/gkura = anchor; Lat. uncus nail; Ogh. angul = E. angle] (a.) a hook J V.322 = VI.218 (v. l. BB anga). - (b.) the lap (i. e. the bent position) or the hollow above the hips where infants are carried by Hindoo mothers or nurses (ankena vahati) Vin II.114; D II.19 (anke pariharati to hold on one's lap or carry on one's hips), 20 (nisidāpeti seat on one's lap); M II.97 (ankena vahitvā); Th 1, 299; J I.262 (anke nisinna); II.127, 236; VI.513; DhA I.170 (ankena vahitvā) PvA 17 (nisidāpeti).
Ankita (ankita) [pp. of anketi] marked, branded J I.231 (cakkankitā Satthu padā); II.185 (*kaññaka with perforated ears).

Ankura (ankura) [cp. Sk. ankura, to anka a bend = a tendril etc.] a shoot, a sprout (lit. or fig.) J II.105; VI.331 (Buddh *a nascent Buddha), 486; Dhs 617 (*vañña); Miln 50, 251 269; Sdhp 273; Mhvs 15, 43.

Ankusa (ankusa) [Vedic ankuśa; to anc, see anka2] a hook, a pole with a hook, used (1) for plucking fruit off trees, a crook J I.9 (*pacchi hook & basket); V.89 = VI.520 (pacchikhanitti'), 529 (= phalāna gañhanatthaṃ ankusaṃ). - (2) to drive an elephant, a goad (cp patoda & tutta) Vin II.196 (+ kasā); J VI.489; ThA 173 (ovādaṃ ankusaṃ katvā, fig. guide); Sdhp 147 (daṇḍaṃ). - (3) N. of a certain method of inference in Logic (naya), consisting in inferring certain mental states of a general character from respective traits where they are to be found Nett 2, 4, 127; Nett A 208; - acc° beyond the reach of the goad D II.266 (nāga). See also ankusaka.-gayha (the art) how to grasp and handle an eleph.- driver's hook M II.94 (sippa). - gaha an eleph.-driver Dh 326.

Ankusaka (ankusaka) [see anka2, cp. ankusa] 1. a crook for plucking fruit J III.22. - 2. an eleph.-driver's hook J III.431.-yattha a crooked stick, alpenstock, staff (of an ascetic) J II.68 (+ pacchi).

Anketi (anketi) [Denom. fr. anka1] to mark out, brand J I.451 lakkhaṇena); II.399. - pp. ankita, q. v.


Anga (anga) (nt.) [Vedic anga, anc cp. Lat. angulus = angle, corner etc., ungułus finger-ring = Sk. anguliya. See also anka, angūṭha & angula] (1) (lit.) a constituent part of the body, a limb, member; also of objects: part, member (see cpd. *sambhāra); uttam*anga the reproductive organ J V.197; also as "head" at ThA 209. Usually in cpds. (see below, esp. *paccanga), as sabbanga-kalyāṇī perfect in all limbs Pv III.35 (= sobhaṇa-sabbanga-paccangi PVA 189) and in redupln. anga-m-angāni limb by limb, with all limbs (see also below anga + paccanga) Vin III.119; Vv 382 (*ehi naccamāna); Pv II.1210, 13, 18 (sunakho te khādati). - (2) (fig.) a constituent part of a whole or system or collection, e. g. uposath° the vows of the fast J I.50; bhavanga the constituents or the condition of becoming (see bhava & cp. Cpd. 265 sq.); bojjhanga (q. v.). Esp. with numerals: cattāri angāni 4 constituents A II.79 (viz. sīla, samādhi, paññā, vimutti and ānāpāna, vedanā, saññā, bhava), aţţhangika (q. v.) magga the Path with its eight constituents or the eightfold Path (KhA 85: aţţho angāni assā ti) navanga Buddha-sāsana see nava. - (3) a constituent part as characteristic, prominent or distinguishing, a mark, attribute, sign, quality D I.113 sq., 117 (iminā p° angena by this quality, or: in this respect, cp. below 4; DA I.281 expls tena kāra- nena). In a special sense striking (abnormal) sign or mark on the body D I.9, from which a prophesy is made (: hattha-pādādisu yena kenaci evarūpena angena samannāgato dighāyu .. hoti ti .. angasatthan = chiromantics DA I.92). Thus in combn. with samannāgata & sampanna always meaning endowed with "good", superior, remarkable "qualities", e. g. J I.3 (sabbanga-sampanna nagaraṃ a city possessing all marks of perfection); II.207. - In enumn. with var. numerals: tihi angehi s. A I.115; cattāri sotapannassa a- D III.227 = A IV.405 sq.; pañcanga-vippahīno (i. e. giving up the 5 hindrances, see nīvaraṇa) and
pañcanga-samannāgato (i.e. endowed with the 5 good qualities, viz. the sila-kkhandha, see kkhandha II.A d) S I.99 = A I.161; V.15, 29. Similarly the 5 attributes of a brahmin (viz. sujāta of pure birth, ajjhāyaka a student of the Vedas, silava of good conduct, paṇḍita clever) D I.119, 120. Eight qualities of a king D I.137. Ten qualities of an Arahant (cp. dasa1 B 2) S III.83; Kh IV.10 = KhA 88; cp. M I.446 (dasahā angehi samannāgato rañño assājāniyo). - (4) (modally) part, share, interest, concern; ajjhattikaṃ angaṃ my own part or interest (opp. bāhiraṃ the interest in the outside world). A I.16 sq. = S V.101 sq.; It 9. rañño angaṃ an asset or profit for the king M I.446. Thus adv. tadanga (see also ta° I.a) as a matter of fact, in this respect, for sure, certainly and tadangena by these means, through this, therefore M I.492; A IV.411; Sdhp 455, 456; iminā p° angena for that reason M II.168. - In compn. with verbs angi° (angī°): angigata having limbs or ports, divided DA I.313; cp. samangi° (bhūta).

Angaṇa1 (angana) (nt.) [cp. Sk. angaṇa & “na; to anga?”] an open space, a clearing, Vin II.218; J I.109 (= manussāna saṅcaraṇa-ṭṭhāne anāvate bhūmiḥbāge C.); II.243, 290, 357; Dāvs I.27. - cetiy° an open space before a Chaitya Miln 366, DA I.191, 197; VvA 254. rāj° the empty space before the king’s palace, the royal square J I.124, 152; II.2; DhA II.45.-ṭṭhāna a clearing (in a wood or park) J I.249, 421. -pariyanta the end or border of a clearing J II.200.

Angaṇa2 [prob. to anj, thus a variant of añjana, q. v.]; a speck or freckle (on the face) A V.92, 94 sq. (+ raja). Usually in neg. anangana (adj.) free from fleck or blemish, clear, (of the mind) (opp. sāngana Sn 279); D I.76; M I.24 sq.; 100 (+ raja); A II.211; Sn 517 (+ vigata- raja = angaṇāna abhāvā malānaṃ ca vigamā . . . SnA 427), 622 = Dh 125 (= nikkilesa DhA III.34); Dh 236, 351; Pug 60; Nett 87.

Angada [angada] [cp. Sk. angada; prob. anga + da that which is given to the limbs] a bracelet J V.9, 410 (citt°, adj. with manifold bracelets).

Angadin (angadin) (adj.) [to angada] wearing a bracelet J V.9.
Angāra (Angara) (m. nt.) [Vedic angāra] charcoal, burning coal, embers A III.97, 380, 407; J I.73; III.54, 55; V.488; Sn 668; Sdhp 32. kul* the charcoal of the family, a squanderer S IV.324 (see under kula).-kaṭāha a pot for holding burning coal, a charcoal pan DA I.261. -kapalla an earthenware pan for ashes Dha I.260; Dhs A 333; VvA 142. -kammakara a charcoal burner J VI.209. -kāsu a charcoal pit M I.74, 365; Th 2, 491; J I.233; Sn 396; ThA 288; Dha A.442; Sdhp 208. -pacchi a basket for ashes DhA IV.191. -pabbata the mountain of live embers, the glowing mount (in Niraya) A I.141; Miln 303; PvA 221 (*āropaṇa); Sdhp 208. -maṃsa roast meat Mhvs 10, 16. -mansi ashes DhA III.309. -rāsi a heap of burning coal J III.55.


Angārika (Angarika) a charcoal-burner J VI.206 (= angārakammakara p. 209).

Angārin (Angarin) (adj.) [to angāra] (burning) like coal, of bright red colour, crimson Th 1, 527 = J I.87 (dumā trees in full bloom).

Angīka (Angīkā) (-°) (adj.) [fr. anga] consisting of parts, - fold; only in compn. with num. like aṭṭh°, duv° (see dve), catur°, paṅc° etc., q. v.

Angin (Angin) (adj.) limbed, having limbs or parts, - fold, see catur° & pacc° (under angapaccangin). - f. angini having sprouts or shoots (of a tree) Th 2, 297 (= ThA 226).

Anguṭṭha (Anguttha) 1. the thumb Vin III.34; Miln 123; PvA 198. - 2. the great toe J II.92; Mhvs 35, 43. -pada thumb-mark A IV.127 = S III.154. -sinhe a love drawn from the thumb, i. e. extraordinary love Pv III.52, cp. PvA 198.

Anguṭṭhaka (Anguttaka) = anguṭṭha J IV.378; V.281; pād° the great toe S V.270.

Angula (Angula) [Vedic angula, lit. "limblet" see anga for etym.] 1. a finger or toe M I.395 (vankā angulan karoti to bend the fingers, v. l. angulīn); A III.6 (id.); J V 70 (goṇ° adj. with ox toes, expld. by C. as with toes like an ox's tail; vv. ll. "anguṭṭha and "anguli"). - 2. a finger as measure, i. e. a finger-breadth, an inch Vin II.294, 306 (dvangula 2 inches wide); Mhvs 19, 11 (aṭṭh°); Dha III.127 (ek°).-aṭṭhi (?) cp. anga-lāṭṭhi) fingers (or toes) and bones DA I.93. -anguli fingers and toes Dha III.214. -antarikā the interstices between the fingers Vin III.39; Miln 180; Dha III.214.

Angulika (Angulika) (nt.) [= anguli] a finger J III.13 (paṅc°); V.204 (vaṭṭ° = pavāl° ankurasadīsā vaṭṭanguli p. 207). See also paṅcangulika.

Angulī & Anguli (Anguli) (thus always in cpds.) (f.) [Vedic angulī & °i; see anga] a finger A IV.127; Sn 610; J III.416; IV.474; V.215 (vaṭṭ° with rounded fingers); Miln 395; Dha II.59; IV.210; Sna 229.-patodaka nudging with the fingers Vin III.84 = IV.110; D I.91 = A IV.343. -poṭha snapping or cracking the fingers J V.67. -muddikā a signet ring Vin II.106; J IV.498; V.439, 467. -sanghaṭṭana° = poṭha DA I.256.
Anguleyyaka (Anguleyyaka) (nt.) [cp. Sk. anguliyaka that which belongs to the finger, Mhg. vingerlin = ring; E. bracelet, Fr. bras; thimble thumb etc.] an ornament for the finger, a finger-ring J II.444 (= nikkha).

Acankama (Acankama) (avj.) [a + cankama] not fit for walking, not level or even Th 1, 1174 (magga).

Acittaka (Acittaka) (adj.) [a + citta2 + ka] 1. without thought or intention, unconscious, unintentional DhA II.42. - 2. without heart or feeling, instr. acittakena (adv.) heartlessly J IV.58 (C. for acetasā).

Acittikata (Acittikata) (adj.) [a + citta2 + kata; cp. cittikāra] not well thought of Miln 229.

Acira (Acira) see cira & cp. nacira.

Acela (Acela) (adj. -n.) [a + cela] one who is not clothed, esp. t. t. for an anti-Buddhist naked ascetic D I.161, 165; III.6, 12, 17 sq.; S I.78; J V.75.

Acelaka (Acelaka) = acela D I.166; III.40; A I.295; II.206; III.384 (*sāvaka); J III.246; VI.229; Pug 55; DhA III.489.

Acc (Acc) 1. a + c°, e. g. accuta = a + cuta. - 2. Assimilation group of (a) ati + vowel; (b) c + cons. e. g.acci = arcī.

Accagā (Accaga) [ati + agā] 3rd sg. pret. of ati-gacchati (q. v. for similar forms) he overcame, should or could overcome Sn 1040 (expld. wrongly as pp. = atikkanta at Nd2 10 and as atīta at DhA IV.494); Dh 414.

Accankusa (Accankusa) (adj.) [ati + ankusa] beyond the reach of the goad D II.266 (nāga).

Accatari (Accatari) See atitarati.

Accati (Accati) [Vedic arcati, ṛc, orig. meaning to be clear & to sing i. e. to sound clear, cp. arci] to praise, honour, celebrate Dāvs V.66 (accayittha, pret.) - pp accita, q. v.

Accanta (Accanta) (adj. - & adv. "-) [ati + anta, lit. "up to the end"] 1. uninterrupted, continuous, perpetual J I.223; Miln 413; VvA 71; PVA 73, 125, 266; Sdhp 288. - 2. final, absolute, complete; adv. thoroughly S I.130 (*t̄hataputtā mhi); III.13 = A I.291 sq.; V.326 sq. (*niṭṭha, *yogakkhemen); Kv u 586 (*niyāmatā final assurance; cp. Ku trsl. 340). - 3. ("-) exceedingly, extremely, very much A I.145 (*sukhumāla, extremely delicate), Miln 26 (id.); Sn 794 (*suddhi = param tthā-accantasuddhi SnA 528); Th 1, 692 (*ruci); Dh 162 (*dussīlya = ekanta° DhA III.153).

Accaya (Accaya) [from acceti, ati + i, going on or beyond; cp. Sk. atyaya] (1) (temporal) lapse, passing; passing away, end, death. Usually as instr. accayena after the lapse of, at the end or death of, after Vin I.25; D II.127 (rattiyā a.), 154 (mam° when I shall be dead); M I.438 (temās° after 3 months); S I.69; Snp. 102 (catunnaṃ māsānaṃ), p. 110 (rattiyā); J I.253 (ekāha-dvih°),
Accasara (Accasara) (adj.) [a form. fr. aor. accasari (ati + ṛ), influenced in meaning by analogy of ati + a + sara (smṛ). Not with Morris (J.P.T.S. 1889, 200) a corruption of accaya + sara (smṛ), thus meaning "mindful of a fault"] 1. going beyond the limits (of proper behaviour), too self-sure, overbearing, arrogant, proud S I.239 (v. l. accayasara caused by prolepsis of foll. accaya); J IV.6 (+ atisara); DhA IV.230 (= expecting too much). - 2. going beyond the limits (of understanding), beyond grasp, transcendental (of pañha a question) M I.304; S V.218 (v. l. SS for BB reading ajjhapara). Cp. accasārin.


Accasari (Accasari) [fr. ati + ṛ] aor 3. sg. of atisarati to go beyond the limit, to go astray J V.70.

Accasārin (Accasārin) (adj.) = accasara 1., aspiring too high Sn 8 sq. (yo nāccasārī, opp. to na paccasārī; expld. at SnA 21 by yo nātidhāvi, opp. na ohiyyī).

Accahasi (Accahasi) [fr. ati + hṛ] aor 3 sg. of atiharati to bring over, to bring, to take J III.484 (= ativiya āhari C.).

Accābhikkhaṇa (Accābhikkhaṇa) (*-) [ati + abhikkhaṇa] too often J V.233 (*samsagga; C. expls. ativiya abhiṁha).

Accāraddha (Accāraddha) (adj. adv.) [ati + āraddha] exerting oneself very or too much, with great exertion Vin I.182; Th 1, 638; SnA 21.

Accāyata (Accāyata) (adj.) [ati + āyata] too long A III.375.

Accāyika (Accāyika) (adj.) [fr. accaya] out of time, viz. 1. irregular, extraordinary J VI.549, 553. - 2. urgent, pressing M I.149 (karaṇiyam business) II.112; J I.338; V.17 *m (nt.) hurry DhA I.18. See also acceka.

Accāvedati (Accāvedati) [ati + āvedati; or is it = ajjhāvedati = adhi + āvedati?] to speak more or better, to surpass in talk or speech; to talk somebody down, to persuade, entice Vin IV.224,
Accāsanna (Accusanna) (adj.) [ati + asanna] very near, too near PvA 42 (na a. n’ātidūra neither too near nor too far, at an easy distance).

Accāhīta (Accahīta) (adj.) [ati + ahīta] very cruel, very unfriendly, terrible J IV.46 = V.146 (= ati ahīta C.) = VI.306 (id.).

Accī & Accī (in verse) (Accī) (f.) [Vedic arci m. & arcis nt. & f. to rć, cp. accati] a ray of light, a beam, flame S IV.290 (spelt acchi), 399; A IV.103; V.9; Sn 1074 (vuccati jālasikhā Nd2 11); J V.213; Miln 40; ThA 154 (dīpɔ); Sdhp 250.

Accikā (Accika) (f.) [fr. acci] a flame M I.74; S II.99.

Accita (Accita) [pp. of accati] honoured, praised, esteemed J VI.180.

Accimant (Accimant) (adj.) [fr. acci, cp. Vedic arcimant & arcīṣmant] flaming, glowing, fiery; brilliant Th 1, 527; J V.266; VI.248; Vv 388.

Accī—bandha (Accibandha) (adj.) [= accibaddha?] at Vin I.287 is expld. by Bdhgh as caturassakedāra-baddha ("divided into short pieces" Vin Texts II.207), i. e. with squares of irrigated fields. The vv. ll. are acca° and acchi°, and we should prefer the conjecture acchi-baddha "in the shape of cubes or dice", i. e. with square fields.

Accuggacchati (Accuggacchati) [ati + uggacchati] to rise out (of), ger. accuggamma D II.38; A V.152 (in simile of lotus).

Accuggata (Accuggata) (adj.) [ati + uggata] 1. very high or lofty Miln 346 (giri); VvA 197; DhA II.65. - 2. too high, i. e. too shrill or loud J VI.133 (sadda), 516 (fig. = atikuddha very angry C.).

Accunha (Accunha) (adj.) [ati + unha] very hot, too hot Sn 966; Nd1 487; DhA II.85, 87 (v. l. for abbhunha). See also ati-unha.

Accuta (Accutā) (adj.) [a + cuta] immoveable; everlasting, eternal; nt. *m Ep. of Nibbāna (see also cuta) A IV.295, 327; Sn 204, 1086 (= nicca etc. Nd2 12); Dh 225 (= sassata DhA III.321); Sdhp 47.

Accupaṭṭhapeti (Accupaṭṭhapeti) at J V.124 is to be read with v.l. as apaccupaṭṭhapeti (does not indulge in or care for).

Accupati (Accupati) at J IV.250 read accuppati, aor. 3rd sg. of accuppatati to fall in between (lit. on to), to interfere (with two people quarrelling). C. expls. atigantvā uppati. There is no need for Kern’s corr. accupati (Toev. s. v.).

Accussanna (Accussanna) (adj.) [ati + ussanna] too full, too thick Vin II.151.
Acceka (Akkavā) = accāyika, special; *cīvara a special robe Vin III.261; cp. Vin Texts I.293.

Acceti (Acce) [ati + eti fr. i] 1. to pass (of time), to go by, to elapse Th 1, 145 (accayanti ahorattā). - 2. to overcome, to get over Miln 36 (dukkham). - Caus. acceti to make go on (loc.), to put on J VI.17 (sūlasmi; C. āvuṇeti), but at this passage prob. to be read appeti (q. v.).

Accogāḷha (Akkogalha) (adj.) [ati + ogāḷha] too abundant, too plentiful (of riches), lit. plunged into A IV.282, 287, 323 sq.


Accha1 (Achha) (adj.) [cp. Sk. accha, dial., to ṛc (see accati), thus "shining"; cp. Sk. ṛkṣa bald, bare and Vedic ṛkva bright. Monier-Williams however takes it as a + cha fr. chad, thus "not covered, not shaded"] clear, transparent Vin I.206 (*kañjika); D I.76 (maṇi = tanucchavi DA I.221), 80 (udakapatta), 84 (udaka-rahada); M I.100; S II.281 (*patta); III.105 (id.); A I.9; J II.100 (udaka); Vv 7910 (vāri); DA I.113 (yāgu)-odaka having clear water, with clear water (of lotus ponds) Vv 4411; 815; f. *odikā Vv 412 = 602.

Accha2 (Achha) [Vedic ṛkṣa = Gr. a)/rktos, Lat. ursus, Cymr. arth] a bear Vin I.200; A III.101; J V.197, 406, 416; Miln 23, 149. At J VI.507 accha figures as N. of an animal, but is in expln. taken in the sense of accha4 (acchā nāma aghammigā C.). Note. Another peculiar form of accha is P. ikka (q. v.).

Accha3 (Achha) = akkha (a die) see acci-bandha.


Acchaka (Akkahā) = accha2, a bear J V.71.

Acchati (Achhati) [Vedic āṣayi & āṣe, āś; cp. Gr. ḥ(stai] 1. to sit, to sit still Vin I.289; A II.15; It 120 (in set carati tiṭṭhati a. sayati, where otherwise nisinna stands for acchati); Vv 741 (= nisidati VvA 298); PV 4. - 2. to stay, remain, to leave alone Th 1, 936; J IV.306. - 3. to be, behave, live Vin II.195; D I.102; S I.212; Vv 112; P vIll.31 (= nisidati vasati PVa 188); Miln 88; DhA I.424. In this sense often pleonastic for finite verb, thus aggiṃ karitvā a. (= aggiṃ karoti) D I.102; aggiṃ paricaranto a. (= aggiṃ paricarati) DA I.270; tantaṃ pasārento a. (= tantaṃ pasāreti) DhA I.424. - Pot. acche It 110; aor. acchi Vin IV.308; DhA I.424.

Acchanna (Achhanna) (adj.) [pp. of acchādeti] covered with, clothed in, fig. steeped in (c. loe.) J III.323 (lohte a. = nimugga C.). At D I.91 nacchanna is for na channa (see channa2) = not fair, not suitable or proper (paṭirūpa).

Acchambhin (Achambhina) (adj.) [a + chambhin] not frightened, undismayed, fearless Sn 42 (reading achambhin; Nd2 13 expls. abhīru anutrāsi etc.); J VI.322 (= nikkampa C.). See chambhin.
Accharā1 [Accharā] (f.) [etym. uncertain, but certainly dialectical; Trenckner connects it with ācchurita (Notes 76); Childers compares Sk. aksara (see akkhara); there may be a connection with akkhaṇa in akkhaṇa-vedhin (cp. BSk. acchaṭṭa Divy 555), or possibly a relation to ā + tsar, thus meaning "stealthily", although the primary meaning is "snapping, a quick sound"] the snapping of the fingers, the bringing together of the finger-tips: 1. (lit.) accharaṃ paharati to snap the fingers J II.447; III.191; IV.124, 126; V.314; VI.366; DhA I.38, 424. - As measure: as much as one may hold with the finger-tips, a pinch J V.385; DhA II.273 (gahanamattam); cp. ekacchara-matta DhA II.274. - 2. (fig.) a finger's snap, i. e. a short moment, in ekaccharaka, in one moment Miln 102, and in def. of acchariya (q. v.) at DA I.43; VvA 329.-sanghāta the snapping of the fingers as signifying a short duration of time, a moment, matta momentary, only for one moment (cp. BSk. acchaṭṭasanghāta Divy 142) A I.10, 34, 38; IV.396; Th 1, 405; 2, 67 (expld. at ThA 76 as ghāṭikāmattam pi kālam). -sadda the sound of the snapping of a finger J III.127.

Accharā2 [Accharā] (f.) [Vedic apsaras = āpa, water + sarati, orig; water nymph] a celestial nymph M I.253 (pl. accharāyo) II.64; Th 2, 374 (= devaccharā ThA 252); J V.152 sq. (Alambusā a.) Vv 55 (= devakañña VvA 37); Vv 172; 1811 etc.; DhA III.8, 19; PvA 46 (deva); Miln 169; Sdhp 298.

Accharika [Accharika] (nt. or f.?) [fr. accharā2] in vādeti to make heavenly music (lit. the sounds of an accharā or heavenly nymph) A IV.265.

Acchariya [Acchariya] (adj.-nt.) [cp. Sk. āścarya since Upanishads of uncertain etym. - The conventional etym. of Pāli grammarians connects it with accharā1 (which is prob. correct & thus reduces Sk. āścarya to a Sanskritisation of acchariya) viz. Dhammapāla: anabhiṇha-ppavattitāya accharāpaharana-yoggaṃ that which happens without a moment's notice, at the snap of a finger; i. e. causally unconnected (cp. Goth. silda-leiks in similar meaning) VvA 329; and Buddhaghosa: accharā-yoggan ti acchariyaṃ accharaṃ paharito yuttan ti attho DA I.43] wonderful, surprising, strange, marvellous D II.155; M I.79; III.118, 125, 144 (an°); S IV.371; A I.181; Miln 28, 253; DhA III.171; PvA 121; VvA 71 (an°). As nt. often in exclamations: how wonderful! what a marvel! J I.223, 279; IV.138; VI.94 (a. vata bho); DhA IV.51 (aho a.); VvA 103 (aho ti acchariyathe nipaṭo). Thus freq. combd. with abbhutaṃ = how wonderful & strange, marvellous, beyond comprehension, e. g. D I.2, 60, 206, 210; II.8; and in phrase acchariya abbhutā dhammā strange & wonderful things, i. e. wonderful signs, portents marvels, M III.118, 125; A IV.198; Miln 8; also as adj. in phrase acchariyaabbhuta-(citta-)jātā with their hearts full of wonder and surprise DhA IV.52; PvA 6, 50. - See also acchera & accheraka.


Acchādanā [Acchadana] (f.) [= prec.] covering, hiding, concealment Pug 19, 23. - Note. In id. p. at Vbh 358 we read accasarā for acchādanā. Is the latter merely a gloss?

Acchādeti [Acchadeti] [ā + chādeti1, Caus. of chad, cp. BSk. ācchādayati jivitena to keep alive Av. Š, I.300; Divy 136, 137] to cover, to clothe, to put on D I.63 = It 75; J I.254; III.189; IV.318; Pug 57; Pv I.105 (ger. acchādayitvāna); DA I.181 (= paridahitvā); PvA 49, 50. - fig. to envelop, to fill J VI.581 (abbaṃ rajo acchādesi dust filled the air). - pp. acchanna (q. v.).
Acchi (Acchi) at S IV.290 is faulty spelling for acci (q. v.).


Acchidda (Acchidda) See chidda.

Acchindati (Acchindati) [ā + chindati, lit. to break for oneself] to remove forcibly, to take away, rob, plunder Vin IV.247 (saya m. a. to appropriate); J II.422; III.179; IV.343; Miln 20; Sdhp 122. -ger. acchinditvā J II.422; DhA I.349; PvA 241 (sayaṃ); & acchetvā M I.434. Caus. II. acchindāpeti to induce a person to theft Vin IV.224, 247.

Acchinna (Acchinna) (adj.) [ā + chinna, pp. of acchindati] removed, taken away, stolen, robbed Vin IV.278, 303; J II.78; IV.45; V.212.

Acchiva (Acchiva) [*Sk. aksiba and aksiba] a certain species of tree (Hypanthera Moringa) J VI.535.

Acchupeti (Acchupeti) [ā + chupeti, Caus. of chupati] to procure or provide a hold, to insert, to put on or in Vin I.290 (aggaḷaṃ) II.112.

Acchejja (Acchejja) equal to a + chejja not to be destroyed, indestructible, see chindati.


Acchera (Acchera) (adj.) equal to acchariya wonderful, marvellous S I.181; Vv 8413 (comp. accheratara); Pv III.51 (*rūpa = acchariyasabhāva PvA 197); Sdhp 244, 398.

Accheraka (Accheraka) (adj.) = acchera (acchariya) J I.279; Bu I.9 (pāṭihīraṃ).

Aja (Aja) [Vedic aja fr. aj (Lat. ago to drive), cp. ajina] a hegoat, a ram D I.6, 127; A II.207; J I.241; III.278 sq.; V.241; Pug 56; PvA 80. -elaka [Sk. ajajaka] goats & sheep D I.5, 141; A II.42 sq., 209; J I.166; VI.110; Pug 58. As pl. "ā S I.76; It 36; J IV.363.-pada goat-footed M I.134. -pāla goatherd, in "nigrodharukkha (Npl.) "goatherds'Nigroda-tree" Vin I.2 sq. Dpvs I.29 (cp. M Vastu III.302). -pālikā a woman goatherd Vin III.38. -lakkhaṇa "goat-sign", i. e. prophesying from signs on a goat etc. D I.9 (expld. DA I.94 as "evarūpānaṃ ajānaṃ mansam khādītabbaṃ evarūpānaṃ na khādītabban ti"). -laṇḍikā (pl.) goats'dung, in phrase nālimattā a. a cup full of goats'dung (which is put down a bad minister's throat as punishment) J I.419; DhA II.70; PvA 282. -vata "goats'habit", a practice of certain ascetics (to live after the fashion of goats) J IV.318.-pada refers to a stick cloven like a goat's hoof; so also at Vism 161.

Ajagara (ājagara) [aja + gara = gala fr. *gel to devour, thus "goateater"] a large snake (rock-snake?), Boa Constrictor J VI.507; Miln 23, 303, 364, 406; DhA III.60. Also as ajakara at J III.484 (cp. Trenckner, Notes p. 64).

Ajacca (ājacca) (adj.) [a + jacca] of low birth J III.19; VI.100.

Ajajjara (ājajjara) See jajjara.

Ajaddhuka & Ajaddhumāra (ājaddhuka) (ājaddhumara) see juddha.

Ajamoja (ājamoja) [Sk. ajamoda, cp. Sk. ajājī] cummin-seed VvA 186.

Ajā (ājā) (f.) a she-goat J III.125; IV.251.

Ajānana (ājānana) (*-) (nt.) [a + jānana] not knowing, ignorance (of) J V.199 (*bhāva); VI.177 (*kāla).

Ajina (ājina) (nt.) [Vedic ajina, to aja, orig. goats'skin] the hide of the black antelope, worn as a garment by ascetics D I.167; Sn 1027; J I.12, 53; IV.387; V.407. kharājina a rough skin (as garment) M I.343; S IV.118; A II.207; Sn 249 (= kharāni a*-cammāni SnA 291). dantājina? ivory (q. v.).-khipa a cloak made of a network of strips of a black antelope's hide D I.167; S I.117; A I.240, 295; II.206; Vin I.306; III.34; J VI.569. -paveṇi a cloth of the size of a couch made from pieces of ant. skin sewn together Vin I.192; D I.7 (=ajina-cammehi sibbitvā katā paveṇi DA I.87); A I.181. -sāṭī a garment of skins (= ajina-camma-sāṭī DhA IV.156) Dh 394 = J I.481 = III.85.

Ajini (ājini) aor 3rd sg. jayati, q. v.

Ajiya (ājiya) = Ajikā (see ajaka).

Ajira (ājira) (nt.). [Vedic ajira, to aj, orig. goats'skin] a court, a yard Mhvs 35, 3.

Ajīraka (ājiraka) (nt.) [a + jīraka] indigestion J I.404; II.181, 291; III.213, 225.

Ajeyya 1 & Ajjeyya (ājeyya) (adj.) [a + jeyya, grd. of jaya, q. v.] - (a) not to be taken by force Kh VIII.8 (cp. KhA 223). - (b) not to be overpowered, invincible Sn 288; J V.509.

Ajeyya 2 (ājeyya) (adj.) [a + jeyya, grd. of jīyati, q. v.] not decaying, not growing old, permanent J VI.323.

Ajja (ājja) & Ajjā (ājja) (adv.) [Vedic adya & adyā, a + dyā, a* being base of demonstr. pron. (see a3) and dyā an old loc. of dyaus (see diva), thus "on this day"] to-day, now Sn 75, 153, 158, 970, 998; Dh 326; J I.279; III.425 (read bahutaṃ ajjā; not with Kern, Toev. s. v. as "food"); Pv I.117 (= idāni PvA 59); PvA 6, 23; Mhvs 15, 64. - Freq. in phrase ajjatagge (= ajjato + agge(?)) or ajja-
tagge, see agga3) from this day onward, henceforth Vin I.18; D I.85; DA I.235. -kālaṁ (adv.) this morning J VI.180; -divasa the present day Mhvs 32, 23.

**Ajjatana** (ajjatana) (adj.) [cp. Sk. adyatana] referring to the day, today's, present, modern (opp. porāṇa) Th I, 552; Dh 227; J II.409. - dat. ajjatanāya for today Vin I.17; PvA 171 & passim.

**Ajjatā** (ajjata) (f.) [abstr. fr. ajja] the present time, in ajjataṁ ca this very day S I.83 (v. l. ajeva).

**Ajjati** (ajjata) [Vedic arjati, rj, a variant of arh, see arahati] to get, procure, obtain J III.263 (?). pp. ajjita (q. v.).

**Ajjava** (ajjata) (adj.-n.) [cp. Sk. ārjava, to ṛju, see uju] straight, upright (usually combd. with maddava gentle, soft) D II.213; A I.94; II.113; III.248; Sn 250 (+ maddava), 292 (id.); J III.274; Dh 1339; Vbh 359 (an*); SnA 292 (= ujubhāva), 317 (id.).

**Ajjavatā** (ajjavata) (f.) [fr. prec.] straight forwardness, rectitude, uprightness Dh 1339. (+ ajimhatā & avankatā).

**Ajjita** (ajjata) [pp. of ajjati] obtained Sdhp 98.

**Ajjuka** [*Sk. arjaka] N. of a plant, Ocimum Gratissimum Vin IV.35; DA I.81 (all MSS. have ajjaka).


**Ajjuṇho** (ajjunho) (adv.) [haplology fr. ajj-juṇho; see juṇhā] this moonlight night Vin I.25; IV.80.

**Ajjuna** [*Vedic arjuna, to raj; cp. Gr. a)rgo/s white, a)/rguros silver, Lat. argentum] the tree Pentaptera Arjuna J VI.535; DhA I.105 (*rukkha).

**Ajjh** [*Ajjhī] - Assimilation group of adhi + vowel.

**Ajjhagā** [adhi + agā 3rd sg. pret. of adhigacchati (q. v. for similar forms) he came to, got to, found, obtained, experienced S I.12 (vimānaṃ); Sn 225 (expld. at KhA 180 by vindi paṭilabhī), 956 (ratīṃ; expld. at Nd1 457 by adhigacchi); It 69 (jātimaraṇaṃ); Dh 154 (taṅkhaṇaṃ khayaṃ); Vv 327 (visesaṃ attainted distinction; expld. at VvA 135 by adhigata); 5021 (amataṃ santiṃ; expld. VvA 215 by v. l. SS adhigañchi, T. adhigacchati).

**Ajjhatta** (ajjatha) (adj.-n.) [cp. Sk. adhyātma, cp. attā], that which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal); as adv. & °interior, personal, inwardly (opp. bahiddhā bāhira etc. outward, outwardly); Cp. aṭjhāttika & see Dhs. trsl. 272. - D I.37 (subjective, inward, of the peace of the 2nd jhāna), 70 = A II.210; V.206 (inward happiness. a. sukkhaṃ = niyakajjhattaṃ attano santāne ti attho DA I.183 cp. DhsA 169, 338, 361); S I.70, 169; II..27 (kathamat kathī hoti is in inward doubt), 40 (sukhaṃ dukkhaṃ); III.180 (id.); IV.1 sg. (ayatanāṇi), 139, 196; V.74 (thitam cittam aṭjhhattam susanṭhitam svuṁmuttaṁ a mind firm, inwardly well planted, quite set free), 110, 143, 263, 297, 390; A I.40 (rūpasaṅni), 272 (kāmacchanda etc.); II.158. (sukhadukkhaṃ), 211; III.86 (cetosamatha), 92
(vūpasantaracittha); IV.32 (sankhitti), 57 (itthindriya), 299 (cittam), 305 (rupasaññi), 360 (cetosamatha), 437 (vūpasantaracittha); V 79 sq., 335 sq. (sati); It 39 (cetosamatha inward peace), 80, 82, 94; J I.045 (chātajjhatta with hungry insides); V.338 (id.); Ps I.76 (cakkhu etc.); Dhs 161 (= attano jātam DhsA 169), 204, 1044; Pug 59; Vbh 1 sq. (khandhā), 228 (sati), 327 (paññā), 342 (arūpasaññi). - adv. ° in inwardly, personally (in contrast-pair ajjhattam vā bahiddhā vā; see also cpd. °bahiddhā) A I.284; II.171; IV.305; V.61; Sn 917 (= upajjhayassa vā ā acariyassa vā te gunā assū ti Nd1 350).-āramma a subjective object of thought Dhs 1047. -cintin thought occupied with internal things Sn 174, 388.-bahiddhā inwardly, personally (in contrast-pair ajjhatta vā bahiddhā vā; see also cpd. °bahiddhā) A I.284; II.171; IV.305; V.61; Sn 917 (= upajjhayassa vā ā acariyassa vā te gunā assū ti Nd1 350).-samuṭṭhāna originating from within J I.207 (of hiri; opp. bahiddhā).-rata with inward joy D II.107 = S V.263 = Dh 362 = Ud 64 (+ samāhita); Th 1, 981; A IV.312; DhA IV.90 (= gocaro ajjhatta-sankhātāya kammaṭṭhāna-bhāvanāya rata).-rupa one's own or inner form Vin III.113 (opp. bahiddhā-rūpa & ajjh°-bah° r.).-santi inner peace Sn 837 (= ajjhattāna rāgādīnaṃ santibhāva SnA 545; cp. Nd1 185).-āramma a subjective object of thought Dhs 1047. -cintin thought occupied with internal things Sn 174, 388.-bahiddhā inwardly, personally (in contrast-pair ajjhatta vā bahiddhā vā; see also cpd. °bahiddhā) A I.284; II.171; IV.305; V.61; Sn 917 (= upajjhayassa vā ā acariyassa vā te gunā assū ti Nd1 350).-āramma a subjective object of thought Dhs 1047.

Ajjhātika (ajjhakatika) (adj.) [ajjhatta + ika], personal, inward (cp. Dhs trsl. 207 & Nd1 346: ajjhātikām vuccati cittam); opp. bāhira outward (q. v.). See also āyatana. - M I.62; S I.73 (“ā rakkhā na bāhirā); IV.7 sq. (āyatana); V.101 (anga); A I.16 (anga); II.164 (dhātuyo); III.400 (āyatana); V.52 (id.); It 114 (id.), 9 (anga); Kh IV. (= KhA 82); J IV.402 (bāhira-vatthu ayācitvā ajjhāttikassa nāmaṃ ganhati); Dhs 673, 751; Vbh 13, 67, 82 sq., 119, 131, 392 sq.

Ajjhapara (ajjhapa) S V.218: substitute v. l. accasara (q. v.).

Ajjhappatta & Ajjhappatta (ajjhappata) [adhi + ā + *prāpta] 1. having reached, approached, coming near to J II.450; VI.566 (p; C. attano santikam patta). - 2. having fallen upon, attacked J II.59; V.198 (p; C. sampatta) - 3. attained, found, got Sn 1134 (= adhigacchi Nd2); J III.296 (p. C. sampatta); V.158 (ajjhāpatta; C. sampatta).

Ajjhabhavi (ajjhavahv) 3rd sg. aor. of adhibhavati to conquer, overpower, overcome S I.240 (prohib. mā vo kodho ajjhabhavi); J II.336. Cp. ajjhahu & ajjhobhavati.

Ajjhabhāsi (ajjhavahv) 3rd sg. aor. of adhibhāseti to address S IV.117 (gāthāhi); Kh V. = Sn p. 46 (gāthāya); PVA 56, 90.

Ajjhabhu (ajjhavahv) (3rd sg. aor. of adhibhavati (q. v.) to overcome, conquer It 76 (dujjaya m. he conquered him who is hard to conquer; v. l. ajjhahi for ajjhabhavi). Cp. ajjhabhavi.

Ajjhayana (ajjhayana) (nt.) [adhi + i] study (learning by heart) of the Vedas Miln 225. See also ajjhena.

Ajjhavodahi (ajjhavoda) 3rd sg. aor. of ajjhodahati [Sk. adhyavadhāti] to put down J V.365 (= odahi, thapesi C.). Kern, Toev. s. v. proposes reading ajjhavadhahi (= Sk. avādhāt).

Ajjhāgare (ajjhagare) (adv.) [adhi + agāre, loc. of agāra] at home, in one's own house A I.132 = It 109; A II.70.
**Ajjhācarati** (Ajjhacarati) [adhi (or ati?) + ā + car] 1. to conduct oneself according to Vin II.301; M I.523; Miln 266. - 2. to flirt with (perhaps to embrace) J IV.231 (aññam-aññam). pp. a jjhāciṇṇa. See also accāvadati & aticarati.

**Ajjhācāra** (Ajjhacara) [to adhi (ati?) + ā + car] 1. minor conduct (conduct of a bhikkhu as to those minor rules not included in the Pārājika's or Saṃghādisesa’s) Vin I.63 (see note in Vin. Texts, I.184. - 2. flirtation Vin III.128 (in the Old Cy as expln of avabhāsati). - 3. sexual intercourse J I.396; V.327 (*cara v. l. for a jjhāvara); Miln 127 (an*).

**Ajjhācīṇṇa** (Ajjhacīṇṇa) [pp. of a jjhācarati] habitually done Vin II.80 sq., 301.

**Ajjhājīva** (Ajjhajīva) [adhi (ati?) + ā + jīv] too rigorous or strenuous a livelihood M II.245 (+ adhipātimokkha).

**Ajjhāpajjati** (Ajjhāpajjati) [adhi + ā + pad] to commit an offence, to incur, to become guilty of (acc.) Vin IV.237. pp. a jjhāpanna (q. v.).

**Ajjhāpatti** (Ajjhāpatti) (f.) [abstr. to a jjhāpajjati] incurring guilt Dhs 299 (an*).

**Ajjhāpana**¹ (Ajjhāpana) (nt.) [fr. Caus. II. of a jjhjeti] teaching of the sacred writ, instruction Miln 225.

**Ajjhāpana**² (Ajjhāpana) (nt.) [ā + jhāpana fr. kṣā] burning, conflagration J VI.311.

**Ajjhāpanna** (Ajjhāpanna) [pp. of adhi + āpajjati] become guilty of offence D I.245; III.43; S II.270; A IV.277, 280; V.178, 181. an* guiltless, innocent Vin I.103; D III.46; S II.194, 269; A V.181; Miln 401. For all passages except A IV.277, 280, cp. a jjhpanna.

**Ajjhāpīlita** (Ajjhāpīlita) [adhi + ā + pīlita] harassed, overpowered, tormented PvA 180 (khuppipāsāya by hunger & thirst).

**Ajjhābhava** (Ajjhābhava) [cp. Sk. adhyābhava] excessive power, predominance J II.357.

**Ajjhābhavati** (Ajjhābhavati) [adhi + ā + bhū, in meaning of abhi + bhu] to predominate J II.357.

**Ajjhāyaka** (Ajjhāyaka) [cp. Sk. adhyāyaka, cp. ajjhayana] (a brahmin) engaged in learning the Veda (mantajjhāyaka J VI.209; SnA 192), a scholar of the brahmanic texts, a studious, learned person D I.88, 120; III.94; A I.163; III.223; Sn 140 (*kula: thus for ajjhāyakula Fsb.); Th 1, 1171; J I.3; VI.201, 498; DA I.247.

**Ajjhāruha** (Ajjhāruha) (& *ruha) (adj.) [to adhi + ā + ruh] growing up over, overwhelming A III.63 sq. = S V.96; J III.399.

**Ajjhārūḷha** (Ajjhārūḷha) (adj.) [pp. of adhi + ā + ruh] grown up or high over J III.399.
Ajjhārūhati (Ajjhārūhati) [adhi + ārohati cp. atyārohati] to rise into the air, to climb over, spread over S I.221 = Nett 173 (=ajjhotharati SA; cp. Mrs. Rh. D. Kindred Sayings I.285).

Ajjhāvadati (Ajjhāvadati) see accāvadati.

Ajjhāvara (Ajjhāvara) [fr. adhi + ā + var] surrounding; waiting on, service, retainue J V.322, 324, 326, 327 (expld at all passages by parisā). Should we read ajjhācara? Cp. ajjhācāra.

Ajjhāvasatar (Ajjhāvasatar) [n. ag to ajjhāvasati] one who inhabits D I.63 (agāram).

Ajjhāvasati (Ajjhāvasati) [adhi + ā + vas] to inhabit (agāram a house; i.e. to be settled or live the settled life of a householder) D II.16; M I.353; Vin IV.224; J I.50; Pug 57; Miln 348. - pp. ajjhāvuttha (q. v.).

Ajjhāvuttha (Ajjhāvuttha) [cp. Sk. adhyuṣita; pp. of ajjhāvasati] inhabited, occupied (of a house) Vin II.210; J I.145; II.333; PvA 24 (*ghara); fig. (not) occupied by SnA 566 (= anosita).

Ajjhāsaya (Ajjhāsaya) [fr. adhi + ā + śri, orig. hanging on, leaning on, BSk. however adhyāsaya Divy 586] intention, desire, wish, disposition, bent D II.224 (adj.: intent on, practising); J I.88, 90; II.352; V.382; DhsA 314, 334; PvA 88, 116, 133 (adj. dān° intent on giving alms), 168; Sdhp 219, 518. Freq. in phrase ajjhāsayānurūpa according to his wish, as he wanted PvA 61, 106, 128.

Ajjhāsayatā (Ajjhāsayatā) (f.) [abstr. to ajjhāsaya] desire, longing PvA 127 (uḷār° great desire for c.loc.).


Ajjhitiṭṭha (Ajjhitiṭṭha) [pp. of ajjhesati] requested, asked, invited Vin I.113 (an° unbidden); D II.289 (Buddhaghosa and text read ajjhitta); Sn p. 218 (= ajjhesita Nd2 16); J VI.292 (= āṇatta C.); DhA IV.100 (v. l. abhijjhiṭṭha). See also an°.

Ajjhupagacchati (Ajjhupagacchati) [adhi + upa + gam] to come to, to reach, obtain; to consent to, agree, submit Th 2, 474 (=sampaṭicchati ThA 285); J II.403; Miln 300; pp. ajjhupagata (q. v.).

Ajjhupagata (Ajjhupagata) [pp. of ajjhupagacchati] come to, obtained, reached A V.87, cp. 210; V.187 sq.

Ajjhupagamana (Ajjhupagamana) (nt.) [adhi + upa + gam] consent, agreement, justification Vin II.97, 104.

Ajjhupaharati (Ajjhupaharati) [adhi + upa + ḍṛ; cp. upaharati] to take (food) to oneself J II.293 (aor. ajjhupāhari = ajjhohari C.).

Ajjhupekkhāti (Ajjhupekkhāti) [adhi + upa + ikṣ; cp. BSk. adhyupekṣati] 1. to look on A I.257; Miln 275. - 2. to look on intently or with care, to oversee, to take care of A IV.45 (kaṭṭhāaggi, has to
be looked after); PvA 149 (sisām colām vā). - 3. to look on indifferently to be indifferent, to neglect Vin II.78 = III.162, cp. J I.147; M I.155; II.223; A III.194, 435; J V.229; DhA IV.125.


Ajhupekkhitar [Ajhupekkhitar] [n. ag. to ajhupekkhati] one who looks on (carefully), one who takes care or controls, an overseer, caretaker S V.69 (sādhukaṃ), 324 (id.), 331 sq.; Vbh 227.

Ajjhupeti [Ajjhupeti] [cp. Sk. abhyupeti; adhi + upa + i] to go to meet, to receive J IV.440.

Ajjhetai [Ajjhetai] [Sk. ādhyāyati, Denom. fr. adhyāya] to be anxious about, to fret, worry Sn 948 (socati +); expld at Nd1 433 by nijjhāyati, at SnA 568 by abhijjhati (gloss BB gijjhati).

Ajjhena [Ajjhena] (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of the Vedas) M III.1; J II.327 (as v. l. to be preferred to ajjhesanā); III.114 (= japa); V.10 (pl. = vede); VI.201 = 207; Vbh 353; SnA 314 (manto)-kujja (*kūta v. l.?) a hypocrite, a pharisee Sn 242; cp. SnA 286.

Ajjhesa (Ajjhesa) (f.) [see ajjhetai] request, entreaty Vin I.6 = D II.38 = S I.138; J II.327 (better v. l. ajjhena).

Ajjhesata (Ajjhesata) [pp. of ajjhetai; cp. ajjhittha] requested, asked, bidden Nd2 16 (= ajjhittha).

Ajjhokasa [Ajjhokasa] [adhi + okāsa] the open air, only in loc. ajjhokāse in the open Vin I.15; S I.212; DhA IV.100.

Ajjhoga (Ajjhoga) [pp. of ajjhogāhati] plunged into, immersed; having entered M I.457; S I.201; Miln 348. [Sk. *abhayavagāhate; adhi (= abhi) + ava + gāh] to plunge into, to enter, to go into D I.101 (vanaṃ), 222 (samuddaṃ); M I.359, 536; A III.75, 368; IV.356; V.133; Vin III.18; J I.7; Nd1 152 (gāhati +); Miln 87 (samuddaṃ); 300 (vanaṃ). - pp. ajjhogā (q. v.). Cp. pariyogāhati.

Ajjhotthapeti [Ajjhotthapeti] [adhi + ava + ṭhapeti, Caus. of sthā] to bring to PvA 148 (gāmaṃ), where we should read °ṭṭhapeti.

Ajjhotthata [Ajjhotthata] [pp. of ajjhottharati] spread over; covered, filled; overcome, crushed, overpowered J I.363 (ajjhottaṭa), 410; V.91 (= adhipanna); DhA I.278; PvA 55; Dāvs V.5.

Ajjhottharati [Ajjhottharati] [adhi + ava + str] to cover over, spread out, spread over, cover; to submerge, flood Vin I.111; J I.61, 72, 73; Miln 296, 336; Dh I.264; Pass. °ṭṭhariyati to be overrun with (instr.), to be smothered, to be flooded A III.92 = Pug 67; aor. ajjhotthari VvA 48 (gāmapadeso: was flooded). pp. ajjhotthata (q. v.).
Ajjhopanna [ajjhopanna] (?) only found in one stock phrase, viz. gathita (q. v.) mucchita ajjhopanna with ref. to selfishness, greed, bonds of craving. The reading ajjhopanna is the lectio difficilior, but the accredited reading ajjhōsāna seems to be clearer and to harmonize better with the cognate ajjhōsita & ajjhōsāna (n.) in the same context. The confusion between the two is old-standing and hard to be accounted for. Trenckner under v. l. to M I.162 on p. 543 gives ajjhopanna as BB (=adhi-opanna). The MSS. of Nd2 clearly show ajjhopanna as inferior reading, which may well be attributable to the very frequent SS substitution of p for s (see Nd2 Introd. XIX.). Besides this mixture of vv. ll. with s and p there is another confusion between the vv. ll. ajjhāpanna and ajjhopanna which adds to the complication of the case. However since the evidence of a better reading between these two preponderates for ajjhopanna we may consider the o as established, and, with a little more clearness to be desired, may in the end decide for ajjhōsāna (q. v.), which in this case would have been liable to change through analogy with ajjhāpanna, from which it took the ā and p. Cp. also ajjhōsita. The foll. is a synopsis of readings as preferred or confused by the Ed. of the var. texts. - 1. ajjhopanna as T. reading: M I.162, 173, 369; A I.74; II.28; III.68, 242; Md 75, 76; DA I.59; as v. l.: D I.245. - 2. ajjhōsāna as v. l.: A I.74 (C. expls. ajjhōsāya gilītā ṭhita); Nd2 under nissita & passim; Ud 75, 76 (ajjhōsanna); DA I.59 (id.). - 3. ajjhāpanna as T. reading: D I.245; III.43, 46; S. II.194, 270: IV.332 (ajjhāpanna); A V.178, 181; Nd2 under nissita; Miln 401; as v. l.: M I.162; A III.242; Ud 75, 76.

Ajjhobhavati (ajjhobhavati) [adhi + ava + bhu, Sk. abhi*] to overcome, overpower, destroy J II.80 (aor. ajjhobhavi = adhibhavi C.).

Ajjhomaddati (ajjhomaddati) [adhi + ava + mṛd] to crush down A IV.191, 193.

Ajjhomucchita (ajjhomucchita) [pp. adhi + ava + mūrch, cp. adhimuccita] stiffened out (in a swoon), lying in a faint (?) A III.57 sq. (v. l. ajjhōmuñcīta or *muccīta better: sarīre attached to her body, clinging to her b.).

Ajjholambati (ajjholambati) [adhi + ava + lamb] to hang or hold on to (acc.), to cling to S III 137; M III.164 = Nett 179, cp. Sdhp 284 & 296.

Ajjhosa (ajjhosa) = ajjhōsāya, in verse only as ajjhosa tiṭṭhati to cleave or cling to S IV.73; Th 1, 98, 794.

Ajjhosati (ajjhosati) [adhi + ava + sayati, sā, to bind, pp. sita: see ajjhosita] to be bound to, to be attached, bent on; to desire, cleave to, indulge in. Fut. ajjhōsisati (does it belong here?) M I.328 (c. acc. paṭhaviṃ, better as ajjhēsati). grd. ajjhōsitabha M I.109 (*abhinanditabba, v. l. etabba); DhsA 5 (id.); ger. ajjhōsāya (q. v.) pp. ajjhōsita (q. v.).

Ajjhōsāna (ajjhōsāna) (nt.) cleaving to (earthly joys), attachment, D II.58 sq.; III.289; M I.498 (+ abhinandana); S III.187; A I.66; II.11 (diṭṭhi*, kāma* + taṇhā). In combn. with (icchā) and mucchā at Nd2 under chanda & nissita and taṇhā (see also ajjhōpanna), and at Dhs 1059 of lābha, (the expln. at DhsA 363, 370, from as to eat, is popular etym.) Nett 23 sq. (of taṇhā).
Ajjhosāya (Ajjhosa) [ger. of aghosati, cp. BSk. adhyavāsāya tiṣṭhati Divy 37, 534] being tied to, hanging on, attached to, only in phrase a. tiṣṭhati (+ abhinandati, same in Divy) M I.266; S. IV.36 sq.; 60, 71 sq.; Miln 69. See also aghosa.

Ajjhosita (Ajjhosa) [cp. Sk. adhyavāsita, from adhi + ava + sā; but sita is liable to confusion with sita = Sk. śrita, also through likeness of meaning with esita; see aghāsita & aghesita] hanging on, cleaving to, being bent on, (c. loc.) S II.94 (+ mamāyita); A II.25 (diṭṭha suta muta +); Nd1 75, 106, 163 = Nd2 under nissita; Th 2, 470 (āsāre = taṇhāvasena abhinivīṭṭha ThA 284); Pv IV.84 (mayhaṃ ghare = taṇhābhīnavisena abhinivīṭṭha Pva 267; v. l. BB ajjhesita, SS ajjhāsita).

Ajjhohata (Ajjho) [pp. of aghoharati] having swallowed Sdhp 610 (balīsam maṃccha viya: like a fish the fishhook).

Ajjhoharaṇa (Ajjhohara) (nt.) = ajjhohāra 1. A V.324; J VI.213.

Ajjhohariṇiya (Ajjhohariany) (adj.) [grd. of aghoharati] something fit to eat, eatable, for eating J VI.258; DhA I.284.

Ajjhoharati (Ajjhohara) [Sk. abhyavaharati; adhi (= abhi) + ava + ṣṛ] to swallow, eat, take as food M I.245; J I.460; II.293; VI.205, 213; Miln 366; Pva 283 (aor.) - pp. ajjhohaṭa (q.v.).


Añcati (Anca) J I.417, read añchati (see next).

Añchati (Anca) [in meaning = ākāḍḍhati, which latter is also the Sk. gloss (ākārṣayati) to the Jain Prk. amcchaive = añchati: see Morris, J. P. T. S. 1893, 60] to pull, drag, pull along, to turn on a lathe D II.291 (bhamakāro dīghaṃ a., where K has note: aṇjanto ti pi acchanto ti pi pātho) = M I.56 (vv. ll. p. 532 accha & añj); Th 1, 750 (aṅcāmi T., v.l. aṅnāmi). Añchati should also be read at J I 417 for udakaṃ añcanti (in expln. of uḍancaṇi pulling the water up from a well, q. v.), where it corresponds to uḍakaṃ akkaḍḍhati in the same sentence.

Añja (Anja) (adv.) [orig. imper. of añjati1; cp. Sk. anjasā (instr.) quickly, Goth. anaks suddenly, lit. with a pull or jerk] pull on! go on! gee up! J I.192.

Añjati1 (Anjati1) [= Sk. ṛṇjati, ṛjyati to stretch, pull along, draw out, erect; cp. Sk. ḍju straight, caus. irajyati; Gr. o)re/gw; Lat. rego, rectus = erect. See also P. uju, añchati, añjita, ānañja-ānejja]. See añja, añjaya, añjali, añjasa.

Añjati2 & Añjeti (Añjati2 & Añjeti) [= Sk. aṅjayati, Caus. of anakti to smear etc.; cp. Sk. aṅji ointment, ājya butter; Lat. unguō to anoint, ungumentum ointment; Ohg. ancho = Ger. Anke butter] to smear, anoint, paint S II.281; J IV.219 (aṅkhīni aṅjetvā, v. l. BB aṅcītvā). Caus. II. aṅjāpeti DhA I.21. - pp. aṅjita (q. v.).
Añjana (añjana) (nt.) [from añjati2] ointment,esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kaṇha II and kāla1 note). - 1. Vin I.203 (five kinds viz. kāl°, ras°, sot°, geruka, kapalla); D I.7, 12; DA I.98 (khār°); 284; DhA III.354 (akkhi° eye-salve). - 2. glossy, jet-black J I.194; II.112. - 3. Vin II.188; D I.118; Sn 352; Sn p. 79. (b.) ° magganhati to perform the a. salutation J I.54; DhA IV.212; VvA 7, 312 (sirasmin on one's head); PvA 93. (c.) ° karoti id. PvA 178; cp. katañjali (adj.) with raised hands Sn 1023; J I.17; PvA 50, and añjalikata id. Pv II.1220. Cp. pañjali (adj.) respectful salutation, as above A I.123; II.180; IV.130; Vv 788, 8316; DhA I.32. -karaṇiya (adj.) that is worthy of being thus honoured D III.5; A II.34; II I.36; IV.13 sq.; It 88.

Añjanī (añjana) (f.) [fr. añjana] a box for ointment, a collyrium pot Vin I.203, 204; II.135; IV.168; M II.65 = Th 1, 773.

Añjanisalākā (añjanaśālaka) (f.) a stick to put the ointment on with Vin I.203; II.135; J III.419.

Añjaya (añjaya) (adj.) [from añjati1] straight J III.12 (vv. ll. ajjava & and ājjava better?) expld by C. as ujuka, akutiila. See also ajjava. Should we assume misreading for añjasa?

Añjali (añjali) [cp. Sk. añjali, fr. añjati1] extending, stretching forth, gesture of lifting up the hands as a token of reverence (cp. E. to "tender" one's respect), putting the ten fingers together and raising them to the head (VvA 7: dasanakha-samodhāna-samujjalaṃ añjaliṃ paggayha). Only in stock phrases (a.) añjaliṃ pañāmeti to bend forth the outstretched hands Vin II.188; D I.118; Sn 352; Sn p. 79. (b.) ° magganhati to perform the a. salutation J I.54; DhA IV.212; VV A 7, 312 (sirasmiņ on one's head); PvA 93. (c.) ° karoti id. PvA 178; cp. katañjali (adj.) with raised hands Sn 1023; J I.17; PvA 50, and añjalikata id. Pv II.1220. Cp. pañjali-kamma respectful salutation, as above A I.123; II.180; IV.130; Vv 788, 8316; DhA I.32. -karaṇiya (adj.) that is worthy of being thus honoured D III.5; A II.34; III.36; IV.13 sq.; It 88.

Añjalikā (añjalika) (f.) [= añjali] the raising of the hands as a sign of respectful salutation Vv 15 (expld at VvA 24 as dasanakha-samodhāna samujjalaṃ añjaliṃ sirasi pagganhatī guṇ-visiṣṭhānaṃ apacayānaṃ akāsiṃ).

Añjasa (añjasa) [Sk. añjasa (?). Cp. ārjava = P. ajjava, see añjati1 & añjaya] straight, straightforward (of a road) D I.235; J I.5; Th 2, 99; Vv 5020 (cp. VV A 215); VvA 84 (= akuṭila); Mhvs 25, 5; Miln 217; Sdhp 328, 595. Cp. pañjasa.

Añjita (añjita) [Sk. ankta & añjaiti] smeared, anointed J I.77 (su-añjitāni akkhīni); IV.421 (añjitoakkha).

Añña (añña) (pron.) [Vedic anya, with compar. suff. ya; Goth. anpar; Ohg. andar; formation with n analagous to those with l in Gr. a)/llos (a)/ljos), Lat. alius (cp. alter), Goth. aljis Ags. elles = E. else. From demonstr. base *eno, see na1 and cp. a3] another etc. - A. By itself: 1. other, not the same, different, another, somebody else (opp. oneself) Vin III.144 (aññena, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (opp. attānam), 165; J I.151 (opp. attano); II.333 (aññam vyākaroti give a diff. answer). - 2. another one, a second; nt. else, further Sn 1052 (= uttarīṇa nt. N2d 17); else J I.294. aññam kiñci (indef) anything else J I.151.
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yo añño every other, whoever else J I.256. - 3. aññe (pl.) (the) others, the rest Sn 189, 663, 911;
Dh 43, 252, 355; J I.254. - B. del. in correlation: 1. copulative. añña . . añña the one . . the other
(. . the third etc.); this, that & the other; some . . some Vin I.15; Miln 40; etc. - 2. reciprocative
añño aññaṃ, aññamaññaṃ, aññoññaṃ one another, each other, mutually, reciprocally (in
ordinary construction & declension of a noun or adj. in sg.; cp. Gr. a)llh/lwn, allh/lous in pl.).
(a.) añño aññaṃ Dh 165. (b.) aññamañña (cp. BSk. añyamañya M Vastu II.436), as pron.:
n'ālaṃ aððamaððassa sukhāya vā dukkhāya vā D I.56 = S III 211. n'aððamaððassa dukkhaṃ
iccheyya do not wish evil to each other Sn 148. daṇḍehi aññamaññaṃ upakkamanti (approach
each other) M I.86 = Nd2 199. °ṃ agāravo viharati A III.247. dve janā °ṃ ghātayiṃsu (slew each
other) J I.254. aññamaññaṃ hasanti J V.111; °ṃ musale hantvā J V.267. °ṃ daṇḍābhigāṭena
PvA 58; or adj.: aññamaññaṃ veraṃ bandhiṃsu (established mutual enmity) J II.353; °ṃ
piyasaṃvāsaṃ vasiṃsu J II.153; aññamaññaṃ accayaṃ desetvā (their mutual mistake) DhA
I.57; or adv. dve pi aññamaññaṃ paṭibaddha citta ahesuṃ (in love with each other) J III.188;
or °-: aññamañña-paccaya mutually dependent, interrelated Ps II.49, 58. - (c.) aññoñña (°-) J
V.251 (°nissita); Dāvs V.45 (°bhinna). - 3. disjunctive añña . . añña one . . the other, this one . . .
that one, different, different from aññaṃ jīvaṃ .. aññaṃ sarīraṃ one is the soul . . the other is
the body, i. e. the soul is different from the body D I.157; M I.430; A V.193; aððā va saððā
bhavissati aððo attā D I.187. Thus also in phrase aððena aððaṃ opposite, the contrary,
differently, contradictory (lit. other from that which is other) Vin II.85 (paṭicarati make
counter-charges); D I.57 (vyākāsi gave the opposite or contradictory reply); Miln 171 (aññaṃ
kayiramānaṃ aññena sambharati). - anañña (1) not another, i. e. the same, self-same,
identical M I.256 (= ayaṃ). - (2) not anotber, i. e. alone, by oneself, oneself only Sn 65 (°posin;
opp. paraṃ) = Nd 4, cp. Nd2 36. - (3) not another, i. e. no more, only, alone Sn p. 106 (dve va
gatiyo bhavanti anaððā: and no other or no more, only two). See also under cpds.-ādisa
different J VI.212, tā PvA 243. -khantika acquiescing in diff. views, following another faith (see
khantika) D I.187; M I.487. -titthiya an adherent of another sect, a non-Buddhist.; D III.115; M
I.494, 512; P II.21, 32 sq., 119; III.116 sq.; IV.51, 228; V.6, 27 sq.; A I.65, 240; II.176; IV.35 sq.; Vin
I.60; J I.93; II.415. -diṭṭhika having diff. views (combd. with añña-khantika) D I.187; M I.487. neyya (an°) not to be guided by somebody else, i. e. independent in one's views, having
attained the right knowledge by oneself (opp. para°) Sn 55, 213, 364. -mano (an°) (adj.) not
setting one's heart upon others Vv 115 (see VvA 58). -vāda holding other views, an° (adj.)
Dpvs IV.24. -vādaka one who gives a diff. account of things, one who distorts a matter, a
prevaricator Vin IV.36. -vihita being occupied with something else, distracted, absent-minded
Vin IV.269; DhA III.352, 381; °tā distraction, absentmindedness DhA I.181. -saraṇa (an°) not
betaking oneself to others for refuge, i. e. of independent, sure knowledge S III.42 = V.154. sita dependent or relying on others Sn 825.

Aññatama {Annatama} (pron. adj.) [añña + superl. suff. tama; see also aññatara] one out of many,
the one or the other of, a certain, any Mhvs 38, 14.

Aññatara {Annatara} (pron. adj.) [Sk. anyatara, añña + compar. suff. tara, cp. Lat. alter, Goth.

anpar etc.] one of a certain number, a certain, somebody, some; often used (like eka) as indef.
article "a". Very frequent, e. g. Sn 35, 210; It 103; Dh 137, 157; J I.221, 253; II.132 etc.
devaññatara a certain god, i. e. any kind of god S IV.180 = A IV.461.

Aññattha {Annattha} (adv.) [from añña = aññatra, adv. of place, cp. kattha, ettha] somewhere or
anywhere else, elsewhere (either place where or whereto) J I.291; II.154; DhsA 163; DhA I.212;
III.351; PvA 45; Mhvs 4, 37; 22, 14.


Aññatra (anyatra) (adv.) [anya + tra, see also aññattha] elsewhere, somewhere else J V.252; Pv IV.162. In compn. also = añña°, e. g. aññatra-yoga (adj.) following another discipline D I.187; M I.487. - As prep. c. abl. (and instr.) but, besides, except, e. g. a. iminā tapo- pakkamenā D I.168; kīṃ karanīyaṃ a. dhammacariyāya S I.101; ko nu aññatram-ariyehi who else but the Nobles Sn 886 (= ṭhapetvā saññā-mattena SnA 555). -kīṃ aññatra what but, i. e. what else is the cause but, or: this is due to; but for D I.90 (vusitavā- mama k. a. avusitattā); S I.29 (k. k. a. adassanā except from blindness); Sn 206 (id.).

Aññathatta (annathatta) (nt.) [añña + tta] 1. change, alteration S III.37; IV.40; A I.153; III.66; Kv II.227 (= jarā C, cp. Kv trsl. 55 n. 2); Miln 209. - 2. difference J I.147; It 11. - 3. erroneous supposition, mistake Vin II.2; S III.91; IV.329. - 4. fickleness, change of mind, doubt, wavering, M I.448, 457 (+ domanassa); PvA 195 (cittamā); J I.33 (cittamā); Ps IV.10. - bhāvin based on difference S III.225 sq.; IV.23 sq.; sī. sq.; an° free from difference Vin I.36.

Aññathā (annatha) (adv.) [añña + thā] in a different manner, otherwise, differently S I.24; Sn 588, 757; DhsA 163; PvA 125, 133. añañathā without mistake Vv 4418; anaññatha (nt.) certainty, truth Ps II.104 (= tatha)-bhāva (1) a different existence A II.10; It 9 = 94; Sn 729, 740, 752; (2) a state of difference; i. e. change, alteration, unsteadiness D I.36; S II.274; III.8, 16, 42; Vbh 379. - bhāvin based on difference S III.225 sq.; IV.23 sq.; sī. sq.; an° free from difference Vin I.36.

Aññadatthu (annadatthu) (adv.) [lit. aññad atthu let there be anything else, i. e. be it what it will, there is nothing else, all, everything, surely] part. of affirmation = surely, all-round, absolutely (ekamasa-vacane nipāto DA I.111) only, at any rate D I.91; II.284; Sn 828 (na hā aññadatthi pasālābhā, expld. SnA 541 as na hi ettha pasālābhato añño attho atthi, cp. also Nd1 168); Miln 133; VvA 58; PvA 97, 114.-dasa sure-seeing, seeing everything, all pervading D I.18; III.135, 185; A II.24; III.202; IV.89, 105; It 15.

Aññadā (annada) (adv.) [añña + dā, cp. kadā, tadā, yadā] at another time, else, once S IV.285; J V.12; DhA IV.125.

Aññā (anna) (f.) [Sk. ājñā, = ā + jñā, cp. ājñāti] knowledge, recognition, perfect knowledge, philosophic insight, knowledge par excellence, viz. Arahantship, saving knowledge, gnosis (cp. on term Compend. 176 n. 3 and Psalms of Brethren introd. XXXIII.) M I.445; S I.4 (sammad°), 24 (aññāya nibbuta); II.221; V.69, 129 (diṭṭhowa dhamme), 133, 237; A III.82, 143, 192; V.108; It 39 sq., 53, 104; Dh 75, 96; Kh VII.11; Miln 334. - aññaṃ vyākaroti to manifest ones Arahantship (by a discourse or by mere exclamation) Vin I.183; S II.51 sq., 120; IV.139; V.222; J I.140; II.333. See also arahatta.-athitha desirous of higher knowledge Pv IV.114. -ārādhana the attainment of full insight M I.479. -indriya the faculty of perfect knowledge or of knowledge made perfect D III.219; S V.204; It 53; Pug 2; Dhs 362, 505, 552; Nett 15, 54, 60. -citta the thought of gnosis, the intention of gaining Arahantship S II.267; A III.437. -paṭivedha comprehension of insight Vin II.238. -vimokkha deliverance by the highest insight Sn 1105, 1107 (Nd2 19: vuccati arahatta-vimokkho).

Aññāṇa (annana) (nt.) [a + ŋa] ignorance; see ŋa 3 e.

Aññāṇaka (annanaka) (nt.) [Demin. of aññāṇa] ignorance Vin IV.144.

Aññānin (annanin) (adj.) [a + ŋāni] ignorant, not knowing DhA III.106.
Aññāta¹ (_annatta) [pp. of ājānāti, q. v.] known, recognised Sn 699. an* what is not known, in phrase anaññāta-āññassāmi to indriya the faculty of him (who believes): "I shall know what is not known (yet)" D III.219; S V.204; It 53; Pug 2; Dhs 296 (cp. Dhs trsl. 86); Nett 15, 54, 60, 191.-
mānin one who prides himself in having perfect knowledge, one who imagines to be in possession of right insight A III.175 sq.; Th 1, 953.

Aññāta² [annata] [a + ñāta] unknown, see ñāta.

Aññātaka¹ [annataki] [a + ñātaka, cp. Sk. ajñāti] he who is not a kinsman DhA I.222.

Aññātaka² (annatakā) (adj.) [Demin. of aññāta2] unknown, unrecognisable, only in phrase °vesena in unknown form, in disguise J I.14; III.116; V.102.

Aññātar (annatar) [n. ag. to ājānāti] one who knows, a knower of D II.286; M I.169; S I.106 (dhammassa); Kv 561.

Aññātāvin (annatavī) (adj. -n.) [from ājānāti] one who has complete insight DhsA 291.-indriya (*tāvo indr.) the faculty of one whose knowledge is made perfect Dhs 555 (cp. Dhs trsl. 150) and same loci as under aññindriya (see aññā).

Aññātukāma (annatukama) (adj.) [ā + jñātum + kāma] desirous of gaining right knowledge A III.192. See ājānāti.

Aññāya (annayā) [ger. of ājānāti, q. v. for detail] reeognising, knowing, in the conviction of S I.24; A III.41; Dh 275, 411.

Aññoñña (annonna) See añña B 2 c.

Añhamāna (ahamana) [Sk. aśnāna, ppr. med. of aśnāti, aś to eat] eating, taking food; enjoying: only SS at Sn 240; all MSS at 239 have asamāna. SnA 284 expls. by āhārayamāna.

Aṭaṭa (atata) [BSk. aṭaṭa (e. g. Divy 67), prob. to aṭṭa roam about. On this notion cp. description of roaming about in Niraya at Nd1 405 bottom] N. of a certain purgatory or Niraya A V.173 = Sn p. 126.


Aṭanī (atanī) (f.) a support a stand inserted under the leg of a bedstead Vin IV.168; Sām. Pās. on Pāc. 14 (quoted Min. Pāt. 86 and Vin IV.357); DhA I.234; J II.387, 425, 484 supports of a seat. Morris J. P. T. S. 1884, 69 compares Marāthi aḍanā a three-legged stand. See also Vin Texts II.53.


Aṭṭa1 (Attta) [cp. see aṭṭaka] a platform to be used as a watchtower Vin I.140; DA I.209.

Aṭṭa2 (Attta) [cp. Sk. artha, see also atha 5 b] lawsuit, case, cause Vin IV.224; J II.2, 75; IV.129 (*m vinicchināti to judge a cause), 150 (*m tīreti to see a suit through); VI.336.

Aṭṭa3 (Attta) [Sk. ārta, pp. of ardati, ṛḍ to dissolve, afflict etc.; cp. Sk. ārdra (= P. adda and alla); Gr. a)/rdw to moisten, a)/rda dirt. See also aṭṭiyati & aṭṭita] distressed, tormented, afflicted; molested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 ātūra); Th 2, 439 (= aṭṭita ThA 270), 441 (= pīṭha ThA 271); J IV.293 (= ātūra C.); Vv 809 (= attita upadduta VVA 311). Often -: iṇaṭṭa oppressed by debt M I.463; Miln 32; chāṭ° tormented by hunger VvA 76; vedan° afflicted by pain Vin II.61; III.100; J I.293; sūcik° (read for sūcikaṭṭha) pained by stitch Pv III.23.

Aṭṭaka (Attaka) [Demin. of aṭṭa1] a platform to be used as a watchhouse on piles, or in a tree Vin I.173; II.416; III.322, 372; DA I.209.

Aṭṭāna (Attana) at Vin II.106 is obscure, should it not rather be read with Bdhgh as aṭṭhāna? (cp. Bdhgh on p. 315).

Aṭṭāla (Attal) a watch-tower, a room at the top of a house, or above a gate (koṭṭhaka) Th 1, 863; J III.160; V.373; Miln 1, 330; DhA III.488.

Aṭṭālaka (Attalaka) [Sk. aṭṭālaka] = aṭṭāla; J II.94, 220, 224; VI.390, 433; Miln 66, 81.

Aṭṭita (Attita) (& occasionally addita, e. g. Pv II.62; Th 2, 77, 89; Th 1, 406) [Sk. arditā, pp. of ardayati, Caus. of ardati, see aṭṭa3] pained, distressed, grieved, terrified Th 1, 157; J II.436; IV.85 (v. l. addhitā); V.84; VvA 311; ThA 270; Mhvs 1, 25; 6, 21; Dpvs I.66; II.23; XIII.9; Sdhp 205. - See remarks of Morris J. P. T. S. 1886, 104, & 1887. 47.

Aṭṭiyati & Aṭṭiyati (Attiyati) (Atiyati) [Denom. fr. aṭṭa3, q. v.] to be in trouble or anxiety, to be worried, to be incommodated, usually combd. with harāyati, e. g. D I.213 (+ jīgucchati); S I.131; M I.423; Pv I.102 (= aṭṭā dukkhitā PvA 48), freq. in ppr. aṭṭiyamāna harayāmāna (+ jīgucchamāna) Vin II.292; J I.66, 292; It 43; Nd 566; Ps I.159. - Spelling sometimes addiyāmi, e. g. Th 2, 140. - pp. aṭṭita & addita.


Aṭṭha4 (Aṭṭha) [Vedic aṣṭau, old dual, Idg. *octou, pointing to a system of counting by tetrads (see also nava); Av. aṣṭā, Gr. o)ktw/, Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] num. card, eight, decl. like pl. of adj. in-a. A. The number in objective significance, based on natural phenomena: see cpds. *angula, *nakha, *pada, *pāda. B. The number in subjective significance. - (1) As mark of respectability and honour, based on the idea of the double square: (a) in
meaning "a couple" attha matakukkuṭe attha jīva-k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA I.213. sanghassa a salākabhattaṁ dāpesi VvA 75 = DhA III.104. a. piṇḍapātīni adadam Vv 348. a. vattha-yugāni (a double pair as offering) Pva 232, a therā Pva 32. - The highest respectability is expressed by 8 X 8 = 64, and in this sense is freq. applied to gifts, where the giver gives a higher potency of a pair (23). Thus a "royal" gift goes under the name of sabb-atthakam dānam (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars DhA II.45, 46, 71. In the same sense attho attha kāhāpanā (as gift) DhA II.41; atth-atthakā dibbākannā Vv 673 (= catusaṭṭhi Vv 290); atthatṭhaka DpvS VI.56. Quite conspicuous is the meaning of a "couple" in the phrase satt-attha 7 or 8 = a couple, e. g. sattaṭṭha divisā, a week or so J I.66; J II.101; VVā 264 (saṃvaccharā years). - (b) used as definite measure of quantity & distance, where it also implies the respectability of the gift, 8 being the lowest unit of items that may be given decently. Thus freq. as attha kāhāpanā J I.483; IV.138; VVā 76; Miln 291. - In distances: a. karīsa DhA II.80; IV.217; Pva 258; a. usabhā J IV.142. - (c) in combin. with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus attha sataṁ 800, Sn 227. As denotation of wealt (cp. below under 18 and 80) a-°sata-sahassa-vibhava DhA IV.7. But atthasata at S IV.232 means 108 (3 X 36), probably also at J V.377. - attha sahassaṁ 8000 J V.39 (nāgā). The same meaning applies to 80 as well as to its use as unit in combin. with any other decimal (18, 28, 38 etc.): (a) 80 (asīti) a great many. Here belong the 80 smaller signs of a Mahāpurisa (see anuvṣaṇa), besides the 32 main signs (see dvattiṃsā) Vvā 213 etc. Freq. as measure of riches, e. g. 80 waggon loads Pva II.75; asīti-koṭīvibhava DhA III.129; Pva 196; asīti haṭṭho ubbedho rāsi (of gold) Vvā 66, etc. See further references under asīti. - (b) The foll. are examples of 8 with other decimals: 18 atthāsada (only M III.239: manopavicārā) & aṭṭhārasa (this the later form) Vvā 213 (avenika-buddhadhammā: Bhagavant's qualities); as measure J VI.432 (18 hands high, of a fence); of a great mass or multitude: aṭṭhārasa koṭiyo or °koṭi, 18 koṭis J I.92 (of gold), 227; IV.378 (°dhana, riches); DhA II.43 (of people); Miln 20 (id.); a. akkho-hini-sankhāsenā J VI.395. a. vatthū Vin II.204. - 28 aṭṭhavisi nakkhattāni Ndi 382; patissallānugā Miln 140. - 38 aṭṭhatīśa Miln 359 (ṛāparisā). - 48 aṭṭhatīśa Miln 359 (ṛāparisā). - 48 aṭṭhatīśa Miln 359 (ṛāparisā). - 68 aṭṭhasatthī Th I, 1217 °sitā savitakkā, where id. p. at S I.187 however reads athā satī ti-tasī vitakkā); J I.64 (turiya-satasahassāni) - 98 aṭṭhanavuti (cp. 98 the age of Eli, 1 Sam. IV.15) Sn 311 (roga, a higher set than the original 3 diseases, cp. navuti). - (2) As number of symmetry or of an intrinsic, harmonious, symmetrical set, attha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. °amsa and °angika. Closely related to nos. 2 and 4 aṭṭha is in the geometrical progression of 2. 4. 8. 16. 32. where each subsequent number shows a higher symmetry or involves a greater importance (cp. 8 X 8 under 1 a) - J V.409 (a. mangalena samannāgata, of Indra's chariot: with the 8 lucky signs); VVā 193 (aṭṭha akkhanēhi vajjītaṁ manussabhāvam: the 8 unlucky signs). In progression: J IV.3 (aṭṭha petiyo, following after 4, then foll. by 8, 16, 32); Pva 75 (a. kapparukkhā at each point of the compass, 32 in all). Further: 8 expressions of bad language DhA IV.3.-amsa with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B. 2), of a diamond D I.76 = M III.121 (maṇi veluriyo a.); Miln 282 (maṇiṇatanaṁ subham jātimantaṁ a.) of the pillars of a heavenly palace (Vimāna) J VI.127 = 173 = Vv 782 (a. sukaṭā thambhā); Vv 8415 (āyataṁśa = āyatā hutvā aṭṭha-solasadavittimśaṁ-amsavanta Vvā 339). Of a ball of string Pva IV.328 (gulapariṇāmaṇā, cp. Pva 254). Of geometrical figures in general Dhs 617. -anga (of) eight parts, eightfold, consisting of eight ingredients or constituents (see also next and above B 2 on significance of aṭṭha in this connection), in compn. with °upeta characterised by the eight parts (i. e. the observance of the first eight of the commandments or vows, see sīla & cp. anga 2), of uposatha, the fast-day A I.215; Sn 402 (Sn A 378 expls. ekam pi divasaṁ apariccajanto aṭṭhagupetaṁ uposathaṁ upavassā); cp. aṭṭhaguposathin (adj.) Mvs 36, 84.
In BSk. always in phrase aṣṭānga-samanvāgata upavāsa, e. g. Divy 398; Sp. Av. Ś I.338, 399; also vrata Av. Ś I.170. In the same sense aṭṭhāngupeta pāṭihāriyapakkha (q. v.) Sn 402, where Vv 156 has “susamāgata (expld. at VvA 72 by pānāṭṭhaho angīhi samamāgata).” samanvāgata endowed with the eight qualities (see anga 3), of rājā, a king D I.137 sq., of brahmassara, the supreme or most excellent voice (of the Buddha) D II.211; J I.95; VvA 217. Also in Buddh. Sk. aṣṭāngopeta svara of the voice of the Buddha, e. g. Sp. Av. Ś I.149.

- angika having eight constituents, being made up of eight (intrinsic) parts, embracing eight items (see above B 2); of the uposatha (as in prec. aṭṭhangupeta) Sn 401; of the “Eightfold Noble Path” (ariyo a. maggo). (Also in BSk. as aṣṭāngikamārga, e. g. Lal. Vist. 540, cp. aṣṭāṅgadāsikapāṭhā svarakā). °samannāgata endowed with the eight qualities (see anga 3), of rājā, a king D I.137 sq., of brahmassara, the supreme or most excellent voice (of the Buddha) D II.211; J I.95; VvA 217. Also in Buddh. Sk. aṣṭāngopeta svara of the voice of the Buddha, e. g. Sp. Av. Ś I.149.

- angula eight finger-breadths thick, eight inches thick, i. e. very thick, of double thickness J II.91 (in contrast to caturangula); Mhvs 29, 11 (with sattangula).

- aḍḍha (v. l. aḍḍhattha) half of eight, i. e. four (°pāda) J VI.354, see also aḍḍhattha1.

- nakha having eight nails or claws J VI.354 (: ekekasmiṃ pāde dvinnaṃ dvinnaṃ khurānaṃ vasena C.).

- nava eight or nine DhA III.179.

- pada 1. a chequered board for gambling or playing drafts etc., lit. having eight squares, i. e. on each side (DA I.85: ekekāya pantiyā aṭṭha aṭṭha pādaṇi assā ti), cp. dasapada D I.6. - 2. eightfold, folded or plaited in eight, cross-plaited (of hair) Th 1, 772 (aṭṭhāpada-katā kesā); J II.5 (“ṭṭhapana = cross-plaiting”). -padaka a small square (1/8), i. e. a patch Vin I.297; II.150.-pāda an octopod, a kind of (fabulous) spider (or deer?) J V.377; VI.538; cp. Sk. aṣṭapāda = śarabha a fabulous eight-legged animal. -mangala having eight auspicious signs J V.409 (expld. here to mean a horse with white hair on the face, tail, mane, and breast, and above each of the four hoofs). -vanka with eight facets, lit. eight-crooked, i. e. polished on eight sides, of a jewel J VI.388. -vidha eightfold Dhs 219.

**Aṭṭha** (aṭṭha) see attha.

**Aṭṭhaka** (aṭṭhaka) (adj.) [Sk. aṣṭaka] - 1. eightfold Vin I.196 = Ud 59 (“vaggikāni); VvA 75 = DhA III.104 (“bhatta). - 2. “ā (f.) the eight day of the lunar month (cp. aṭṭhami), in phrase rattiṣu antarāṭṭhamakāsu in the nights between the eightths, i. e. the 8th day before and after the full moon Vin I.31, 288 (see Vin Text 1.130n); M I.79; A I.136; Miln 396; J I.390. - 3. “m (nt.) an octad Vv 672 (aṭṭhi° eight octads = 64); VvA 289, 290. On sabbaṭṭhamaka see aṭṭha B 1 a. See also antara.

**Aṭṭhama** (aṭṭhama) (num. ord.) [Sk. aṣṭama, see aṭṭha1] the eighth Sn 107, 230 (cp. KhA 187), 437. - f. “ī the eighth day of the lunar half month (cp. aṭṭhamā) A I.144; Sn 402; Vv 166 (in all three pass. as pakkhassa cātuddasī pañcadasi ca aṭṭhami); A I.142; Sn 570 (ito atthami, scil. divase, loc.).

**Aṭṭhamaka** (aṭṭhamaka) = aṭṭhama the eighth. - 1. lit. Miln 291 (att° self-eighth). - 2. as tt. the eighth of eight persons who strive after the highest perfection, reckoned from the first or Arahant. Hence the eighth is he who stands on the lowest step of the Path and is called a sotāpanna (q. v.) Kvu 243-251 (cp. Kvu trsl. 146 sq.); Nett 19, 49, 50; Ps II.193 (* sotāpanna).

**Aṭṭhāna** (aṭṭhāna) (nt.) [ā + ṭṭhāna] stand, post; name of the rubbing-post which, well cut & with incised rows of squares, was let into the ground of a bathing-place, serving as a rubber to people bathing Vin II.105, 106 (read aṭṭhāne with BB; cp. Vin II.315).
Aṭṭhi° (āṭṭhi) = attha (aṭṭha) in compn. with kar & bhū, as freq. in Sk. and P. with i for a, like citti-kata (for citta°), angi-bhūta (for anga°); cp. the freq. combn. (with similar meaning) manasi-kata (besides manasā-k.), also upadhikaroti and others. This combn. is restricted to the pp and der. (*kata & *katvā). Other explns. by Morris J. P. T. S. 1886, 107; Windisch, M. & B. 100], in combn. with katvā: to make something one's attha, i. e. object, to find out the essence or profitableness or value of anything, to recognise the nature of, to realise, understand, know. Nearly always in stock phrase aṭṭhikatvā manasikatvā D II.204; M I.325, 445; S I.112 sq. = 189, 220; V.76; A II.116; III.163; J I.189; V.151 (: attano atthikabhāvaṃ katvā atthiko hutvā sakkaccaṃ suṇeyya C.); Ud 80 (: adhikicca, ayaṃ no attho adhigantabbo evaṃ sallakkhetvā tāya desanāya atthikā hutvā C.); Sdhp 220 (*katvāna).

Aṭṭhi² (āṭṭhi) (nt.) [Sk. asthi = Av. asti, Gr. o)/steon, o)/strakon, a)stra/galos; Lat. os (*oss); also Gr. o)/zos branch Goth. asts]
1. a bone A I.50; IV.129; Sn 194 (*nahāru bones & tendons); Dh 149, 150; J I.70; III.26, 184; VI.448 (*vedhin); Dha III.109 (300 bones of the human body, as also at Suśruta III.5); KhA 49; PvA 68 (*camma-nahāru), 215 (gosīs°); Sdhp 46, 103. - 2. the stone of a fruit J II.104.-kankala [Sk. °kankāla] a skeleton M I.364; cp. °sankhalika.
3. kadali a special kind of the plantain tree (Musa Sapientum) J V.406. -kalyāṇa beauty of bones DhA I.387. -miḍjā marrow A IV.129; DhA I.181; III.361; KhA 52. -yaka (T. aṭṭhīyaka) bones & liver S I.206. -sankhalikā [B. Sk. °śakalā Sp. Av. S I.274 sq., see also aṭṭhi°] a chain of bones, i. e. a skeleton DhA III.479; PvA 152. -sanghāṭa conjunction of bones, i. e. skeleton Vism 21; DhA II.28; PvA 206. -sañṭhāna a heap of bones It 17 = Bdhd 87. -sañṭhāna a skeleton Sdhp 101.

Aṭṭhika¹ (āṭṭhika) (nt.) [fr. aṭṭhi] 1. = aṭṭhi 1 a bone M III.92; J I.265, 428; VI.404; PvA 41. - 2 = aṭṭhi 2 kernel, stone DhA II.53 (tāl°); Mhvs 15, 42.-sankhalikā [B. Sk. "sakalā Sp. Av. Š I.274 sq., see also aṭṭhi°] a chain of bones, i. e. a skeleton DhA III.479; PvA 152. -sanghāṭa conjunction of bones, i. e. skeleton Vism 21; DhA II.28; PvA 206. -sañṭhāna a heap of bones It 17 = Bdhd 87. -sañṭhāna a skeleton Sdhp 101.

Aṭṭhika² (āṭṭhika) at PvA 180 (sūcik°) to be read aṭṭita (q. v.) for aṭṭika.

Aṭṭhita¹ (āṭṭhita) see ṭhita.

Aṭṭhita² (āṭṭhita) [ā + ṭhita] undertaken, arrived at, looked after, considered J II.247 (= adhiṭṭhita C.).

Aṭṭhita³ (āṭṭhita) see athika.

Aṭṭhilla (āṭṭhilla) at Vin II.266 is expld. by Bdhgh on p. 327 by gojanghaṭṭhīka, perhaps more likely = Sk. aṣṭhīlā a round pebble or stone.

Aḍḍha¹ (aḍḍha) (& addha) [etym. uncertain, Sk. ardha] one half, half; usually in compn. (see below), like diyaḍḍha 1 1/2 (°sata 150) PvA 155 (see as to meaning Stede, Peta Vatthu p. 107). Note. aḍḍha is never used by itself, for "half" in absolute position upaḍḍha (q. v.) is always used.-akkhika with furtive glance ("half an eye") DhA IV.98. -aṭṭha half of eight, i. e. four (cp. aṭṭhāḍḍha) S II.222 (°ratana); J VI.354 (°pāda quadruped; v. l. for aṭṭhadḍha). -aḷhaka 1/2 an aḷhaka (measure) DhA III.367. -uḍḍha [cp. Mahārāṣṭri form cauṭṭha = Sk. caturtha] three and a half J I.82; IV.180; V.417, 420; DhA I.87; Mhvs 12, 53. -ocitaka half plucked off J I.120. -karīsa (-
matta) half a k. in extent VVa 64 (cp. aṭṭha-karīsā). -kāhāpana 1/2 A V.83.-kāsika (or 'ya) worth half a thousand kāsiyas (i.e. e. of Benares monetary standard) Vin I.281 (kambala, a woollen garment of that value; cp. Vin Texts II.195); II.150. (bimbohanāni, pillows; so read for aḍḍhākāyikāni in T.;) J V.447 (a*-kāsigaṇikā for a*-kāsiya) a courtezen who charges that price, in phrase a*-kā-ganikā viya na bahunnaṃ pīyā manāpā). -kumbha a half (-filled) pitcher Sn 721. -kusi (tt. of tailoring) a short intermediate cross-seam Vin I.287. -kosa half a room, a small room J VI.81 (= a* kosantara C.). -gāvuta half a league J VI 55. -cūla (vāhā vihī) 1/2 a measure (of rice) Miln 102, perhaps misread for aḍḍhālīha (ālīha = ālīka, cp. A III.52), a half ālīha of rice. -tiya the third (unit) less half, i.e. two and a half Vva 66 (māsā); J I.49, 206, 255 (=sāta 250). Cp. next. -teyya = tiya 2 1/2 Vin IV.117; J II.129 (=sāta); DA I.173 (v. l. BB for 'tiya); DhA I.95 (=sāta), 279; PVa 20 (sahassa). -tēla [cp. Bsk. ardhatrayodaśa] twelve and a half Vin I 243, 247; D II.6 (bhikkhusatāni, cp. tayo B 1 b); DhA III.369. -daṇḍaka a short stick M I.87 = A I.47; II.122 = Nd 604 = Miln 197. -duka see ruka. -nālīka (-matta) half a nālī-measure full J VI.366. -pallanka half a divan Vin I.280. -bhāga half a share, one half Vv 136 (=upaḍḍhabhāga VvA 61); Pva 55. -maṇḍala semi-circle, semi circular sewing Vin I.287. -māna half a māna measure J I.468 (m. = aṭṭhānamā nālināmā nāmā C.). -māsa half a month, a half month, a fortnight Vin III.254 (ūnakā); A V.85; J III.218; Vva 66. Freq. in acc. as adv. for a fortnight, e.g. Vin IV.117; Vva 67; Pva 55. -māsaka half a bean (as weight or measure of value, see māsaka) J I.111. -māsika half-monthly Pug 55. -mūṇḍaka shaven over half the head (sign of loss of freedom) Mhvs 6, 42. -yojana a certain kind of house (usually with pāsāda) Vin I.58 = 96, 107, 139, 239, 284; II.146. Acc. to Vin T. I.174 "a gold coloured Bengal house" (Bdgh), an interpretation which is not correct: we have to read supaṇṭa vankageha "like a Garuḷa bird's crooked wing", i.e. where the roof is bent on one side. -yojana half a yojana (in distance) J V.410; DA I.35 (in expln. of addhāna-magga); DhA I.147; II.74. -rattā midnight A III.40Q (=a m adv. at m.); Vv 8116 (*rattāyaṃ adv. = aḍḍharatiyaṃ Vva 315); J I.264 (samaye); IV.159 (id.). -ratti = rattā Vv 255, 315 (=majhimayāma-samaya); Pva 155. -ruka (v. l. *duka) a certain fashion of wearing the hair Vin II.134; Bdgh expln. on p. 319: aḍḍhukan ti udare lomarājī-ṭhapanam "leaving a stripe of hair on the stomach". -vivata (dvāra) half open J V.293.

Aḍḍhā2 (Aḍḍhā) (adj.) [Sk. āḍhya fr. rddha pp. of ṭḥī, ṭdhnote & ṭdhīyate (see ii jhati) to thrive cp. Gr. a)/]qomai thrive, Lat. alo to nourish. Cp. also Vedic āḍhā refreshment & P. iddhi power. See also ālīya) rich, opulent, wealthy, well-to-do; usually in combn. with mahaddhana & mahābhoga of great wealth & resources (foll. by pahūta-jātarājaraja pahūta vittūpakarana etc.). Thus at D I.115, 134, 137; III.163; Pug 52; DhA I.3; Vva 322; Pva 3, 78 etc. In other combns. Vv 314 (*kula); Nd 615 (Sakka = aḍḍho mahaddhano dhavanā); DA I.281 (= issara); DhA II.37 (*kula); Sdhp 270 (satasākha*), 312 (gūn*), 540 sq. (id.), 561.

Aḍḍhaka (Aḍḍhaka) (adj.) wealthy, rich, influential J IV.495; Pva II.82 (= mahāvibhava Pva 107).

Aḍḍhatā (Aḍḍhatā) (f.) [abstr. to aḍḍha] riches, wealth, opulence Sdhp 316.

Aṇa (Aṇa) [Sk. rṇa; see etym. under āṇa, of which aṇa is a doublet. See also āṇaṇya] debt, only in neg. anāna (adj.) free from debt Vin I.6 = S I.137, 234 = D II.39; Th 2, 364 (i.e. without a new birth); A II.69; J V.481; ThA 245.

Aṇu (Aṇu) (adj.) [Sk. aṇu; as to etym. see Walde Lat. Wtb. under ulna. See also āṇi] small, minute, atomic, subtle (opp. thūla, q. v.) D I.223; S I.136; V.96 (*bīja); Sn 299 (anuto aṇum gradually); J III.12 (= appamattaka); IV.203; Dhs 230, 617 (= kisa); ThA 173; Miln 361. Note aṇu is freq. spelt
anu, thus usually in cpd. °matta.-thūla (anumṭhūla) fine and coarse, small & large Dh 31 (= mahantaṅ ca khuddakaṅ ca Dha I.282), 409 = Sn 633; J IV.192; DhaA IV.184. °matta of small size, atomic, least Sn 431; Vbh 244, 247 (cp. M III.134; A II.22); Dpvs IV.20. The spelling is anumatta at D I.63 = It 118; Dh 284; DA I.181; Sdhp 347. -sahagata accompanied by a minimum of, i. e. residuum Kuṭu 81, cp. Kuṭu trsl. 66 n. 3.

Aṇuka (Anuka) (adj.) = anu Sn 146, Kuṭu 246.

Aṇḍa (Anda) (nt.) [Etym. unknown. Cp. Sk. anḍa] 1. an egg Vin III.3; S II.258; M I.104; A IV.125 sq. - 2. (pl.) the testicles Vin III.106. - 3. (in camm*) a water-bag J I.249 (see Morris J. P. T. S. 1884, 69).-kosa shell of eggs Vin III.3 = M I.104; A IV.126, 176. -cheda(ka) one who castrates, a gelder J IV.364, 366. -ja 1. born from eggs S III.241 (of snakes); M I.73; J II.53 = V.85; Miln 267. - 2. a bird J. V.189. -bhārin bearing his testicles S II.258 = Vin III.100. -sambhava the product of an egg, i. e. a bird Th 1, 599. -hāraka one who takes or extirpates the testicles M I.383.

Aṇḍaka1 (Andaka) (nt.) = anda, egg Dha A I.60; III.137 (sakun*).

Aṇḍaka2 (Andaka) (adj.) [Sk.? prob. an inorganic form; the diaeresis of caṇḍaka into c° anḍaka seems very plausible. As to meaning cp. DhsA 396 and see Dhs trsl. 349, also Morris J. P. T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to ard, as in atṭaQ] only used of vācā, speech: harsh, rough, insolent M I.286; A V.265, 283, 293 (gloss kaṇṭakā); J III.260; Dhs 1343, cp. DhsA 396.

Aṇṇa (Anna) (food, cereal). See passages under aparaṇṇa & pabbaṇṇa.

Aṇṇava (Annava) (nt.) [Sk. arṇa & arṇava to r, ṅ not to move, Idg. *er to be in quick motion, cp. Gr. o)/rnumi; Lat. orior; Goth. rinnan = E. run; Ohg. runs, river, flow.] 1. a great flood (= ogha), the sea or ocean (often as mah°, cp. BSk. mahārṇava, e. g. Jtm 3175) M I.134; S I.214; IV.157 (mahā udak°); Sn 173 (fig. for saṃsāra see SnA 214), 183, 184; J I.119 (“kucchi”), 227 (id.); V.159 (mah°); Mhvs 5, 60; 19, 16 (mah°). - 2. a stream, river J III. 521; V.255.

Aṇha (Anha) [Sk. ahna, day, see ahan] day, only as -° in apar°, pabba°, saṁjh°, sāy°, q. v.


Ataccha (Taccha) (nt.) [a + taccha2] falsehood, untruth D I.3; J VI.207.

Ati (ati) (indecl.) [sk. ati = Gr. e)/ti moreover, yet, and; Lat. et and, Goth. ip; also connected with Gr. ata/r but, Lat. at but (=over, outside) Goth. apan] adv. and prep. of direction (forward motion), in primary meaning "on, and further", then "up to and beyond". I. in abstr. position adverbially (only as ttit.); in excess, extremely, very (cp. II.3) J VI.133 (ati uggata C. = accuggata T.), 307 (ati ahiṭha C. = accāhiṭha T.). II. as prefix, meaning. - 1. on to, up to, towards, until; as far as: accanta up to the end; aticchati to go further, pass on; atipāta "falling on to"; attack slaying; atimāpeti to put damage on to, i. e. to destroy. - 2. over, beyond, past, by, trans.; with verbs: (a.) trs. atikkamati to pass beyond, surpass; atimāṇṇati to put one's "manas" over, to despise; atirocati to surpass in splendour. (b.) intr. atikkanta passed by; atikkama traversing; aticca transgressing; atīta past, gone beyond. - Also with verbal derivations: accaya lapse, also
sin, transgression ("going over"); atireka remainder, left over; atisaya overflow, abundance;
atisāra stepping over, sin. - 3. exceedingly, in a high or excessive degree either very (much) or
too (much); in nominal compn. (a), rarely also in verbal compn. see (b). - (a) with nouns &
adj.: *āsanna too near; *uttama the very highest; *udaka too much water; *khippa too soon;
*dāna excessive alms giving; *dāruṇa very cruel; *digha extremely long; *dūra too near; deva a
super-god *pago too early; *bālha too much; *bhāra a too heavy load; *manāpā very lovely;
*manohara very charming; *mahant too great; *vikāla very inconvenient; *vela a very long
time; *sambāḍha too tight, etc. etc. - (b.) with verb: atibhūnjati to eat excessively. III. A
peculiar use of ati is its'function in reduplication-compounds, expressing "and, adding
further, and so on, even more, etc." like that of the other comparing or contrasting prefixes a
(ā), anu, ava, paṭi, vi (e. g. khaṇḍikaṇḍa, seṭṭhānuseṭṭhi, chiddāvacchidda, angapaccanga,
cuṇṇavicuṇṇa). In this function it is however restricted to comparatively few expressions and
has not by far the wide range of ā (q. v.), the only phrases being the foll. viz. cakkāticakkaṃ
maṇḍātimaṇḍaṃ bandhati to heap carts upon carts, couches upon couches (in order to see a
procession) Vin IV.360 (Bdhgh); J II.331; IV.81; DhA IV.61.-devātīdeva god upon god, god and
more than a god (see atideva); mānātimāna all kinds of conceit; vankātvanka crooked all over
J I.160. - IV. Semantically ati is closely related to abhi, so that in consequence of dialectical
variation we frequently find ati in Pāli, where the corresp. expression in later Sk. shows abhi.
See e. g. the foll. cases for comparison: accuṇha ati-jāta, *pīḷita *brūheti, *vassati, *vāyati,
*veṭheti. Note The contracted (assimilation-) form of ati before vowels is acc- (q. v.). See also
for adv. use atiriva, ativiya, atīva.

Ati-ambila (Atiambila) (adj.) [ati + ambila] too sour DhA II.85.

Ati-arahan (Atiarahant) [ati + arahant] a super-Arahant, one who surpasses even other Arahants
Miln 277.

Ati-issara (Atissara) (adj.) very powerful(?) J V.441 (*bhesajja, medicin).

Ati-ūnha (Atiūnha) (adj.) too hot PvA 37 (*ātapa glow). See also accuṇha (which is the usual form).

Ati-uttama (Atiuttama) (adj.) by far the best or highest VvA 80.

Ati-udaka (Atiudaka) too much water, excess of water DhA I.52.

Ati-uṣsura (Atiuṣsura) (adj.) only in loc. °Q (adv.) too soon after sunrise, too early VvA 65
(laddhabhattātā eating too early).

Ati-eti (Atieti) [ati + i] to go past or beyond, see ger. aticca and pp. atīta.

Atikata (Atikata) (pp.) more than done to, i. e. retaliated; paid back in an excessive degree A I.62.

Atikaddhati (Atikaddhati) [ati + kaḍḍhati] to pull too hard, to labour, trouble, drudge Vin III.17.


Atikaruṇa (Atikaruna) (adj.) [ati + karuṇa] very pitiful, extremely miserable J I.202; IV.142; VI.53.
Atikassa (ati[kasa]) (ger.) [fr. atikassati ati + kṛṣ; Sk. atikṛṣya] pulling (right) through J V.173 (rajjuṁ, a rope, through the nostrils; v. l. BB. anti*).

Atikāla (ati[kala]) [ati + kāla] in instr. atikālena adv. in very good time very early Vin I.70 (+ atidīvā).

Atikkanta (ati[kkanta]) [pp. of atikamati] passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing J II.128 (tiṇi sanvaccharāṇi); Dh A III.133 (tayo vaye pas- sed beyond the 3 ages of life); Pv A 55 (māse e after the lapse of a month), 74 (kati divāsā ā how many days have passed).-mānusaka superhuman It 100; Pug 60; cp. BSk. atikrānta-mānusyaka M Vastu III.321.

Atikkantikā (ati[kkantika]) (f.) [Der. abstr. fr. prec.] transgressing, overstepping the bounds (of good behaviour), lawlessness Miln 122.

Atikkama (ati[kkama]) [Sk. atikrama] going over or further, passing beyond, traversing; fig. overcoming of, overstepping, failing against, transgression Dh 191; Dhs 299; Pv A 154 (katipayayojanś), 159 (*caraṇa sinful mode of life); Miln 158 (dur° hard to overcome); Sdh 64.


Atikkamati (ati[kkamati]) [ati + kamati] (1) to go beyond, to pass over, to cross, to pass by. (2) to overcome, to conquer, to surpass, to be superior to. - J IV.141; Dh 221 (Pot. *eeya, overcome); Pv A 67 (maggena: passes by), grd. atikkamaniya to be overcome D II.13 (an°); Sn A 568 (dur°). ger. atikkamma D II.12 (surpassing); It 51 (māradheyyaṁ, passing over), cp. vv. II. under adhigayha; and atikkamitva going beyond, overcoming, transcending (J IV.139 (samuddam); Pug 17; J I.162 (raṭṭham having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others Pv A 15; Vasabhagamaṇi beyond the village of V. Pv A 168. -pp. atikkanta (q. v.).

Atikkameti (ati[kkameti]) [Caus. of atikkamati] to make pass, to cause to pass over J I.151.

Atikkhippaṃ (ati[khippa]) (adv.) [ati + khippa] too soon Vin II.284.

Atikhaṇa (ati[khaṇa]) (nt.) [ati + khaṇa(na)] too much digging J II.296.

Atikhāta (ati[khata]) (nt.) = prec. J II.296.

Atikhiṇa (ati[khiṇa]) (adj.) [ati + khīṇa] in cāpātikhiṇa broken bow (?) Dh 156 (expld. at Dh A III.132 as cāpāto atikhīṇā cāpā vinimuttā).

Atiga (ati[gal]) (-°) (adj.) [ati + ga] going over, overcoming, surmounting, getting over Sn 250 (sanga°); Dh 370 (id.); Sn 795 (śima°, cp. Nd 99), 1096 (ogha°); Nd 100 (= atikkanta); Nd 2 180 (id.).

Atigacchati (ati[gacchati]) to go over, i. e. to overcome, surmount, conquer, get the better of, only in pret. (aor.) 3rd sg. accagā (q. v. and see gacchati 3) Sn 1040; Dh 414 and
accagamā (see gacchati 2) Vin II.192; D I.85; S II.205; DA I.236 (=abhibhavitvā pavatta). Also 3rd pl. accagamī It 93, 95.


Atigālhitā (Atigālhitā) [pp. of atigālheti, Denom. fr. atigālha; cp. Sk. atigāhate to overcome] oppressed, harmed, overcome, defeated, destroyed J V.401 (= atipīlītā C.).

Atighora (Atighora) (adj.) [ati + ghora] very terrible or fierce Sdhp 285.


Aticarati (Aticarati) [ati + carati] 1. to go about, to roam about Pv II.1215; PvA 57. - 2. to transgress, to commit adultery J I.496. Cp. next.

Aticaritar (Aticaritar) [n. ag. of. aticarati] one who transgresses, esp. a woman who commits adultery A II.61 (all MSS. read aticaritvā); IV.66 (T. aticarittā).

Aticariyā (Aticariyā) (f.) [ati + cariyā] transgression, sin, adultery D III.190.

Aticāra (Aticāra) [from aticarati] transgression Vv 158 (= aticca cāra Vv 72).

Aticārin (Aticārin) (adj. n.) [from aticarati] transgressing, sinning, esp. as f. aticārinī an adulteress S II.259; IV.242; D III.190; A III.261; Pv II.1214; PvA 151 (v. l. BB), 152; VvA 110.


Aticca (Aticca) (grd.) [ger. of ati + eti, ati + i] 1. passing beyond, traversing, overcoming, surmounting Sn 519, 529, 531. Used adverbially = beyond, in access, more than usual, exceedingly Sn 373, 804 (= vassasatam atikkamitvā Nd1 120). - 2. failing, transgressing, sinning, esp. committing adultery J V,424; VvA 72, Aticchāpeti to make go on, to ask to go further J III.462. - Cp. icchatā.

Aticchati (Aticchati) [*Sk. ati-ṛcchati, ati + ṛ, cp. ānṇava] to go on, only occurring in imper. aticchatha (bhante) "please go on, Sir", asking a bhikkhu to seek alms elsewhere, thus refusing a gift in a civil way. [The interpretation given by Trenckner, as quoted by Childers, is from ati + iṣ "go and beg further on". (Tr. Notes 65) but this would entail a meaning like "desire in excess", since iṣ does not convey the notion of movement] J III.462; DhA IV.98 (T. aticchā, vv. II. astha); VvA 101; Miln 8. - Caus. aticchāpeti to make go on, to ask to go further J III.462. - Cp. icchatā.

Aticchatta (Aticchatta) [ati + catta] a "super"-sunshade, a sunshade of extraordinary size & colours DhsA 2.
Atitāta (ātātā) (adj.) [ati + jāta, perhaps ati in sense of abhi, cp. abhijāta] well-born, well behaved, gentlemanly It 14 (opp. avajāta).

Atitarati (ātātā) [ati + tarati] to pass over, cross, go beyond aor. accatari S IV.157 = It 57 (‘āri).

Atituccha (ātuccha) (adj.) [ati + tuccha] very, or quite empty Sdhp 430.

Atituṭṭhi (ātūṭṭhi) (f.) [ati + tuṭṭhi] extreme joy J I.207.

Atitula (ātula) (adj.) [ati + tula] beyond compare, incomparable Th 1, 831 = Sn 561 (= tula atīto nirupamo ti attho SnA 455).

Atitta (ātita) (adj.) [a + titta] dissatisfied, unsatisfied J I.440; Dh 48.

Atittha (āttha) (nt.) [a + tittha] "that which is not a fordingplace". i. e. not the right way, manner or time; as *wrongly in the wrong way J I.343; IV.379; VI.241; DhA III.347; DA I.38.

Atithi (ātī) [Sk. atithi of at = at, see aṭati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D I.117 (= āgantuka-navaka pahanaka DA I.288); A II.68; III.45, 260; J IV.31, 274; V.388; Kh VIII.7 (= no atthi assa ṭhi ti yamhi vā tamhi vā divase āgacchatī ti atithi KhA 222); VvA 24 (= āgantuka).

Atidāna (ātāna) (nt.) [ati + dāna] too generous giving, an excessive gift of alms Miln 277; PvA 129, 130.

Atidāruṇa (ātāruṇa) (adj.) [Sk. atidāruṇa, ati + dāruṇa] very cruel, extremely fierce Pv III.73.

Atidīgha (ātīgha) (adj.) [ati + dīgha] too long, extremely long J IV. 165; Pv II.102; VvA 103 (opp. atirassā).

Atidivā (ātivā) (adv.) [ati + divā] late in the day, in the afternoon Vin I.70 (+ atikālena); S I.200; A III.117.

Atidisati (ātīsati) [ati + disati] to give further explanation, to explain in detail Miln 304.

Atidīgha (ātīgha) (adj.) [ati + dīgha] too long, extremely long J IV. 165; Pv II.102; VvA 103 (opp. atirassā).

Atidukkha (ātīdukkha) [ati + dukkha] great evil, exceedingly painful excessive suffering PvA 65; Sdhp 95. In atidukkhavāca PvA 15 ati belongs to the whole cpd., i. e. of very hurtful speech.

Atidūra (ātīdu) (adj.) [ati + dūra] very or too far Vin I.46; J II.154; Pv II.965 = DhA III.220 (vv. ll. suvidūre); PvA 42 (opp. accāsanna).

Atidhamati \([\text{Atidhamati}]\) [ati + dhamati] to beat a drum too hard J I.283; pp. atidhanta ibid.

Atidhātatā \([\text{Atidhatatā}]\) [ati + dhāta + ta] oversatiation J II.193.

Atidhāvati \([\text{Atidhavati}]\) [ati + dhāvati 1] to run past, to outstrip or get ahead of S III.103; IV.230; M III.19; It 43; Miln 136; SnA 21.

Atidhonacārin \([\text{Atidhonacārin}]\) [ati + dhonacārin] indulging too much in the use of the "dhonas", i.e. the four requisites of the bhikkhu, or transgressing the proper use or normal application of the requisites (expln. at DhA III.344, cp. dhona) Dh 240 = Nett 129.

Atināmeti \([\text{Atinameti}]\) [ati + nāmeti] to pass time A I.206; Miln 345.

Atiniggaṅhāti \([\text{Atinigganhati}]\) [ati + niggaṇhāti] to rebuke too much J VI.417.

Atinicaka \([\text{Atinicaka}]\) (adj.) [ati + nīcaka] too low, only in phrase cakkavāḷaṃ atisambādhaṃ Brahmaḥloko atinicako the World is too narrow and Heaven too low (to comprehend the merit of a person, as sign of exceeding merit) DhA I.310; III.310 = VvA 68.

Atineti \([\text{Atineti}]\) [ati + neti] to bring up to, to fetch, to provide with Vin II.180 (udakaṃ).

Atipanḍita \([\text{Atipandita}]\) (adj. [ati + panḍita] too clever DhA IV.38.

Atipanḍitatā \([\text{Atipanditata}]\) (f.) [abstr. of atipanḍita] too much cleverness DhA II.29.

Atipadāna \([\text{Atipadana}]\) (nt.) [ati + pa + dāna] too much alms-giving Pv II.943 (= atidāna PvA 130).

Atipapañca \([\text{Atipapanca}]\) [ati + p.] too great a delay, excessive tarrying J I.64; II.93.

Atipariccāga \([\text{Atipariccaga}]\) [ati + pariccāga] excess in liberality DhA III.11.

Atipassati \([\text{Atipassati}]\) [ati + passati; cp. Sk. anupaśyati] to look for, catch sight of, discover M III.132 (nāgaṃ).

Atipāta \([\text{Atipata}]\) [ati + pat] attack, only in phrase pāṇātipāta destruction of life, slaying, killing, murder D I.4 (pāṇātipāta veramaṇi, refraining from killing, the first of the dasasīla or decalogue); DA I.69 (= pāṇavadha, pāṇaghāta); Sn 242; Kh II. cp. KhA 26; PvA 28, 33 etc.

Atipātin \([\text{Atipati}]\) (adj. -n.) one who attacks or destroys Sn 248; J VI.449 (in war nāgakkhandh* = hatthikkhande khaggena chhinditvā C.); PvA 27 (pāṇ*).
Atipāteti (atipātita) [Denom. fr. atipāta] to destroy S V.453; Dh 246 (v. l. for atimāpeti, q. v.). Cp. paripāteti.

Atipīṇita (atipīṇita) (adj.) [ati + pīṇita] too much beloved, too dear, too lovely DhA V.70.

Atipīḷita (atipīḷita) [ati + pīḷita, cp. Sk. abhipīḷita] pressed against, oppressed, harassed, vexed J V.401 (= atigāḥita).

Atippago (atippago) (adv.) [cp. Sk. atiprage] too early, usually elliptical = it is too early (with inf. carituṃ etc.) D I.178; M I.84; A IV.35.

Atibaddha (atibaddha) [pp. of atibandhati; cp. Sk. anubaddha] tied to, coupled J I.192 = Vin IV.5.

Atibandhati (atibandhati) [ati + bandhati; cp. Sk. anubandhati] to tie close to, to harness on, to couple J I.191 sq. - pp. atibaddha q. v.

Atibahala (atibahala) (adj.) [ati + bahala] very thick J VI.365.

Atibāḷha (atibāḷha) (adj.) [ati + bāḷha] very great or strong PvA 178; nt. adv. °ṃ too much D I.93, 95; M I.253.

Atibāheti (atibāheti) [ati + bāheti, Caus. to ṛḥ1; cp. Sk. ābṛhati] to drive away, to pull out J IV.366 (= abbāheti).

Atibrahmā (atibrahma) [ati + brahmā] a greater Brahma, a super-god Miln 277; DhA II.60 (Brahmuṇḍa a. greater than B.).

Atibrūheti (atibrūheti) [ati + brūheti, bṛḥ2, but by C. taken incorrectly to brū; cp. Sk. abhi-brṛṇhayati] to shout out, roar, cry J V.361 (= mahāsaddam nicchāreti).

Atibhagini (atibhagini) =putta [ati + bh.-p.] a very dear nephew J I.223.

Atibhāra (atibhāra) [ati + bhāra] too heavy a load Miln 277 (*ena sakaṭassa akkho bhijjati).

Atibhārita (atibhārita) (adj.) [ati + bhārita] too heavily weighed, overloaded Vtn IV.47.

Atibhāriya (atibhāriya) (adj.) too serious DhA I.70.

Atibhunuṭati (atibhunuṭati) [ati + bhuṇjati] to eat too much, to overeat Miln 153.

Atibhutta (atibhutta) (nt.) [ati + bhutta] overeating Miln 135.

Atibhoti (atibhoti) [ati + bhavati, cp. Sk. atibhavati & abhibhavati] to excel, overcome, to get the better of, to deceive J I.163 (=ajjhoṭharati vaṅceti C.).
Atimaññati [Atimannati] [Sk. atimanyate; ati + man] to despise, slighten, neglect Sn 148 (= KhA 247 atikkamitvā maññati); Dh 365, 366; J II.347; Pv I.76 (*issaṃ, v. ḍ. *asiṃ = atikkamitvā avamaññinīḥ PvA 37); PvA 36; Sdhp 609.


Atimamāyati [Atimamaya] [ati + mamāyati, cp. Sk. atimamāyate in diff. meaning = envy] to favour too much, to spoil or fondle J II.316.

Atimahant [Atimahara] (adj.) [ati + mahant] very or too great J I.221; PvA 75.

Atimāna [Atimana] [Sk. atimāna, ati + māna] high opinion (of oneself), pride, arrogance, conceit, M I.363; Sn 853 (see expln. at Nd1 233), 942, 968; J VI.235; Nd1 490; Miln 289. Cp. atimaññanā.

Atimānin [Atimanin] (adj.) [fr. atimāna] D II.45 (thaddha +); Sn 143 (an°) 244; KhA 236.

Atimāpeti [Atimāpeti] [ati + māpeti, Caus. of mī, mināte, orig. meaning "to do damage to"] to injure, destroy, kill; only in the stock phrase pāṇam atimāpeti (with v. l. atipāteti) to destroy life, to kill D I.52 (v. ḍ. *pāteti) = DA I.159 (: pāṇam hanati pi parehi hanāpeti either to kill or incite others to murder); M I.404, 516; S IV.343; A III.205 (correct T. reading atimāteti; v. l. pāteti); Dh 246 (v. ḍ. *pāteti) = DhA III.356 (: parassa jīvitindriyaṃ upacchindati).

Atimukhara [Atimukhara] (adj.) [ati + mukhara] very talkative, a chatterbox J I.418; DhA II.70. atimukharatā (f. abstr.) ibid.

Atimuttaka [Atimuttaka] [Sk. atimuktaka] N. of a plant, Gaertnera Racemosa Vin II.256 = M I.32; Miln 338.

Atimuduka [Atimuduka] (adj.) [ati + muduka] very soft, mild or feeble J I.262.


Atiyācanā [Atiyacana] (f.) [ati + yācanā] asking or begging too much Vin III.147.

**Atirassa** *(Atirassa)* (adj.) [ati + rassa] too short (opp. atidīgha) Vin IV.7; J VI.457; VvA 103.

**Atirājā** *(Atiraja)* [ati + rājā] a higher king, the greatest king, more than a king DhA II.60; Miln 277.

**Atiriccati** *(Atiriccati)* [ati + riccati, see ritta] to be left over, to remain Sdhp 23, 126.

**Atiritta** *(Atiritta)* (adj.) [pp. of ati + rlc, see ritta] left over, only as neg. an° applied to food, i.e. food which is not the leavings of a meal, fresh food Vin I.213 sq, 238; II.301; IV.82 sq., 85.

**Atiriva** *(Atiriva)* (ati-r-iva) see ativiya.

**Atireka** *(Atireka)* (adj.) [Sk. atireka, ati + ric, rinakti; see ritta] surplus, too much; exceeding, excessive, in a high degree; extra Vin I.255; J I.72 (*padasata*), 109; 441 (in higher positions); Miln 216; DhsA 2; DhA II.98.-civara an extra robe Vin I.289. -pāda exceeding the worth of a pāda, more than a pāda, Vin III.47.

**Atirekatā** *(Atirekata)* (f.) [abstr. to prec.] excessiveness, surplus, excess Kvu 607.

**Atirocati** *(Atirocati)* [ati + ruc] to shine magnificently (trs.) to outshine, to surpass in splendour D II.208; Dh 59; Pv II.958; Miln 336 (+ virocati); DhA I.446 (= atikkamitvā virocati); III.219; PVA 139 (= ativiya virocati).

**Ativankin** *(Ativankin)* (adj.) [ati + vankin] very crooked J I.160 (vankātivankin crooked all over; cp. ati III.).

**Ativāṇṇati** *(Ativannati)* [ati + vaṇṇati] to surpass, excel D II.267.

**Ativatta** *(Ativatta)* [pp. of ativattati: Sk. ativṛtta] passed beyond, surpassed, overcome (act. & pass.), conquered Sn 1133 (bhava°); Nd2 21 (= atikkanta, vītivatta); J V.84 (bhaya°); Miln 146, 154.

**Ativattati** *(Ativattati)* [ati + vṛt, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; conquer Vin II.237 (samuddo velaṃ no); S II.92 (saṃsāraṃ); IV.158 (id.) It 9 (saṃsāraṃ) = A II.10 = Nd2 172a; Th 1, 412; J I.58, 280; IV.134; VI.113, 114; PVA 276. - pp. ativatta (q. v.).

**Ativattar** *(Ativattar)* [Sk. *ativakṛt, n. ag. to ati-vacati; cp. ativākya] one who insults or offends J V.266 (isīnaṃ ativattāro = dharusavācāhi atikkamitvā vattāro C.).

**Ativattar** *(Ativattar)* [Sk. *ativartṛ, n. ag. to ati-vattati] one who overcomes or is to be overcome Sn 785 (svātivattā = durativattā duttārā duppatarā Nd1 76).

**Ativas** *(Ativasa)* (adj.) [ati + vasa fr. vas] being under somebody's rule, dependent upon (c. gen.) Dh 74 (= vase vattati DhA II.79).

**Ativassati** *(Ativassati)* [ati + vassati, cp. Sk. abhivarṣati] to rain down on, upon or into Th 1, 447 = Vin II.240.

Ativāta (ativātā) [ati + vāta] too much wind, a wind which is too strong, a gale, storm Miln 277.

Ativāyati (atiyātati) [ati + vāyati] to fill (excessively) with an odour or perfume, to satiate, permeate, pervade Miln 333 (+ vāyati; cp. abhivāyati ibid 385).

Ativāha (ativāha) [fr. ati + vah, cp. Sk. ativahati & abhivāha] carrying, carrying over; a conveyance; one who conveys, i.e. a conductor, guide Th 1, 616 (said of sīla, good character); J V.433. - Cp. ativāhika.

Ativāhika (ativāhika) [fr. ativāha] one who belongs to a conveyance, one who conveys or guides, a conductor (of a caravan) J V.471, 472 (*purīsa).

Ativikāla (ativikāla) (adj.) [ati + vikāla] at a very inconvenient time, much too late D I 108 (= sutṭhu vikāla DA I.277).

Ativijjhati (ativijjhati) [Sk. ativijjhati, ati + vyadh] to pierce, to enter into (fig.), to see through, only in phrase paññāya ativijjhā (ger.) passati to recognise in all details M I.480; S V.226; A II.178.

Ativiyā (atīva) (adv.) [Sk. ati] = ati + iva, orig. "much-like" like an excess = excessive-ly. There are three forms of this expression, viz. (1) ati + iva in contraction ativa (q.v.); (2) ati + iva with epenthetic r: atirīva D II.264 (v. l. SS. ativa); Sn 679, 680, 683; SnA 486; (3) ati + viya (the doublet of iva) = ativiya J I.61, 263; DhA II.71 (a. upakāra of great service); PvA 22, 56, 139.

Ativisā (ativisā) (f.) [Sk. ativiṣā] N. of a plant Vin I.201; IV.35.

Ativissattwa (ativissattwa) (adj.) [ati + vissattwa] too abundant, in *vākya one who talks too much, a chatterbox J V.204.

Ativissāsika (ativissāsika) (adj.) [ati + vissāsika] very, or too confidential J I.86.

Ativissuta (ativissuta) (adj.) [ati + vissuta] very famous, renowned Sdhp 473.

Ativeṭhetti (ativeṭhetti) [ati + veṣṭ, cp. Sk. abhiveṣṭate] to wrap over, to cover, to enclose; to press, oppress, stifle Vin II.101; J V.452 (-ativiya veṭhetti piḷeti C.).

Ativelā (ativelā) (adj.) [ati + vela] excessive (of time); nt. adv. "m a very long time; excessively D I.19 (= atikālam aticiran ti attho DA I.113); M I.122; Sn 973 (see expln. at Nd1 504); J III.103 = Nd1 504.

Atilīna (atilīna) (adj.) [ati + līna] too much attached to worldly matters S V.263.

Atilūkha (atilūkha) (adj.) [ati + lūkha] too wretched, very miserable Sdhp 409.
**Atiroma** (atiroma) (adj.) [ati + loma] too hairy, having too much hair J VI.457 (opp. aloma).

**Atisāncara** (atisāncara) (*cāra?*) [ati + sañcāra] wandering about too much Miln 277.

**Atiśāha** (atiśāha) (adj.) [ati + saṁha] too subtle DhA III.326.

**Atisanta** (atisanta) (adj.) [ati + santa1] extremely peaceful Sdhp 496.

**Atisambādha** (atisambādha) (adj.) [ati + sambādha] too tight, crowded or narrow DhA I.310; III.310 = Vva 68; cp. atiñīcaka. - f. abstr. atisambādhatā the state of being too narrow J I.7.

**Atisaya** [cp. Sk. atiśaya, fr. ati + śī] superiority, distinction, excellence, abundance VvA 135 (= vīsesa); PrA 86; Dāvs II.62.

**Atisayati** [ati + śī] to surpass, excel; ger. atisayitvā Miln 336 (+ atikkamitvā).

**Atisara** (atisara) (adj.) [fr. atisarati; cp. accasara] transgressing, sinning J IV.6; cp. atisāra.

**Atisarati** [ati + sṛ] to go too far, to go beyond the limit, to overstep, transgress, aor. accasari (q. v.) Sn 8 sq. (opp. paccasari; C. atidhāvi); J V.70 and atisari J IV.6. - ger. atisitvā (for *atisaritvā) D I.222; S IV.94; A I.145; V.226, 256; Sn 908 (= Nd1 324 atikkamitvā etc.).

**Atisāyaṃ** (atisayam) (adv.) [ati + sāyaṃ] very late, late in the evening J V.94.

**Atisāra** (atisāra) [fr. ati + sṛ, see atisarati. Cp. Sk. atisāra in diff. meaning but BSk. atisāra (sātiṣāra) in the same meaning] going too far, overstepping the limit, trespassing, false step, slip, danger Vin I.55 (sātiṣāra), 326 (id.); S I.74; M III.237; Sn 889 (atisāraṃ diṭṭhiyo = diṭṭhigatāni Nd1 297; going beyond the proper limits of the right faith), J V.221 (dhamm°), 379; DhA I.182; DhsA 28. See also atisara.

**Atisithila** (atisithila) (adj.) [ati + sithila] very loose, shaky or weak A III.375.

**Atisīta** (atisīta) (adj.) [ati + sīta] too cold DhA II.85.

**Atisītala** (atisītala) (adj.) [ati + sītala] very cold J III.55.

**Atihāṭṭha** (atihaṭṭha) (adj.) [ati + haṭṭha] very pleased Sdhp 323.

**Atihārati** (atihārati) [ati + hṛ] to carry over, to bring over, bring, draw over Vin II.209; IV.264; S I.89; J I.292; V.347. - Caus. atihārāpeti to cause to bring over, bring in, reap, collect, harvest Vin II.181; III.18; Miln 66; DhA IV.77. - See also atihita.

**Atihita** [ati + hṛ, pp. of atihārati, hita unusual for hata, perhaps through analogy with Sk. abhi + dhā] brought over (from the field into the house), harvested, borne home Th 1, 381 (vīhi).
Atihīna (atihina) (adj.) [ati + hīna] very poor or destitute A IV.282, 287; 323 (opp. accogāla).

Atihīleti (atihilet) [ati + hīḍ] to despise J IV.331 (= atimaññati C.).

Atīta (atita) (adj. -n.) [Sk. atīta, ati + ita, pp. of i. Cp. accaya & ati eti] 1. (temporal) past, gone by (cp. accaya 1) (a) adj. atītām addhānaṃ in the time which is past S III.86; A IV.219; V.32. - Pv II.1212 (atītānaṃ, scil. attabhāvaṃ, pariyanto na dissati); khaṇātīta with the right moment past Dh 315 = Sn 333; atītayobbana he who is past youth or whose youth is past Sn 110. - (b) nt. the past: atīte (loc.) once upon a time J I.98 etc. atītānā hari he told (a tale of) the past, i. e. a Jātaka J I.213, 218, 221 etc. - S I.5 (atītānā nānusocati); A III.400 (a. eko anto); Sn 851, 1112. In this sense very frequently combd. with or opposed to anāgata the future & paccuppanna the present, e. g. atītānāgata in past & future S II.58; Sn 373; J VI.364. Or all three in ster. combn. atīto-anāgata-paccuppannā (this the usual order) D III.100, 135; S II.26, 110, 252; III.19, 47, 187; IV.4 sq.; 151 sq.; A I.264 sq., 284; II.171, 202; III.151; V.33; It 53; Nd 22; but also occasionally atīta paccuppannā anāgata, e. g. PVA 100. - 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S I.97 (maraṇaṃ an° not free from death), 121 (sabbavera-bhaya°); A II.21; III.346 (sabbasaṃyojana°); Sn 373 (kappa°), 598 (khaya°, of the moon = ūnabhāvaṃ atīta Sn A 463); Th 1, 413 (c. abl.) - 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhammaṃ).-aṃsa the past (= atīta koṭṭhāse, atikkantabhavesū ti attho ThA 233) D II.222; III.275; Th 2, 314. -ārammaṇa state of mind arising out of the past Dhs 1041.

Atiradassin (atiradassin) (adj. -n.) [a + tīra + dassin] not seeing the shore J I.46; VI.440; also as atiradassanī (f.) J V.75 (nāvā). Cp. D I 222.

Atīva (ativa) (indecl.) [ati + iva, see also ativiya] very much, exceedingly J II.413; Mhvs 33, 2 etc.

Ato (ato) (adv.) [Sk. ataḥ] hence, now, therefore S I.15; M I.498; Miln 87; J V.398 (= tato C.).

Atoṇa (aton) [etym.?] a class of jugglers or acrobats(?) Miln 191.

Atta1 (attha) [ā + d + ta; that is, pp. of ādadāti with the base form reduced to d. 1dg *d-to; cp. Sk. ātta] that which has been taken up, assumed. atta-dānḍa, he who has taken a stick in hand, a violent person, S I.236; IV.117; Sn 630, 935; Dh 406. Attañjha, rejecting what had been assumed, Sn 790. Attaṃ pahāya Sn 800. The opp. is niratta, that which has not been assumed, has been thrown off, rejected. The Arahant has neither atta nor niratta (Sn 787, 858, 919), neither assumption nor rejection, he keeps an open mind on all speculative theories. See Nd I.82, 90, 107, 352; II.271; SnA 523; DhA IV.180 for the traditional exegesis. As legal t. t. attādānaṃ aḍiyati is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin II.247 (quoted V.91).

Atta2 (attha) see attan.

Atta3 (attha) [Sk. akta, pp. of añjati] see upatta.

Attan (attha) (m.) & atta (the latter is the form used in compn.) [Vedic ātman, not to Gr. a)\nemos = Lat. animus, but to Gr. a)tmo/s steam, Ohg. ātum breath, Ags. aepm]. - I.
Inflection. (1) of attan- (n. stem); the foll. cases are the most freq.: acc. attānam D I.13, 185; S I.24; Sn 132, 451. - gen. dat. attano Sn 334, 592 etc., also as abl. A III.337 (attano ca parato ca as regards himself and others). - instr. abl. attanā S I.24; Sn 132, 451; DhA II.75; PvA 15, 214 etc. On use of attanā see below III.1 C. - loc. attani S V.177; A I.149 (attani metri causa); II.52 (anattani); III.181; M I.138; Sn 666, 756, 784; Vbh 376 (an°).- (2) of atta- (a-stem) we find the foll. cases: acc. attam Dh 379. - instr. attena S IV.54. - abl. attato S I.188; Ps I.143; II.48; Vbh 336. Meanings. 1. The soul as postulated in the animistic theories held in N India in the 6th and 7th cent. B. C. It is described in the Upanishads as a small creature, in shape like a man, dwelling in ordinary times in the heart. It escapes from the body in sleep or trance; when it returns to the body life and motion reappear. It escapes from the body at death, then continues to carry on an everlasting life of its own. For numerous other details see Rh. D. Theory of Soul in the Upanishads J R A S 1899. Bt. India 251-255. Buddhism repudiated all such theories, thus differing from other religions. Sixteen such theories about the soul D I.31. Seven other theories D I.34. Three others D I.186/7. A 'soul' according to general belief was some thing permanent, unchangeable, not affected by sorrow S IV.54 = Ku 67; Vin I.14; M I.138. See also M I.233; III.265, 271; S II.17, 109; III.135; A I.284; II.164, 171; V.188; S IV.400. Cp. ātuman, tuma, puggala, jīva, saṅka, pāna and nāna-rūpa. 2. Oneself, himself, yourself. Nom. attā, very rare. S I.71, 169; III.120; A I.57, 149 (you yourself know whether that is true or false. Cp. Manu VIII.84. Here attā comes very near to the European idea of conscience. But conscience as a unity or entity is not accepted by Buddhism) Sn 284; Dh 166, 380; Miln 54 (the image, outward appearance, of oneself). Acc. attānam S I.44 (would not give for himself, as a slave) A I.89; Sn 709. Acc. attam Dh 379. Abl. attato as oneself S I.188; Ps I.143; II.48; Vbh 336. Loc. attani A I.149; III.181; Sn 666, 784. Instr. attanā S I.57 = Dh 66; S I.75; II.68; A I.53; III.211; IV.405; Dh 165. On one's own account, spontaneously S IV.307; V.354; A I.297; II.99, 218; III.81; J I.156; PVA 15, 20. In composition with numerals attadutiya himself and one other D II.147; °catuttha with himself as fourth M I.393; A III.36; °pañcama Dpvs VIII.2; °sattama J I.233; °aṭṭhama VvA 149 (as atta-naṭṭhama Vv 3413), & °aṭṭhama Miln 291. anattā (n. and predicative adj.) not a soul, without a soul. Most freq. in combn. with dukkha & anicca. (1) as noun: S III.141 (*anupassin); IV.49; V.345 (*saṇṭin); A I.II2 = Ps II.80 (anattani anattā; opp. to anattani attā, the opinion of the micchādiṭṭhigātā sattā); Dh 279; Ps II.37, 45 sq. (*anupassanā), 106 (yaṃ aniccaṃ ca dukkhaṃ ca taṃ anattā); DhA III. 406 (*lakkhaṇa). - (2) as adj. (pred.): S IV.152 sq.; S IV.166; S IV.130 sq., 148 sq.; Vbh I.13 = S III.66 = Nd 2 680 Q 1; S III.20 sq.; 178 sq., 196 sq.; sabbe dhammad anattā Vin V.86; S III.133; IV.28, 401. -attha one's own profit or interest Sn 75; Nd 23; J IV.56, 96; otherwise as atta-datta, e. g. Sn 284. -atthiya looking after one's own needs Th 1, 1097. -ādhipaka master of oneself, self-mastered A I.150. -adhipateyya selfdependence, self-reliance, independence A I.147. -ādhiṇa independent D I.72. -ānudīthī speculation about souls S III.185; IV.148; A III.447; Sn 1119; Ps I.143; Vbh 368; MilnQ 146. -ānuyogin one who concentrates his attention on himself Dh 209; DhA III.275. -ānuvāda blaming oneself A II.121; Vbh 376. -uṇā self-humiliation Vbh 353 (+ att-avaṇā). -uddesa relation to oneself Vin III.149 (= attano athāya), also *ika ibid. 144. -kata self-made S I.134 (opp. para). -kāma love of self A II.21; adj. a lover of "soul", one who cares for his own soul S I.75. -kāra individual self, fixed in individuality, oneself (cp. ahaṃkāra) D I.53 (opp. para); A III 337 (id.) DA I.160; as nt. at J V.401 in the sense of service (self-doing", slavery) (atta-kāri karoti bhattusu). -kīlamattha self-mortification D III.113; S IV.330; V.421; M III.230. -garahin self-censuring Sn 778. -gutta selfguarded Dh 379. -gutti watchfulness as regards one's self, self-care A II.72. -gána self-destruction Dh 164. -ja proceeding from oneself Dh 161 (pāpa). -nū knowing oneself A IV.113, cp. D III.252. -(n)taṇa self-mortifying, self-vesting D III.232 = A II.205 (opp. paran); M I.341, 411; II.159; Pug 55, 56. -daṇḍa see atta1. -danta selfrestrained, self-controlled Dh 104, 322. -diṭṭhi speculation concerning the nature of the soul Nd1 107; SnA
523, 527. -dīpa relying on oneself, independent, founded on oneself (+ attasarana, opp. aṇīṇa) D II.100 = III.42; S V.154; Sn 501 (= attano guṇe eva attano dīpaṃ katvā SnA 416). -paccakkha only in instr. "enya by or with his own presence, i.e. himself J V.119. -paccakkhika eye-witness J V.119. -paccatthika hostile to oneself Vin II.94, 96. -paṭilābha acquisition of a personality D I.195 (tayo: oḷārika, manomaya, arūpa). -parittā charm (protection) for oneself Vin II.110. -paribhava disrespect for one's own person Vbh 353. -bhāva one's own nature (1) person, personality, individuality, living creature; form, appearance [cp. Dhs trsl. LXXI and BSk. ātmabhāva body Divy 70, 73 ("pratilambha"); 230; Sp. Av. Ś I.162 (pratilambha), 167, 171] Vin II.238 (living beings, forms); S V.442 (bodily appearance); A I.159, 188; III.122 sq. - (3) character, quality of heart Sn 388 (= citta SnA 374); J I.61. -rūpa "of the form of self", self-like only in instr. "ena as adv. by oneself, on one's own account, for the sake of oneself S IV.97; A II.120. -vadha self-destruction S II.241; A II.73. -vāda theory of (a persistent) soul D III.230; M I.66; D II.58; S II.3, 245 sq.; III.103, 165, 203; IV.1 sq., 43 sq., 153 sq.; Ps I.156 sq.; Vbh 136, 375. For var. points of an "attavādic" doctrine see Index to Sāṃyutta Nikāya. -vyābādha personal harm or distress self-suffering, one's own disaster (opp. parā) M I 369; S IV.339 = A I.157; A II.179. -vetana supporting oneself, earning one's own living Sn 24. -saṅcetanā self-perception, self-consciousness (opp. para) D III.231; A II.159. -sambhava originating from one's self S I.70; A IV.312; Dh 161 (pāpa); Th I, 260. -sambhūta arisen from oneself Sn 272. -sammāpanidhi thorough pursuit or development of one's personality A II.32; Sn 260, cp. KhA 132. -sana see *dīpa. -sukha happiness of oneself, self-success Dpvs I.66, cp. II.11. -hita personal welfare one's own good (opp. para) D III.233; A II.95 sq. -hetu for one's own sake, out of self-consideration Sn 122; Dh 328.

Attaniya (Attanīya) (adj.) [from attā] belonging to the soul, having a soul, of the nature of soul, soul-like; usually nt. anything of the nature of soul M I.138 = Kuṭa 67; M I.297; II.263; S III.78 (yaṃ kho anattaniya whatever has no soul), 127; IV.54 = Nd2 680 F; S IV.82 = III.33 = Nd2 680 Q 3; S IV.168; V.6; Nd2 680 D. Cp. Dhs trsl. XXXV ff.

Attamana (Attamana) [atta1 + mano, having an up raised mind. Bdhgh's expln. is saka-mano DA I.255 = attā + mano. He applies the same expln. to attamanatā (at Dhs 9, see Dhs trsl. 12) = attano manatā mentality of one's self] delighted, pleased, enraptured D I.3, 90 (an°); II.14; A III.337, 343; IV.344; Sn 45 = Dh 328 (= upaṭṭhita-satt DhA IV.29); Sn 995; Nd2 24 (= tuṭṭha-manō etc.); Vv 14; Pug 33 (an°); Miln 18; DA I.52; DhA I.89 (an°-dhātuka displeased); PvA 23, 132; VvA 21 (where Dhpāla gives two explns, either tuṭṭha-manō or sakamano).

Attamanatā (Attamanatā) (f.) [abstr. to prec.] satisfaction, joy, pleasure, transport of mind M I.114; A I.276; IV.62; Pug 18 (an°); Dhs 9, 86, 418 (an°); PvA 132; VvA 67 (an°).

Attāṇa (Attāna) (adj.) [a + tāṇa] without shelter or protection J I.229; Miln 148, 325; ThA 285.

Attha (Attha) (also aṭṭha, esp. in combns mentioned under 3) (m. & nt.) [Vedic artha from r, arti & ṛṇoti to reach, attain or to proceed (to or from), thus originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. interest, advantage, gain; (moral) good,
blessing, welfare; profit, prosperity, well-being M I.111 (atthassa ninnetar, of the Buddha, bringer of good); S IV.94 (id.); S I.34 (attano a. one's own welfare), 55 (id.) 86, 102, 126 = A II.46 (atthassa patti); S I.162 (attano ca parassa ca); II.222 (id.); IV.347 (*m bhaññati destroy the good or welfare, always with musāvādena by lying, cp. attha-bhaññanaka); A I.61 (*m anubhoti to fare well, to have a (good) result); III.364 (samparāyika a. profit in the future life); V.223 sq. (anattho ca atho ca detriment & profit); It 44 (v. l. attā better); Sn 37, 58 (= Nd2 26, where the six kinds of advantages are enumd. as att° par° ubhay°, i. e. advantage, resulting for oneself, for others, for both; diññhadhāmmik° samparāyik° param° gain for this life, for a future life, and highest gain of all, i. e. Arahantship); Sn 331 (ko attho supitena what good is it to sleep = na hiQ sakkā supantena koci attho papuññatā SnA 338; cp. ko attho supinena te Pv II.61); PvA 30 (atthaṃ sādheti does good, results in good, 69 (samparāyikena atthena). - dat. atthāya for the good, for the benefit of (gen.); to advantage, often combd. with hitāya sukāya, e. g. D III.211 sq.; It 79. - Kh VIII.1 (to my benefit); Pv 1.43 (= upakārāya PvA 18), II.129 (to great advantage). See also below 6. Sometimes in a more concrete meaning = riches, wealth, e. g. J I.256 (= vaḍḍhim C.); III.394 (id.); Pv IV.14 (= dhanām PvA 219). - Often as -: att°, one's own welfare, usually combd. with par° and ubhay° (see above) S II.29; V.121; A I.158, 216; III.63 sq.; IV.134; Sn 75 (att-attha, v. l. atha Nd2), 284 (atta-d-attha); uttam° the highest gain, the very best thing Dh 386 (= arahatta DhA IV.142); Sn 324 (= arahatta SnA 332); param° id. Nd2 26; sad° one's own weal D II.141; M I.4; S II.29; V.145; A I.144; sāttha (adj.) connected with advantage, beneficial, profitable (of the Dhamma; or should we take it as "with the meaning, in spirit"? see sāttha) D I.62; S V.352; A II.147; III.152; Nd2 316. - 2. need, want (c. instr.), use (for = instr.) S I.37 (jāta when need has arisen, in need); J I.254; III.126, 281; IV.1; DhA I.398 (na atthi etehe attho I have no use for them); VvA 250; PvA 24 (yāvatdatta, adj. as much as is needed, sufficient = anappakā). - 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt aṭṭha in cpds. aṭṭh-uppatti and aṭṭh-kathā (see below). On term see also Cpd. 4. - S III.93 (atthaṃ vibhajati explain the sense); A I.23 (id.), 60 (nīt° primary meaning, literal meaning; neyy° secondary or inferred meaning); II.189 (*m ācikkhati to interpret); Sn 126 (*m puchita asked the (correct) sense, the lit. meaning), 251 (*m akkhāti); Th 1, 374; attho paramo the highest sense, the ultimate sense or intrinsic meaning It 98, cp. Cpd. 6, 81, 223; Miln 28 (paramatthato in the absolute sense); Miln 18 (athato according to its meaning, opp. vyaññanato by letter, orthographically); DhA II.82; III.175; KhA 81 (pad° meaning of a word); SnA 91 (id.); PvA 15 (*m vadati to explain, interpret), 16, 19 (hitatthadhāmmata "fitness of the best sense", i. e. practical application), 71. Very frequent in Commentory style at the conclusion of an explained passage as ti attho "this is the meaning", thus it is meant, this is the sense, e. g. DA I.65; DhA IV.140, 141; PvA 33, etc. - 4. Contrasted with dhamma in the combn. attho ca dhammo ca it (attha) refers to the (primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning of the text, to its bearing on the norm and conduct; or one might say they represent the theoretical and practical side of the text (pāli) to be discussed, the "letter" and the "spirit". Thus at A I.69; V.222, 254; Sn 326 (= bhāsitattānā ca pālidhammañ ca SnA 333); It 84 (duṭṭho atthaṃ na jānāti dhammaṃ na pasati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitattānā ca eva desanādhammañ ca); J I.353; VI.368; Nd2 386 (meaning & proper nature); Pv III.96 (but expld. by PvA 211 as hita = benefit, good, thus referring it to above 1). For the same use see cpds. *dhamma, *patisambhidā, esp. in adv. use (see under 6) Sn 430 (yeno atthena for which purpose), 508 (kena atthena v. l. BB for T attanā), J I.411 (attham vā kāraṇāṃ vā reason and cause); DhA II.95 (+ kāraṇa; PvA 11 (ayaṃ ho ettha attho this is the reason why). - 5. (in very wide application, covering the same ground as Lat. res & Fr. chose): (a) matter, affair, thing, often untranslatable and simply to be given as "this" or "that" S II.36 (ekena-padena sabbo attho vutto the whole matter is said with one word); J I.151 (taṃ atthaṃ
the matter); II.160 (imam a. this); VI.289 (tam atthaṃ pakāsento); PvA 6 (tam atthaṃ pucchi asked it), 11 (visajjeti explains it), 29 (vuttaṃ atthaṃ what had been said), 82 (id.). - (b) affair, cause, case (cp. aṭṭa and Lat. causa) Dh 256, 331; Miln 47 (kassa atthaṃ dhāresi whose cause do you support, with whom do you agree?). See also alamatha. - 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. atthāya for the sake of, in order to, for J I.254 dhanā atthāya for wealth, kim° what for, why?), 279; II.133; III.54; DhA II.82; PvA 55, 75, 78. - (b) acc. atthaṃ on account of, in order to, for an infinitive or with another inf. substitute J I.279 (kim°); III.53 (id.); I.253; II.128; DpsV.79; DhA I.397; PvA 32 (dassan° in order to see), 78, 167, etc. - (c) abl. atthā J III.518 (pitu atthā = atthāya C.). - (d) loc. atthe instead of, for VvA 10; PvA 33; etc. atanatha (m. & nt.) 1. unprofitable situation or condition, mischief, harm, misery, misfortune S I.103; II.196 (anatthāya samāvattati); A IV.96 ("m adhipajjati") It 84 ("janano doso ill-will brings discomfort"); J I.63, 196; Pug 37; Dhs 1060, 1230; Sdhp 87; DA I.52 (anathathajanano kodho, cp. It 83 and Nd2 420 Q2); DhA II.73; PvA 13, 61, 114, 199. - 2. (= attha 3) incorrect sense, false meaning, as adj. senseless (and therefore unprofitable, no good, irrelevant) A V.222, 254 (adhammo ca); Dh 100 (= aniyāyānātipaka DhA II.208); Sn 126 (expld. at SnA 180 as ahita). - akkhāyin showing what is profitable D III.187. -attha riches J VI.290 (= atthabhūtam atthaṃ C.). -antarā difference between the (two) meanings Miln 158. At Th 1, 374, Oldenberg's reading, but the v. l. (also C. reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corresponds with dhamma-dhara (q. v.). -abhisamaya grasp of the proficient S I.87 (see abhisamaya). -uddhāra synopsis or abstract of contents ("matter") of the Vinaya DpsV.37. -upaparikkhā investigation of meaning, (+ dhamma°-savanna) M III.175; A III.381 sq.; IV.221; V.126. -uppatti (aṭṭh°) sense, meaning, explanation, interpretation J I.89; DA I.242; KhA 216; VvA 197, 203 (cp. pāli) PvA 2, 6, 78; etc. -kāma (adj.) (a) well-wishing, a well-wisher, friend, one who is interested in the welfare of others (cp. Sk. arthākāma, e. g. Bhagavadgīta II.5: gurūn arthakāman) S I.140, 197, 201 sq.; A III.143; D III.164 (bahuno janassa dhāresi whose cause had been said), 82 (id.). - (b) one who is interested in his own gain or good, either in good or bad sense (= greedy) S I.44; PvA 112. - -kathā (aṭṭha°) exposition of the sense, explanation, commentary J V.38, 170; PvA 1, 71, etc. freq. in N. of Com. -kara beneficial, useful Vin III.149; Miln 321. -karana the business of trying a case, holding court, giving judgment (v. l. aṭṭa°) D II.20; S I.74 (judgment hall?). -kavi a didactic poet (see kavi) A II.230. -kāmin = "kāma, well-wishing Sn 986 (devatā aththakāminī). -karanā (abl.) for the sake of gain D III.186. -kusala clever in finding out what is good or profitable Sn 143 (= atthacheka KhA 236). -cara doing, busy in the interest of others, obliging S I.23 (narāna = "working out man's salvation"). -caraka (adj.) one who devotes himself to being useful to others, doing good, one who renders service to others, e. g. an attendant, messenger, agent etc. D I.107 (= hitakāraka DA I.276); J II.87; III.326; IV.230; VI.369. -cariyā useful conduct or behaviour D III.152, 190, 232; A II.32, 248; IV.219, 364. -nīna one who knows what is useful or who knows the (plain or correct) meaning of something (+ dhammaññū) D III.252; A III.148; IV.113 sq. -dassan intent upon the (moral) good Sn 385 (= hitañupassin SnA 373). -dassanat one who examines a cause (cp. Sk. arthadārsīka) J VI.286 (but expld. by C. as "saṇha-sukhumapaṇṇa" of deep insight, one who has a fine and minute knowledge). -desanā interpretation, exegesis Miln 21 (dhamma°). -dhamma "reason and morality", see above n0. 3. -anusāsaka one who advises regarding the meaning and application of the Law, a professor of moral philosophy J I.105; DhA II.71. - pada a profitable saying, a word of good sense, text, motto A II.189; III.356; Dh 100. -paṭisambhidā knowledge of the meaning (of words) combd. with dhamma° of the text or spirit (see above n0. 3) Ps I.132; II.150; Vbh 293 sq. -paṭisamvedin experiencing good D III.241 (+ dhamma°); A I.151; III.21. -baddha expecting some good from (c. loc.) Sn 382. -bhaṇjanaka breaking the welfare of, hurting DhA III.356 (paresam of others, by means of telling lies, musāvādena). -majhā of beautiful waist J V.170 (= sumajjhā C.; reading
must be faulty, there is hardly any connection with attha; v. l. atta. -rasa sweetness (or substance, essence) of meaning (+ dhamma°, vimutti°) Nd2 466; Ps II.88, 89. -vasa "dependence on the sense", reasonableness, reason, consequence, cause D II.285; M I.464; II.120; III.150; S II.202; III.93; IV.303; V.224; A I.61, 77, 98; II.240; III.72, 169, 237; Dh 289 (= kāraṇa DhA III.435); It 89; Sn 297; Ud 14. -vāsika sensible It 89; Miln 406. -vāsin bent on (one's) aim or purpose Th 1, 539. -vāḍin one who speaks good, i. e. whose words are doing good or who speaks only useful speech, always in combn. with kāla° bhūta° dhamma° D II.285; M I.464; II.22, 209; Pug 58; DA I.76 (expld. as "one who speaks for the sake of reaping blessings here and hereafter"). -saṃvāṭṭhanā explanation, exegesis PvA 1. -saṃhita connected with good, bringing good, profitable, useful, salutary D I.189; S II.223; IV.330; V.417; A III.196 sq., 244; Sn 722 (= hiten saṃhitāṃ SnA 500); Pug 58. -sandassana determination of meaning, definition Ps I.105. -siddhi profit, advantage, benefit J I.402; PvA 63.

Attha°\textsuperscript{2} [attha] (nt.) [Vedic asta, of uncertain etym.] home, primarily as place of rest & shelter, but in P. phraseology abstracted from the "going home", i. e. setting of the sun, as disappearance, going out of existence, annihilation, extinction. Only in acc. and as °- in foll phrases: atthangacchati to disappear, to go out of existence, to vanish Dh 226 (= vināsaṃ nāthibhāvaṃ gacchati DhA III.324), 384 (= parikkhayām gacchati); pp. atthangata gone home, gone to rest, gone, disappeared; of the sun (= set): J I.175 (atthangate sūriye at sunset); PvA 55 (id.) 216 (ananthangate s. before sunset) fig. Sn 472 (atthagata). 475 (id.); 1075 (= niruddha ucchinna vināṭṭha anupādi-sesāya nibbāna-dhātuyā nibbuta); It 58; Dhs 1038; Vbh 195. - atthagatatta (nt. abstr.) disappearance SnA 409. -atthangama (atthagama passim) annihilation, disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D I.34, 173; S IV.327; A III.326; Ps II.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. -atthagamana (nt.) setting (of the sun) J I.101 (sūriyass'atthagamanā at sunset) DA I.95 (= ogamana). - attha-gāmin, in phrase udayo atthagāmin leading to birth and death (of pāṇī): see udaya. -attham paleti = atthangacchati (fig.) Sn 1074 (= athangameti nirujjhati Nd2 28). - Also athhamita (pp. of i) set (of the sun) in phrase anathamite sūriye before sunset (with anathangamite as v. l. at both pass.) DhA I.86; III.127. - Cp. also abbhaththa.

Attha°\textsuperscript{3} [attha] pres. 2nd pl. of atthi (q. v.).

Atthata\textsuperscript{5} [atthata] [pp. of attharati] spread, covered, spread over with (-°) Vin I.265; IV.287; V.172 (also °an); A III.50; PvA 141.

Atthatta\textsuperscript{6} [atthatta] (nt.) [abstr. fr. attha1] reason, cause; only in abl. atthattā according to the sense, by reason of, on account of PvA 189 (-°).

Atthara\textsuperscript{7} [atthara] [fr. attharati] a rug (for horses, elephants etc.) D I.7.

Attharaka\textsuperscript{8} [attharaka] [= atthara] a covering J I.9; DA I.87. - f. °ikā a layer J I.9; V.280.

Attharaṇa\textsuperscript{9} [attharana] (nt.) [fr. attharati] a covering, carpet, cover, rug Vin II.291; A II.56; III.53; Mhvs 3, 20; 15, 40; 25, 102; ThA 22.
Attharati (atharati) [ā + str] to spread, to cover, to spread out; stretch, lay out Vin I.254; V.172; J I.199; V.113; VI.428; Dh I.272. -pp. atthata (q. v.). - Caus. attharāpeti to caused to be spread J V.110; Mhv 3, 20; 29, 7, 34, 69.

Atthavant (athavant) (adj.) [cp. Sk. arthavant] full of benefit S I.30; Th I, 740; Miln 172.


Atthi (athī) [Sk. asti, 1st sg. asmi; Gr. ei)mi/-e)sti/; Lat. sum-/est; Goth. im-inst; Ags. eom-is E. am-is] to be, to exist. - Pres. Ind. 1st sg. asmi Sn 1120, 1143; J I.151; III.55, and amhi M I.429; Sn 694; J II.153; Pv I.102; II.82. - 2nd sg. asi Sn 420; J II.160 (osi); III.278; Vv 324; PvA 4. - 3rd sg. atthi Sn 377, 672, 884; J I.278. Often used for 3rd pl. (= santi), e. g. J I.280; II.2; III.55.

Atthika (athika) (adj.) [cp. Sk. arthika] 1. (to attha1) profitable, good, proper. In this meaning the MSS show a variance of spelling either atthika or aṭṭhika or aṭṭhita; in all cases atthika should be preferred D I.55 (°vāda); M II.212 (aṭṭhita); A III.219 sq. (idaṃ atthikaṃ this is suitable, of good avail; T aṭṭhita); Sn 1058 (aṭṭhita; Nd2 20 also aṭṭhita, which at this pass. shows a confusion between aṭṭha and a-ṭṭha); J V.151 (in def. of aṭṭhikatvā q. v.); Pug 69, 70 (T āṭṭhika, aṭṭhita SS; expld. by Pug A V.4 by kalyāṇa). - 2. (to attha1 2) desirous of (°), wanting, seeking for, in need of (c. instr.) A II.199 (uday° desirous of increase); Sn 333, 460, 487 (puṇṇ°), 987 (dhān° greedy for wealth); J I.263 (rajj° coveting a kingdom); V.19; Pv II.228 (bhajan° in need of food); IV.11 (kāraṇ°), 121 (khiḍḍ° for play), 163 (puṇṇ°); PvA 95 (sasena a. wanting a rabbit), 120; DA I.70 (atthikā those who like to). - anatthika one who does not care for, or is not satisfied with (c. instr.) J V.460; PvA 20; of no good Th 1, 956 ("of little zeal" Mrs. Rh. D.).-bhāva (a) usefulness, profitableness Pug A V.4. (b) state of need, distress PvA 120.

Atthikavant (athikavant) (adj.) [atthika + vant] one who wants something, one who is on a certain errand D I.90 (atthikāṃ assa atthi ti DA I.255).

Atthitā (athitā) (f.) [f. abstr. fr. atthi cp. atthibhāva] state of being, existence, being, reality M I.486; S II.17 ("āni c° eva nathitaṅ ca to be and not to be); III.135; J V.110 (kassaci atthitāṃ vā nathitāṃ vā jānāhi see if there is anybody or not); DhsA 394. - Often in abl. atthitāya by
reason of, on account of, this being so DhA III.344 (idamatthitāya under this condition) PvA 94, 97, 143.

**Atthin [Athhin]** (adj.) (-°) [Vedic arthin] desirous, wanting anything; see mant°, vād°.

**Atthiya [Aththyā]** (adj.) (-°) [= atthika] having a purpose or end S III.189 (kim° for what purpose?); A V.1 sq. (id.), 311 sq.; Th 1, 1097 (att° having one's purpose in oneself), 1274; Sn 354 (yad atthiyāṃ on account of what).


**Atraja [Atṛajā]** (adj.) [Sk. *ātma-ja, corrupted form for attaja (see attā) through analogy with Sk. atra "here". This form occurs only in J and similar sources, i. e. popular lore] born from oneself, one's own, appl. to sons, of which there are 4 kinds enumd., viz. atra ja khettaja, dinnaka, antevāsika p. Nd2 448. - J I.135; III.103 = Nd1 504; J III.181; V.465; VI.20; Mhvs 4, 12; 13, 4; 36, 57.

**Atriccha [Atṛichcha]** (adj.) [the popular etym. suggested at JA IV.4 is atra atra icchamāna desiring here & there; but see atricchā] very covetous, greedy, wanting too much J I.414 = IV.4; III.206.

**Atricchā [Atṛichchā]** (f.) [Sk. *atṛptyā, a + tṛpt + yā, influenced by Desid. titṛpsati, so that atricchā phonetically rather corresponds to a form *a-tṛpsyā (cch = psy, cp. P. chāta Sk. psāta). For the simple Sk. tṛpti see titti (from tappati2). According to Kern, but phonetically hardly justifiable it is Sk. aticcha = ati + icchā "too much desire", with r in dissolution of geminated tt, like atraja for attaja. See also atriccha adj. and cp. J.P.T.S. 1884, 69] great desire, greed, excessive longing, insatiability J IV.5, 327.

**Atricchatā [Atṛichchatā]** (f.) [see atricchā] excessive lust J. III.222.

**Athā [Athā]** (indecl.) [Sk. atha, cp. atho] copulative & adversative part. 1. after positive clauses, in enumerations, & continuation of a story: and, and also, or; and then, now D II.2; III.152, 199 (athāparam etad avoca); M I.435; Sn 1006, 1007, 1017; Sn p. 126 (athāparam etad avoca: and further, something else); Dh 69, 119, 377; J II.158; Pv II.64; PvA 3, 8 (atha na and not), 70. - 2. after negative clauses: but M I.430; Sn 990, 1047; Dh 85, 136, 387; PvA 68. Often combd. with other part., e. g. atha kho (pos. & neg.) now, and then; but, rather, moreover Vin I.1; D I.141, 167, 174; A V.195; PvA 79, 221, 251. na-atha kho na neither-nor PvA 28. atha kho pana and yet D I.139. atha ca pana on the other hand J I.279. atha vā or (after prec. ca), nor (after prec. na) Sn 134; Dh 140, 271; Pv I.41; II.14. athā vā pi Sn 917, 921.

**Athabbaṇa [Athabbana]** [Vedic atharvan; as regards etym. see Walde, Lat. Wtb. under ater] (1) the Atharva Veda DA I.247 = SnA 447 (*veda). - (2) one who is familiar with the (magic formulas of the) Atharvaveda J VI.490 (sāthabbaṇa=sahatthivejja, with the elephant-healer or doctor). See also āthabbaṇa.

**Atho [Atho]** (indecl.) [Sk. atho, atha + u] copulative and adversative part.: and, also, and further, likewise, nay S I.106; Sn 43, 155, 647; Dh 151, 234, 423; J I.83; II.185; IV.495; It 106; Kh VIII.7; Pv
IV.315; PvA 251 (atho ti nipātamattaṃ avadhāraṇ-atre vā). Also combd. with other part., like atho pi Sn 222, 537, 985; Pv II.320; KhA 166.

**Ada** (Ada) (adj.) (-°) [to ad, see adeti, cp. °ga, °tha, °da etc.] eating S IV.195 (kitṭhāda eating corn); J II.439 (vantāda = vantakhādaka C.).

**Adaka** (Adaka) (adj.) = ada J V.91 (purisādaka man-eater).

**Adana** (Adana) (nt.) [from adeti] eating, food J V.374 (v.l. modana).

**Adasaka** (Adasaka) (adj.) see dasā.

**Adāsa** (Adāsa) [prob. = adamśa, from ḍasati to bite, cp. ḍāthā tooth; lit meaning "toothless" or "not biting"] a kind of bird J IV.466.

**Aditthā** (Adittha) [a + diṭṭhā, ger. of *dassati] not seeing, without seeing J IV.192 (T. adaṭṭhā, v. l. BB na diṭṭhā, C. adisvā); V.219.

**Adinna** (Adinna) (pp.) [a + dinna] that which is not given, freq. in phrase adinnʿadāna (BSk. adattādana Divy 302) seizing or grasping that which is not given to one, i. e. stealing, is the 2nd of the ten qualifications of bad character or sīla (dasa-sīla see sīla II.). Vin I.83 (ā veramanī; D I.4 (= parassa haraṇaṃ theyyaṃ corikā ti vuttaḥ hoti DA I.71); III.68 sq., 82, 92, 181 sq.; M I.361; It 63; Kh II., cp. KhA 26. - adinnādāyin he who takes what is not given, a thief; stealing, thieving (cp. BSK. adattādāyika Divy 301, 418) Vin I.85; D I.138; Sdhp 78.

**Adu** (Adu) (or ādu) (indecl.) [perhaps identical with adum, nt. of pron. asu] part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 622 (= udāhu VvA 258; v. l. SS. ādu) = Pv IV.317 (ādu) = DhA I.31 (T. ādu, v. l. adu); Vv 631 (v. l. ādu); J V.330 (T. ādu, C. adu; expld. on p. 331 fantastically as aduñ ca aduñ ca kammaṃ karohi ti). See also ādu.

**Adum** (Adum) nt. of pron. asu.

**Adūsaka** (Adusaka) (adj.) [a + dūsaka] innocent J V.143 (= nirapa- rādha C.); VI.84, 552. f. adūsikā Sn 312.

**Adūsiya** (Adusiya) = adūsaka J V.220 (= anaparādha C.).

**Adeti** (Adeti) [Sk. ādayati, Caus. of atti, ad to eat, 1st sg. admi = Gr. e)/dw, Lat. edo; Goth. itan = Ohg. ezzan = E. eat] to eat. Pres. ind. ademi etc. J V.31, 92, 197, 496; VI.106. pot. adeyya J V.107, 392, 493.

**Adda** [Adada] [cp. Sk. ārdraka] ginger J I.244 (˚singivera).

**Adda** & **Addā** (Adda) 3rd sg. aor. of *dassati; see *dassati 2. a.
Adda\(^3\) \text{*Adda*} (adj.) [Sk. ārdra, from ārdati or ardati to melt, cp. Gr. a)/rdw to moisten, a)/rdα dirt; see also alla] wet, moist, slippery J IV.353; VI.309; Miln 346.-āvalepana "smeared with moisture", i. e. shiny, glittering S IV.187 (kūţāgāra); M I.86=Nd2 1996 (upakāriyo). See also addha2. The reading allāvalepana occurs at Nd2 40 (=S iv. 187), and is perhaps to be preferred. The meaning is better to be given as "newly plastered."

Addakkhi \text{*Addakkhi*} 3rd sg. aor. of *dassati; see *dassati 1 b.

Addasā \text{*Addasa*} 3rd sg. aor. of *dassati; see *dassati 2 a.

Addā & Addāyanā \text{*Adda} \text{*Addayana*} at Vbh 371 in def. of anādariya is either faulty writing, or dial. form or pop. etym. for ādā and ādāyana; see ādariya.

Addāyate \text{*Addayate*} [v. denom. fr. adda] to be or get wet, fig. to be attached to J IV.351. See also allīyati.

Addi \text{*Addi*} [Sk. ardri] a mountain Dāvs II.13.

Addita \text{*Addita*} (pp.) [see atṭita which is the more correct spelling] afflicted, smarted, oppressed J I.21; II.407; III.261; IV.295; V.53, 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281.

Addha\(^1\) \text{*Addha*} (num.) [= aḍḍha, q. v.] one half, half (°) D I.166 (*māsīka); A II.160 (*māsa); J I.59 (*yojana); III. 189 (*māsa).

Addha\(^2\) \text{*Addha*} (adj.) [= adda3, Sk. ārdra] soiled, wet; fig. attached to, intoxicated with (cp. sineha) M II.223 (na anaddhabhūtaṃ attānaṃ dukkhena addabhāveti he dirties the impure self with ill); S III.1 (addhabhūto kāyo impure body); J VI.548 (*nakha with dirty nails, C. pūtinakha).

Addhan \text{*Addhan*} (in cpds. addha°) [Vedic adhvan, orig. meaning "stretch, length", both of space & time. - Cases: nom. addhā, gen. dat. addhuno, instr. addhunāṃ, acc. addhāna, loc. addhāni; pl. addhā. See also addhāna] 1. (of space) a path, road, also journey (see cpds. & derivations); only in one ster. phrase J IV.384 = V.137 (pathaddhuno pañnarase va cando, gen. for loc. °addhāni, on his course, in his orbit; expld. at IV.384 by ākāsa-patha-sankhātassa addhuno majjhī ṭhito and at V.137 by pathaddhagato addha-pathe gaganamajjhe ṭhito); Pv III.31 (pathaddhanoi pañnarase va cando; loc. same meaning as prec., expld. at PvA 188 by attano pathabhūte addhāni gaganatala-magge). This phrase (pathaddhan) however is expld. by Kern (Toev. s. v. pathaddu) as "gone half-way", i. e. on full-moon-day. He rejects the expln. of C. - 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in two standard applications viz. (a) as mode of time (past, present & future) in tayo addhā three divisions of time (atita, anāgata, paccuppanna) D III.216; It 53, 70. (b) in phrase dīghaṃ addhānaṃ (acc.) a very long time A II.1, 10 (dīghaṃ addhānaṃ saṃsāraṃ); Sn 740 (dīghaṃ addhānaṃ saṃsāra); Dh 207 (dīghaṃ addhānaṃ socati); J I.137. gen. dīghassa addhuno PvA 148 (gattattā because a long time has elapsed), instr. dīghena addhunā S I.78; A II.118; PvA 28. -āyu duration of life A II.66 (dīghaṃ °m a long lifetime. -gata one who has gone the road or traversed the space or span of life, an old man [cp. BSk. adhvaṇata M Vastu II.150], always combd. with vayo anupatto, sometimes in ster. formula with jiṇṇa & mahallaka Vin II.188; D

Addhaneyya (Addhaneyya) (adj.) = adhaniya 2, lasting J V.507 (an°).

Addhanyaya (Addhanyaya) (adj.) [fr. addhan] 1. belonging to the road, fit for travelling (of the travelling season) Th 1, 529. - 2. belonging to a (long) time, lasting a long period, lasting, enduring D III.211; J I.393 (an°) VI.71. See also addhaneyya.

Addhara (Addhara) [Vedic adhvarya fr. adhvara sacrifice] a sacrificing priest, N. of a class of Brahmins D I.237 (brāhmaṇa).

Addhāna (Addhāna) (nt.) [orig. the acc. of addhan, taken as nt. from phrase dīghaṃ addhānaṃ. It occurs only in acc. which may always be taken as acc. of addhan; thus the assumption of a special form addhāna would be superfluous, were it not for later forms like addhāne (loc.) Miln 126; PvA 75 v. l. BB, and for cpds.] same meaning as addhan, but as simplex only used with reference to time (i. e. a long time, cp. VvA 117 addhānaṃ = ciraṃ). Usually in phrase atītaṃ (anāgatam etc.) addhānam in the past (future etc.), e. g. D I.200; S I.140; A V.32; Miln 126 (anāgatamaddhāne for “am”); Pv 75 (v. l. addhāne). dīghaṃ addhānaṃ Pv I.105. Also in phrase addhānaṃ āpādeti to make out the length of time or period, i. e. to live out one's lifetime S IV.110; J II.293 (= jivitaddhānaṃ āpādi āyuṃ vindi C). -daratha exhaustion from travelling DA I.287. -magga a (proper) road for journeying, a long road between two towns, high road D I.1, 73, 79; M I.276 (kantār°); DA I.35 (interpreted as "addhayojanaṃ gacchissāmi ti bhūṇijatabban ti ādi vacanato addhāyojanam pi addhāna maggo hotī", thus taken to addhā "half", from counting by 1/2 miles); VvA 40, 292. Cp. also antarāmagga. -parissama "fatigue of the road", i. e. fatigue from travelling VvA 305. -vemattatā difference of time or period Miln 285 (+ āyuveamppattatā).

Addhika (Addhika) [fr. addhan] a wanderer, wayfarer, traveller DA I.298 (= pathāvin), 270; PvA 78, 127 (“jana people travelling). Often combd. with kapaṇa beggar, tramp, as kapaṇaddhikā (pl.) tramps and travellers (in which connection also as “iddhika, q. v.), e. g. J I.6 (v. l. “iddhika 262; DhA II.26.

Addhita (Addhita) at Pv II.62 is to be corrected to aṭṭita (sic v. l. BB).

Addhin (Addhin) (adj.) (-°) [fr. addhan] belonging to the road or travelling, one who is on the road, a traveller, in gataddhin one who has performed his journey (= addhagata) Dh 90.

Addhuva (Addhuva) see dhuva.

Adrubhaka (Adrubhaka) see dubbha.
Advejjhatā (Advejjhata) See dvejjhatā.

Adha* (Adha) in cpds. like adhagga see under adho.

Adhamma (Adhamma) see dhamma.

Adhama (Adhama) (adj.) [Vedic adhama = Lat. infimus, superl. of adho, q. v.] the lowest (lit. & fig.), the vilest, worst Sn 246 (narādhamā), 135 (vasalādhamā); Dh 78 (purisa*); J III.151 (miga*); V.394 (uttamādhamā), 437 (id.), 397; Sdhp 387.

Adhara (Adhara) (adj.) [Vedic adhara, compar. of adho] the lower J III.26 (adharoṭṭha the l. lip).

Adhi (Adhi) [Vedic adhi; base of demonstr. pron. a* + suffix-dhi, corresponding in form to Gr. e)/n-qa "on this" = here, cp. o/qi where, in meaning equal to adv. of direction Gr. de/ (toward) = Ohg. zuo, E. to]. A. Prep. and pref. of direction & place: (a) as direction denoting a movement towards a definite end or goal = up to, over, toward, to, on (see C 1 a). - (b) as place where (prep. c. loc. or abs.) = on top of, above, over, in; in addition to. Often simply deictic "here" (e. g.) ajjhatta = adhi + ātman "this self here" (see C 1 b). B. adhi is freq. as modification pref., i. e. in loose compn. with n. or v. and as first part of a double prefixcpd., like ajjhā° (adhi + ā), adhippa° (adhi + pra), but never occurs as a fixed base, i. e. as 2nd part of a pref.-cpd., like ā in paccā° (prati + ā), paryā° (pari + ā) or ava in paryava° (pari + ava) or ud in abhyud° (abhi + ud), samud° (sam + ud). As such (i. e. modification) it is usually intensifying, meaning "over above, in addition, quite, par excellence, super"-(adhideva a super-god, cp. ati-deva), but very often has lost this power & become meaningless (like E. up in "shut up, fill up, join up etc), esp. in double pref.-cpds. (ajjhāvasati "to dwell here-in" = āvasati "to dwell in, to inhabit") (see C 2). - In the explns of P. Commentators adhi is often (sometimes far-fetchedly) interpreted by abhibhū "overpowering" see e. g. C. on adhiṭṭhāti & adhiṭṭhita; and by virtue of this intens. meaning we find a close relationship between the prefixes ati, adhi and abhi, all interchanging dialectically so that P. adhi often represents Sk. ati or abhi; thus adhi > ati in adhikusala, *kodhita, *jeguccha, *brahmā; adhi > abhi in adhippatthita, *pātcti, *ppāya, *pteta, *bādheti, *bhū, *vāha. Cp. also ati IV. C. The main applications of adhi are the foll.: 1. primary meaning (in verbs & verb derivations): either direction in which or place where, depending on the meaning of the verb determinate, either lit. or fig. - (a) where to: adhiyita (adhi + ita) "gone on to or into" = studied; ajhesita (adhi + esita) "wished for"; *kata "put to" i. e. commissioned; *kāra commission; *gacchati "to go on to & reach it" = obtain; *gama attainment; *ganṭhāti to overtake = surpass, *peta (adhi + pra + ita) "gone in to" = meant, understood; *pāya sense meaning, intention; *bhāsati to speak to = address; *mutta intent upon; *vacana "saying in addition" = attribute, metaphor, cp. Fr. sur-nom; *vāsāna assent, *vāseti to dwell in, give in = consent. - (b) where: *tiṭṭhāti ("tiṭṭhā ti") to stand by = look after, perform; *ṭṭhāṇa place where; *vasati to inhabit; *sayana "lying in", inhabiting. - 2. secondary meaning (as emphatic modification): (a) with nouns or adjectives: adhi-jeguccha very detestable; *matta "in an extreme measure", *pa supreme lord; *pacca lordship; *paññā higher, additional wisdom; *vara the very best; *sīla thorough character or morality. - (b) with verbs (in double pref.-cpds.); adhi + ava: ajjhagāhiti plunge into; ajjhoṭṭapeti to bring down to (its destination); *otthāta covered completely; *oharati to swallow right down. adhi + ā: ajjhappatta having reached (the end); ajjhapīḷīta quite overwhelmed; *āvutta inhabited; *ārūhāti grown up over; *āsaya desire, wish (cp. Ger. n. Anliegen & v. daranliegen). adhi + upa: ajjhupagacchati to reach, obtain; *upeti to receive; *upekkhati "to look all along over" = to
superintend adhi + pra: adhipaththi to long for, to desire. Note. The contracted (assimilation-)form of adhi before vowels is ajjh- (q. v.).

**Adhika (Adhika)** (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, superior, Pug 35; VvA 80 (= anadhivara, visiṭṭha); DA I.141, 222; DpVs V.32 (an°); DhA III.238; KhA 193 (= anuttara); Sdhp 337, 447. - compar. adhikatara DhA II.7; III.176; nt. °m as adv. extraordinarily PvA 86 (= adhimattam). In combn. with numerals adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun-determination), e. g. catunahutādhikāni dve yojana-sahassāni 2000 + 94 (= 294 000) J I.25; sattamāsādhikāni sattavassāni 7 years and 7 months J V.319; paññāsādhikāni pañca vassa-satani 500 + 50 (= 550) PvA 152. See also sādhika.


**Adhikaranā (Adhikarana)** (nt.) [adhi + karaṇa] 1. attendance, supervision, management of affairs, administration PvA 209. - 2. relation, reference, reason, cause, consequence D II.59 (-*: in consequence of); S II.41; V.19. Esp. acc. °m as adv. (-°) in consequence of, for the sake of, because of, from M I.410 (rūpādhikaranam); S IV.339 (rāga°); Miln 281 (mudda° for the sake of the royal seal, orig. in attendance on the r. s.). Kimādhikaranam why, on account of what J IV.4 (= kimkāranaṃ) yatvādhikaranam (yato + adhi°) by reason of what, since, because (used as conj.) D I.70 = A I.113 = II.16 = D III.225. - 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enumd. at var. passages, viz. vivāda° anuvāda° āpatta° kicca° "questions of dispute, of censure, of misconduct, of duties" Vin II.88; III.164; IV.126, 238; M II.247. - Often ref.: Vin II.74; S IV.63 = V.346 (dhamma° a question of the Dh.); A I.53 (case), 79; II.239 (vūpasanta); V.71, 72; Pug 20, 55; DhA IV.2 (*ssa uppamassa vūpasama), adhikaranam karoti to raise a dispute M I.122 °m vūpasameti to settle a question or difficulty Vin II.261.-kāraka one who causes dispute discussions or dissent Vin IV.230 (f. *ikā); A III.252. -samatha the settlings of questions that have arisen. There are seven rules for settling cases enumd. at D III.254; M II.247; A I.99; IV.144.

**Adhikaranika (Adhikaranika)** [fr. adhikaraṇa] one who has to do with the settling of disputes or questions, a judge A V.164, 167.

**Adhikaranī (Adhikarani)** (f.) [to adhikaraṇa 1, orig. meaning "serving, that which serves, i. e. instrument"] a smith's anvil J III.285; Dāvs III.16 sq.; DhsA 263.

**Adhikāra (Adhikara)** [cp. Sk. adhikāra] attendance, service, administration, supervision, management, help Vin I.55; J I.56; VI.251; Miln 60, 115, 165; PvA 124 (dāna°; cp. Pv II.927); DhA II.41.

**Adhikārika (Adhikarika)** (adj.) (-°) [to adhikāra] serving as, referring to Vin III.274 (Bdhgh).

**Adhikuṭṭanā (Adhikutanā)** (f.) [adhi + koṭṭana or koṭṭana] an executioner's block Th 2, 58; cp. ThA 65 (v. l. kuḍḍanā, should prob. be read koṭṭana); ThA 287.
Adhikusala (adj.) [adhi + kusala] in "items of higher righteousness" D III.145.

Adhikodhita (adj.) [adhi + kodhita] very angry J V.117.

Adhigacchati [adhi + gacchati] to get to, to come into possession of, to acquire, attain, find; fig. to understand D I.229 (vivesañ) M I.140 (anvesañ no ādhigacchanti do not find); S I.22 (Nibbāṇa); II.278 (id.); A I.162 (id.); Dh 187, 365; It 82 (santiṃ); Th 2, 51; Pug 30, 31; Pv I.74 (nibbutim = labhati PVA 37); III.710 (amataṃ padam). opt. adhigaccheyya D I.224 (kusalam dhammam); M I.114 (madhu-piṇḍikam); Dh 61 and adhigacche Dh 368. ger. *gantvā D I.224; J I.45 (ānisaṃ); and *gama PVA I.119 (= vinditvā paṭilabhītvā PVA 60). grd. *gantabba It 104 (nibbāna). cond. *gacchissam Sn 446. 1st aor. 3 sg. ajjhagā Sn 225 (= vindi paṭilabhī KhA 180); Dh 154; Vv 327; 3 pl. ajjhāgū S I.12. 2nd aor. 3 sg. adhigacchi Nd1 457. - pp. adhigata (q. v.).

Adhiganhāti (adj.) [adhi + gaṇhāti] to surpass, excel S I.87 = DA I.32; D III.146; S IV.275; A III.33; It 19. Ger. adhigayha PVA I.962 = DhA III.219 (v. l. BB at both pass. atikkamma); & adhiggahetvā It 20. - pp. adhiggahīta (q. v.).

Adhigama [fr. adhigacchati] attainment, acquisition; also fig. knowledge, information, study (the latter mainly in Miln) D III.255; S II.139; A II.148; IV.22, 332; V.194; J I.406; Nett 91; Miln 133, 215, 358, 362, 388; PVA 207.

Adhigameti [adhi + gameti] to make obtain, to procure PVA 30.

Adhiggahīta [pp. of adhigaṇhāti] excelled, surpassed; overpowered, taken by (instr.), possessed J III.427 (= anuggahīta C.); V.102; VI.525 = 574; It 103; Miln 188, 189; Sdhp 98.

Adhiciceto (adj.) [adhi + ceto] lofty-minded, entranced Th 1, 68 = Ud 43 = Vin IV.54 = DhA III.384.

Adhicca¹ (ger. of adhi + eti, see adhiyati) learning, studying, learning by heart J III.218, 327 = IV.301; IV.184 (vede = adhiyitvā C.), 477 (sajjhāyitvā C.); VI.213; Miln 164.
**Adhicca** (adj.) [Sk. *adhṛtya, a + *dhicca, ger. of dhṛ, cp. dhāra, dhāraṇa 3, dhāreti 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: °āpattika guilty without intention M I.443; °uppatti spontaneous origin DhsA 238; °laddha obtained without being asked for, unexpectedly Vv 8422 = J V.171 = VI.315 (expld. at J V.171 by ahetuṇā, at VI.316 by akāra-raṇena) °samuppanna arisen without a cause, spontaneous, unconditioned D I.28 = Ud 69; D III.33, 138; S II.22-23 (sukhadukkham); A III.440 (id.); Ps I.155; DA I.118 (= akāraṇa°).

**Adhicca**3 (adj.) [= adhicca 2 in adj. function, influenced by, homonym abhabba] without a cause (for assumption), unreasonable, unlikely S V.457.

**Adhijeguccha** (nt.) [adhi + jeguccha] intense scrupulous regard (for others) D I.174, 176.

**Adhiṭṭhaka** (adj.) (°) [fr. adhiṭṭhāti] bent on, given to, addicted to J V.427 (surā°).

**Adhiṭṭhāti** & **Adhiṭṭhahati** (adj.) [Sk. adhiṭṭhāti, adhi + sthā] 1. to stand on J III.278 (ger. °āya); D̄hA IV.183 (ger. °hitvā); fig. to insist on Th 1, 1131 (aor. °āhi). - 2. to concentrate or fix one's attention on (c. acc.), to direct one's thoughts to, to make up one's mind, to wish Vin I.115 (inf. °ṭṭhatum, 297 (id.), 125 (grd. °ṭṭhatabba) J I.80 (aor. °āhi); III.278; IV.134 (v. l. ati° C. expls. abhibhavitvā °ṭṭhati); D̄hA I.34; IV.201 (ger. °hitvā); PvA 23 (aor. °ṭṭhāsi) 171 (id.), 75 (ger. °hitvā). On adhiṭṭheyya see Cpd. 209, n. 2; 219, n. 1. - 3. to undertake, practice, perform, look after, to celebrate S II.17; A I.115 sq.; J I.50; PvA 209 (ger. °ṭṭhāya). - pp. adhiṭṭhita (q. v.).

**Adhiṭṭhāna** (nt.) [fr. adhi + sthā] 1. decision, resolution, self-determination, will (cp. on this meaning Cpd. 62) D III.229 (where 4 are enumd., viz. paññā°, sacca° cāga° upasama°); J I.23; V.174; Ps I.108; II.171 sq., 207; DhsA 166 (cp. Dhs. trsl. 44). - 2. mentioned in bad sense with abhinivesa and anusaya, obstinacy, prejudice and bias M I.136; III.31, 240; S II.17; III.10, 135, 194. - As adj. (°) applying oneself to, bent on A III.363. - 3. looking after, management, direction, power Miln 309 (devānām); PvA 141 (so read for adhiṭṭhāna). [adiṭṭhāna as PvA 89, used as explanatory for āvāsa, should perhaps be read adhiṭṭhāna in the sense of fixed, permanent, abode].

**Adhiṭṭhāyaka** (adj.) (°) superintending, watching, looking after, in kamma° Mhv 5, 175; 30, 98; kammanta° D̄hA I.393.

**Adhiṭṭhita** (adj.) (pp. of adhiṭṭhāti) 1. standing on (c. loc.), esp. with the idea of standing above, towering over Vv 6330 (hemarathē a. = sakalaṭṭhāna abhīhavitvā thita VvA 269). - (a) looked after, managed, undertaken, governed Vin I.57; S V.278 (svādhiṭṭhita); P̄vA 141 (kammanta). - (b) undertaking, bent on (c. acc.) Sn 820 (ekacariyān).

**Adhideva** [adhi + deva] a superior or supreme god, above the gods M II.132; A IV.304; Sn 1148; Nd2 307b, 422 a. Cp. atideva.

**Adhipa** [Sk. adhipa, abbrev. of adhipati] ruler, lord, master J II.369; III.324; V.393; P̄v II.86 (jan° king); Dāvs III.52; VvA 314.
Adhipaka (adhipaka) (adj.) (°) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A I.150 (atta° loka° dhamma°).

Adhipajjati (adhipajjati) [adhi ° paji] to come to, reach, attain A IV.96 (anattham); pp. adhipanna.

Adhipaṇṇā (adhipana) (f.) [adhi + paṇṇa] higher wisdom or knowledge, insight (cp. jhāna & paṇṇa); usually in combn. with adhicitta & adhisila Vin I.70; D I.174; III.219 (sikkhā); A I.240; II.92 sq., 239; III.106 sq., 327; IV.360; Nd1 39 (id.); Ps I.20, 25 sq., 45 sq., 169; II.11, 244; Pug 61.

Adhipatati (adhipatati) [adhi + patati] to fly past, vanish J IV.111 (= ativiya patati sīghāṃ atikkamati C.). - Caus. adhipāteti (q. v.) in diff. meaning. Cp. also adhipāta.


Adhipati (adhipati) (n.-adj.) [adhi + pati, cp. adhipa] 1. ruler, master J IV.223; Vv 811; Miln 388; DhA I.36 (= sēṭṭha). - 2. ruling over, governing, predominant; ruled or governed by Vbh 216 sq. (chandaṃ adhipatiṃ katvā making energy predominant); DhsA 125, 126 (atta° autonomous, loka° heteronomous, influenced by society). See also Dhs. trsl. 20 & Cpd. 60.

Adhipateyya (adhipateyya) (nt.) A I.147; III 33 = S IV.275 is probably misreading for ādhipateyya.

Adhipatthita (adhipatthita) [pp. adhi + pattheti, cp. Sk. abhi + arthayati] desired, wished, begged for D I.120.

Adhipanna (adhipanna) [cp. Sk. abhipanna, adhi + pad] gone into, affected with, seized by (°), a victim of (c. loc.) S I.72, Th 2, 345 (kāmesu); Sn 1123 (taṇhā° = taṇhānugata Nd2 32); Dh 288; J III.38, 369; IV.396; V.91, 379 (= dosena ajjhottha); VI.27.

Adhipātimokkha (adhipatimokkha) (nt.) [adhi + pātimokkha] the higher, moral, code Vin V.1 (pātim° +); M II.245 (+ ajjhājīva).

Adhipāta¹ (adhipata) [adhipāteti] splitting, breaking, only in phrase muddhā° head-splitting Sn 988 sq., 1004, 1025 (v. l. Nd2 *vipāta).

Adhipāta² (adhipata) [from adhipatati = Sk. atipatati, to fly past, flit] a moth Sn 964. Expld. at Nd1 484 as "adhipātikā ti tā uppatitvā khādanti tamkāraṇā a. vuccanti"; Ud 72 (expld. by C. as salabhā).

Adhipatikā (adhipatika) (f.) [fr. adhipāta2] a moth, a mosquito Nd1 484 (see adhipāta2).

Adhipāteti (adhipateti) [Caus. fr. adhipatati, cp. Sk. abhipātayati & P. atipāteti] to break, split J IV.337 (= chindati). At Ud 8 prob. to be read adhibādheti (v. l. avibādeti. T. adhipāteti).

Adhippagharati (adhippagharati) [adhi + ppa + gharati] to flow, to trickle ThA 284.
Adhippāga #Adhippāga 3 sg. aor. of adhippagacchati to go to J V.59.


Adhippāyosa #Adhippāyosa [adhi + pāyosa] distinction, difference, peculiarity, special meaning M I 46; S III.66; IV.208; A I.267; IV.158; V.48 sq.

Adhippetta #Adhippetta [Sk. abhipreta, adhi + ppa + i, lit. gone into, gone for; cp. adhippāya] 1. desired, approved of, agreeable D I.120; II.236; VvA 312, 315. - 2. meant, understood, intended as J III.263; PvA 9, 80, 120, 164.

Adhippetattata #Adhippetattata (nt.) [abstr. fr. adhippeta] the fact of being meant or understood as, in abl. °ā with reference to, as is to be understood of VvA 13; PvA 52.

Adhibādheti #Adhibādheti [adhi + bādheti, cp. Sk. abhibādhayati] to vex, oppress, gore (to death) Ud 8 (T. adhipāteti, v. l. avibādeti).

Adhibrahmā #Adhibrahmā [adhi + Brahmā, cp. atibrahmā] a superior Brahmā, higher than Brahmā M II.132.

Adhibhavati #Adhibhavati [adhi + bhavati, cp. Sk. & P. abhibhavati] to overcome, overpower, surpass S IV.185 sq. (cp. adhibhū); A V.248, 282 (*bhoti); J II.336; VvA 312, 315. - aor. adhibhavi J II.80. 3. pl. adhibhaṃsu S IV.185. See also ajjhabhavi & ajjhabhū pp. adhibhūta (q. v.).

Adhibhāsati #Adhibhāsati [adhi + bhāsati] to address, to speak to; aor. ajjhabhāsi Vin II.195; S I.103; IV.117; Sn p. 87; PvA 56, 90.

Adhibhū #Adhibhū (adj.) (°) [fr. adhi + bhū, cp. adhibhavati & Sk. adhibhū] overpowering, having power over; master, conqueror, lord S IV.186 (anadhibhū not mastering. For adhibhūta the v. l. abhi* is to be preferred as more usual in this connection, see abhibhū); Sn 684 (miga*; v. l. abhi*).

Adhibhūta #Adhibhūta [cp. adhibhū & adhibhūta] overpowered S IV.186.

Adhimatta #Adhimatta (adj.) [adhi + matta of mā] extreme, exceeding, extraordinary; nt. adv. °m extremely M I.152, 243; S IV. 160; A II.150; IV.241; J I.92; Pug 15; Miln 146, 189, 274, 290; Pv II.36 (= adhikataram PvA 86); DhA II.85; cp. PvA 281.

Adhimattata #Adhimattata (nt.) [abstr. fr. prec.] preponderance A II.150; DhsA 334 (cp. Dhs. trsl. 200).

Adhimana #Adhimana (n.-adj.) [adhi + mano] (n.) attention, direction of mind, concentration Sn 692 (adhimanasā bhavātha). - (adj.) directing one's mind upon, intent (on) J IV.433 (= pasannacitta); V.29 (an*; v. l. °māna).
Adhimāna (adhimāna) [adhi + māna] undue estimate of oneself M II.252; A V.162 sq.

Adhimānika (Adhimānika) (adj.) [fr. adhimāna] having undue confidence in oneself, conceited A V.162, 169, 317; DhA III.111.

Adhimuccati (Adhimuccati) [Pass. of adhi + muc] 1. to be drawn to, feel attached to or inclined towards, to indulge in (c. loc.) S III.225; IV.185; A IV.24, 145 sq., 460; V.17; Pug 63. - 2. to become settled, to make up one's mind as to (with loc.), to become clear about Vin I.209 (aor. *mucci); D I.106; S I.116 (pot. *mucceyya); It 43; DA I.275. - 3. to take courage, to have faith Sn 559; Miln 234; DA I.214, 316; J IV.272; V.103; DhA I.196; III.258; IV.170. - 4. of a spirit, to possess, to enter into a body, with loc. of the body. A late idiom for the older anvāvisati. J IV.172; V.103, 429; DhA I.196; III.258; IV.170. - pp. adhimuccita and adhimutta. - Caus. adhimoceti to incline to (trs.); to direct upon (with loc.) S V.409 (cittaṃ devesu a.).

Adhimuccana (Adhimuccana) (nt.) [fr. adhi + muc] making up one's mind, confidence DhsA 133, 190.

Adhimuccita & Adhimucchita (Adhimuccita) (Adhimucchita) (pp.) [either adhi + muc or mūrch; it would seem more probable to connect it with the former (cp. adhimuccati) and consider all vv. ll. *mucchita as spurious; but in view of the credit of several passages we have to assume a regular analogy-form *mucchita, cp. mucchati and see also J.P.T.S. 1886, 109] drawn towards, attached to, infatuated, indulging in (with loc.) M II.223 (an°); S I.113; Th 1, 732 (v. l. *muccita), 923 (chch), 1175; J II.437 (chch); III.242; V.255 (kāmesu *mucchita, v. l. *muccita). Cp. ajjhomucchita.

Adhimuccitar (Adhimuccitar) [n. ag. of adhimuccati] one who determines for something, easily trusting, giving credence A III.165 (v. l. °mucchitā).

Adhimutta (Adhimutta) (adj.) [pp. of adhumucchati, cp. BSk. adhimukta. Av. Ś I.8, 112; Divy 49, 302 etc.] intent upon (-° or with loc. or acc.), applying oneself to, keen on, inclined to, given to Vin I.183; A V.34, 38; Dh 226; Sn 1071, 1149 (*citta); Nd2 33; J I.370 (dān°) Pug 26; PvA 134 (dān°).

Adhimutti (Adhimutti) (f.) [adhi + mutti] resolve, intention, disposition D I.174; A V.36; Ps I.124; Miln 161, 169; Vbh 340, 341; DA I.44, 103; Sdhj 378.

Adhimuttika (Adhimuttika) (adj.) [= adhimutta] inclined to, attached to, bent on S II.154, 158; It 70; Vbh 339 sq. + tā (f.) inclination D I.2.

Adhimokkha (Adhimokkha) [fr. adhi + muc] firm resolve, determination, decision M III.25 sq.; Vbh 165 sq., 425; DhsA 145, 264. See Dhs. trsl. 5; Cpd. 17, 40, 95.

Adhiyita (Adhiyita) see adhiyati.

Adhiroha (Adhiroha) [fr. adhi + ruh] ascent, ascending; in dur° hard to ascend Miln 322.

Adhivacana (Adhivacana) (nt.) [adhi + vacana] designation, term, attribute, metaphor, metaphorical expression D II.62; M I.113, 144, 460; A II.70, 124; III.310; IV.89, 285, 340; It 15,
Adhivattati (Adhivatati) [adhi + vattati] to come on, proceed, issue, result S I.101; A II.32.

Adhivattha (Adhivattha) (adj.) [pp. of adhivasati] inhabiting, living in (c. loc.) Vin I.28; S I.197; J I.223; II.385; III.327; PvA 17. The form adhivuttha occurs at J VI.370.

Adhivara (Adhivara) (adj.) [adhi + vara] superb, excellent, surpassing Vv 163 (an° unsurpassed, unrivalled; VvA 80 = adhika, visiṭṭha).

Adhivāsa (Adhivāsa) [fr. adhi + vas] endurance, forbearance, holding out; only as adj. in dur° difficult to hold out Th 1, 111. (adj.) [fr. adhivasā] willing, agreeable, enduring, patient Vin IV.130; M I.10, 526; A II.118; III.163; V.132; J III.369 (an°); IV.11, 77.

Adhivāsanatā (Adhivasanata) (f.) [abstr. fr. adhivāsana] patience, endurance, Dhs 1342; Vbh 360 (an°).

Adhivāseti (Adhivāseti) [Caus. of adhivasati, cp. BSk. adhivāsayati in meaning of 3] 1. to wait for (c. acc.) J I.254; II.352; III.277. - 2. to have patience, bear, endure (c. acc.) D II.128, 157; J I.46; III.281 (pahāre); IV.279, 407; V.51, 200; VvA 336, 337. - 3. to consent, agree, give in Vin I.17; D I.109 (cp. DA I.277); S IV.76; Dha I.33; PvA 17, 20, 75 and freq. passim. - Caus. adhivāsāpeti to cause to wait J I.254.

Adhivāha (Adhivāha) [fr. adhi + vah; cp. Sk. abhivahati] a carrier, bearer, adj. bringing S IV.70 (dukkha°); A I.6; Th 1, 494.

Adhivāhana (Adhivāhana) (nt.-adj.) [fr. adhi + vah] carrying, bringing, bearing Sn 79; f. °ī Th 1, 519.

Adhivimuttatā (Adhivimuttatā) (nt.) = adhivimokkhatta & adhimutti, i. e. propensity, the fact of being inclined or given to J V.254 (T. kāmādhivimuttitā, v. l. °muttata).

Adhivimokkhatta (Adhivimokkhatta) (nt.) = adhimokkha; being inclined to DhsA 261.

Adhivutti (Adhivutti) (f.) [adhi + vutti, fr. adhi + vac, cp. Sk. abhivadati] expression, saying, opinion; only in tt. adhivuttipada (v. l. adhimutti-p. at all passages) D I.13 (expld. by adhivacana-pada DA I.103); M II.228; A V.36.

Adhivuttha (Adhivuttha) see adhivattha.

Adhisayana (Adhisayana) (nt.-adj.) [fr. adhisetī] lying on or in, inhabiting PvA 80 (mañcam).
**Adhisayita** (Adhisayita) [pp. of adhiseti] sat on, addled (of eggs) Vin III.3; S III.153.

**Adhisīla** (Adhisila) (nt.) [adhi + sīla] higher morality, usually in threefold set of adhicitta-sikkha, adhipañña° adhīsīla° Vin I.70; D I.174; III.219; A III.133; IV.25; DhA I.334; PvA 207. See also adhicitta, sikkhā & sīla.

**Adhiseti** (Adhiseti) [adhi + seti] to lie on, sit on, live in, to follow, pursue Dh 41; Sn 671 (= gacchati C.) - pp. adhisayita.

**Adhīna** (Adhina) (adj.) (°) [cp. Sk. adhīna] subject, dependent D I.72 (atta° & para°); J IV.112; DA I.217; also written ādhīna J V.350. See also under para.

**Adhīyati** (Adhiyati) & adhiyati [Med. of adhi + i, 1st sg. adhīye taken as base in Pāli] to study, lit. to approach (cp. adhigacchati); to learn by heart (the Vedas & other Sacred Books) Vin I.270; S I.202 (dhammapadāṇi); J IV.184 (adhīyitvā), 496 (adhīyamāna); VI.458; DhA III.446 (adhīyassu). - ger. adhīyitvā J IV.75; adhiyānaṃ J V.450 (= sajjhāyitvā C.) & adhicca: see adhicca 2; pp. adhiyita D I.96.

**Adhunā** (Adhuna) (adv.) [Vedic adhunā] just now, quite recently D II.208; Vin II.185 (kālakata); Miln 155; Dāvs II.94. - āgata a new comer M I.457; J II.105. - abhisitta newly or just anointed D II.227. - uppanna just arisen D II.208, 221.

**Adhura** (Adhura) (nt.) [a + dhura, see dhura 2] irresponsibility, indifference to oblihations J IV.241.

**Adho** (Adha) (adv.) [Vedic adhaḥ; compar. adharah = Lat. inferus, Goth. undar, E. under, Ind. *adher-; superl. adhamah = Lat. infimus] below, usually combd. or contrasted with uddham "above" and tiriyaṃ "across", describing the 3 dimensions. -uddham and adho above and below, marking zenith & nadir. Thus with uddham and the 4 bearings (disā) and intermediate points (anudisā) at S I.122; III.124; A IV.167; with uddham & tiriyaṃ at Sn 150, 537, 1055, 1068. Expld. at KhA 248 by heṭṭhā and in detail (dogmatically & speculatively) at Nd2 155. For further ref. see uddham. The compn. form of adho before vowels is adh°. - akkhaka beneath the collar-bone Vin IV.213. - agga with the points downward (of the upper row of teeth) J v.156 (+ uddh° expld. by uparima-danta C.). - kata turned down, or upside down J I.20; VI.298. - gata gone by, past. Adv. "m since (cp. uddham adv. later or after) J VI.187 (ito māsa adhogataṃ since one month ago). - gala (so read for T. udho°) down the throat PvA 104. - mukha head forward, face downward, bent over, upturned Vin II.78; M I.132, 234; Vv 161 (= heṭṭhā mukha VvA 78). - bhāga the lower part (of the body) M I.473; DhA I.148. - virecana action of a purgative (opp. uddha° of an emetic) D I.12; DA I.98 (= adho dosānaṃ nihaṸaṃ); DhsA 404. - sākhaṃ (+ uddhamūla°) branches down (& roots up, i. e. uprooted) DhA I.75. - sira (adj.) head downward J IV.194. - siraṃ (adv.) with bowed head (cp. avamśiṣraṃ) J VI.298 (= siraṃ adhokatvā heṭṭhāmukho C.). - sīsa (adj.) head first, headlong J I.233; v.472 (*ka).

**An** (An) - form of the neg. prefix a-before vowels. For negatives beginning with an° see the positive.
Ana (Ana) - negative prefix, contained in anappameyya, (Th 1, 1089), anamatagga & anabhava. See Vinaya Texts II.113.


Anabhāva (Anabhava) [ana + bhāva] the utter cessation of becoming. In the oldest Pali only in adj. form anabhāvam kata or gata. This again found only in a string of four adjectives together expressing the most utter destruction. They are used at Vin III.3 of bad qualities, at S II.63 of certain wrong opinions, at M I.487; S IV.62 = v.527 of the khandas, at M I.331 of the Mental Intoxications (Āsavas), at A IV.73 of certain tastes, of a bad kamma A I.135, of evil passions A I.137, 184, 218; II.214 of pride A II.41, of craving A II.249, of the bonds A IV.8. In the supplement to the Digha (D III.326) and in the Iti-vuttaka (p. 115) a later idiom, anabhāvaṃ gameti, cause to perish, is used of evil thoughts. Bdhgh (quoted Vin III.267) reports as v. l. anubhāva. Cp. Nd I.90; and Nd2 under pahīna.

Anabbhita (Anabbhita) (adj.) [an + abbhita] not restored, not to be restored Vin IV.242; Pv I.123 (where reading prob. faulty & due to a gloss; the id. p. at Th 2, 129 has ayācita & at J III.165 anavhāta; PvA 64 expls. by anavhāta, v. l. anabhitha).

Anabhunṇatata (Anabhunnatata) (f.) [an + abbhunṇata + tā] the state of not being erect, i. e. hanging down J v.156.

Anabhijjhā (Anabhiṭṭha) (f.) [an + abhijjhā] absence of covetousness or desire D III.229, 269; Dhs 32, 35, 277.

Anabhijjhālū (Anabhijjhala) (adj.) [an + abhijjhālū] not greedy or covetous D III.82; Pug 40.

Anabhijjhita (Anabhijjhita) (adj.) [an + abhijjhita] not desired Sn 40 (cp. Nd2 38); Vv 474 (= na abhikankhita VvA 201).

Anabhinandati (Anabhinandati) etc. see abhi* etc.


Anabhirati (Anabhirati) (f.) [an + abhirati] not delighting in, dissatisfaction, discontent D I.17 (+ paritassanā); III.289; J III. 395; DA I.111.

Anabhiraddha (Anabhiraddha) (adj.) [an + abhiraddha] in anger Vin IV.236.


Anabhisambhuṇamāna (Anabhisambhunamāna) (adj.) [ppr. med. of an + abhisambhunāti] not obtaining, unable to get or keep up D I.101 (= asampāṇanto avisahāmāno vā DA I.268).
Anamatagga (anamatagga) (adj.) [ana (= a neg.) + mata (fr. man) + aggā (pl.). So Dhammapāla (avidit-agga ThA 289); Nānakitti in Ṭīkā on DhsA 11; Trenckner, Notes 64; Oldenberg, Vin. Texts II.114. Childers takes it as an + amata + agga, and Jacobi (Erzähl. 33 and 89) and Pischel (Gram. § 251) as a + namat (fr. nam) + agga. It is Sanskritized at Divy 197 by anavarāgra, doubtless by some mistake. Weber, Ind. Str. III.150 suggests an + āmṛta, which does not suit the context at all]. Ep. of Saṃsāra "whose beginning and end are alike unthinkable", i.e., without beginning or end. Found in two passages of the Canon: S II.178, 187 sq. = III.149, 151 = v.226, 441 (quoted Kvu 29, called Anamatagga-pariyāya at DhA II.268) and Th 2, 495, 6. Later references are Nd2 664; PvA 166; DhA I.11; II.13, 32; Sdhp 505. [Cp. anāmata and amatagga, and cp. the English idiom "world without end". The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted above from the Saṃyutta. According to the Yoga, on the contrary (see e.g., Woods, Yoga-system of Patañjali, 119), it is a possible, and indeed a necessary quality of the Yogi, to understand the beginning and end of Saṃsāra].

Anamha (anamha) (adj.) [according to Morris J.P.T.S. 1884, 70 = ana-mha "unlaughing" with ana = an (cp. anabhāva & anamatagga) and mha from smi, cp. vimhayati = Sk. vismayati] being in consternation or distress, crying J III. 223 (*kāle = ārodana-kāle C.).

Anaya (anaya) [a + naya] misfortune, distress Miln 277, usually combd. with vyasana (as also in BSk, e. g. Jtm 215) Vin II.199; S IV.159; A v.156; Miln 292; Vva 327; Sdhp 362.

Anariya (anariya) (adj.) [an + ariya, see also anāriya] not Aiyan, ignoble, low Vin I.10; D III.232 (*vohāra, 3 sets of 4; the same at Vin v.125); Sn 664, 782 (*dhamma); Pug 13. - See ariya.


Anavaya (anavaya) (adj.) [derivation doubtful. See Trenckner Pali Misc. 65] not lacking, complete in (loc.), fulfilling D I.88 (=anūna paripūra-kārin DA I.248); A III.152 (= samatta paripuṇṇa AA quoted by Tr. on Miln 10).

Anavosita (anavosita) (adj.) [an + avosita; or ana + avosita = avusita?] unfulfilled, undone Th 1, 101.

Anasana (anasana) (nt.) [an + asana, cp. Sk. an-aśana] not eating, fasting, hunger D III.75 & in same context at Sn 311 (= khudā SnA 324).

Anasitvāna (anasitvana) [ger. of an + aśati] without eating, fasting J IV.371.

Anasuropa (anasuropa) [an + asuropa] absence of abruptness Dhs 1341.

Anasūyaka (anasūyaka) (adj.) [Sk. anasūyaka, cp. usūya] not grumbling, not envious J II.192.
Anassaka (Anassaka) (adj.) either an-assaka or a-nassaka (q. v.).


Anassāvin (Anassāvo) (adj.) [an + assāvin; cp. assāva + āsava] not intoxicated, not enjoying or finding pleasure in Sn 853 (sātiyesu a. = sātavatthusa kāmaguṇesu taṇhasanthavavirahita SnA 549).

Anassāsika (Anassāsika) (adj.) [an + assāsa + ika; cp. Sk. āśvāsana & BSk. anāśvāsika Divy 207] not consoling, discouraging, not comforting M I.514; S II.191. Anassāmi 1st sq, pret. of anusūyati (= Sk. anvaśruvaḥ) I have heard M I.393.

Anāgata (Anagata) (adj.) [an + āgata] not come yet, i. e. future. On usual combn. with atīta: see this. D III.100 sq., 134 sq., 220, 275; M III.188 sq.; S I.5; II.283; A III.100 sq., 400; Sn 318, 373, 851; It 53; J IV.159; VI.364; Dhs 1039, 1416.


Anāgāmitā (Anagāmitā) (f.) [anāgāmin + tā] the state or condition of an Anāgāmin S v.129, 181, 285; A III.82; v.108, 300 sq.; Sn p. 140 = A III.143; It 1 sq., 39, 40.

Anāgāmin (Anagāmin) (adj.-n.) [an + āgāmin] one who does not return, a Never-Returner, as tt. designating one who has attained the 3rd stage out of four in the breaking of the bonds (Saṃyojanas) which keep a man back from Arahantship. So near is the Anāgāmin to the goal, that after death he will be reborn in one of the highest heaven and there obtain Arahantship, never returning to rebirth as a man. But in the oldest passages referring to these 4 stages, the description of the third does not use the word anāgāmin (D I.156; II.92; III.107; M II.146) and anāgāmin does not mean the breaking of bonds, but the cultivation of certain specified good mental habits (S III.168, the anatta doctrine; S v.200-2, the five Indriyas; A I.64, 120, cultivation of good qualities, II 160; v.86, 171 = S 149). We have only two cases in the canon of any living persons being called anāgāmin. Those are at S v.177 and 178. The word there means one who has broken the lower five of the ten bonds, & the individuals named are laymen. At D II.92 nine others, of whom eight are laymen, are declared after their death to have reached the third stage (as above) during life, but they are not called anāgāmins. At It 96 there are only 3 stages, the worldling, the Anāgāmin, and the Arahant; and the Saṃyojanas are not referred to. It is probable that already in the Nikāya period the older, wider meaning was falling into disuse. The Abhidhamma books seem to refer only to the Saṃyojana explanation; the commentaries, so far as we know them, ignore any other. See Ps II.194; Kv. Tr. 74; Dhs. Tr. 302 n; Cp. 69.-phala fruition of the state of an Anāgāmin; always in combn. sotāpatti° sakadāgāmi° anāgāmi° arahatta° Vin I.293; II.240; IV.29; D I.229; II.227, 255; S III.168; v.411; A I.23, 44; III.272 sq.; IV.204, 276, 372 sq. -magga the path of one who does not return (in rebirths) Nd2 569b.

Anāgāra & Anāgāriyā (Anagara, Anagariya) see agāra & agāriyā.

Anāghāta (Anaghata) [an + āghāta] freedom from anger or ill-will Vin II.249.
Anācāra (Anacara) [an + ācāra] misconduct, immorality J II.133; III. 276; adj. anācārin Pug 57.


Anādara (Anadara) [an + ādara] (a) (m) disrespect PvA 257. - (b.) (adj.) disrespectful Sn 247 (= ādaraviraha SnA 290).

Anādaratā (Anadarata) (f.) [abstr. fr. anādara] want of consideration, in expln. of dovacassatā at Dhs 1325 = Vbh 359 = Pug 30 (where reading is anādariyatā).

Anādariya (Anadariya) (nt.) [fr. anādara] disregard, disrespect Vin I.176; IV.113 (where expld. in extenso); Dhs 1325 = dug 20 = Vbh 359.

Anādā (Anada) [ger. of an + ādiyati] without taking up or on to oneself Vin IV.120 (= anādiyitvā C.).

Anādāna (Anadana) (adj.) [an + ādāna] free from attachment (opp. sādāna) A II.10 = It 9 = 109 = Nd2 172a; Sn 620, 741, 1094; Nd2 41 (where as nt. = tañha); Dh 352 (= khandhādisu niggahaṇa DhA IV.70), 396, 406, 421.

Anāditvā (Anaditva) [ger. of an + ādiyati] not taking up, not heeding J IV.352 (v. l. for T. anādiyitvā).

Anādiyitvā (Anadiyitva) [ger. of an + ādiyati, Sk. anādāya] without assuming or taking up, not heeding Vin IV.120; J IV.352; DhA I.41. See also ādiyati.

Anānu - represents the metrically lengthened from of ananu- (an + anu), as found e. g. in the foll. cpds.: °tappa (ppr.) not regretting J v.492; °puṭṭha questioned Sn 782 (= apucchita SnA 521); °yāyin not following or not defiled by evil Sn 1071 (expld. at Nd2 42 by both avehamāna (?) avigacchamāna & by arajjamāna adussamāna); °loma not fit or suitable D II.273 (v. l. anu°).

Anāpāthagata (Anapathagata) (adj.) [an + āpātha + gata] not fallen into the way of (the hunter), escaped him M I.174.


Anāpucchā (Anapucchha) see āpucchati.

Anābādha (Anabadha) (adj.) [an + ābādha] safe and sound VvA 351.

Anāmata (Anamata) (adj.) [an + amata the ā being due to metrical lengthening] not affected by death, immortal J II.56 (=asusāna-ṭṭhāna C.); DhA II.99.
Anāmanta (Anamanta) (°-*) [an + āmanta] without asking or being asked; in °kata unasked, unpermitted, uninvited J VI.226; °cāra living uninvited Vin v.132; A III.259.

Anāmaya (Anamaya) (adj.) [an + āmaya] free from illness, not decaying, healthy Vv 1510 (= aroga VvA 74), 177.

Anāmasita (Anamasita) (adj.) [an + āmasita, pp. of āmassati] not touched, virgin- VvA 113 (°khetta).

Anāmassa (Anamassa) (adj.) [grd. of an + āmassati, Sk. āmaṣya] not to be touched J II 360 (C. anāmāsitabba).

Anāyatana (Anayatana) (nt.) [an + āyatana] nonexertion, not exerting oneself, sluggishness, indolence J v.121 (°sīla = dussīla C.).

Anāyasa (Anayasā) (adj.) [an + āya + sa, or should we read anāyāsa?] void of means, unlucky, unfortunate Vv 845 (= natthī ettha āyo sukhan ti anāyasam VvA 335).

Anāyāsa (Anayasa) (adj.) [an + āyāsa] free from trouble or sorrow, peaceful Th 1, 1008.

Anārādhaka (Anarahaka) (adj.) [an + ārādhaka] one who fails, unsuccessful Vin I.70.


Anālamba (Analamba) (adj.) [an + ālamba] without support (from above), unsuspended, not held Sn 173 (+ appatiṭṭha; expld. at SnA 214 by heṭṭhā patiṭṭhābhāvena upari ālambhāvena ca gambhīra).

Anālaya (Analaya) [an + ālaya] aversion, doing away with Vin I.10 (taṅhāya).

Anālhiya & Anālhika (Analhija) (Analhika) (adj.) [an + ālhiya, Sk. āḍhya, see also addhaQ] not rich, poor, miserable, destitute, usually combd. with daljidda M I.450; II.178 (v. l. BB. anāliya); A III.352 sq. (vv. ll. BB. anālhika), 384; J v.96.

Anāvata (Anavata) (°-*) [an + āvāta] not shut; in °dvāratā (f.) not closing the door against another, accessibility, openhand edness D III.191.

Anāvattin (Anavattin) (adj.-n.) [an + āvattin] one who does not return, almost syn. with anāgāmin in phrase anāvatti-dhamma, one who is not destined to shift or return from one birth to another, D I.156 (cp. DA I.313); III.132; Pug 16 sq., 62.
Anāvasūraṃ (Anavasuraṃ) (adv.) [an + ava + sūra = sūriya, with ava lengthened to āva in verse] as long as the sun does not set, before sun-down J v.56 (= anatthangata-suriyaṃ C.) cp. Sk. utsūra.

Anāvāsa (Anavasa) (adj.-n.) [an + āvāsa] uninhabited, an uninhabited place Vin II.22, 33; J II.77.

Anāvikata (Anavikata) etc. see āvikata.

Anāvila (Anavila) (adj.) [an + āvila] undisturbed, unstained, clean, pure D I.84 (= nikkaddama DA I.226); III.269, 270; Sn 637 (=nikkilesa SnA 469 = DhA IV.192); Th 2, 369 (āvilacitta +); Dh 82, 413; ThA 251; Sdhp 479.

Anāvuttha (Anavuttha) (adj.) [an + āvuttha, pp. of āvasati] not dwelt in D .II50.

Anāsaka (Anasaka) (adj.) [an + āsaka] fasting, not taking food S IV.118. f. °ā [cp. Sk. anāśaka nt.] fasting, abstaining from food Dh 141 (= bhatta-paṭikkhepa DhA III.77).


Anāsava (Anasava) (adj.) [an + āsava] free from the 4 intoxications (see āsava) Vin II.148 = 164; D III.112; Sn 1105, 1133; Dh 94, 126, 386; Nd2 44; It 75; Pug 27, Dhs 1101, 1451; Vbh 426; Th 1, 100; PII 615; VvA 9. See āsava and cp. nirāsava.

Anāsasāna (Anasasana) (adj.) [an + āsasāna] not longing after anything Sn 369 (SnA 365 however reads anāsayāna & has anāsasāna as v. l. Cp. also vv. ll. to āsasāna. Expld by kañci rūpa-dhammaṃ nāsiṃsati SnA 365.

Anāhāra (Anahara) (adj.) [an + āhāra] being without food M I.487; Sn 985.

Anikkātha (Anikkatha) (nt.) [an + ākātha] not throwing out or expelling J III.22.

Anikkasāva (Anikkasava) (adj.) [a + nikkasāva, cp. nikasāva] not free from impurity, impure, stained Dh 9 = Th 1, 969 = J II.198 = v.50; DhA I.82 (= rāgādhihī kasāvehi sakasāva).

Anikhāta (Anikhata) (adj.) [a + nikkhāta, pp. of nikhanati] not dug into, not dug down, not deep J VI.109 (*kūla; C. agambhīrā).

Anigha (Anigha) see nigha1 see nigha1 and īgha.

Anicchā (Aniccha) (f.) [an + icchā] dispassion S v.6; adj. °a without desires, not desiring Sn 707.

Aniñjana (Aninjana) (nt.) [an + iñjana] immobility, steadfastness Ps I.15.

Aniñjita (Aninjita) (adj.) [a + iñjita, pp. of nikhanati] not dug into, not dug down, not deep J VI.109 (*kūla; C. agambhīrā).

Anigha (Anigha) see nigha1 see nigha1 and īgha.

Anicchā (Aniccha) (f.) [an + icchā] dispassion S v.6; adj. °a without desires, not desiring Sn 707.

Aniñjana (Aninjana) (nt.) [an + iñjana] immobility, steadfastness Ps I.15.

Aniñjita (Aninjita) (adj.) [a + iñjita] immoveable, undisturbed, unshaken Th 1, 386.

Aniṭṭhangata (Anithangata) See niṭṭhā2.
Aniṭṭhita (Anithita) See niṭṭhita.

Anitthi (Anithi) (f.) [an + itthi] a woman lacking the characteristics of womanhood, a woman ceasing to be a woman, "nonwoman" J II.126 (compd with anadi a river without water; interpreted by ucchiṭṭh-ithhi).

Anindi (Anindi) - [the compn. form of nindā] in *locana (with) faultless eyes J VI.265.

Anindita (Aninitha) (adj.) [a + ninda] blameless, faultless J IV.106 ("angin of blameless body or limbs).

Anibbisam (Anibbisaṃ) [ppr. of nibbasi, q. v.] not finding Th 1, 78 = Dh 153 (= taṃ ūṇaṃ avindanto DhA III.128).


Aniyata (Aniyata) (adj.) [a + niyata] not settled, uncertain, doubtful Vin I.112; II.287; D III.217.

Aniyamita (Aniyamita) (adj.) [pp. of a + niyameti] indefinite (as tt. g.) VvA 231.

Anila (Anila) [from an, cp. Sk. aniti to breathe, cp. Gr. a)/nemos wind; Lat. animus breath, soul, mind] wind J IV.119 ("patha air, sky"); Miln 181; VvA 237; Sdhp 594.

Anirākata (Anirakata) (adj.) [a + nirākata] see nirankaroti.

Anissara (Anissara) (adj.) [an + issara] without a personal creator Th 1, 713.

Anissukin (Anissukin) (adj.) [an + issukin, see also an-usukin] not hard, not greedy, generous D III.47 (+ amaccharin; v. l. anussukin); SnA 569 (see under niṭṭhirin).

Anīka (Anika) (nt.) [Ved. anika face, front, army to Idg. *ogū (see), cp. Gr. o)/mma eye, Lat. oculus, see also Sk. pratika and P. akkhi] army, array, troops (orig. "front", i. e. of the battle-array) Vin IV.107 (where expld. in detail); Sn 623 (bala" strong in arms, with strong array i. e. of khanti, which precedes; cp. SnA 467).-agga a splendid army Sn 421 (= balakāya senāmukha SnA 384). -ṭṭha a sentinel, royal guard D III.64, 148; J v.100; VI.15 ("men on horseback", horseguard); Miln 234, 264. -dassana troop-inspection D I.6 (añīka" at DA I.85, q. v. interpretation); Vin IV.107 (senābhyūha +).

Anīgha (Anigha) See nigha1 see nigha1 and cp. īgha.

Anīti (Aniti) (f.) [an + īti] safety, soundness, sound condition, health A IV.238; Miln 323 (abl. īti).
Anu[Anu] (indecl.) [Vedic anu, Av. anu; Gr. a)/nw to a]/na along, up; Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in anhelare etc.) prep. & pref. - A. As prep. anu is only found occasionally, and here its old (vedic) function with acc. is superseded by the loc. - Traces of use w. acc. may be seen in expressions of time like anu pañcāhāṃ by 5 days, i.e. after (every) 5 days (cp. ved. anu dyūn day by day); a. vassaṃ for one year or yearly; a. samvacccharaṃ id. - (b) More freq. w. loc. (= alongside, with, by) a. tīre by the bank S IV.177; pathe by the way J v.302; parivenṇyati in every cell Vin I.80; magge along the road J v.201; vāte with the wind J II.382. B. As pref.: (a) General character. anu is freq. as modifying (directional) element with well-defined meaning ("along"), as such also as 1st component of pref.-cpds., e.g. anu + ā (anvā°), anu + pra (anuppa°), + pari, + vi, + sam. - As base, i.e. 2nd part of a pref.-cpd. it is rare and only found in combn sam-anu°. The prefix sam° is its nearest relation as modifying pref. The opp. of anu is paṭi and both are often found in one cpd. (cp. "loma," vāta). (b) Meanings. I. With verbs of motion: "along towards". - (a) the motion viewed from the front backward = after, behind; esp. with verbs denoting to go, follow etc. E.g. "aya going after, connexion; "āgacca" follow, "kamati follow, "dāvati run after, "patta received, "parivattato move about after, "bandhati run after, "bala rear-guard, "bhāsati speak after, repeat, "vāda speaking after, blame, "vicarati roam about "viloketi look round after (survey), "samcarati proceed along etc. - (b) the motion viewed from the back forward = for, towards an aim, on to, over to, forward. Esp. in double pref.-cpds. (esp. with "ppa"), e.g. anu-ādisati design for, dedicate "kankhin longing for, "cintana care for, "tīṭṭhi look after, "padinna given over to, "pavecchati hand over, "paveccati entered into, "pasākrama go up to, "rodati cry for, "sociya mourn for. - II. With verbs denoting a state or condition: (a) literal: along, at, to, combined with. Often resembling E. be- or Ger. be-, also Lat. ad- and con-. Thus often transiting or simply emphatic. E.g. "kampā com-passion, "kīṇa be-set, "gāṅhāti take pity on, "gāyati be-singe, "jagghati laugh at, belaugh, "dādaya pity with, "masati touch at, "yunjati order along, "yoga devotion to, "rakkhi be-guard, "lītta be-smeared or an-ointed, "vitakheti reflect over, "sara con-sequential; etc. - (b) applied: according to, in conformity with. E.g. "kūla being to will, "chavika befitting, "nāta permitted, al-lowed, "mati con- sent, a-greent, "madati appreciate, "rūpa = con-form, "vattin acting according to, "ssavana by hearsay, "sāsati ad-vise, com-mand etc. - III. (a) (fig.) following after = second to, secondary, supplementary, inferior, minor, after, smaller; e.g. "dhamma lesser morality, "pabbajā discipleship, "pavattato ruling after, "bhāga after-share, "majhja mediocre, "yāgin assisting in sacrifice, "vyānājana smaller marks, etc.; cp. paṭi in same sense. - (b) distributive (cp. A. a.) each, every, one by one, (one after one): "disā in each direction, "paścāhāṃ every 5 days, "pubba one after the other. - IV. As one of the contrasting (comparative) prefixes (see remarks on ati & cp. ā3) anu often occurs in reduplicative cpds. after the style of khuddānukhuddaka "small and still smaller", i.e. e. all sorts of small items or whatever is small or insignificant. More freq. combns. are the foll.: (q. v. under each heading) padāṇupadāṇa, pubbatupubba, pukkhaṇgunpukkhām, buddhānubuddha, vādānuvāda, seṭṭṭhānuseththi. - V. As regards dialectical differences in meanings of prefixes, anu is freq. found in Pāli where the Sk. variant presents apa (for ava), abhi or ava. For P. anu = Sk. (Ved.) apa see anuddhasta; = Sk. abhi see anu-gijjhati, "brūheti, "sandhati; = Sk. ava see anu-kantati, "kassati2, "kīṇa, "gāhati, "bujjhati "bodha, "lokīn, "vajja. Note (a) anu in compn. is always contracted to "ānu", never elided like adhi = "dhi or abhi = "bhi. The rigid character of this rule accounts for forms isolated out of this sort of epds. (like mahānubhāva), like ānupubbakathā (fr. "pubbatupubba"), ānubhāva etc. We find ānu also in
combn. with an- under the influence of metre. - (b) the assimilation (contracted) form of anu before vowels is anv°.

Anu² (anu) (adj.) subtile; freq. spelling for anus, e. g. D I.223 Sdhp 271, 346 (anum thūlaṃ). See anus.


Anukantati (Anukantati) [anu + kantati] to cut Dh 311 (hatham = phāleti Dha III.484).

Anukampaka (Anukampaka) & "ika (adj.) [fr. anukampati] kind of heart, merciful, compassionate, full of pity (-° or c. loc.) D III.187; S I.105 (loka°), 197; v.157; A IV.265 sq.; It 66 (sabba-bhūta°); Pv I.33 (= kārunika PvA 16), 53 (= attthakāma, hitsin PvA 25), 88; II.14 (= anugganṇhataka PvA 69), 27; ThA 174; PvA 196 (satthā sattesu a.).

Anukampati (Anukampati) [anu + kampati] to have pity on, to commiserate, to pity, to sympathise with (c. acc.) S I.82, 206; v.189. Imper. anukampa Pv II.16 (= anuddaya karohi PvA 70) & anukampassu Pv III.28 (= anugganṇhataka PvA 181). Med. ppr. anukampamāna Sn 37 (= anupekkhamāna anugayhamāna Nd2 50); Pv A 35 (taṃ), 62 (pitarum), 104. - pp. anukampita (q. v.).


Anukampā (Anukampa) (f.) [abstr. fr. anukampati] compassion, pity, mercy D I.204; M I.161; II.113; S I.206; II.274 (loka°); IV.323; v.259 sq.; A I.64, 92; II.159; III.49; IV.139; Pug 35. - Often in abl. anukampāya out of pity, for the sake of D III.211 (loka° out of compassion for all mankind, + atthaya hitāya); J III.280; PvA 47, 147.


Anukampa (Anukamp) (adj.) [cp. anukampaka] compassionate, anxious for, commiserating. Only in foll. phrases: hita° full of solicitude for the welfare of S v.86; Sn 693; Pv III.76. sabba-pāṇa-bhūta-hita° id. S IV.314; A II.210; III.92; IV.249; Pug 57, 68. sabba-bhūta° S I.25, 110; A II.9; It 102.

Anukaroti (Anukarot) [anu + kṛ] to imitate, "to do after" A I.212; J I.491; II.162; Dha IV.197. - ppr. anukabbāṇ Vin II.201 (mamā°). - Med. anukubbatā S I.19 = J IV.65. - See also anukubba. On anvakāṣi see anukassati 2.

Anukassati (Anukassati) [anu + kassati, kṛṣ] 1. [Sk. anukarṣati] to draw after, to repeat, recite, quote D II.255 (silokam). - 2. [Sk. ava-karṣati] to draw or take of, to remove, throw down, Th 1, 869 (aor. anvakāsi = khipi, chaḍḍesi C.).


Anukāra (Anukara) [cp. anukaroti] imitation Dpv v.39.
**Anukārin (Anukarin)** (adj.) imitating Dāvs v.32.

**Anukinna (Anukina)** [pp. of anu + kirati] strewn with, beset with, dotted all over Pv IV.121 (bhamara-gañā*).

**Anukubba (Anukubba)** (adj.) (-*) [= Sk. anukurvat, ppr. of anukaroti] "doing correspondingly" giving back, retaliating J II.205 (kicca*).

**Anukubbati (Anukubbat)** See anukaroti.

**Anukula (Anukula)** freq. spelling for anukūla.

**Anukulaka (Anukulaka)** (adj.) = anukula Sdhp 242 (iccha* according to wish).

**Anukūla (Anukula)** (adj.) [anu + kūla, opp. paṭikūla] favourable, agreeable, suitable, pleasant VvA 280; spelt anukula at Sdhp 297, 312.-bhava complaisance, willingness VvA 71. -yañña a propitiative sacrifice D I.144 (expld. at DA I.302 as anukula* = sacrifice for the propagation of the clan).

**Anukkaṇṭhati (Anukkanthati)** [an + ukkaṇṭhati] not to be sorry or not to lack anything, in ppr. *anto J v.10; and pp. *ita without regret or in plenty PvA 13.

**Anukkaṇṭhana (Anukkanthana)** (nt.) [an + ukkaṇṭhana] having no lack anything, being contented or happy J VI.4.

**Anukkama (Anukkama)** [to anukkamati] 1. order, turn, succession, going along; only in instr. anukkamena gradually, in due course or succession J I.157, 262, 290; VvA 157; PvA 5, 14, 35 etc. - 2. that which keeps an animal in (regular) step, i. e. a bridle M I.446; Sn 622 (sandānaṃ saha*).

**Anukkamati (Anukkamati)** [anu + kram] 1. to follow, go along (a path = acc.) A v.195; It 80 (maggaṃ). - 2. to advance (not with Morris J P T S. 1886, 111 as "abandon") S I.24, Th 1, 194.

**Anukkhipati (Anukkhipati)** [anu + khipati] to throw out Cp. XI.6 (vaṭṭaṃ).

**Anukkhepa (Anukkhepa)** [anu + khepa, see anukkhipati] compensation Vin I.285.

**Anukhaṇati (Anukhanati)** [anu + khaṇati] to dig after or further J v.233.

**Anukhuddaka (Anukhuddaka)** (adj.) [anu + khuddaka] in cpd. khudda* whatever there is of minor things, all less important items Vin II.287 = D II.154 = Miln 142; Miln 144.

**Anuga (Anuya)** (-*) (adj.-suff.) [fr. anu + gam] following or followed by, going after, undergoing, being in or under, standing under the influence of Sn 332 (vasa* in the power of), 791 (ejā* = abhibhūta Sn 527), 1095 (Māra- vasa* = abhibhuyya viharanti Nd2 507); It 91 (ejā*); J III.224 (vasa* = vasavattin C.); Mhvs 7, 3.
Anugacchati [anu + gacchati] to go after, to follow, to go or fall into (w. acc.) KhA 223; PvA 141 (°gacchanto); aor. °gamāsi Vin I.16, & anvagā Mhvs 7, 10; 3rd pl. anvagū Sn 586 (vasāṃ = vasaṃ gata SnA 461). Pass. anugammati, ppr. anugammamāna accompanied or followed by, surrounded, adorned with J I.53; v.370. - pp. anugata (q. v.).

Anugata (adj.) [pp. of anugacchati] gone after, accompanied by, come to; following; fig. fallen or gone into, affected with (°), being a victim of, suffering M I.16; D III.85, 173 (parisā); A II.185 (sota°, v. l. anudhata); J II.292 (samudda°); v.369; Nd2 32 (taṇhā°); PvA 102 (nāmaṃ mayhaṃ a. has been given to me), 133 (kammaphala°).

Anugati (f.) (-°) [fr. anu + gam] following, being in the train of, falling under, adherence to, dependence on S I.104 (vas° being in the power). Usually in cpd. diṭṭhānugati a sign (lit. belonging to) of speculation Vin II.108; S II.203; Pug 33; DhA IV.39.

Anugama [fr. anu + gam] following after, only as adj. in dur° difficult to be followed J IV.65.

Anugāmika (adj.) going along with, following, accompanying; resulting from, consequential on Kh VIII.8 (nidhi, a treasure acc. a man to the next world); J IV.280 (°nidhi); Miln 159 (parisā); PvA 132, 253 (dānāṃ nāma °aṃ nidānan ti).

Anugāmin (adj.) [fr. anugacchati] following, attending on; an attendant, follower SnA 453 (= anuyutta).

Anugāyati [anu + gāyati] to sing after or to, recite (a magic formula or hymn) praise, celebrate D I.104, 238; Sn 1131 (anugāyissāṃ); Miln 120.

Anugāhati [anu + gāhati] to plunge into, to enter (acc.) Sdhp 611.

Anugijjhati [anu + gijjhati] to be greedy after, to covet Sn 769 (cp. Nd1 12); J III.207; IV.4 (= giddhā gathitā hutvā alliyanti C.). pp. °giddhā (q. v.). Cp. abhigijjhati.

Anugiddha [pp. of anugijjhati] greedy after, hankering after, desiring, coveting Sn 86 (anānu°), 144, 952; Th 1, 580.

Anuggaṇha (adj.) [cp. anuggaha] compassionate, ready to help PvA 42 °sīla.

Anugganhataka (adj.) [= anugganha] compassionate, commiserating, helping PvA 69 (= anukampaka).

Anuggaṇhana (nt.) anuggaha1 DhsA 403.

Anuggaṇhāti & Anuggaṇhāti [anu + gaṇhāti] to have pity on, to feel sorry for, to help, give protection D I.53 (vācaṃ; cp. DA I.160: sārato agaṇhāṭu); J II.74; Nd2 50 (ppr. med. °gaṇhamāna = anukampamāna); Pug 36; PvA 181 (imper. anuggaṇha = anukampassu). pp. anuggaṇhāti (q. v.).
Anuggaha\(^1\) (\textit{anu + grah}) "taking up", compassion, love for, kindness, assistance, help, favour, benefit S II.11; III.109; IV.104; v.162; A I.92, 114; II.145; IV.167; v.70; It 12, 98; J I.151; v.150; Pug 25; PvA 145; ThA 104.

Anuggaha\(^2\) (\textit{anu + uggaha}) not taking up Sn 912 (= na gaṅhāti Nd1 330).

Anuggahita (\textit{anuggahita}) (& \(^\text{ita}\)) [pp. of anugganāhitā] commiserated, made happy, satisfied M I.457; S II.274; III.91; IV.263; A III.172; J III.428.

Anuggāhaka (\textit{anuggahaka}) (adj.) [fr. anuggaha] helping, assisting S III.5; V.162; Miln 354 (nt. = help).

Anugghāṭeti (\textit{anugghāṭeti}) [an + uggāṭeti] not to unfasten or open (a door) Miln 371 (kavaṭam).

Anugghāta (\textit{anugghāta}) [an + uggāta] not shaking, a steady walk J VI.253.

Anugghātin (\textit{anugghātin}) (adj.) [fr. last] not shaking, not jerking, J VI.252; Vv 53 (read \(^\text{ī}\) for \(i\)); VvA 36.

Anughāyati (\textit{anughāyati}) [anu + ghāyati1] to smell, snuff, sniff up Miln 343 (gandham).

Anucankamati (\textit{anucankamati}) [anu + cankamati] to follow (along) after, to go after D I.235; M I.227; Th 1, 481, 1044; Caus. \(^\text{āpeti}\) M I.253, cp. Lal. Vist. 147, 3; M Vastu I.350.


Anucarati (\textit{anucarati}) [anu + cariti] to move along, to follow; to practice; pp. anuciṇṇa & anucarita (q. v.)

Anucarita (\textit{anucarita}) (-\(\text{t}\)) [pp. of anucarati] connected with, accompanied by, pervaded with D I.16, 21 (vīmaṃsa\(=\) anuvicarita DA I.106); M I.68 (id.); Miln 226.

Anuciṇṇa (\textit{anuciṇṇa}) (pp.) [pp. of anucarati] 1. pursuing, following out, practising, doing; having attained or practised Vin II.203 = It 86 (pamādaṃ); J I 20 (v.126); Th 1, 236; 2, 206; Dpvs IV.9. - 2. adorned with, accompanied by, connected with J IV.286.

Anucintana (\textit{anucintana}) (nt.) [fr. anucinteti] thinking, upon, intention, care for PvA 164.

Anucinteti (\textit{anucinteti}) [anu + cinteti] to think upon, to meditate, consider S I.203 (v. l. for anuvicinteti).

Anuccangin (\textit{anuccangin}) See anujjangin.

Anucchvikaa (\textit{anucchvikaa}) (adj.) [anu + chavi + ka] "according to one's skin", befitting, suitable, proper, pleasing, fit for, J I.58, 62, 126, 218; II.5; IV.137, 138; Miln 358; DhA I.203, 390; II.55, 56;
Anucchittā (Anucchitha) (adj.) [see ucchitha] (food) that is not thrown away or left over; untouched, clean (food) J III.257; DhA II.3 (vv. ll. anucchitha).

Anujagghati (Anujagghat) [anu + jagghati] to laugh at, deride, mock D I.91; DA I.258 (cp. sañjagghati ibid 256).

Anujavati (Anujavat) [anu + javati] to run after, to hasten after, to follow J VI.452 (= anubandhati).

Anujāta (Anujata) (adj.) [anu + jāta] "born after" i. e. after the image of, resembling, taking after; esp. said of a son (putta), resembling his father, a worthy son It 64 (atijāta +, opp. avajāta); Th 1, 827 (fig. following the example of), 1279; J VI.380; DhA I.129; Dāvs II.66.

Anujānāti (Anujanati) [anu + jānāti] 1. to give permission, grant, allow Vin IV.225; A II.197; Pv IV.167; PvA 55, 79, 142. - 2. to advise, prescribe Vin I.83; II.301: Sn 982. - grd. anuññeyya that which is allowed A II.197; pp. anuññāta (q. v.) Caus. anujānāpeti J I.156.

Anujivati (Anujivat) [anu + jivati] to live after, i. e. like (acc.), to live for or on, subsist by J IV.271 (= upajivati, tassānubhāvena jīvitaṃ laddham (C.). - pp. anujivata (q. v.).


Anujin (Anujin) (adj.-n.) [fr. anujivati] living upon, another, dependent; a follower, a dependant A I.152; III.44; J III.485; Dāvs v.43.

Anujju (Anujj) (adj.) [an + ujju] not straight, crooked, bent, in cpds. *angin (anujjangin) with (evenly) bent limbs, i. e. with perfect limbs, graceful f. °i Ep. of a beautiful woman J v.40 (= kañcana-sannibha-sarīrā C.); VI.500 (T. anuccangi, C. aninditā agarahitangi); *gāmin going crooked i. e. snake J IV.330; *bhūta not upright (fig. of citta) J v.293.

Anujjuka (Anujjuka) = anujju J III.318.


Anuññāta (Anumata) (adj.) [pp. of anujjānāti] permitted, allowed; sanctioned, given leave, ordained D I.88; J I.92; II.353, 416; Pv I.123 (na a. = anuññāta at id. p. Th 2, 129; expld. at PvA 64 by anumata); Pug 28; DA I.247, 248, 267; PvA 12, 81.

Anuññātatta (Anumattata) (nt.) [abstr. to anuññāta] being permitted, permission J II.353.

Anuṭṭhaka (Anuṭhaka) (adj.) [fr. an + uṭṭhahati] not rising, not rousing oneself, inactive, lazy Th 1, 1033.
**Anuṭṭhahati** [Anuṭṭhahati] [anu + ṭṭhahati = °ṭṭhāti, see °tiṭṭhāti] to carry out, look after, practise do J v.121. - pp. anuṭṭhitā (q. v.).

**Anuṭṭhāhāna** [Anuṭṭhāhāna] (adj.) [ppr. of an + uṭṭhahati] one who does not rouse himself, not getting up, inactive Dh 280 (=anuṭṭhahanto avāyāmanto DhA III.409).

**Anuṭṭhātar** [Anuṭṭhātar] [n. ag. to an + uṭṭhahati] one without energy or zeal Sn 96 (niddāsilin sabhāsilin +) SnA 169 (=viriya-tejavirahita).

**Anuṭṭhāna** [Anuṭṭhāna] (nt.) [an + uṭṭhāna] "the not getting up", inactivity, want of energy Dh 241 (sarīra-paṭiyagganām akaronto DhA III.347).

**Anuṭṭhubhati** [Anuṭṭhubhati] [formally Sk. anuṣṭobhati, but in meaning = *anuṣṭīvati; anu + ṭṭhubhati, the etym. of which see under niṭṭhubhati] to lick up with one's saliva DA I.138.

**Anuṭṭhurin** [Anuṭṭhurin] v. l. at SnA 569, see niṭṭhurin.

**Anuḍasati** [Anuḍasati] [anu + ḍasati] to bite J VI.192.

**Anuḍahati** [Anuḍahati] [anu + ḍahati] to burn over again, burn thoroughly, fig. to destroy, consume J II.330; VI.423. Pass. °ḍahati J v.426. - Also spelt °dahati, e. g. at S IV. 190 = v.53; Th 2, 488.

**Anuḍahana** [Anuḍahana] (nt.) [fr. anuḍahati] conflagration, burning up, consumption J v.271; ThA 287 (d).

**Anuṇṇata** [Anuṇṇata] (adj.) [uṇṇata] not raised, not elated, not haughty, humble Sn 702 (care = uddhaccaṃ nāpajjeyya SnA 492).

**Anutappati** [Anutappati] [anu + tapptati1; Sk. anutaptyate, Pass. of anutappati] to be sorry for, to regret, repent, feel remorse J I.113; IV.358; v.492 (ppr. an-anutappaṃ); Dh 67, 314; Piv II.942; DhA II.40. grd. anutappa to be regretted A I.22, 77; III.294, and anutāpiya A III.46 (an°).

**Anutāpa** [Anutāpa] [fr. anu + tāpa] anguish, remorse, conscience Vv 405 (= vippaṭisāra VvA 180); DhsA 384.

**Anutāpin** [Anutāpin] (adj.) [fr. anutāpa] repenting, regretting Th 2, 57, 190; Vv 21; VvA 115.

**Anutāpiya** [Anutāpiya] grd. of anutappati, q. v.

**Anutāleti** [Anutāleti] [anu + taleti] to beat J II.280.
Anuṭṭhati (Anuṭṭhati) [anu + tiṭṭhati see also anuṭṭhahati] to look after, to manage, carry on J v.113 (= anugacchati); PvA 78.


Anuttara (Anuttara) (adj.) [an + uttara] "nothing higher", without a superior, incomparable, second to none, unsurpassed, excellent, preeminent Sn 234 (= adhikassa kassaci abhāvato KhA 193), 1003; Dh 23, 55 (= asadiṣa appaṭṭhāga DhA I.423); Pv IV.35 2 (dhamma); Dhs 1294; DA I.129; PvA 1, 5, 6, 18, etc.

Anuttariya (Anuttariya) (nt.) [abstr. fr. anuttara] preeminence, superiority, excellency; highest ideal, greatest good. They are mentioned as sets of 3 (viz. dassana*, paṭipadā*, vimutti*) at D III.219, or of 6 (viz. dassana*, savana*, lābha*, sikkhā*, pāricariyā*, anussata*) at D III.250, 281; A I.22; III.284, 325 sq., 452; Ps I.5. Cp. M I.235; A v.37. See also anuttariya.

Anuttāna (Anuttāna) (adj.) [an + uttāna] not (lying) open, not exposed; fig. unexplained, unclear J VI.247.

Anutthunā (Anutthunā) (f.) [fr. anutthunāti] wailing, crying, lamenting Nd1 167 (= vācāpalāpa vippalāpa etc.).

Anutthunāti (Anutthunāti) [anu + thunāti (thunāti); anu + stan] to wail, moan, deplore, lament, bewail D III.86; Sn 827 (cp. Nd1 167); Dh 156; J III.115; v.346, 479; DhA III.133; PvA 60 (wrongly applied for ghāyati, of the fire of conscience).

Anutrāsin (Anutrāsin) (adj.) [an + utrāsin] not terrified, at ease Th 1, 864.

Anutherā (Anutherā) [anu + thera] an inferior Thera, one who comes next to the elder Vin II.212 (therānutherā Th. & next in age).

Anudādi (Anudādi) [anu + dadāti] to concede, grant, admit, fut. anudassatī Miln 276, 375.

Anudayatī (Anudayatī) (to sympathise with) see under anuddā.

Anudassita (Anudassita) [pp. of anudassati] manifested Miln 119.

Anudahati (Anudahati) See anuḍahati.

Anudiṭṭha (Anudiṭṭha) [pp. of anudisati] pointed out, appointed, dedicated, nt. consecration, dedication J v.393 (anudiṭṭha = asukassa nāma dassatī ti C.); Pv I.107 (= uddiṭṭha PvA 50).

Anudiṭṭhi (Anudiṭṭhi) (f.) [anu + diṭṭhi] an "after-view", sceptical view, speculation, heresy D I.12; M II.228; S III.45 sq.; Th 1, 754; Miln 325; DA I.103. attānudiṭṭhi (q. v.) a soul-speculation.
Anudisati [anu + disati] to point out, direct, bid, address PvA 99 (aor. anudesi + anvesi). - pp. anudiṭṭha (q. v.).

Anudisā (f.) [anu + disā] an intermediate point of ihe compass, often collectively for the usual 4 intermediate points D I.222; S I.122; III.124.

Anudīpeti [anu + dīpeti] to explain Miln 227 (dhammādhammaṃ).

Anudūta [anu + dūta] a person sent with another, a travelling companion Vin II.19, 295; DhA II.76, 78.

Anudeva see anvadeva.

Anuddayatā (f.) [abstr. to anuddayā] sympathy with (°) compassion, kindness, favour, usually as par° kindness to or sympathy with other people S II.218; v.169 (T. anudayatā); A III.184; It 72; Vbh 356.

Anuddayā (& anudayā) (f.) [anu + dayā] compassion, pity, mercy, care Vin II.196; S I.204; II.199; IV.323; A II.176; III.189; Pug 35 (anukampā); J I.147, 186, 214; PvA 70, 88, 181 (= anukampā). In compn anudaya° e. g. *samppana full of mercy J I.151, 262; PvA 66.

Anuddā (f.) [contracted form of anuddayā] = anuddayā Dhs 1056, where also the other abstr. formations anuddāyanā & anuddāyitattāṃ "care, forbearance & consideration"; DhsA 362 (anudayatī ti anuddā).

Anuddhamseti [anudhamseti] to spoil, corrupt, degrade Vin IV.148 (expln. here in slightly diff. meaning = codeti vā codāpeti vā to reprove, scold, bring down); It 42. Usually in ster. phrase rāgo cittaṃ a. lust degrades the heart Vin III.111; M I.26; S I.186; A I.266; II.126; III. 393 sq. - pp. anuddhasta (q. v.).

Anuddhata (adj.) [an + uddhata] not puffed up, not proud, unconceited calm, subdued Sn 850 (= uddhacca-virahita SnA 549, cp. anunṇata); It 30; Dh 363 (= nibbutacitta DhA IV.93); Vv 648; Pug 59.

Anuddharin (adj.) [an + uddharin] not proud Sn 952 (= anussukin SnA 569) see niṭṭhurin.

Anuddhasta (adj.) [anu + dhasta, pp. of anuddhāmseti, cp. Sk. apadhvasta] spoilt, corrupt, degraded M I.462 (citta); A II.126 (id.).

Anudhamma (adj.) [anu + dhamma] 1. in compn. with dhamma as dhammānudhamma to be judged as a redupl. cpd. after the manner of cдов. mentioned under anu IV. & meaning "the Law in all its parts, the dhamma and what belongs to it, the Law in its fullness". For instances see dhamma C. IV. Freq. in phrase dh°-ānudh°-paṭipanna "one who masters the completeness of the Dh.", e. g. S II.18; III.163; It 81; Ps II.189. - 2. conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase dhammassa (c°) anudhammaṃ vyākaroti to explain the truth of the Dh. Vin I.234; D I.161; M I.368, 482; S II.33;
III.6; IV.51; V.7. See further M III.30; Sn 963 (cp. Nd1 481 for exegesis). Also in cpd. *cārin living according to the Dhamma, living in truth S II.81, 108; A II.8; Dh 20 (cp. DhA I.158); Vv 317; Sn 69 (see Nd2 51).

Anudhammatā (Anudhammatā) (f.) [abstr. to anudhamma] lawfulness, conformity to the Dhamma A II.46; Ps I.35, 36.

Anudhāreti (Anudhāreti) [anu + dhāreti] to hold up DA I.61 (chattaṃ), cp. J 1.53, dhariyamāna.

Anudhāvati (Anudhāvati) [anu + dhāvati] to run after, to chase, follow, persecute, pursue M I.474; S I.9; Dh 85; Th 1, 1174; Miln 253, 372.

Anudhāvin (Anudhāvin) (adj.-n.) [fr. anudhāvati] one who runs after S I.9, 117.

Anunadī (Anunadī) (-tire) along the bank of the river S IV.177 should be read anu nadītā (= anu prep. c. loc.; see under anu A).

Anunamatī (Anunamatī) [anu + namati] to incline, bend (intrs.), give way Miln 372 (of a bow).

Anunaya (Anunaya) [anu + neti] "leading along", friendliness, courtesy, falling in with, fawning D III.254 (*saṃyojana); A IV.7 sq. (id.) M I.191; Dhs 1059; Vbh 145; Nett 79; combd. w. opp. paṭigha (repugnance) at Miln 44, 122, 322.


Anunāsika (Anunāsika) (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ṃ; in °lopa apocope of the nasal ṃ VvA 114, 253, 275, 333.

Anunīta (Anunīta) (adj.) [pp. of anuneti] led, induced S IV.71; Sn 781.

Anunetar (Anunetar) [n. ag. fr. anuneti] one who reconciles or conciliates Ps II.194 (netā vinetā anunetā).

Anuneti (Anuneti) [anu + neti] to conciliate, appease, win over, flatter S I.232 (ppr. anunayāmāna); pp. anunīta (q. v.).

Anupa (Anupa) See anūpa.

Anupakampati (Anupakampati) [anu + pakampati] to shake, move, to be unsteady Th 1, 191 = Ud 41.

Anupakkama (Anupakkama) [an + upakkama] not attacking, instr. *ena not by attack (from external enemies) Vin II.195.

Anupakkutṭha (Anupakkutṭha) (adj.) [an + upak*] blameless, irreproachable D I.113; Vin IV.160; Sn p. 115; DA I.281.
Anupakkhandati [anupakkhandati] (anu + pa + khandati) to push oneself forward, to encroach on D I.122 (= anupavisati DA I.290); ger. anupakhajja pushing oneself in, intruding Vin II.88 (= antopavisati), 213; IV.43 (= anupavisati); M I.151, 469; S III.113; Vism 18.

Anupakhajjati [anupakhajjati] (den. fr. anupakhajja, ger. of anupakkhandati) to encroach, intrude Vin V.163.

Anupagacchati [anupagacchati] (anu + pa + gacchati) to go or return into (c. acc.) D I.55 (anupeti +).

Anupaghāta [anupaghāta] (an + upaghāta) not hurting Dh 185 (anūpa° metri causa; expld. by anupahananaṃ cēva anupaghātanaṃ ca DhA III.238).

Anupacita [anupacita] (adj.) (anu + pa + cita, pp. of anupacināti) heaped up, accumulated ThA 56.

Anupacināti [anupacināti] (an + upacināti) not to observe or notice J V.339 (= anoloketi C.; v. l. anapaviñāti).

Anupajagghati [anupajagghati] (anu + pa + jagghati) to laugh at, to deride, mock over A I.198 (v. l. anusaṃ°).

Anupajjati [anupajjati] (anu + pad) to follow, accompany J IV.304. - pp. anupanna (q. v.).

Anupañcāhaṃ [anupañcāhaṃ] (adv.) (an + pañcāhaṃ) every five days PvA 139 (+ anudasāhaṃ).

Anupaññatti [anupaññatti] (f.) (anu + paññatti) a supplementary regulation or order Vin II.286; V.2 sq.

Anupaṭipāti [anupaṭipāti] (f.) (anu + paṭipāti) succession; as adv. in order, successively DA I.277 (kathā = anupubbikathā); DhA III.340 (anupaṭipāṭiyā = anupubbena); Vism 244.

Anupaṭṭhita [anupaṭṭhita] (adj.) (anu + pa + ṭhita) setting out after, following, attacking J V.452.

Anupatati [anupatati] (anu + patati) 1. to follow, go after, J VI.555 anupatīyāsi Subj.). - 2. to fall upon, to befall, attack Vin III.106 = M I.364; S I.23 (read *patanti for °patatanti) = Dh 221 (dukkhā); Th 1, 41 = 1167 (of lightning). - pp. anupatita (q. v.). Cp. also anupāta & anupātin.

Anupatita [anupatita] [pp. of anupatati] "befallen", affected with, oppressed by (°) S II.173 (dukkhā°); III.69 (id.); Sn 334 (pamāda°).

Anupatitatta [anupatitatta] (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of (°) SnA 339.

Anupatta [anupatta] (anuppatta) [pp. of anupāpuṇāti; cp. Sk. anuprāpta] (having) attained, received, got to (c. acc), reached D I.87-111; II 2; It 38; Sn 027, 635; Dh 386, 403; Pv IV.166; PvA 59 (dukkhām), 242. In phrase addhagata vayo-anuppatta having reached old age, e. g. Vin II.188; D I.48; Sn pp. 50, 92; PvA 149.
Anupatti (anuppatti) (f.) [anu + patti] attainment, accomplishment, wish, desire (fulfilled), ideal S I.46, 52.

Anupathe (anupathe) at J V.302 should be read as anu pathe by the way at the wayside; anu to be taken as prep. c. loc. (see anu A). C. explns. as janghamagga-mahāmaggānaṃ antare.

Anupada (anupada) [cp. Sk. anupadaṃ adv., anu + pada] 1. the "afterfoot", i. e. second foot a verse, also a mode of reciting, where the second foot is recited without the first one Vin IV.15 (cp. 355); Miln 340 (anupadena anupadāṃ katheti). - 2. (adj.) (following) on foot, at every, step, continuous, repeated, in dhama-vipassanā uninterrupted contemplation M III.25; vaṇṇanā word-by-word explanation DhsA 168. As nt. adv. m close behind, immediately after (c. gen.) J II.230 (tassānupadāṃ agamāsi); VI.422. Esp. freq. in combn. padānupadāṃ (adv.) foot after foot, i. e. in the footsteps, immediately behind J III. 504; VI.555; DhA I.69; II.38.

Anupadātar (anupadātar) [n. ag. of anupadeti] one who gives, or one who sets forth, effects, designs D I.4 (cp. DA I.74); A II.209.

Anupadāna (anupadāna) (nt.) [anu + pa + dāna, cp. anupadeti] giving, administering, furnishing, the giving of (-°) D I.12 (cp. DA I.98; both read anuppādāna); J III.205; Miln 315.

Anupadinna (anupadinna) [pp. of anupadeti] given, handed over, furnished, dedicated Pv I.512.

Anupadeti (anupadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S III.131 (Pot. anuppadajjum); M I.416 (Pot. anuppadajjeyya. see dadāti I.3); Miln 210 (deti). fut. dassati (see dadāti I.1); D III.92; S IV.303 (v. l. SS for T. anasarissati); A III.43; Sn 983. ger. datvā SnA 35. inf. dātuṃ A I.117. pp. dinna (q. v.).

Anupaddava (anupaddava) (adj.) [an + upaddava] free from danger, uninjured, safe Vin II.79 = 124 (+ anītika); III.162; Dh 338; DhA IV.48; PvA 250 (expln. for siva).

Anupadhāreti (anupadhāreti) [an + upadhār°] to disregard, to heed not, to neglect DhA IV.197; VvA 260.

Anupadhika (anupadhika) (adj.) [an + upadhi + ka] free from attachment (see upadhi) Vin I 36 (anupadhika); D. III 112 (anupadhika opp. to sa-upadhika); Sn 1057 (anūpadhika T., but Nd2 anūpadhika. with u for u metri causa). [pp. of anupajjati] gone into, reached, attained Sn 764 (māradheyya°).

Anupabandhati (anupabandhati) (anuppa°) [anu + pa + bandhati] to follow immediately, to be incessant, to keep on (without stopping), to continue Miln 132. - Caus. āpeti ibid.

Anupabandhanatā (anupabandhanata) (anuppa°) (f.) [abstr. to prec.] nonstopping, not ceasing Miln 132.

Anupabbajjā (Anupabbajja) (f.) [an + pabbajjā, cp. BSk. anupravrajati Divy 61] giving up worldly life in imitation of another S V.67 = It 107.


Anuparigacchati (Anuparigacchati) [an + pari + gacchati] to walk round and round, to go round about (c. acc.) Vin III.119; S I.75 (ger. *gamma); Sn 447 (aor. *pariyagā = parito parito agamāsi Sn A 393); J IV.267.

Anuparidhāvati (Anuparidhavati) [an + pari + dhāvati] to run up & down or to move round & round (cp. anuparivattati) S. III.150 (khilan).

Anupariyāti (Anupariyati) [an + pari + yāti] to go round about, to go about, to wander or travel all over (c. acc.) Vin II.111; S I.102, 124; Th I, 1235 (*pariyeti), 1250 (id. to search); Pv III.34 (= anuvicarati); Miln 38; PvA 92 (*yāyitvā, ger.) 217.

Anupariyāya (Anupariyaya) (adj) [adjectivised ger. of anupariyāti] going round, encircling, in °path a the path leading or going round the city D II.83 = S IV 194 = A V.195; A IV.107.

Anuparivattati (Anuparivattati) [an + pari + vr̥t] to go or move round, viz. 1. to deal with, be engaged in, perform, worship Vin III.307 (ādiccaṃ); D I.240; PvA 97. - 2. to meet Miln 204 (Devadatto ca Bodhisatto ca ekato anuparivattanti). - 3. to move round & round, move on and on, keep on rolling (c. acc.), evolve S. III.150 (anuparidhāvati +) Miln 253 (anudhāvati + kāyan).

Anuparivatti (Anuparivatti) (f.) (-*) [an + parivatti] dealing with, occupation, connection with S III.16.

Anuparivāreti (Anuparivareti) [an + pari + vāreti] to surround, stand by, attend on (c. acc.) Vin I.338; M I.153; DhA 1.55.

Anupariveniyām. (Anupariveniyām) [an + pariveniyyām = loc. of pariveni] should be written anu parivenīyām ("in every cell, cell by cell"), anu here functioning as prep. c. loc. (see anu A) Vin I.80, 106.

Anuparisakkati (Anuparisakkati) [an + pari + sakkati] to move round, to be occupied with, take an interest in (c. acc.) S IV.312 (v.l. *vattati).


Anupariharati (Anupariharati) [an + pari + harati] to surround, enfold, embrace M I.306.

Anupalitta (Anupalitta) (adj.) [an + upalitta] unsmear, unstained, free from taint M I.319, 386 (in verse); as *ūpalitta in verse of Sn & Dh: Sn 211 (= lepānaṃ abhāvā SnA 261), 392, 468, 790, 845; Dh 353.
Anupavajja (Anupavajja) (adj.) [grd. of an + upavadati] blameless, without fault, Miln 391.

Anupavattaka (Anupavattaka) (anuppa*) (adj.) to anupavatteti] one who succeeds (another) King or Ruler in the ruling of an empire (cakkaṃ) Miln 342, 362; SnA 454. See also anuvattaka.

Anupavatteti (Anupavatteti) (anuppa*) [anu + pa + vatteti, fr. vṛt] to keep moving on after, to continue rolling, with cakkaṃ to wield supreme power after, i.e. in succession or imitation of a predecessor S I.191; Miln 362. See also anuvatteti.

Anupavāda (Anupavāda) [an + upavāda] not blaming or finding fault, abstaining from grumbling or abuse Dh 185 (anūpa* in metre; expld at DhA III.238 as anupavādanañ c'eva anupavādāpanañ ca "not scolding as well as not inciting others to grumbling"); adj. *vādaka Pug 60, & *vādin M I.360.

Anupaviṭṭha (Anupaviṭṭha) (anuppa°) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for shelter); PvA 97, 152 (Gangānadi a. nadī: flowing into the G.).

Anupaviṭṭhatā (Anupaviṭṭhatā) (f.) [abstr. to anupaviṭṭha] the fact of having entered Miln 257.

Anupavisati (Anupavisati) [anu + pa + visati] to go into, to enter Dh I.290; VvA 42 (= ogāhati). - pp. °paviṭṭha (q.v.) - Caus. °paveseti (q.v.).

Anupavecchati (Anupavecchati) (anuppa*) [see under pavecchati] to give, give over to, offer up, present, supply Vin I.221 (*pavacchati); D I.74 (= pavesati DA I.218); II.78; M I.446; III.133; A II.64; III.26 (v.l. *vacch*); J V.394; Sn 208 (v.l. *vacch*); SnA 256 (= anupavesati); PvA 28.

Anupaveseti (Anupaveseti) [anu + pa + vis, cp. BSk. anupraveśayati Divy 238] to make enter, to give over, to supply SnA 256 (=°pavecchati).

Anupasankamati¹ (Anupasankamati) [anu + pa + saṃkamati] to go along up to (c. acc.) PvA 179.

Anupasankamati² (Anupasankamati) [an + upasank°] not to go to. not to approach DhA II.30 (+ apayirupāsati).

Anupasanthapanā (Anupasanthapanā) (f.) [an + upasanṭhapana] not stopping, incessance, continuance Pug 18 (but id. p. at Vbh 357 has anusansandanā instead); cp. anupabandhanā.

Anupassaka (Anupassaka) (adj.) [fr. anupassati] observing, viewing, contemplating Th 1, 420.

Anupassati (Anupassati) [anu + passati] to look at, contemplate, observe Sn 477; Ps I.57, 187; Sn A 505.

Anupassin (anupassin) (adj.) [fr. anupassati] viewing, observing, realising S II.84 sq., V.294 sq., 311 sq., 345, Dh 7, 253; Sn 255, 728; Ps I.191 sq.; Vbh 193 sq., 236; Sdhp 411.

Anupahata1 (anupahata) [anu + pa + hata, pp. of anu + pa + han] thrown up, blown up Miln 274.

Anupahata2 (anupahata) (adj.) [an + upahata] not destroyed, not spoilt DhA II.33 ("jivhasāda).

Anupāta [anupata] (of anupatati) attack in speech, contest, reproach A I.161 (vāda°).


Anupādaṃ (anupadaman) (adv.) [anu + pāda] at the foot Vism 182 (opp. anusīsaṃ at the head).

Anupādā (anupādana) [anupādā] (adj.) [an + upādiyati = anupādāya] anupādāniya, anupādāya, anupādiyāna, anupādiyītvā see upādiyati.

Anupādāna & Anupādi (anupadana) (anupadi) See upādāna & upādi.

Anupāpita (anupāpita) [pp. of anupāpeti] having been lead to or made to reach, attained, found Miln 252.

Anupāpuṇāti (anupāpunaṭi) (anuppā°) [anu + pāpuṇāti] to reach, attain, get to, find S I.105; ger. anuppātvāna Pv II.924 (="pāpuṇitvā PvA 123). - pp. anupattā (q. v.). - Caus. anupāpeti (q. v.).

Anupāpeti [anupāpeti] [Caus. of anupāpuṇāti] to make reach or attain, to lead to, to give or make find J VI.88; Cp. XI. 4 (aor. anupāpayi); Miln 276. - pp. anupāpita (q. v.).

Anupāya (anupaya) [an + upāya] wrong means J I.256; Sdhp 405.

Anupāyāsa (anupāyasa) See upāyāsa.

Anupālaka (anupālaka) (adj.) [anu + pālaka] guarding, preserving Sdhp 474.


Anupāleti (anupāleti) [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santatiṃ).

Anupāhana (anupāhana) (adj.) [an + upāhana] without shoes J VI.552.

Anupiyā (anupiyā) (anuppiya) (adj) [anu + piya] flattering, plessant, nt. pleasantness, flattery, in °bhāṇin one who flatters I) III.185; J II.390; V.360; and °bhāṇitar id. Vbh 352.

Anupīḷaṃ (anupīḷaṃ) at PvA 161 is to be read anuppīḷa at PvA 161 is to be read anuppīḷa (q. v.).
Anupucchi (Anupuccha) [anu + pucchati] to ask or inquire after (c. acc.) Sn 432, 1113. - pp. anupuṭṭha (q. v.).

Anupuṭṭha (Anupatha) [pp. of anupucchi] asked Sn 782 (= pucchita SNA 521).

Anupubba (Anupatha) (adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin II.237 (mahāsamuddo a°-nino etc.); D I.184; Sn 511; J V.155 (regularly formed, of ūrū). Cases adverbially: anupubbena (instr.) by and by, in course of time, later, gradually Vin I.83; Dh 239 (= anupatipāṭiyā DHA III.340); Pug 41, 64; J II.2, 105; III.127; Miln 22; PVA 19. anupubbaso (abl. cp. Sk. anupūrvaśa) in regular order Sn 1000. - In compn. both anupubba° & anupubbi° (q. v.). - kāraṇa gradual performance, graded practice M I.446. - nirodha successive passing away, fading away in regular succession, i. e. in due course. The nine stages of this process are the same as those mentioned under “vihāra, & are enumd. as such at D III.266, 290; A IV.409, 456; Ps I.35. - vihāra a state of gradually ascending stages, by means of which the highest aim of meditation & transe is attained, viz. complete cessation of all consciousness. These are 9 stages, consisting of the 4 jhānas, the 4 āyatanāni & as the crowning phrase "saññā-vedayita nirodha" (see jhāna1). Enumd. as such in var. places, esp. at the foll.: D II.156; III.265, 290; A IV.410; Nd2 under jhāna; Ps I.5; Miln 176. - sikkhā regular instruction or study (dhammavinaye) M I.479; III.1 (+ °kiriyā °paṭipada).

Anupubbaka (Anupubbaka) (adj.) = anupubba, in cpd. pubbānupubbaka all in succession or in turn, one by one (on nature of this kind of cpd. see anu B IV.) Vin I.20 (*ānaṃ kulānaṃ puttā the sons of each clan, one by one).

Anupubbata (Anupubbata) (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 6414 (= anukūla kiriyā i. e. as it pleases VvA 280) cp. ānupubbatā.

Anupubbi—kathā (Anupubbi-kathā) (f.) [anupubba + kathā, formation like dhammi-kathā] a gradual instruction, graduated sermon, regulated exposition of the ever higher values of four subjects (dāna-kathā, sīla°, saggagga°) i. e. charity, righteousness, the heavens, and the Path. Bdhgh. explains the term as anupubbi-kathā nāma dānānantaṃ sīlaṃ sīlānantaṃ saggio saggānantaṃ maggo ti etesaṃ dipana-kathā" (DA I.277). Vin I.15, 18; II.156, 192; D I.110; II.41; M I.379; J I.8; VvA 66, 197, 208; DA I.308; DHA I.6; Miln 228. - The spelling is frequently ānupubbi-kathā (as to lengthening of anu see anu Note (a)), e. g. at D I.110; II.41; M I.379; J I.8; Miln 228.

Anupekkhati (Anupekkha) [anu + pekkhati] 1. to concentrate oneself on, to look carefully A III.23. - 2. to consider, to show consideration for, Nd2 50 (ppr. °amāna = anukampamāna). - Caus. anupekkhetti to cause some one to consider carefully Vin II.73.

Anupekkhanatā (Anupekkhana) (f.) [abstr. fr. anupekkhana, see anupekkhati] concentration (of thought) Dhs 8, 85, 284, 372.

Anupeti (Anupeta) [anu + pa + i] to go into D I.55 (≠ anupagacchati) S III.207; DA I.165.

Anupeseti (Anupesi) [anu + pa + iṣ] to send forth after Miln 36.
Anuposathikaṃ (Anuposathikam) See anvaḍḍhamāsaṃ.

Anuposiya (Anuposiya) (adj.) [grd. of anu + puṣ] to be nourished or fostered Sdhp 318.

Anuppa° (Anuppa°) in all combns. of anu + ppa see under headings anupa°.

Anuppadajjum (Anuppadajjum) (S III.131) see anupadeti.

Anuppanna (Anuppanna) (*uppāda, *uppādeti) see uppanna etc.

Anuppīḷa (Anuppīḷa) (adj.) [an + uppīḷa] not molested, not oppressed (by robbers etc.) not ruined, free from harm J III.443; V.378; VvA 351; Pva 161.

Anuphareṇa (Anuphareṇa) (nt.) [anu + phareṇa] flashing through, pervading Miln 148.

Anuphusiyati (Anuphusiyat) [anu + phusiyati, cp. Sk. pruṣāyati, Caus. of pruṣ] to sprinkle, moisten, make wet J V.242 (himaṃ; C. pateyya).

Anubajjhati (Anubajjhati) at Pva 56 is faulty reading for anubandhati at Pva 56 is faulty reading for anubandhati (q. v.).

Anubaddha (Anubaddha) [pp. of anubandhati] following, standing behind (piṭṭhito) D I.1, 226.

Anubandha (Anubandha) [anu + bandh] bondage M III.170; It 91.

Anubandhati (Anubandhati) [anu + bandhati] to follow, run after, pursue J I.195; II.230; VI.452 (= anujavati); Pva 56 (substitute for anubajjhantil), 103, 155. aor. °bandhi J II.154, 353; III.504; Pva 260 (= anvāgacchi). ger. °bandhitvā J I.254. grd. °bandhitabba M I.106. - pp. anubaddha (q. v.).

Anubandhana (Anubandhana) (nt.) [fr. anubandhati] that which connects or follows, connection, consequence J VI.526 (*dukkha).

Anubala (Anubala) (nt.) [anu + bala] rear-guard, retinue, suite, in °m bhavati to accompany or follow somebody Miln 125.

Anubujjhati (Anubujjhati) [anu + bujjhati, Med. of budh, cp. Sk. avabudhyate] to remember, recollect J III.387 (with avabujjhati in prec. verse).


Anubuddha (Anubuddha) [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised, conceived, seen, known D II.123 (=ā ime dhammā); S I.137 (dhammo vimalo anubuddho) II.203; IV.188; A II.1; III.14; IV.105; SnA 431. In phrase buddhānubuddha (as to nature of cpd. see anu B IV.) either "fully awakened (enlightened)" or "wakened by the wake" (Mrs. Rh. D.) Th 1, 679 = 1246. - 2. a lesser Buddha, inferior than the Buddha DA I.40. Cp. buddhānubuddha.
Anubodha (anubodha) [anu + budh] awakening; perception, recognition, understanding S I.126 (?) = A V.46 (anubodhim as aor. of anubodhati?); Pug 21; Miln 233. Freq. in compn. ananubodha (adj.) not understanding, not knowing the truth S II.92; III.261; V.431; A II.1; IV.105; Dhs 390, 1061; VvA 321 (= anavabodha) and duranubodha (adj.) hard to understand, difficult to know D I.12, 22; S I.136.

Anubodhati (anubodhati) [anu + budh] to wake up, to realise, perceive, understand; aor. anubodhim A V.46 (?) = S I.126 (anubodham). - Caus. °bodheti to awaken, fig. to make see to instruct J VI.139 (*ayamāna) - pp. anubuddha (q. v.).

Anubodhana (anubodhana) (nt.) [fr. anubodhati] awakening, understanding, recognition Ps I.18 (bodhana +).

Anubbajati (anubbajati) [anu + vraj] to go along, wander, follow, tread (a path) J IV.399 (maggaṃ = pabbajati C.).

Anubbata (anubbata) (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful, devoted J III.521; VI.557.

Anubbillāvitatā (anubbillāvatā) see ubbill*.

Anubyañjana (anubyañjana) See anuvyañjana.

Anubrūhita (anubrūhita) [pp. of anubrūheti] strengthened with (-†), full of Ps I.167.

Anubrūheti (anubrūheti) [brūheti] to do very much or often, to practice, frequent, to be fond of (c. acc.), foster S I.178 (anubrūhaye); M III.187 (id., so read for manu°); Th 2, 163 (‘ehi); Cp. III.12 (samvegaṃ anubrūhayim aor.); J III.191 (suṇñāgāram). Often in phrase vivekaṃ anubrūheti to devote oneself to detachment or solitude, e.g. J I.9 (inf. ‘brūhetum); III.31 (*brūhessāmi), Dh 75 (*brūhaye = *brūheyya vaḍḍheyya DhA II.103). - pp. anubrūhita (q.v.) Cp. also brūhana.

Anubhāvanā (anubhāvana) (f.) [anu + bhānana] talking to, admonition, scolding Vin II.88 (anuvadānā †).

Anubhavati & Anubhoti (anubhavati) (anubhoti) [anu + bhavati] to come to or by, to undergo, suffer (feel), get, undertake, partake in, experience D I.129; II.12 (*bhonti); M II.204; A I.61 (atthaṃ °bhoti to have a good result); J VI.97 (*bhoma); Pv I.1011 (*bhomi vipākaṃ); PvA 52 (*issati = vedissati); Sdhf 290. Esp. freq. with dukkham to suffer pain, e.g. PvA I.1110 (*bhonti); PvA 43, 68, 79 etc. (cp. anubhavana). - ppr. med. *bhavamāna J I.50; aor. *bhavi PvA 75 (samppattim); ger. *bhavītva J IV.1; PvA 4 (sam- pattim), 67 (dukkham), 73 (samppattim); grd. *bhaviyāna (in order to receive) Pv II.85 (= anubhavītva PvA 109).- Pass. anubhūyati & *bhaviyati to be undergone or being experienced; ppr. °bhūyamāna PvA 8, 159 (mayā a. = anubhūta), 214 (attanā by him) & °bhaviyamāna PvA 33 (dukkham). - pp. anubhūta (q.v.).

Anubhavana (anubhavana) (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensibility (cf. Cpd. 229, 2321) Nett 28 (iṭṭhāniṭṭh-ānubhavana-lakkhanā vedanā "feeling is characterised by the experiencing of what is pleasant and unpleasant"); Miln 60 (vedayita-
lakkhanā vedanā anubhavana-lakkhanā ca; PvA 152 (kamma-vipāka*). Esp. in combin. with dukkhā* suffering painful sensations, e.g. at J IV.3; Miln 181; DhA IV.75; PvA 52.

Anubhāga (anubha) [anu + bhāga] a secondary or inferior part, (after-)share, what is left over Vin II.167.

Anubhāyati (anubhaya) [anu + bhāyati] to be afraid of J VI.302 (kissa nvo ānubhāyissam, so read for kissānu*).

Anubhāva (anubhava) [fr. anubhavati] orig. meaning "experience, concomitance" and found only in cpds. as -°, in meaning "experiencing the sensation of or belonging to, experience of, accordance with", e.g. maha° sensation of greatness, rājā° s. belonging to a king, what is in accordance with kingship, i. e. majesty. Through preponderance of expressions of distinction there arises the meaning of anubhāva as "power, majesty, greatness, splendour etc." & as such it was separated from the 1st component and taken as ānubhāva with ā instead of a, since the compositional character had obliterated the character of the a. As such (ānubhāva abs.) found only in later language. - (1) ānubhāva (-°): mahānubhāva (of) great majesty, eminence, power S I.146 sq.; II.274; IV.323; Sn p. 93; Pv II.112; PvA 76. deva° of divine power or majesty D II.12; devata° id. J I.168; bibba° id. PvA 71, 110. rājā° kingly splendid, pomp D I.49; J IV 247; PvA 279 etc. -ānubhāvena (instr. -°) in accordance with, by means of J II.200 (angavijjā°); PvA 53 (iddha°), 77 (kamma°), 148 (id.), 162 (rāja°), 184 (dāna°), 186 (puñña°). yathānubhāvam (adv.) in accordance with (me), as much as (1 can); after ability, according to power S I.31; Vv 15 (=yathābala° VvA 25). - (2) ānubhāva majesty power, magnificence, glory, splendour J V.10, 456; Pv II.811; VvA 14; PvA 43, 122, 272. See also ānu°.

Anubhāvatā (anubhava) (f.) [= anubhāva + tā] majesty, power S I.156 (mahā°).

Anubhāsati (anubhasati) [anu + bhāsati] to speak after, to repeat D I.104; Miln 345; DA I.273.

Anubhūta (anubhuta) [pp. of anubhavati] (having or being) experienced, suffered, enjoyed PvA II.1218. nt. suffering, experience J I.254; Miln 78, 80.


Anuma (anuma) (-dassika) see anomā*.

Anumagge (anumaggi) at J V.201 should be read anu magge along the road, by the way; anu here used as prep. c. loc. (see anu A b).

Anumajjati (anumajjati) [anu + majjati] 1. to strike along, to stroke, to touch DA I.276 (= anumasati). - 2. to beat, thresh, fig. to thresh out J VI.548; Miln 90. - Pass. anumajjīyati Miln 275 (cp. p. 428).

Anumajjana (anumajjana) (nt.) [abstr. fr. anumajjati] threshing out, pounding up (Dhs. trsl. 11), always used with ref. to the term vicāra (q.v.) Miln 62; DhsA 114; DA I.63, 122.
Anumajjhā (Anumajjhā) (adj.) [anu + majjha] mediocre, without going to extremes J IV.192; V.387.

Anumaññati (Anumaññati) [anu + maññati] to assent, approve, give leave Th 1, 72. - pp. anumata (q.v.).

Anumata (Anumata) [pp. of anumaññati] approved of, given consent to, finding approval, given leave D I.99 (= anuññāta DA I.267); J V.399 (= muta); Miln 185, 212, 231, 275; PvA 64 (= anuññāta).

Anumati (Anumati) (f.) [from anumaññati] consent, permission, agreement, assent, approval Vin II.294, 301, 306; D. I.137, 143; Dpvs IV.47, Cf. V.18; DA I.297; VvA 17, PvA 114.

Anumatta (Anumatta) see anu°.

Anumasati (Anumasati) [anu + masati] to touch D I.106 (= anumajjati DA I.276).

Anumāna (Anumāna) [fr. anu + man] inference Miln 330 (naya +), 372, 413; Sdhp 74.

Anumittā (Anumittā) [anu + mitta] a secondary friend, a follower. acquaintance J V.77.

Anumināti (Anumināti) [cf. Sk. anumāti, anu + mināti from mi, Sk. minoti, with confusion of roots mā & mi] to observe, draw an inference M I.97; PvA 227 (°anto + nayaṃ nento). See also anumīyati.

Anumīyati (Anumīyati) [Sk. anumāyate, Pass. of anu + mā, measure, in sense of Med.] to observe, conclude or infer from S III.36. Cp. anumināti.

Anumodakā (Anumodakā) (adj.) [fr. anumodati] one who enjoys, one who is glad of or thankful for (c. acc.) Vin V.172; PvA 122; Sdhf 512.

Anumodati (Anumodati) [anu + modati] to find satisfaction in (acc.), to rejoice in, be thankful for (c. acc.), appreciate, benefit from, to be pleased, to enjoy Vin II.212 (bhattage a. to say grace after a meal); S II.54; A III.50 (*modaniya); IV.411; Dh 177 (ppr. *modamāna); It 78; Pv II.919 (dānaṃ *modamāna = enjoying, gladly receiving); 1,54 (anumodare = are pleased; pitisomanassajātā honti PvA 27); J II.112; PvA 19, 46, 81, 201) imper. modāhi; Sdhp. 501 sq. - pp. anumodita (q.v.).

Anumodana (Anumodana) (nt.) [fr. anumodati] "according to taste", i.e. satisfaction, thanks, esp. after a meal or after receiving gifts = to say grace or benediction, blessing, thanksgiving. In latter sense with dadāti (give thanks for = loc.), karoti (= Lat. gratias agere) or vacati (say or tell thanks): *m datvā PvA 89; *m katvā J I.91; DhA III.170, 172; VvA 118; PvA 17, 47; *mvatvā VvA 40 (pānīyadāne for the gift of water), 295, 306 etc. *m karoti also "to do a favour" PvA 275. Cp. further DhA I.198 (*gāthā verses expressing thanks, benediction); II.97 (Satthāram *m yācimsu asked his blessing); PvA 23 ('atthaṃ in order to thank), 26 (id.), 121, 141 (katabhatta°), 142; Sdhp 213, 218, 516.

Anumodita (Anumodita) [pp. of anumodati] enjoyed, rejoiced in PvA 77.
Anummatta (anummata) (adj.) [an + ummatta] not out of mind, sane, of sound mind Miln 122; Sdhp 205.

Anuyanta (anuyanta) at A V.22 is doubtful reading (v.l. anuyuttta). The meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The explanation may compare Sk. anuyātam attendance [anu + yā, cp. anuyāin] or Sk. yant ruler [yam], in which latter case anu-yanta would be "an inferior ruler" and P. yanta would represent the n. a.g. yanta as a-stem. The v. l. is perhaps preferable as long as other passages with anuyanta are not found (see anuyutta 2).

Anuyāgin (anuyāgin) (adj) [fr. anu + yaj] offering after the example of another D I.142.

Anuyāta (anuyāta) [pp. of anuyāti] gone through or after, followed, pursued S II.105 (magga); A V.236; It 29; Miln 217.

Anuyāti & Anuyāyati (anuyāti) (anuyāyati) [anu + yā] 1. to go after, to follow J VI.49 (fut. *yissati), 499 (yāyantaṃ anuyāyati = anugacchati C). - 2. to go along by, to go over, to visit Miln 391 (*yāyati). - pp. anuyāta (q. v.). See also anusaṃyāyati.

Anuyāyin (anuyāyin) (adj) [cp. Sk. anuyāya, anu + yā] going after, following, subject to (gen.) Sn 1017 (anānuyāya); J VI.309; Miln 284.

Anuyuñjanā (anuyuñjana) (f.) (& °yuñjana nt.) [abstr. fr. anuyuñjati] application or devotion to (-°) Miln 178; VvA 346 (anuyujjanaṃ wrong spelling?)

Anuyuñjati (anuyuñjati) [anu + yuñjati] 1. to practice, give oneself up to (acc.), attend, pursue S I.25, 122 (*yuñjan "in loving self-devotion" Mrs. Rh. D.); III.154; IV.104, 175; Dh 26 (pamādam = pavatteti DhA I.257), 247 (surāmeraya-pānā = sevati bahulikaroti DhA III.356); Pva 61 (kammaṭṭhāQam). - 2. to ask a question, to call to account, take to task Vin II.79; Vv 335; ppr. Pass. *yuñjīyamāna PvA 192. - pp. anuyutta (q. v.). - Caus. anuyojeti "to put to", to address, admonish, exhort DhA IV.20.

Anuyutta (anuyutta) [pp. of anuyuñjati] 1. applying oneself to, dealing with, practising, given to, intent upon D I.166, 167; III. 232 = A II.205 (attaritapānā ānuyogaṃ a.); S III.153; IV.104; Sn 663 (lohabaguṇe), 814 (methunāṃ = samāyutta SnA 536), 972 (jhān°); Pug 55; Pva 163 (jāgariya*), 206. - 2. following, attending on; an attendant, inferior, vassal, in expression khattiya or rājā anuyutta a prince royal or a smaller king (see khattiya 3 b) A V.22 (v l. for T. anuyanta, q. v.); Sn 553 (= anugāmin, sevaka SnA 453).

Anuyoga (anuyoga) [Sk. anuyoga, fr. anu + yuj] 1. application, devotion to (-°), execution, practice of (-°); often combd. with anuyutta in phrase °anuyogaṃ anuyutta = practising, e. g. Vin I.190 (mañḍano ānuyogam anuyutta); D III.113 (attakilamat o ānuyogam a.); A II.205 (attaritapāno ānuyogam a.). - As adj. (-°) doing, given to, practising (cp. anuyutta). D I.5; III.107; M I.385; S I.182; III.239; IV.330; V.320; A I.14; III.249; IV.460 sq.; V. 17 sq., 205; J I.90 (padhāno ānuyogakiccam); Vv 8438 (dhamma*); Miln 348; DA I. 78, 104. - 2. invitation, appeal, question (cp. anuyuñjati 2) Miln 10 (ācariyassa *m datvā).
Anuyogavant (Anuyogavant) (adj.) [anuyoga + vant] applying oneself to, full of application or zeal, devoted PvA 207.

Anuyogin (Anuyoga) (adj.) [fr. anuyoga] applying oneself to, devoted to (-*) Dh 209 (atta* given to oneself, self-concentrated).

Anurakkhaka (Anurakkhana) (adj.) [fr. anurakkhati, cp. *rakkhin] preserving, keeping up J IV.192 (vaṃsa*); VI.1 (id.).

Anurakkhana (Anurakkhana) (nt.) & *ā (f.) [abstr. fr. anurakkhati] guarding, protection, preservation  Đ III.225 sq.; A II.16 sq.; J I.133; Pug 12; Dpvs IV.24 (adj.); VvA 32 (citta*); Sdhp 449.

Anurakkhati (Anurakkhati) [anu + rakkhati] to guard, watch over (acc.), preserve, protect, shield Sn 149; Dh 327; J I.46; Pug 12. -ppr. med.* rakkhamāṇa(ka) as adj. Sdhp 621.


Anurakkhiya (Anurakkhiya) (adj.) [f. anurakkhati] in dur* difficult to guard Vin III.149.

Anurañjita (Anurañjita) [pp. of anu + rañjeti, Caus. of rañj] illumined, brightended, beautified Bu I.45 (byāmapabhā* by the shine of the halo); VvA 4 (sañjhātapā* for sañjhāpabhā*).

Anurattā (Anurattā) (adj.) pp. of anu + rañj] attached or devoted to, fond of, faithful Th 2, 446 (bhattāram); J I.297; Miln 146.

Anuravati (Anuravati) [anu + ravati] to resound, to sound after, linger (of sound) Miln 63.


Anuraho (Anuraho) (adv.) [anu + raho] in secret, face to face, private M I.27.

Anurujjhati (Anurujjhati) [Sk. anurudhyate, Pass. of anu + rudh] to conform oneself to, have a regard for, approve, to be pleased A IV.158; Dhs A 362. - pp. anuruddha (q. v.).

Anuruddha (Anuruddha) [pp. of anurujjhati] engaged in, devoted to; compliant or complied with, pleased S IV.71, (anānuruddha).

Anurūpa (Anurupa) (adj.) [anu + rūpa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, conform with (-*) J I.91; VI.366 (tad*); PvA 61 (ajjhāsaya* according to his wish), 128 (id.) 78, 122, 130, 155; etc. Cp. also paṭirūpa in same meaning.

Anurodati (Anurodati) [anu + rodati] to cry after, cry for J III.166 = Pv I.127 (dārako candaṇḍ a.).
Anurodha (anurodha) [fr. anu + rudh] compliance, consideration satisfaction (opp. virodha) S I.111; IV.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362.

Anulapanā (anulapana) (f.) [anu + lapanā, lap] scolding, blame, accusation Vin II.88 (spelt anullapanā; combd. with anuvadana & anubhaṇanā).

Anulittha (anulitta) (adj.) [cp. Sk. anulipta, pp. of anulimpati] anointed, besmeared J I.266; Pva 211.

Anulimpati (anulimpi) [anu + limpati] to anoint, besmear, Miln 394 (°limpitabba). Caus. °limpeti in same meaning Miln 169, and °lepeti Milm 169 (grd. °lepanīya to be treated with ointment). - pp. anulitta (q. v.).


Anulepa (anulepa) [fr. anu + lip] anointing Miln 152.

Anulokin (anulokin) (adj.) [fr. anu + loketi, cp. Sk. & P. avalokin & anuviloketi] looking (up) at, seeing (-°) M I.147 (sīsa°).

Anuloma (anuloma)(adj.) [Sk. anu + loma] "with the hair or grain", i. e. in natural order, suitable, fit, adapted to, adaptable, straight forward D II.273 (anānuloma, q. v.) S IV.401; Ps II.67, 70; DhA II.208. - nt. direct order, state of fitting in, adaptation Miln 148.-ñāṇa insight of adaptation (cp. Cpd. 66, 68) DhA II.208. -paṭiloma in regular order & reversed, forward & backward (Ep. of paṭiccasamuppāda, also in BSk.) Vin I.1; A IV.448.

Anulomika (anulomika) (& °ya) (adj.) [fr. anuloma] suitable, fit, agreeable; in proper order, adapted to (-°) Vin II.7 (an°); III.120 (an° = ananucchaviya); IV.239; A I.106; III.116 sq.; It 103 (sāmaññassa°); Sn 385 (pabbajita°); KhA 243 (ananulomiya); DhsA 25; Sdhp 65.

Anulometi (anulometi)[v. denom. fr. anuloma] to conform to, to be in accordance with Miln 372.


Anuvajja (anuvajja) (adj.) [grd. of anu + vadati, cp. anuvāda & Sk. avavadya] to be blamed, censurable, worthy of reproach Sn p. 78 (an° = anuvādavimutta SnA 396).

Anuvattaka (anuvattaka) (adj.) [fr. anuvatteti] 1. = anupavattaka (q. v.) Th 1, 1014 (cakka°). - 2. following, siding with (-°) Vin IV.218 (ukkhittānuvattikā f.).

Anuvattati (anuvattati) [Sk. anuvartati, anu + vattati] 1. to follow, imitate, follow one's example (c. acc.), to be obedient D II.244; Vin II.309 (Bdhgh.); IV.218; J I.125, 300; DA I.288; Pva 19. - 2. to practice, execute Pv IV. 712. - Caus. *vatteti (q. v.).

Anuvattana (anuvattana) (nt.) [abstr. fr. anuvattati] complying with, conformity with (-°), compliance, observance, obedience J I.367 (dhamma°); V.78.
**Anuvattin** (anuvattati) (adj.) [fr. anuvattati] following, acting according to or in conformity with (-°), obedient J II.348 (f. *inī*); III.319 (id.); Dh 86 (dhamma°); Vv 155 (vasa° = anukūlabhāvena vattana sila VvA 71); DhA II.161.

**Anuvatteti** (anuvattati) [anu + vatteti] = anupavatteti (q. v.) Th 1, 826 (dhammacakkaṃ: "after his example turn the wheel" Mrs. Rh. D.).

**Anuvadati** (anuvadati) [Sk. ava°; anu + vadati] to blame, censure, reproach Vin II.80, 88. - grd. anuvajja (q. v.).

**Anuvadanā** (anuvadana) (f.) [fr. anuvadati] blaming, blame, censure Vin II.88 (anuvāda +).

**Anuvasati** (anuvasati) [anu + vasati] to live with somebody, to dwell, inhabit J II.421. Caus. °vāseti to pass, spend (time) J VI.296. -pp. °vuttha (q. v.).

**Anuvassaṃ** (anuvassam) (adv.) [anu + vassa] for one rainy season; every rainy season or year, i. e. annually C. on Th 1, 24.

**Anuvassika** (anuvassika) (adj.) [fr. anuvassaṃ] one who has (just) passed one rainy season Th 1, 24 ("scarce have the rains gone by" Mrs. Rh. D.; see trsl. p. 29 n. 2).

**Anuvāceti** (anuvaceti) [anu + Caus. of vac] to say after, to repeat (words), to recite or make recite after or again D I.104 (= tehi aññesaṃ vācitaṃ anuvācenti DA I.273); Miln 345. Cp. anubhāseti.

**Anuvāta**¹ (anuvata) [anu + vā to blow] a forward wind, the wind that blows from behind, a favourable wind; °m adv. with the wind, in the direction of the wind (opp. paṭīvātaṃ). A I.226 ("paṭīvātaṃ"); Sdhp 425 (paṭīvāta°). In anuvāte (anu + vāte) at J II.382 "with the wind, facing the w., in front of the wind" anu is to be taken as prep. c. loc. & to be separated from vāte (see anu A b.).

**Anuvāta**² (anuvata) [anu + vā to weave (?) in analogy to vāta from vā to blow] only in connection with the making of the bhikkhus' garments (cīvara) "weaving on, supplementary weaving, or along the seam", i. e. hem, seam, binding Vin I.254, 297; II.177; IV.121 (aggala +); PvA 73 (anuvāte appabhonte since the binding was insufficient).

**Anuvāda** (anuvada) [fr. anuvadati, cp. Sk. anuvāda in meaning of "repetition"] 1. blaming, censure, admonition Vin II.5, 32; A II.121 (atta°, para°); Vbh 376. - 2. in combn. vādānuvāda: talk and lesser or additional talk, i. e. "small talk" (see anu B IV.) D I.161; M I.368.-adhikaraṇa a question or case of censure Vin II.88 sq.; III.164 (one of the 4 adhikaraṇāni, q. v.).

**Anuvāsana** (anuvasana) (nt.) [fr. anuvāseti] an oily enema, an injection Miln 353.

**Anuvāseti** (anuvseti) [anu + vāseti, Caus. of vāsa3 odour, perfume] to treat with fragrant oil, i. e. to make an injection or give an enema of salubrious oil Miln 169; grd. °vāsaniya ibid.; pp. °vāsita Miln 214.
Anuvikkhitta (Anuvikkhita) (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] dispersed over S V.277 sq. (+ anuvivaṭa).

Anuvigaṇeti (Anuvigāneti) [anu + vi + gaṇeti] to take care of, regard, heed, consider Th 1, 109.

Anuvicarati (Anuvicarati) [anu + vi + carati] to wander about, stroll roam through, explore D I.235; J II.128; III.188; PvA 189 (=anupariyāṭī). - Caus. *vīcāreti to think over (lit. to make one's mind wander over), to meditate, ponder (cp. anuvicinteti); always combd. with anuvitakketi (q. v.) A I.264 (cetasā), III.178 (dhammaṃ cetasā a.). - pp. anuvicarita (q. v.).

Anuvicarita (Anuvicarita) [pp. of anuvicāreti] reflected, pondered over, thought out S III.203 (manasā); DA I.106 (= anucarita).

Anuvicāra (Anuvicāra) [anu + vicāra, cf. anuvicāreti] meditation, reflexion, thought Dhs 85 (= vicāra).

Anuvicinaka (Anuvicinaka) [fr. anu + vicināti] one who examines, an examiner Miln 365.

Anuvicinteti (Anuvicinteti) [anu + vi + cinteti] to think or ponder over, to meditate D II.203; S I 203 (yoniso °cintaya, imper. "marshall thy thoughts in ordered governance" Mrs. Rh. D.; v. l. anucintaya); Th 1, 747; Dh 364; It 82 (dhammaṃ °ayaṃ); J III.396; IV.227; V.223 (dhammaṃ °cintayanto).

Anuvicca (Anuvicca) [ger. of anuvijjati, for the regular from anuvijja prob. through influence of anu + i (anu-v-icca for anvicca), cf. aveti & adhicca; & see anuvijjati] having known or found out, knowing well or thoroughly, testing, finding out M I.301, 361 (v. l. °vijja); A II.3, 84; V.88; Dh 229 (= jānitvā DhA III.329); Sn 530 (= anuviditvā SnA 431); J I.459 (= jānitvā C.); III.426; Pug. 49.-kāra a thorough investigation, examination, test Vin I.236 (here spelt anuvijja) = M I.379 (= °viditvā C.) = A IV.185.

Anuvijjaka (Anuvijjaka) [fr. anuvijja, ger. of anuvijjati] one who finds out, an examiner Vin V.161.

Anuvijjati (Anuvijjati) [anu + vid, with fusion of Vedic vetti to know, and Pass. of vindati to find (= vidyate)] to know thoroughly, to find out, to trace, to come to know; inf. *vijjitiṃ J III.506; ger. °viditvā Sn A 431, also °vijja & vicca (see both under anuvicca); grd. anuñuvēja not to be known, unfathomable, unknowable M I.140 (Tathāgato anuvajjajī). - Caus. anuvijjāpeti to make some one find out J V.162. - pp. anuñuvēda (q. v.).

Anuvijjhathi (Anuvijjhathi) [anu + vyadh] 1. to pierce or be pierced, to be struck or hurt with (instr.) J VI.439 - 2. to be affected with, to fall into, to incur DhA III.380 (aparādham). - pp. anuviddha (q. v.).

Anuvitakketi (Anuvitakketi) [anu + vi + takketi] to reflect, think, ponder over, usually combd with anuvicāreti D I.119; III.242; S V.67 = It 107 (anussarati +); A III.383.

Anuvidita (Anuvidita) [pp. of anuvijjati] found out, recognised; one who has found out or knows well Sn 528, 530 (= anubuddha Sn A 431). Same in B.Sk., e.g. M Vastu III.398.
Anuviiddha (Anuviiddha) (adj.) [pp. of anuvijjhati] pierced, intertwined or set with (-°) VvA 278.

Anuvidhiyyati (Anuvidhiyya) [cf. Sk. anuvidhiyate & adj. anuvidhāyin; Pass. of anu + vi + dhā, cf. vidahati] to act in conformity with, to follow (instruction) M II.105 = Th 1, 875; S IV.199; J II.98; III.357.

Anuvidhiyanā (Anuvidhiya) (f.) [abstr. fr. anuvidhiyyati] acting according to, conformity with M I.43.

Anuviloketi (Anuviloketi) [anu + vi + loketi; B.Sk. anuvilokayati] to look round at, look over, survey, muster M I.339; Sn p. 140; J I.53; Miln 7 (lakṣaṁ), 21 (parisaṁ), 230.

Anuvivaṭṭa (Anuvivatta) [anu + vi + loketi; B.Sk. anuvilokayati] to look round at, look over, survey, muster M I.339; Sn p. 140; J I.53; Miln 7 (lakṣaṁ), 21 (parisaṁ), 230.


Anuvutttha (Anuvutta) [pp. of anuvasati, cf. Sk. anūṣita] living with, staying, dwelling J II.42 (cira°); V.445 (id.).

Anuvejja (Anuvejja) (adj.) in an° see anuvijjati.

Anuvyañjana & Anubyañjana (Anuvyanjana & Anubyanjana) (e. g. Vin IV.15; J I.12) (nt.) [anu + vyañjana] accompanying (i. e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark (cf. mahāpurisa- lakkhana) Vin I.65 (abl. anuvyañjanaṣo "in detail"); M III.126; S IV.168; A IV.279 (abl.); V.73 sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400.-gāhin taking up or occupying oneself with details, taken up with lesser or inferior marks D I.70 (cf. MVastu III.52); III.225; S IV.104; A I.113; II.16, 152 sq.; Dhs 1345 (cf. Dhs trsl. 351).

Anusaṃyāyati (Anusaṃyaya) [anu + saṃ + yāyati] to traverse; to go up to, surround, visit (acc.) M I.209 (Bhagavantaṃ "itvā"); J IV.214 (v.l. anuyāyitvā). See also anuyāti and anusaññaṭi.

Anusaṃvacchara (Anusamvaccha) (adj.) [anu + saṃv°] yearly DhA I.388 (nakkhattaṃ). Usually nt. °m as adv. yearly, every year J I.68; V.99. On use of anu in this combin. see anu A a.

Anusañcarati (Anusancara) [anu + saṃ + carati] to walk along, to go round about, to visit M I.279; S V.53, 301; J I.202; III.502; PvA 279 (nagaraṃ). - pp. anusañcarita (q. v.).

Anusañcarita (Anusancarita) [pp. of anusañcarati] frequented, visited, resorted to Miln 387.

Anusañceteti (Anusanceti) [anu + saṃ + ceteti] to set ones mind on, concentrate, think over, meditate Pug 12.

Anusaññaṭi (Anusannée) [either anu + saṃ + jñā (jānāti) or (preferably) = anusamyāti as short form of anusamyāyati, like anuyāti > anuyāyati of anu + saṃ + yā, cf. Sk. anusamyāti in same
meaning] to go to, to visit, inspect, control; ppr. med. °saññayamāna Vin III.43 (kammante); inf. °saññātuṃ A I.68. (janapade).

**Anuṣaṭa** (Anusata) [Sk. anusrta, pp. of anu + sr] sprinkled with (-°), bestrewn, scattered Vv 53 (paduma° magga = vippakīṇa VvA 36).


**Anusatthi** (Anusatthi) (f.) [Sk. anusāstī, anu + śās, cp. anusāsana] admonition, rule, instruction J I.241; Miln 98, 172, 186 (dhamma°), 225, 227, 347.

**Anusandati** (Anusandati) [Vedic anusyandati, anu + syad] to stream along after, to follow, to be connected with. Thus to be read at Miln 63 for anusandahati (anuravati °; of sound), while at A IV.47 the reading is to be corrected to anusandahati.

**Anusandahati** (Anusandahati) [anu + saṃ + dhā, cf. Vedic abhi + saṃ + dhā] to direct upon, to apply to A IV.47 sq. (cittāṃ samāpattiyā; so to be read with v. l. for anusandati); Miln 63 (but here prob. to be read as anusandati, q.v.).

**Anusandhanatā** (Anusandhanatā) (f.) [= anusandhi] application, adjusting Dhs 8 (cittassa).

**Anusandhi** (Anusandhi) (f.) [fr. anu + saṃ + dhā] connection, (logical) conclusion, application DA I.122 (where 3 kinds are enumd., viz. pucchā*, ajjhāsayā*, yathā*); Nett 14 (pucchato; Hard., in Index "complete cessation"?!). Esp. freq. in (Jātaka) phrase anusandhiṃ ghaṭeti "to form the connection", to draw the conclusion, to show the application of the story or point out its maxim J I.106; 308; DhA II.40, 47; etc.

**Anusampavankatā** (Anusampavankata) (f.) [anu + saṃ + pavankatā; is reading correct?] disputing, quarrelling(?) Vin II.88 (under anuvādadhikaraṇa).

**Anusaya** (Anusaya) [anu + śī, seti Sk. anuśaya has a diff. meaning] (see Kv u trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistence of a dormant or latent disposition, predisposition, tendency. Always in bad sense. In the oldest texts the word usually occurs absolutely, without mention of the cause or direction of the bias. So Sn. 14 = 369, 545; M. III.31; S. III.130, IV.33, V.28 236; A. I.44; II.157; III.74, 246, 443. Or in the triplet obstinacy, prejudice and bias (adhiṭṭhanābhiniwesānusaya*) S. II.17; III.10, 135, 161; A. V.III. Occasionally a source of the bias is mentioned. Thus pride at S. I.188; II.252 ff., 275; III.80, 103, 169, 253; IV.41, 197; A I.132, IV.70 doubt at M. I.486 - ignorance lust and hatred at S IV.205, M III.285. At D III.254, 282; S V.60; and A IV.9. we have a list of seven anusaya’s, the above five and delusion and craving for rebirth. Hence-forward these lists govern the connotation of the word; but it would be wrong to put that connotation back into the earlier passages. Later references are Ps I.26, 70 ff., 123, 130, 195; II.36, 84, 94, 158; Pug 21; Vbh 340, 383, 356; Kv u 405 ff. Dpvs I.42.

**Anusayita** (Anusayita) [pp. of anuseti, anu + śī] dormant, only in combn. dīgharatta° latent so long Th 1, 768; Sn 355, 649. Cp. anusaya & anusayin.
Anusayin (Anusayin) (adj.) [fr. anusaya] D II.283 (me digharatta*), "for me, so long obsessed (with doubts)". The reading is uncertain.

Anusarati (Anusarati) [anu + sr] to follow, conform oneself to S IV. 303 (phalam anusarissati BB, but bālam anupadassati SS perhaps to be preferred). - Caus. anusāreti to bring together with, to send up to or against Miln 36 (aṅnamaṅnām a. anupeseti).

Anusayati (Anusayati) at S II.54 (āsāvā na a.; v. l. anusayanti) & IV. 188 (akusalā dhammā na a.; v. l. anusenti) should preferably be read anusayati: see anuseti 2.

Anusahagata (Anusahagata) (adj.) having a residuum, accompanied by a minimum of . . S III.130; Kv u 81, see aṇu*.

Anusāyika (Anusāyika) (adj.) [fr. anusaya] attached to one, i. e. inherent, chronic (of disease) M II.70 (ābādha, v. l. BB anussāyika); DhA I.431 (roga).

Anusāra (Anusāra) [fr. anu + sṛ] "going along with", following, conformity. Only in obl. eases (-°) anusārena (instr.) in consequence of, in accordance with, according to J I.8; PvA 187 (tad), 227; and anusārato (abl.) id. Sdhp 91.

Anusārin (Anusārin) (-°) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to or after. Freq. in formula dhammānusārin saddhānusārin living in conformity with the Norm & the Faith D III.254; M I.142, 479; S III.225; V.200 sq.; A I.74; IV.10; Pug 15. - Cp. also S I.15 (bhavasota*); IV.128 (id.); J VI.444 (paṇḍitassa° = veyyāvaccakara C.); Sdhp 528 (attha°).

Anusāreti (Anusāreti) see anusarati.

Anusāsaka (Anusāsaka) [fr. anusāsati] adviser, instructor, counsellor J II.105; Miln 186, 217, 264. Cp. anusatthar.

Anusāsati (Anusāsati) [Vedic anuśāsati, anu + sās] 1. to advise, admonish, instruct in or give advice upon (c. acc.) to exhort to Vin I.83; D I.135; II.154; Dh 77, 159 (aṅnāṃ); J VI.368; cp. I.103; Pv II.68; PvA 148. - grd. anusāsiya Vin I.59; and *sāsitabba DhA III.99. - Pass *sāsiyati Vin II.200; Miln 186. - 2. to rule, govern (acc.) administer to (dat.) S I.236 = Sn 1002 (paṭhavīṁ dhammenam-anusāsati, of a Cakkavattin); J II.2; VI.517 (rajjassa = rajjaṃ C., i. e. take care of) DA I.246 (read *sāsantena); PvA 161 (rajjāṃ). - pp. anusīṭṭha (q. v.); cp. anusatthar, anusatthi & ovadati.

Anusāsana (Anusāsana) (nt.) [Vedic anuśāsana, fr. anu + śās] advice, instruction, admonition D III.107; A I.292 (*pāṭihāriya, cp. anuśāsani); Miln 359.

Anusāsanī (Anusāsanī) (f.) [fr. anusāsati, cp. anuśāsana] instruction, teaching, commandment, order S V.108; A II.147; III.87; V.24 sq., 49, 338; J V.113; Th 2, 172, 180; Pv III.76; ThA 162; VvA 19, 80, 81.-pāṭihāriya (anusāsanī°) the miracle of teaching, the wonder worked by the commandments (of the Buddha) Vin II.200; D I.212, 214; III.220; A I.170; V.327; J III.323; Ps II.227 sq.
**Anusikkhati** (Anusikkhati) [Vedic anuśikṣati; anu + Desid. of śak] to learn of somebody (gen.); to follow one's example, to imitate Vin II.201 (ppr. med. °amāna); S I.235; A IV. 282, 286, 323; Sn 294 (vattāṃ, cp. RV III.59, 2: vratena śikṣati), 934; J I.89; II.98; III.315; V.334; VI.62; Th 1, 963; Miln 61. - Caus anusikkhāpeti to teach [= Sk. anuśikhṣayati] Miln 352.

**Anusikkhin** (Anusikkhin) (adj.) [fr. anusikhati] studying, learning M I. 100; Dh 226 (ahoratta* = divā ca rattiṇ ca tisso sikhā sikkhamāna DhA III.324).

**Anusīṭṭha** (Anusīṭṭha) (Vedic anuśiṣṭa, pp. of anusāsati] instructed, admonished, advised; ordered, commanded M II.96; J I.226; Pv I.811; Miln 284, 349.

**Anusibbati** (Anusibbati) [anu + sibbati, siv to sew] to interweave Vin III.336 (introd. to Sam. Pās.).

**Anusuṇāti** (Anusuṇāti) [anu + śru] to hear; pret. anassum[Sk. anvaśruvaṃ] I heard M I.333.

**Anusumbhati** (Anusumbhati) [anu + sumbhati (sobhati); śubh or (Vedic) śumbh] to adorn, embellish, prepare J VI.76.

**Anusuyaṃ** (Anusuyaṃ) (cp. Sk. anasyaṃ) reading at J III.27, see anasyyaṃ.

**Anusuyyaka** (Anusuyyaka) (adj.) anusuyyaka not envious, not jealous Sn 325 (= usuṣṭvāvigamena a. SnA 332); J II.192 (v. l. anussuyyaka); V.112.

**Anusotika** (Anusotika) (adj.) [an + usotika] not envious, not jealous Sn 325 (= usuṣṭvāvigamena a. SnA 332); J II.192 (v. l. anussuyyaka); V.112.

**Anusotthi** (Anusotthi) [anu + sethi] 1. an under-sethī (banker, merchant) J V.384 (see anu B III. a.). - 2. in redupl. cpd. seṭṭhānuseṭṭhi (see anu B IV) "bankers & lesser bankers", i. e. all kinds of well-to-do families J VI.331.

**Anuseti** (Anuseti) [anu + seti. cp. Sk. anuśayate or° śete, from śī] to "lie down with", i. e. (1) trs. to dwell on, harp on (an idea) S II.65; III.36; IV.208. - 2. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up. M I.40, 108, 433; S II.54 (so read with SS for anusavanti) IV.188; A I.283; III.246; Pug 32, 48. - pp. anusayita (q. v.).

**Anusocati** (Anusocati) [anu + socati] to mourn for, to bewail Sn 851 (atītaṃ na a.; cp. Nd1 222); Pv I.127; II.68; PvA 95.


**Anusota** (Anusota) [anu + sota, in *m as adv. or acc. to expln. under anu A a.] in anusotaṃ (adv.) along the stream or current, down-stream A II.12; J I.70 (opp. paṭisotaṃ against the stream); PvA 169 (Gangāya a. āgacchanto) -gāmin "one who follows the stream", i. e. giving way to ones inclinations, following ones will A II.5, 6 (opp. paṭi°); Sn. 319 (= sotaṃ anugacchanto Sn A 330); Pug 62.

**Anussati** (Anussati) (f.) [Sk. anumāṇti, fr. anu + smṛ, cp. sati] remembrance, recollection, thinking of, mindfulness. A late list of subjects to be kept in mind comprises six anussati-ṭṭhānāni, viz. Buddha*, Dhamma*, Sangha*, sīla*, cāga*, devatā*, i. e. proper attention to the Buddha, the Doctrines, the Church, to morality, charity, the gods. Thus at D III.250, 280 (cp. A I.211); A
III.284, 312 sq., 452; V.329 sq.; Ps I.28. Expanded to 10 subjects (the above plus ānāpāna-sati, maraṇa-sati, kāyagatā-sati, upasamānussati) at A I.30, 42 (cp. Lal. Vist 34). For other references see D I.81; S V.67 = It 107 (anussaraṇa at latter pass.); A III.284, 325, 452. Ps I.48, 95, 186; Pug 25, 60; Dhs 14, 23, 1350 (anussati here to be corr. to asati, see Dhs. trsl. 351); Sdhp. 225, 231, 482. See also anuttariya (anussat-ānuttariya).

**Anussada (anussada)** (adj.) [an + ussada without haughtiness Sn 624 (vv. ll. anusaddha & anussuda; Sn A 467 expln. by taṇhā ussadābhāva) = Dh 400 (which pass. has anussuta; v.l. K.B. anussada; Dха IV.165 expls. with taṇhā-ussāväbhāva, vv. ll. “ussada”); It 97 (vv. ll. anussata & anussara).

**Anussarana (anussarana)** (nt.) [abstr. to anussarati] remembrance, memory, recollection It 107 (= anussati at id. p. S V.67); PvA 25, 29.

**Anussarati (anussarati)** [Vedic anusmarati, anu + smṛ] to remember, recollect, have memory of (acc.), bear in mind; be aware of D II.8, 53, 54 (jātito etc.); S III.86 sq. (pubbenivāsām); V.67 (dhammaṁ a. anuvitakketi), 303 (kappasahassām); A I.25, 164 (pubbenivāsaṁ), 207 (Tathāgatam, Dhammaṁ etc.); III.285 (id.), 323 (nivāsaṁ), 418; V.34, 38, 132, 199, 336 (kalyāṇamitte); It 82 (dhammaṁ), 98 (pubbenivāsaṁ); J I.167; II.111; Dh 364; Pv I.59; Pug 60; Sdhp 580, 587; DA I.257; KhA 213; Dха II.84; IV.95; PvA 29, 53, 69, 79, 107. - pp. anussarita (see anussaritar). - Caus anussarāpeti to remind someone, to call to mind J II.147.

**Anussaritar (anussaritar)** [n. ag. to anussarita, pp. of anussarati] one who recollects or remembers S V.197, 225 (saritar +); A V.25, 28.

**Anussava (anussava)** [anu + sava fr. śru, cp. Vedic śravas nt.] hearsay, report, tradition M I.520; II.211; S II.115; IV.138; A I.26; J I.158 (with ref. to part. kira = anussav'atthe nipāto; so also at VvA 322, cf. anussavana); II.396, 430 (id.); IV.441; instr. *ena from hearsay, by report A II.191 (cf. itihitihām).


**Anussāveti (anussāveti)** [anu + sāveti, Caus. of śru, cp. B.Sk. anuśrāvayati "to proclaim aloud the guilt of a criminal" AvŚ. I.102; II.182] to cause to be heard or sound; to proclaim, utter, speak out Vin I.103 (*sāväyāmāna ppr. Pass.); II.48 (saddaṁ a.). - pp. anussāvita.
Anussuka (anussuka) (adj.) [an + ussuka] free from greed Dh 199; cf. anussukin v. l. D III.47, also anissukin and apalāsin.

Anussukita (anussukita) [an + ussuk°] VvA 74 & anussukin Pug 23 = anussuka.

Anussuta¹ (anussuta) (adj.) [an + ussuta, ud + sr] free from lust Dh 400 (= ussāvāvena anussuta C.). See also anussada.

Anussuta² (anussuta) [anu + suta, pp. of śru] heard of; only in cpd. ananussuta unheard of S II.9; Pug 14.

Anussutika (anussutika) (adj.) [fr. anu + śru, cp. anussavika] according to tradition or report, one who goes by or learns from hearsay DA I.106, 107.

Anussuyyaka (anussuyyaka) See anusuuyyaka.

Anuhasati (anuhasati) [anu + hasati] to laugh at, to ridicule DA I.256.

Anuhīrati (anuhīrati) [for °hariyati, anu + hr] to be held up over, ppr. anubhiramāna D II.15 (vv. ll. v. l. anubhiram°; glosses B. K. anudhāriyam°, cp. Trenckner, Notes 79).

Anūna (anūna) (adj.) [Vedic anūna, an + ūna] not lacking, entire, complete, without deficiency J VI 273; Dpvs V.52; Miln 226; DA I.248 (+ paripūra, expld by anavaya). Dpvs IV.34.


Anūpa (anūpa) (adj.) [Vedic anūpa, anu + ap: see āpa, orig. alongside of water] watery, moist; watery land, lowland J. IV.358 (anopa T; anupa C. p. 359), 381 (*khetta); Miln 129 (*khetta).

Anūpaghāta (anūpaghāta) [metrically for anupa°] not killing, not murdering. Dh 185 (= anupahananañ cā eva anupaghātanañ ca DhA III.238).

Anūpadhika (anūpadhika) for anu° in metre Sn 1057, see upadhi.

Anūpanāhin (anūpanāhin) (adj.) [an + upanāhin, with ū metri causa] not bearing ill-will, not angry with J IV.463.

Anūpama (anūpama) at It 122 is metric reading for anupama at It 122 is metric reading for anupama (see upama).

Anūpalitta (anūpalitta) (adj.) [an + upalitta, with ū in metre] free from taint, unstained, unsmeread Sn 211, 392, 468, 790, 845; Dh 353; cf. Nd1 90 and DhA IV.72.

Anūpavāda (anūpavāda) [an + upavāda, with metrically lengthened u] not grumbling, not finding fault Dh 185 (= anupavādanañ cēva anupavādāhanañ ca DhA III.238).
Anūhata (Anuhata) (adj.) [pp. of an + ūhaññati, ud + han] not rooted out, not removed or destroyed Th 1, 223 = Nd2 974; Dh 338 (= asamucchinna DhA IV.48).

Aneka (Anakula) (adj.) (usually "") [an + eka] not one, i. e. many, various; countless, numberless It 99 (samvatṭakappā countless aeons); Sn 688 (*sākhā); Dh 153 (*jātisāra); J IV.2; VI.366.- pariyēyena (instr.) in many ways Vin I.16; Sn p. 15. -rūpa various, manifold Sn 1049, 1079, 1082; Nd2 54 (=anekavidha). -vidha manifold Nd2 54; DA I.103. -vihita various, manifold D I.12, 13, 178; It 98; Pug 55; DA I.103 (=anekavidha).

Anekaṁsā (Anekamsa) (f.) [an + ekaṁsā] doubt Nd2 1.


Aneja (Anajja) (adj.) [an + ejā] free from desires or lust D II.157; Sn 920, 1043, 1101, 1112; It 91 (opp. ejāna Nd1 353 = Nd2 55; Dh 414 (= taṇhāya abhāvena DhA IV.194), 422; Pv IV.135 (nittaṇha PVA 230).


Aneḷa (Anela) (adj.) [an + eḷa = ena, see neḷa & cp. BSk. eḍa (mūka); Vedic anena] faultless, pure; only in foll. cpds.: *gala free from the dripping or oozing of impurity (thus expld. at DA I.282, viz. elagalana-virahita), but more likely in lit. meaning "having a pure or clear throat" or, of vācā speech: "clearly enunciated" (thus Mrs. Rh. D. at Kindred Sayings I.241) Vin I.197 = D I.114 = S I.189; A II.51, 97; III.114, 195. Cp. also M Vastu III.322. - *mūga same as prec. "having a clear throat", i. e. not dumb, fig. clever, skilled D III.265; Sn 70 (= alālāmukha SnA 124), cp. Nd2 259.

Aneḷaka (Anelaka) (adj.) [cp. BSk. aneḍaka, e. g. Av. Ś. I.187, 243; M Vastu I.339; III.322] = aneḷa, pure, clear M II.5; J VI.529.

Anesanā (Anesana) (f.) [an + esanā] impropriety S II.194; J II.86; IV.381; Miln 343, 401; DA I.169; DhA IV.34; Sdhp 392, 427.

Ano (Ano) - is a frequent form of compn. an-ava, see ava.

Anoka (Anokula) (nt.) [an + oka] houselessness, a houseless state, fig freedom from worldliness or attachment to life, singleness S V.24 = A V.232 = Dh 87 (okā anokāṃ āgamma). - adj. homeless, free from attachment S I.176; Dh 87 (= anālaya DhA II.162); Sn 966 (adj.; expld at Nd1 487 by abhisankhāra-viṣṇīṇa okāsāna na karoti, & at SnA 573 by abhisankhāra-viṣṇīṇa ādinaṃ anokāsabhūta). sārin living in a houseless state, fig. being free from worldly attachment S III.10 = Nd1 197; Sn 628 (= anālaya-cārin SnA 468); Udr 32; Dh 404 (v. l. anokka*); DhA IV.174 (= anālaya-cārin); Miln 386.

Anogha (Anogha) in anogha-tīṇna see ogha. Vv 354 (= VVA 161, where classed with yodhikā bandhujivakā).

Anojagghati (Anojagghari) at D 1.91 is v. l. for anujagghati.
Anojā (Anoja) (f.) [*Sk. anujā] a kind of shrub or tree with red flowers J VI.536 (korandaka +); usually in cpd. anojapuppha the a. flower, used for wreaths etc. J I.9 (*dāma, a garland of a flowers); VI.227 (id.); DhA II.116 (*cangoṭaka).

Anottappa (Anottappa) (nt.) [an + ottappa] recklessness, hardness D III.212; It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottāpin.

Anottāpin (Anottapin) & Anottappin (adj.) [fr. anottappa] not afraid of sin, bold, reckless, shameless D III.252, 282 (pp; ahirika); Sn 133 (p; ahirika +); It 27, 115 (anatāpin anottappin, vv. ll. anottāpin); Pug 20, 24.

Anodaka (Anodaka) (adj.) [an + udaka] without water, dry J I.307; DhA I.52; Sdhp 443.

Anodissaka (Anodissaka) (adj.) [an + odissa + ka] unrestricted, without exception, general, universal; only in cpd. *vasena universally, thoroughly (with ref. to mettā) J I.81; II 146; VvA 97 (in general; opp. odissaka-vasena). See also Mrs. Rh. D. Psalms of the Brethren p. 5 n. 1.

Anonamati (Anonamati) [an + onamati] not to bend, to be inflexible, in foll. expressions: anonamaka (nt.) not stooping DhA II.136; auonamanto (ppr.) not bending D II.17 = III. 143; anonami-daṇḍa (for anonamiya°) an inflexible stick Miln 238 (anoṇami° T, but anonami° vv. ll., see Miln 427).

Anopa (Anopā) see anūpa.


Anomajjati (Anomajjati) [anu + ava + majjati, mṛj] to rub along over, to stroke, only in phrase gattāni paṇāṇa a. to rub over one's limbs with the hand M I.80, 509; S V.216.

Anorapāra (Anorapāra) (adj.) [an + ora + pāra] having (a shore) neither on this side nor beyond Miln 319.

Anoramati (Anoramati) [an + ava + ram] not to stop, to continue J III.487; DhA III.9 (ger. "itvā continually).

Anovassa (Anovassa) (nt.) [an + ovassa; cp. Sk. anavavarṣana] absence of rain, drought J V.317 (v. l. BB for anvāvassa T.; q. v.).

Anovassaka (Anovassaka) (adj.) [an + ovassaka] sheltered from the rain, dry Vin II.211; IV.272; J I.172; II.50; III.73; DhA II. 263; ThA 188.
Anosita [an-vaat] (adj.) [an + ava + sita, pp. of sā] not inhabited (by), not accessible (to) Sn 937 (= anajjhositām Nd1 441; jarādihi anajjhavuttham thānañ NaSa 566).

Anta [an-vat] [Vedic anta; Goth. andeis = Ogh. anti = E. end; cp. also Lat. antiae forehead (: E. antler), and the prep. anti opposite, antika near = Lat. ante; Gr. a)nti/ & a)/nta opposite; Goth., Ags. and; Ger. ant-; orig. the opposite (i.e. what stands against or faces the starting-point)]. 1. end, finish, goal S IV.365 (of Nibbāna); Sn 467; J II.159. antaṁ karoti to make an end (of) Sn 283, 512; Dh 275, cp. antakara, “kiriyā. - loc. ante at the end of, immediately after J I.203 (vijaya)”. - 2. limit, border, edge Vin I.47; Dh 305 (vanr); J III.188. - 3. side: see ekamantaṁ (on one side, aside). - 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in tayo & cattāro antā; or does it belong to anta2? in this meaning? Cp. ekantaṁ extremely, under anta2): dve antā (two extremes) Vin I.10; S II.17; III.135. ubho antā (both sides) Vin I.10; S II.17; J I.8; Nd1 109. eko, dutiyo anto (contrasts) Nd1 52. As tayo antā or principles (?), viz. diṭṭhi, is an attribute of, (nt.) [Vedic āntara, contr. fr. antara inner = Lat. interus, Gr. e)/ntera intestines] the intestinal tract, the bowels S II.270; A IV.132; Kh III. = Miln 26; Vism 42; KhA 57. -mukha the anus J IV.402. -vaṭṭi = “guṇa Vism 258.

Anta anta1 (adj.) [Vedic anta; Goth. andeis = Ogh. anti = E. end; cp. also Lat. antiae forehead (: E. antler), and the prep. anti opposite, antika near = Lat. ante; Gr. a)nti/ & a)/nta opposite; Goth., Ags. and; Ger. ant-; orig. the opposite (i.e. what stands against or faces the starting-point)]. 1. end, finish, goal S IV.365 (of Nibbāna); Sn 467; J II.159. antaṁ karoti to make an end (of) Sn 283, 512; Dh 275, cp. antakara, “kiriyā. - loc. ante at the end of, immediately after J I.203 (vijaya)”. - 2. limit, border, edge Vin I.47; Dh 305 (vanr); J III.188. - 3. side: see ekamantaṁ (on one side, aside). - 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in tayo & cattāro antā; or does it belong to anta2? in this meaning? Cp. ekantaṁ extremely, under anta2): dve antā (two extremes) Vin I.10; S II.17; III.135. ubho antā (both sides) Vin I.10; S II.17; J I.8; Nd1 109. eko, dutiyo anto (contrasts) Nd1 52. As tayo antā or principles (?), viz. diṭṭhi, is an attribute of, (nt.) [Vedic āntara, contr. fr. antara inner = Lat. interus, Gr. e)/ntera intestines] the intestinal tract, the bowels S II.270; A IV.132; Kh III. = Miln 26; Vism 42; KhA 57. -mukha the anus J IV.402. -vaṭṭi = “guṇa Vism 258.

Anta anta2 (adj.) [Vedic anta; Goth. andeis = Ogh. anti = E. end; cp. also Lat. antiae forehead (: E. antler), and the prep. anti opposite, antika near = Lat. ante; Gr. a)nti/ & a)/nta opposite; Goth., Ags. and; Ger. ant-; orig. the opposite (i.e. what stands against or faces the starting-point)]. 1. end, finish, goal S IV.365 (of Nibbāna); Sn 467; J II.159. antaṁ karoti to make an end (of) Sn 283, 512; Dh 275, cp. antakara, “kiriyā. - loc. ante at the end of, immediately after J I.203 (vijaya)”. - 2. limit, border, edge Vin I.47; Dh 305 (vanr); J III.188. - 3. side: see ekamantaṁ (on one side, aside). - 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in tayo & cattāro antā; or does it belong to anta2? in this meaning? Cp. ekantaṁ extremely, under anta2): dve antā (two extremes) Vin I.10; S II.17; III.135. ubho antā (both sides) Vin I.10; S II.17; J I.8; Nd1 109. eko, dutiyo anto (contrasts) Nd1 52. As tayo antā or principles (?), viz. diṭṭhi, is an attribute of, (nt.) [Vedic āntara, contr. fr. antara inner = Lat. interus, Gr. e)/ntera intestines] the intestinal tract, the bowels S II.270; A IV.132; Kh III. = Miln 26; Vism 42; KhA 57. -mukha the anus J IV.402. -vaṭṭi = “guṇa Vism 258.

Anta anta3 (adj.) [Vedic ānta; contr. fr. antara inner = Lat. interus, Gr. e)/ntera intestines] the lower intestine, bowels, mesentery It 89; J I.66, 260 (“vaddhi-maṁsa etc.”; Vism 258; Dhā I.80. -gaṇṭhi twisting of the bowels, lit. “a knot in the intestines” Vin I.275 (“ābādha). -guṇa [see guṇa2 = gula1] the intestinal tract, the bowels S II.270; A IV.132; Kh III. = Miln 26; Vism 42; KhA 57. -mukha the anus J IV.402. -vaṭṭi = “guṇa Vism 258.
Antaka [Antaka] [Vedic antaka] being at the end, or making an end, Ep. of Death or Māra Vin I.21; S I.72; Th 2, 59 (expld by ThA 65 as lāmaka va Māra, thus taken = anta2); Dh 48 (= mara-sankhāto antako DhA II.366), 288 (= maraṇa DhA III.434).

Antamaso [Antamaso] (adv.) [orig. abl. of antama, *Sk. antamasah; cp. BS. antasa as same formation fr. anta, in same meaning ("even") Av. Ś. I.314; Divy 161] even Vin III. 260; IV.123; D I.168; M III.127; A V.195; J II.129; DA I.170; SnA 35; VvA 155.

Antara [Antara] (adj.) [Vedic antara, cp. Gr. e)/ntera = Sk. antra (see anta3), Lat. interus fr. prep. inter. See also ante & anto]. Primary meanings are "inside" and "in between"; as adj. "inner"; in prep. use & in cpds. "inside, in between". Further development of meaning is with a view of contrasting the (two) sides of the inside relation, i.e. having a space between, different from; thus nt. antaram difference. I. (Adj.-n) 1. (a) inner, having or being inside It 83 (tayo antarā malā three inward stains); esp. as ° in cpds. āmis° with greed inside, greedy, selfish Vin I.303; dos° with anger inside, i.e. angry Vin II.249; D III.237; M I.123; PvA 78 (so read for des°). Abl. antarato from within It 83. (b) in between, distant; dvādasa yojan° antaraṃṭḥāna PvA 139.

3. Phrases: antaraṃ karoti (a) to keep away from or at a distance (trs. and intrs.), to hold aloof, lit. "to make a space in between" M III.14; J. IV.2 (°katvā leaving behind); Pug A 231 (ummāraṃ a. katvā staying away from a threshold); also adverbially: dasa yojanāni a. katvā at a distance of 10 y. PvA 139. - (b.) to remove, destroy J VI.56 (v. l. BB. antarāyaṃ karoti). II. In prep. use (°-) with acc. (direction) or loc. (rest): inside (of), in the midst of, between, during (cp. III. use of cases). (a.) w. acc.: antaragharam paviṭṭha gone into the house Miln 11. - (b.) w. loc.: antaraghare nisīdantī (inside the house) Vin II.213; "dīpake in the centre of the island J I.240; "dvāre in the door J V.231; "magge on the road (cp. antarāmagge) PvA 109; "bhatte in phrase ekasmim yeva a. during one meal J I 19 = DhA I.249; "bhattasmim id. DhA IV.12; "vithiyan in the middle of the road PvA 96. "satthīna between the thighs Vin II.161 (has antara satthīna) = J I.218. III. Adverbial use of cases, instr. antareṇa in between D I.56; S IV.59, 73; J I.393; PvA 13 (kāl° in a little while, na kālantarena ib. 19). Often in combn. antarantare (c. gen.) right in between (lit. in between the space of) DhA I.63, 358. - loc. antare in, inside of, in between (° or c. gen. KhA 81 (sutt° in the Sutta); DhA III.416 (mama a.); PvA 56, 63 (rūkh°). Also as antarantare right inside, right in the middle of (c. gen.) KhA 57; DhA I.59 (vanasaṇḍass a.). - abl. antarā (see also sep. article of antara) in combn. antarantarā from time to time, occasionally; successively time after time Sn p. 107; DhA II.86; IV.191; PvA 272. IV. antananda (adj.) having or leaving nothing in between i.e. immediately following, incessant, next, adjoining J IV.139; Miln 382 (solQ; DhA I.397; PvA 63 (tadantarāṇa immediately hereafter), 92 (immed. preceding),
97 (next in caste). See also abhantara. -atīta gone past in the meantime J II.243. -kappa an intermediary kappa (q. v.) D I 54. -kāraṇa a cause of impediment, hindrance, obstacle Pug A 231 -cakka "the intermediate round", i. e. in astrology all that belongs to the intermediate points of the compass Miln 178. -cara one who goes in between or inside, i. e. a robber S IV.173. -bāhira (adj.) inside & outside J I.125. -bhogika one who has power (wealth, influence) inside the kings dominion or under the king, a subordinate chieftain (cp. antara-raṭṭha) Vin III.47 -raṭṭha an intermediate kingdom, rulership of a subordinate prince J V.135. -vāsa an interregnum Dpvs V.80. -vāsaka "inner or intermediate garment", one of the 3 robes of a Buddhist bhikkhu (viz. the sanghāṭi, uttarāsanga & a.) Vin I.94, 289; II.272. Cf. next. -sāṭaka an inner or lower garment [cp. Sk. antariya id.], under garment, i. e. the one between the outer one & the body VvA 166 (q. v.).

**Antaramsa (Antaramsa)** [B.Sk. antarāmsa; antara + aṃsa] "in between the shoulders", i. e. the chest J V.173 = VI.171 (phrase lohitakkho vihata antaramso).

**Antaraṭṭhaka (Antaraṭṭhaka)** (adj.) [antara + aṭṭhaka] only in phrases rattisu antaraṭṭhakāsu and antaraṭṭhake hima-pātasamaye (in which antara functions as prep. c. loc., according to antara II. b.) i. e. in the nights (& in the time of the falling of snow) between the eighths (i. e. the eighth day before & after the full moon: see aṭṭhaka2). First phrase at Vin I.31, 288; III 31; second at M I.79 (cp. p. 536 where Trenckner divides anta-raṭṭhaka); A I.136 (in nom.); J I.390; Miln 396.

**Antaradhāna (Antaradhana)** (nt.) [fr. antaradhāyati] disappearance A I.58 (saddhammassa); II.147; III.176 sq.; Miln 133; Dhs 645, 738, 871. Cp. °dhāyana.

**Antaradhāyati (Antaradhayati)** [antara + dhāyati] to disappear Sn 449 (*dhāyatha 3rd sg. med.); Vv 8128 (id.); J I.119 = Dha I.248; Dha IV.191 (ppr. °dhāyamāna & aor. dhāyi) PVA 152, 217, (°dhāyi), 245; VvA 48. - ppr. antarahita (q. v.). - Caus. antaradhāpeti to cause to disappear, to destroy J I.147; II.415; PVA 123.


**Antarayati (Antaryati)** [cp. denom. fr. antara] to go or step in between, ger.antaritvā (= antarayitvā) J I.218.

**Antarahita (Antarahita)** (adj.) [pp. of antaradhāyati] 1. disappeared, gone, left D I.222. M I.487. Miln 18. PVA 245. - 2 in phrase anantarahitāya bhūmiyā (loc) on the bare soil (lit. on the ground with nothing put in between it & the person lying down, i. e. on an uncovered or unobstructed ground) Vin I.47; II.209; M II.57.

**Antarā (Antara)** (adv.) [abl. or adv. formation fr. antara; Vedic antarā.] prep. (c. gen. acc. or loc.), pref. (~-) and adv. "in between" (of space & time), midway, inside; during, meanwhile, between. On interpretation of term see DA I.34 sq. - (1). (prep.) c. acc. (of the two points compared as termini; cp. B.Sk. antarā ca Divy 94 etc.) D I.1 (antarā ca Rājagahaṃ antarā ca Nālandaṃ between R. and N.). - c. gen. & loc. Vin II.161 (satthiṃṇaṃ between the thighs, where id. p. at J I.218 has antara-satthiṣu); A II.245 (satthiṃṇaṃ. but v. l. satthiṣhiṃ). - (2) (adv.) meanwhile Sn 291, 694; It 85; Dh 237. - occasionally Miln 251. - (3). (pref.) see cpds.-kathā "in between talk, talk for pastime, chance conversation, D II.1, 8, 9; S I.79; IV.281; A III.167; Sn p.
Antarāpana (antarapan) (nt.) [antarā + panā "in between the shopping or trading"] place where the trading goes on, bazaar J I.55; VI.52; Miln 1, 330; Dha I.181.

Antarāya¹ (antaraya) [antara + aya from i, lit. "coming in between"] obstacle, hindrance, impediment to (-°); prevention, bar; danger, accident to (-°). There are 10 dangers (to or from) enumd. at Vin I.112, 169 etc., viz. rājā°, cora°, aggi°, udaka°, manussa°, amanussa°, vāla°, siriṃsapa°, jīvita°, brahmacariya°. In BŚk. 7 at Divy 544, viz. rājā-caura-manuṣy-amanuṣya-vyāḍ-agny-udakām. - D I.3, 25, 26; A III.243, 306; IV.320; Sn 691, 692; Dh 286 (= jīvita° Dha III.431); J I.62, 128; KhA 181; Dha II 52; VvA 1 = PvA 1 (hat° removing the obstacles) -antarāyaṃ karoti to keep away from, hinder, hold back, prevent, destroy Vin I.15; J VI.171; Vism 120; PvA 20.-kara one who causes impediments or bars the way, an obstructor D I.227; S I.34; A I.161; Pv IV.322.

Antarāya² (antaraya) (adv.) [dat. of antara or formation fr. antara + ger. of i?] in the meantime Sn 1120 (cp Nd D 58) = antarā Sn A 603.

Antarāyika (antarayika) (adj.) [fr. antarāya] causing an obstacle, forming an impediment Vin I.94 = II.272; M I.130; S II.226; ThA 288.

Antarāyikin (antarayikin) (adj.-n.) [cp. antarāyika] one who meets with an obstacle, finding difficulties Vin IV.280 (an° = asati antarāye).

Antarāla (antarala) (nt.) [Sk antarāla] interior, interval Dāvs I.52; III.53 (nabh°).

Antarika (antarika) (adj.) [fr. antara] "being in between", i. e. - 1. intermediate, next, following: see an°. - 2. distant, lying in between PvA 173 (aneka-yojana° thāna). See also f. antarikā. - 3. inside: see antarikā. -antarikā with no interval, succeeding, immediately following, next Vin II.165, 212 (ān°); IV.234.

Antarikā (antarika) (f.) [abstr. fr. antarika] "what lies in between or near", i. e. - 1. the inside of Vin IV.272 (bhājan°). - 2. the neighbourhood, region of (-°), sphere, compass Vin III.39 (ur°, angul°); J I.265 (yakkhaṃ sīma° inside the sphere of influence). - 3. interval, interstice Vin II.116 (sutt° in lace); A I.124 (vijja° the interval of lightning).

Antalikkha (antalikkha) (nt.) [Vedic antarikṣa = antari-kṣa (kṣi), lit. situated in between sky and earth] the atmosphere or air D II.15; A III.239; IV.199; Sn 222, 688; Dh 127 = Miln 150 = PvA 104; Pv I.31 (= vēhāyasa-saññita a. PvA 14); KhA 166.-ga going through the air A I.215. - cara walking through the air Vin I.21; D I.17; S I.111; J V.267; DA I.110.

Antavant (antaravant) (adj.) [anta1 + °vant] having an end, finite D I.22, 31, 187; Ps I.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145.-antaravant endless, infinite A V.193 (loka). See also loka.
Anti {indecl.} [Vedic anti = Lat ante, Gr. a)nti/, Goth. and; Ags. and-, Ger. ant-, ent-] adv. & prep. c. gen.: opposite, near J V.399 (tav antiṃ āgatā, read as tav anti-m-āgatā; C. santikām), 400, 404; VI.565 (sāmikāsso anti = antike C.). - Cp. antika.

Antika {adj.} -1. [der fr. anti] near KhA 217; nt. neighbourhood Kh VIII.1. (odak°); J VI.565 (antike loc. = anti near). -2. [der fr. anta = Sk. antya] being at the end, final, finished.

Antima {adj.} [Cp. superl. of anta] last, final (used almost exclusively with ref. to the last & final reincarnation; thus in combn. with deha & sarīra, the last body) D II.15; Dh 351; It 50 (antimaṃ dehaṃ dhāreti), 53 (ld); Vv 512; Sn 478 (sarīram antimaṃ dhāreti) 502; Miln 122, 148; VvA 106 (sarīro antima-dhārin); Dhs 106.-dehadhara one who wears his last body It 101 (dhāra T, °dhara v. l.); VvA 138; °vāsika one who lives in, i. e. lodges or lives with his master or teacher, a pupil Vin I.60; III.25; S I.180; IV.136; J I.166; II.278; D I.1, 45, 74, 78, 88, 108, 157; M III.116; DA I.36.

Anto {indecl.} [Sk. antaḥ; Av antarā Lat. inter, Oir. etar between, Ohg. untar; Idg. *entar, compar. of *en (in) = inner, inside] prep. inside, either c. acc. denoting direction = into, or c. loc. denoting place where = in. As prefix (*-) in, within, inside, inner (see cpds.) (1.) prep. c. acc. anto nivesanaṃ gata gone into the house J I.158; anto jālam pavisati go into the net DhA III.175; anto gāmama pavisati to go into the village DhA II.273; anto nagaram pavisati DhA.89; VvA 47. - (2) c. loc. anto gabbhe J II.182; gāme DhA II.52; gehe DhA II.84; nadiyam J VI.278; nivesane J II.323; vasse in the rainy season J IV.242; vimānasmi Pv I.101; sattāhe inside of a week Pva 55. -koṭisanthāra "house of the Golden Pavement" J IV.113. -gadha ("gata? Kern Toev.) in phrase "hetu, by inner reason or by reason of its intensity PvA 10; VvA 12. -jana "the inside people", i. e. people belonging to the house, the family (= Lat. familia) D III.61 (opp. to servants); A I.152; J VI.301; DA I.300. -jāla the inside of the net, the net DhA IV.41. -jālikata "in-netted", gone into the net D I.45; DA I.127. -nījihāna inner conflagration Pva 18. -nimmugga altogether immersed D I.75; A III.26. -parisoka inner grief Ps I.38. -pura = antepura J I.262. - mano "turning ones mind inside", thoughtful, melancholy Vin III.19. -bhavika being inside Miln 95. -rūkhatā being among trees J I.7. -vasati to inhabit, live within S IV.136. -vālaṇjanaka (parijana) indoorpeople J V.118. -vassā the rainy season (lit. the interval of the r. s.) VvA 66.-vihāra the inside of the V. DhA I.50 ("ābhimagukhi turning towards etc."). -samorodha barricading within Dhs 1157 (so read for anta", cp. Dhs. trsl. 311). -soka inner grief Ps I.38.

Andha (Andha) (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. s. v.), other etym. doubtful]  1. (lit.) blind, blinded, blindfolded J I.216 (dhūm\(^*\)); Pv IV.148; PVA 3. - dark, dull, blinding M III.151 ("andhaṃ adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhaṃ tamah); DhA II.49 ("vāna dark forest"). - 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D I.191 (+ acakkhuka), 239 ("veñi, reading & meaning uncertain"); A I.128; Th 2, 394 (= bāla ThA 258). See cpds. "karaṇa, "kāra, "bāla, "bhūta-.ākula blinded, foolish Vv 849 (= paññācakkhuno abhāvena VVA 337). -karaṇa blinding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkharaṇa); Miln 113 (pañīha, + gambhira). -kāra blindness (lit. & fig), darkness, dullness, bewilderment Vin I.16; D II.12; A I.56; II.54; III.233; J III.188; Th 1, 1034; Dh 146; Sn 763; Vv 214 ("avijjā VVA 106"); Pug 30; D I.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, °kāra, °bāla, °bhūta.

-ākula blinded, foolish Vv 849 (= paññācakkhuno abhāvena VVA 337).

- kāra blinding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkharaṇa); Miln 113 (pañīha, + gambhira). -kāra blindness (lit. & fig), darkness, dullness, bewilderment Vin I.16; D II.12; A I.56; II.54; III.233; J III.188; Th 1, 1034; Dh 146; Sn 763; Vv 214 ("avijjā VVA 106"); Pug 30; D I.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, °kāra, °bāla, °bhūta.

Andhaka (Andhaka) [fr. andha] "blind fly", i. e. dark or yellow fly or gad-fly Sn 20 (= kāṇa-makkhikānaṃ adhivacanam SnA 33).

Anna (Anna) (nt.) [Vedic anna, orig. pp. of adati to eat] "eating", food, esp. boiled rice, but includes all that is eaten as food, viz. odana, kummāsa, sattu, maccha, maṃsa (rice, gruel, flour, fish, meat) Nd1 372 = 495. Anna is spelt aṇṇa in combns aparṇṇa and pubbāṇṇa. Under dhañña (Nd2 314) are distinguished 2 kinds, viz. raw, natural cereals (pubbāṇṇaṃ: sāli, vīhi, yava, godhūma, kangu, varaka, kudrūsaka) and boiled, prepared food (aparṇṇaṃ: sūpeyya curry). SnA 378 (on Sn 403) expls. anna by yāgubhattādi. - D I.7; A I.107, 132; II.70, 85, 203; Sn 82, 240, 403, 924; J III.190; Pug 51; Sdhp 106, 214.-āpa food & water Sdhp 100. -da giving food Sn 297. -pāṇa food & water, eating & drinking, to eat & to drink Sn 485, 487; PVA 30, 82; KhA 207, 209; PVA 7, 8, 30, 31, 43.

Annaya (Annaya) in dur° see anvaya.

Anvakāsi (Anvakasi) 3rd sg. aor. of anukassati 2: drew out, removed, threw down Th 1, 869 (= khipi, chaḍḍesi C.).


Anvagā (Anvaga) 3rd sg. aor. of anugacchati Mhvs 7, 10. Also in assim. form annagā J V.258.

Anvagū (Anvagu) 3rd pl. aor. of anugacchati S I.39; Sn 586.

Anvaḍḍhamāsam (Anvaḍḍhamamas) (adv.) [anu + adṛha + māsa] every fortnight, twice a month M II.8; Vin IV.315 (= anuposathikaṃ); DhA I.162; II.25.

Anvattha (Anvattha) (adj.) [anu + attha] according to the sense, answering to the matter, having scnse ThA 6 ("saññābhillā").
Anvadeva (anvadeval) (adv.) [anva-d-eva with euphonic d.; like sammad-eva corresponding to Sk. anvag-eva] behind, after, later D I.172; M III.172; S V.1 (spelt anudeva); A I.11; V. 214; It 34.

Anvaya (anuvayal) (n.-adj.) [Vedic anvaya in diff. meaning; fr. anu + i, see anveti & anvāya] 1. (n.) conformity, accordance D II. 83 = III.100; M I.69 (dhamm° logical conclusion of); S II.58; D III.226 (anvaye īnaṃ); Pv II.113 (tassa kammassa anvāya, v. l. BB anvaya & anvāya; accordingly, according to = paccayā PvA 147); PvA 228 (anvayato, adv. in accordance). - 2. (adj.) following, having the same course, behaving according to, consequential, in conformity with (-°) D I.46 (tad°); M I.238 (kāyo citt° acting in conformity to the mind, obeying the mind); Sn 254 (an° inconsistent); It 79 (tass°). - dur° spelt durannaya conforming with difficulty, hard to manage or to find out Dh 92 (gati = na sakkā paññāpetum DhA II.173); Sn 243, 251 (=duviññāpaya SnA 287 dunneyya ibid. 293).

Anvayatā (anuvayatā) (f.) [abstr. to anvaya] conformity, accordance M I.500 (kāy° giving in to the body).

Anvaham (anuvaham) (adv.) [anu + aha] every day, daily Dāvs IV.8.

Anvägacchati (anvägacchati) [anu + ā + gacchati] 1. to go along after, to follow, run after, pursue; aor. anvägachi Pv. IV.56 (=anubandhi PvA 260). - 2. to come back again J I.454 (ger. āgantvāna). - pp. anvägata (q. v.).

Anvägata (anvägata) [pp. of anvägacchati] having pursued, attained; endowed with Th 1, 63; J IV.385; V.4.

Anvädisati (anvädisati) [anu + ā + disati] to advise, dedicate, assign; imper. ādisāhi Pv II.26 (= uddissa dehi PvA 80); III.28 (= ādisa PvA 181).

Anvädhika (anvädhika) (adj.) [derivation uncertain] a tailoring term. Only at Vin I.297. Rendered (Vinaya Texts II.232) by 'half and half'; that is a patchwork, half of new material, half of old. Bdhgh’s note (see the text, p. 392) adds that the new material must be cut up.

Anvämaddati (anvämaddati) [anu + ā + maddati] to squeeze, wring J III. 481 (galakam anvämaddi wrung his neck; vv. II. anvānumaṭṭi & anvāvamaddi; C. gīva maddi).

Anväya (anväya) [ger. of anveti; cp. anvaya] undergoing, experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D I.13 (ātappaṃ by means of self-sacrifice), 97 (samvāsaṃ as a result of their cohabitation); J I.56 (buddhim), 127 (piyasamvāsaṃ), 148 (gabhaparipañkam). Often in phrase vuddhiṃ anvāya growing up, e. g. J I.278; III. 126; DhA II.87.

Anväyika (anväyika) (adj.-n.) [fr. anvāya] following; one who follows, a companion D III.169; Nd2 59; J III.348.

Anvärohati (anvärohati) [anu + ā + rohati] to go up to, visit, ascend J IV.465 (aor. anvāruhi).

Anvävassa (anvävassa) at J V.317 should be read with v. l. BB as anovassa absence of rain.
Anvāviṭṭha (anavāvīttha) [pp. of anvāvisati] possessed (by evil spirits) S I.114.

Anvāvisati (anavāvisati) [anu + ā + visati] to go into, to take possession of, to visit M I.326; S I.67; Miln 156. - pp. anvāviṭṭha (q. v.). Cp. adhimuccati.

Anvāsatta (anavāsatta) [pp. of anu + ā + saṅj, cp. anusatta = Sk. anusakta] clung on to, befallen by (instr.), attached to A IV.356 (v. l. anvāhata), cp. Ud 35 (anvāsanna q. v.). See also foll.

Anvāsattatā (anavāsattatā) (f.) [abstr. fr. anvāsatta] being attacked by, falling a prey to (instr.), attachment to DhA I.287 (in same context as anvāsatta A IV.356 & anvāsanna Ud 35).

Anvāsanna (anavāsanna) [pp. of anu + ā + sad] endowed with, possessed of, attacked by, Ud 35 (doubtfull; v. l. ajjhāpanna), = A IV.356 which has anvāsatta.

Anvāsavati (anavāsavati) [anu + ā + savati, sru] to stream into, to attack, befall D I.70; A III.99; Pug 20, 58.

Anvāhata (anavāhata) [pp. of anu + ā + han] struck, beaten; perplexed Dh 39 (*cetasa).

Anvāhinḍati (anavāhinḍati) [anu + ā + hinḍati] to wander to (acc.) A IV.374, 376 [BSk. same, e. g. Divy 68 etc.]

Anveti (anaveti) [cp. anu + eti, from i] to follow, approach, go with Sn 1103 (= anugacchati anvāyiko hoti Nd2 59); Dh 1 (=kāyika . . . dukkhaṃ anugacchati DhA I.24), 2, 71, 124; perhaps at Pv II.620 (with v. l. BB at PvA 99) for anvesi (see anvesati; expld. by anudesi = was anxious for, helped, instructed).

Anvesa (anavesa) [from next] seeking, searching, investigation, M I.140 (*m no āḍhicacchanti do not find).

Anvesati (anavesati) [anu + esati] to look, for search, seek S I.112 (ppr. anvesam = pariyesamāna C.); Cp III.117 (ppr. anvesanto). -aor. anvesi [Sk. anveṣi fr. icchati] Pv II.620 (? perhaps better with v. l. PvA 99 as anventi of anveti).

Anvesin (anavesin) [anu-esin] (adj.) striving after, seeking, wishing for Sn 965 (kusala*).

Anha (anaha) [Vedic aha] see pubbanha, majjhana, sāyanha. Cp. aha.

Apa* (upa*) [Vedic apa; Idg. *apo = Gr. a)po/, Av. apa, Lat. ab from *ap (cp. aperio); Goth. af, Ger. Qb, Ags. E. of. - A compar. form fr. apa is apara "fQther away"] Welldefined directional prefix, meaning "away from, off". Usually as base-prefix (except with ā), & very seldom in compn. with other modifying prefixes (like sam, abhi etc.). - 1. apa = Vedic apa (Idg. *apo): apeti to go away = Gr. a)/peimi, Lat. abeo, Goth. afiddja; apeta gone away, rid; *kaḍḍhati to draw away, remove; *kamati walk away; *gacchati go away; *nidiḥati put away (= a)potiḥmi, abdo); *nudati push away; *neti lead away; *vattati turn away (= āvert); *sakkati step aside; *harati take away. - 2. apa = Vedic ava (Idg. *aue; see ava for details). There exists a widespread confusion between the two preps. apa & ava, favoured both by semantic (apa = away, ava =

**Apakaḍḍhati** (apakaddhati) [apa + kaḍḍhati, cp. Sk. apa-karṣati] to draw away, take off, remove D I.180; III.127; DhA II.86. -Caus. apakaḍḍhāpeti J I.342; IV.415; Miln 34. - Cp. apakassati; & see pakattheti.

**Apakata** (apakata) [pp. of apakaroti] put off, done away, in ājīvik āpakata being without a living M I.463 (the usual phrase being *apagata); Miln 279 (id.). At It 89 the reading of same phrase is ājīvikā pakatā (v. l. ā° vakatā).

**Apakataṃṇu** (apakatammu) (adj.) [a + pa + kataṃṇu] ungrateful Vin II.199.

**Apakantati** (apakantati) [apa + kantati, Sk. ava + kṛntati] to cut off Th 2, 217 (gale = gīvaṃ chindati ThA 178; Kern, Toev. corrects to kabale a.).

**Apakaroti** (apakaroti) [apa + karoti, cp. Sk. apakaroti & apakṛta in same meaning] to throw away, put off; hurt, offend, slight; possibly in reading T. apakiritūna at Th 2, 447 (q. v.). - pp. apakata (q. v.). Cp. apakāra.

**Apakassati** (apakassati) [Sk. apa- & ava-karṣati, cp. apakaḍḍhati] to throw away, remove Sn 281 (v.l. BB & SnA ava°; expld. by niddhamati & nikkaḍḍhati SnA 311). -ger. apakassa Sn II.198 = Miln 389. See also apakāsati.

**Apakāra** (apakara) [cf. Sk. apakāra & apakaroti] injury, mischief; one who injures or offends DhA III.63; Sdhp 283.

**Apakāsati** (apakasati) at Vin II.204 is to be read as apakassati and interpreted as "draw away, distract, bring about a split ordissension (of the Sangha)". The v. l. on p. 325 justifies the correction (apakassati) as well as Bdhgh's expln. "pariṣaṃ ḍkaddhanti". - Cp. A III.145 & see avapakāsati. The reading at the id. p. at A V.74 is avakassati (combd. w. vavakassati, where Vin II.204 has avapakāsati), which is much to be preferred (see vavakassati).

**Apakiritūna** (apakirituna) at Th 2, 447 T (reading of C. is abhi°) is explained ThA 271 to mean apakiritvā chaḍḍētvā throwing away, slighting, offending. The correct etym = Sk. avakirati (ava + kṛ2 to strew, cast out) in sense "to cast off, reject", to which also belongs kirāta in meaning "cast off" i. e. man of a so-called low tribe. See also avakirati 2.

**Apakkamati** (apakkamati) [cp. Sk. apakramati, apa + kram] to go away, depart, go to one side J III.27; Sdhp 294. - aor. apakkami Pv IV.75; ger. apakkamitvā PvA 43, 124, & apakkamma Pv II.928.

**Apagacchati** (apagacchati) [apa + gam] to go away, turn aside DhA I.401 (*gantvā). - pp. apagata (q. v.).
Apagata (apagata) [pp. of apagacchati] 1. gone, gone away from (c. abl.), removed; deceased, departed It 112; PvA 39, 63 (= peta), 64 (= gata). - 2. (°-) freq. as prefix, meaning without, lit. having lost, removed from; free from Vin II.129 (°gabbhā having lost her foetus, having a miscarriage); J I.61 (°vattha without clothes); PvA 38 (°soka free from grief), 47 (°laṣja not shy), 219 (°viññāna without feeling). - Cp. apakata.

Apagabbha (apagabbha) (adj.) [a + pa + gabbha] not entering another womb, i. e. not destined to another rebirth Vin III.3.

Apagama (apagama) [Sk. apagama] going away, disappearance Sdhp 508.

Apanga (apānga) [Sk. apānga] the outer corner of the eye J III.419 (asitāpanga black-eyed); IV.219 (bahī*). Spelt avanga at Vin II.267, where the phrase avangam karoti, i. e. expld. by Bdhgh. ibid p. 327 as "avangadese adhomukham lekham karoti". According to Kern, Toev. 20, Bdhgh's expln is not quite correct, since avanga stands here in the meaning of "a coloured mark upon the body" (cp. PW. apānga).

Apacaya (apacaya) [fr. apa + ci] falling off, diminution (opp. ācaya gathering, heaping up), unmaking, esp. loss (of wordliness), decrease (of possibility of rebirth Vin II.2 = III.21 = IV.213; cp. J III.342; S II.95 (kayassa acayo pi apacayo pi); A IV.280 = Vin II.259 (opp. acaya); J III.342 (sekho *ena na tappati); Vbh 106, 319, 326, 330. -gāmin going towards decrease, "making for the undoing of rebirth" (Dhs trsl. 82) A V.243, 277; Dhs 277, 339, 505, 1014; Vbh 12, 16 sq.; Nett 87 (cp. Kv 156).

Apacayati (apacayati) [fr. apa-ci, cp. cināti & cayati, with diff. meaning in Sk.; better expld. perhaps as denom. fr. *apacāya in meaning of apacāyana, cp. apacita] to honour, respect, pay reverence D I.91 (pūjeti +); J III.82. - Pot. apace (for apaceyya, may be taken to apacināti 2) A IV.245; ThA 72 (here to apacināti 1). - pp. apacita (q. v.).

Apacāyana (apacāyana) (nt.) [abstr. fr. apa + cāy, which is itself a der. fr. ci, cināti] honouring, honour, worship, reverence J I.220; V.326; DA I.256 (*kamma); VvA 24 (*m karoti = añjalikaṃ karoti); PvA 104 (*kara, adj.), 128 (+ paricariya).

Apacāyika (apacāyika) (adj.) [fr. *apacāya, cp. B.Sk. apacāyaka MVastu I.198; Divy 293] honouring, respecting J IV.94 (vaddha*, cp. vaddhāpacāyin); PV II.7 8 (jetṭha*); IV.324 (id.). In B.Sk. the corresp. phrase is jyeṣṭhāpacayaka.

Apacāyin (apacāyin) (adj.) [fr. *apacāya; cp. apacāyika] honouring, paying homage, revering Sn 325 (vaddha* = vaddhānaṃ apaciti karaṇena SnA 332) = Dh 109; J I.47, 132, 201; II.299; V.325; Miln 206; Sdhp 549.


Apacita (apacita) [pp. of apacayati or apacināti] honoured, worshipped, esteemed Th 1, 186; J II.169; IV.75; Vv 510 (= pūjita VvA 39); 3511 (cp. VvA 164); Miln 21.
**Apaciti** (apaciti) (f.) [Vedic apaciti in diff. meaning, viz. expiation] honour, respect, esteem, reverence Th 1, 589; J I.220; II.435; III.82; IV.308; VI.88; Miln 180, 234 (*m karoti), 377 (pūjana +); SnA 332 (*karāṇa). Cp. apacāyana.

**Apacināti** (apacināti) [apa + cināti] 1. [in meaning of Sk. apacīyate cp. P. upaciyyati Pass. of upacināti] to get rid of, do away with, (cp. apacaya), diminish, make less S III.89 (opp. ācināti); Th 1, 807; J IV.172 (apacinēt eva kāmāni = viddhamseyyatha C.). Here belong prob. aor. 3rd pl. apaciyīsu (to be read for upaccimsu) at J VI. 187 (akkhīni a. "the eyes gave out") and Pot. pres. apace ThA 72 (on v.40). - 2. [= apacayati] to honour, esteem; observe, guard Vin I.264 (apacīyamāna cīvara (? v. l. apacitiyamāna); trsl. guarding his claim is, Vin Texts); M I.324 (see detail under apaviṇāti) Th 1, 186 (grd. apacineyya to be honoured); J V.339 (anapacinnanto for T. anupacinnanto, v. l. anapacinnato). - pp. apacita (q.v.).

**Apacca** (apacca) [Vedic apatya nt.; der. fr. apa] offspring, child D I.90 (bandhupāda° cp. muṇḍaka), 103 (id.); S I.69 (an°) Sn 991; DA I.254.

**Apaccikkha** (apaccikkha) (adj.) [a + paṭi + akkha] unseen; in instr. f. apaccakkhāya as adv. without being seen, not by direct evidence Miln 46 sq.

**Apachapurima** (apachapurima) (adj.) [a + paccha + purima] "neither after nor before", i. e. at the same time, simultaneous J III.295.

**Apajaha** (apajaha) (adj.) [a + pajaha] not giving up, greedy, miserly A III.76 (v. l. apānuta; C. expls. (a)vaḍḍhinissita mānatthaddha).

**Apajita** (apajita) (nt.) [pp. of apa + ji] defeat Dh. 105.

**Apajjhāyati** (apajjhāyati) [apa + jāyati1; cp. Sk. abhi-dhyāyati] to muse, meditate, ponder, consider M I.334 (nijjhāyat i +); III.14 (id.).

**Apanṇṇakatā** (apannakata) (f.) [abstr. of apaṇṇaka] certainty, absoluteness S IV.351 sq.

**Apanṇṇaka** (apannaka) (adj.) [a + paṇṇaka; see paṇṇaka; Weber Ind. Str. III.150 & Kuhn, Beitr. p. 53 take it as *a-praśna-ka] certain, true, absolute M I.401, 411; A V.85, 294, 296; J I.104 (where expld as ekamsika aviruddha niyyānika).

**Apanṭṭhapeti** (apatthapeti) [Caus. fr. apa-tiṭṭhati, cp. Sk. apa + sthā to stand aloof] to put aside, leave out, neglect J IV.308; V.236.

**Apanṭṭhapeti** (apatthapeti) [Caus. fr. apa-tiṭṭhati, cp. Sk. apa + sthā to stand aloof] to put aside, leave out, neglect J IV.308; V.236.

**Apattha** (apattha) (adj.) [Sk. apāsta, pp. of apa + as2] thrown away Dh 149 (= chaḍṭīta DHA III.112).
Apattha² (apartha) 2nd pl. pret. of pāpunāti (q. v.).

Apatthaṭa (apathata) = avatthaṭa covered Th 1, 759.

Apatthita & Apatthiya (apatthita) (apatthiya) See pattheti.

Apadāna (apadana) (nt.) 1. [= Sk. apadāna] removing, breaking off, D III.88. - 2. [= Sk. avadāna cp. ovāда] advice, admonition, instruction, morals Vin II.4 (an° not taking advice), 7 (id.) M I.96; A V.337 sq. (saddhā°) Th 1, 47. - 3. legend, life history. In the title Mahāpadāna suttaṇta it refers to the 7 Buddhas. In the title Apadāṇam, that is ‘the stories’, it refers almost exclusively to Arahants. The other, (older), connotation seems to have afterwards died out. See Dialogues II.3. - Cp. also pariyāpadāna.

Apadisa (apadisa) [fr apa + diś] reference, testimony, witness DhA II.39.

Apadisati (apadisati) [apa + disati] to call to witness, to refer to, to quote Vin III.159; J I.215; III.234; IV.203; Miln 270; DhA II.39; Nett 93.


Apadhāreti (apadhareti) [Caus. of apa + dhṛ, cp. Sk. ava-dhārayati, but also BSk. apadhārayati Divy 231] to observe, request, ask ThA 16.


Apanamati (apana) [semantically doubtful] to go away Sn 1102 (apamissati, v. l. apalāṃ° & apagam°; expld at Nd2 60 by vajissati pakkhamissa etc. - pp. apanata (q. v.) - Caus. apanāmeti.

Apanāmeti (apanameti) [Caus. fr. apanamati] 1. to take away, remove M I.96 = A I.198 (kathaṃ bahiddhā a. carry outside); Kh VIII.4 (= aṇṇaṃ thānaṃ gameti KhA 220). - 2. [= Sk. ava-namati] to bend down, lower, put down Vin II.208 (chattāṃ); S I.226 (id.); J II.287 (id., v. l. apanetvā); D I.126 (hatthāṃ, for salute).

Apanidhā [apa + ni + dhā, cp. Vedic apadhā hiding-place; Sk. apadadhāti = Gr. a)poti(qhmi = Lat. abdo "do away"] to hide, conceal Vin IV.123 (*dheti, *dheyya, *dhessati); PāV 215 ("dhāya ger."). - pp. apanihita. - Caus. apanidhāpeti to induce somebody to conceal Vin IV.123.


Apanīta (apana) [Sk. apani, pp. of apa + ni, see apaneti & cp. also onīta = apani] taken away or off. removed, dispelled PāV 39.
Apanudati & Apanudeti (Apanudati) (Apanudeti) [apa + nud, cp. Vedic apanudati & Caus. Sk. apanodayati] to push or drive away, remove, dispel; pres. apanudeti Miln 38. aor. apānudi Pv I.86 (= apanesi PVA 41); II.314 (= avahari agghahesi PVA 86); Dāvs I.8. ger. apanujja D II.223. See also der. apanudana.

Apanudana & Apanūdana (Apanudana) (nt.) [Sk. apanodana, fr. apanudati] taking or driving away, removal Vin II.148 = J I.94 (dukkha*); Sn 252 (id.); PVA 114 (id.).


Apaneti (Apaneti) [apa + nī] to lead away, take or put away, remove J I.62, 138; II.4, 155 (aor. apānayi) III.26; Miln 188, 259, 413; PVA 41, 74, 198 (= harati) Sdhp 63. Pass. apaniyati S I.176. - pp. apanīta (q. v.).

Apapibati (Apapibati) [apa + pibati] to drink from something J II.126 (aor. apāpāsi).

Apabbūhati & Apabyūhati (Apabbuhati) (Apabyuhati) [apa + vi + ūh] to push off, remove, scrape away A III.187 (apaviyūhitvā, vv. ll. °bbūhitvā); J I.265 (paṃsu). - Caus. °byūhāpeti to make remove or brush J IV.349 (paṃsum).

Apabyāma (Apabyama) See apavyāma.


Apayāti (Apayati) [Sk. apayāti, apa + yā] to go away J VI.183 (apāyāti metri causa; expld. by C. as apagacchati palāyati). - Caus. apayāpeti [Sk. apayāpayati] to make go, drive away, dismiss M III.176; S II.119.

Apayāna (Apayana) (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D I.9 (opp. upa*); DA I.95.

Apara (Apara) (adj.) [Vedic apara, der. fr. apa with compar. suffix -ra = Idg. *aporos "further away, second"; cp. Gr. a)pwte/rw farther, Lat. aprilis the second month (after March, i. e. April). Goth. afar = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. nom. pl. apare) D III.190 ("pajā another, i. e. future generation); Sn 791, 1089 (no); J I.59 (aparam dasivaṃ on some day following); III.51 (apare tayo sahāyā "other friends three", i. e. three friends, cp. similarly Fr. nous autres Francins); IV.3 (dipa); PVA 81 ("divase on another day), 226; with other part. like aparo pi D III 128. - nt. aparāṃ what follows i. e. future state, consequence; future Vin I.35 (nāparam nothing more); Sn 1092 (much the same as punabhava, cp. Nd2 61). Cases adverbially; aparaṃ (acc.) further, besides, also J I.256; III.278; often with other part. like athāparaṃ & further, moreover Sn 974; and puna co aparām It 100; Miln 418 (so read for puna ca param) and passim; aparam pi Vism 9.- aparena in future D III.201. - Repeated (reduplicative formation) aparāparaṃ (local) to & fro J I.265, 278; PVA 198; (temporal) again and again, off & on J I.377; Miln 132 VvA 271; PVA 176 (= punappunaṃ).- anta (aparanta) = aparam, with anta in same function as in cpds. vananta (see anta1 5): (a.) further away, westward J v.471; Miln 292 (janapada). (b.) future D I.30 ("kappika, cp. DA I.118);
M II.228 (*ānudīṭṭhi - thought of the future); S III.46 (id.).-āpariya (fr. aparāpara) ever-following, successive, continuous, everlasting; used with ref. to kamma J V.106; Miln 108.-bhāga the future, lit. a later part of time, only in loc. aparabhāge at a future date, later on J I.34, 262; IV.1; VvA 66.

**Aparajju** (aparājju) (adv.) [Sk. apare-dyus] on the foll. day Vin II.167; S I.186; Miln 48.

**Aparajjhati** (aparajjhati) [Sk. aparādhyate, apa + rādh] to sin or offend against (c. loc.) Vin II.78 = III.161; J V.68; VI.367; Miln 189; PvA 263. - pp. aparaddha & aparādhita (q. v.).

**Aparānṇa** (aparama) (nt.) [apara + anṇa = anna] "the other kind of cereal", prepared or cooked cereals, pulse etc. Opp. to pubbanṇa the unprepared or raw corn (= āmakadhaṇṇa Vin IV.265; Vin III.151 (pubb° +); IV.265, 267; A IV. 108, 112 (tila-mugga-māsā°; opp. sāli-yavaka etc.); Nd2 314 (aparanṇam nāma sūpeyyam); J V.406 (*jā = hareṇukā, pea); Miln 106 (pubbanṇa°). See also dhaṇṇa & harita.

**Aparaddha** [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D I.91, 103, 180; S I.103 (suddhimaggaṃ); Th 1, 78; Sn 891 (suddhiṃ = viraddha khalita Nd1 300); PvA 195.

**Aparapaccaya** (aparapaccaya) (adj.) [a + para + paccaya] not dependent or relying on others Vin I.12 (vesārajja-putta +); D I.110 (id.); M II 41; M I.491; S III.83; DA I.278 (= nāssa paro paccayo).

**Aparājita** (aparājita) (adj.) [Vedic aparājita; a + parājita] unconquered Sn 269; J I.71, 165.

**Aparādha** (aparādha) [fr. apa + rādh] sin, fault, offence, guilt J I.264 (nir°); III.394; IV.495; VvA 69; PvA 87, 116.

**Aparādhika** (aparādhika) (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, offending, criminal J II.117 (vāja°); Miln 149 (issara°), 189 (aparādhikatā).

**Aparādhita** (aparādhita) [pp. of aparādheti, Caus. of apa + rādh; cp. aparaddha] transgressed, sinned, failing J V.26 (so read for aparadhito).

**Aparāyin** (aparāyin) (adj.) [a + parāyin, cp. parāyana] having no support J III.386 (f. ā; C. appatiṭṭha appatīṣaaraṇā).

**Apalāpin** (apalāpin) see apalāsin see apalāsin [Sk. apalāpin "denying, concealing" different].

**Apalāleti** (apalāleti) [apa + lāleti] to draw over to Vin I.85.

**Apalāyin** (apalāyin) (adj.) [a + palāyin] not running away, steadfast, brave, fearless Nd2 13 (abhīru anutrāsin apalāyin as expln. of acchambhin and vīra); J IV.296; V.4 (where C. gives variant "apalāpinī ti pi pāṭho", which latter has v. l. apalāsinī & is expld. by C. as palāpā-rahite anavajjarāre p. 5). See also apalāsin.
**Apalāsin** (Apalāsin) (adj.) [apaḷāsin; but spelling altogether uncertain. There seems to exist a confusion between the forms apalāyin, apalāpin & apalāsin, owing to freq. miswriting of s, y, p in MSS. (cp. Nd2 introd. p. XIX.). We should be inclined to give apalāsin, as the lectio difficilior, the preference. The expln. at Pug 22 as "yassa puggalassa ayam palāso pahīno ayam vucci pati puggalo apalāsi" does not help us to clear up the etym. nor the vv. II.] either "not neglectful, pure, clean" (= apalāpin fr. palāsa chaff, cp. apalāyin at J V.4), or "not selfish, not hard, generous" (as inferred from combn. with amakkhin & amaccharin), or "brave, fearless, energetic" (= apalāyin) D III.47, cp. Pug 22. See palāsin.

**Apalibuddha & Apalibodha** (Apalibuddha) [a + palibuddha, pp. of pari + bṛh, see palibujjhati] unobstructed, unhindered, free J III. 381 (*bodha); Miln 388; DhA III.198.

**Apalekhana** (Apalekhana) (nt.) [apa + lekhana from likh in meaning of lih, corresponding to Sk. ava-lehana] licking off, in cpd. hatthāpelekhanā "hand-licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M 177 (with v. l. hatthāvalekhana M I.535; Trenckner compares BSk. hastapralehaka Lal. Vist. 312 & hastāvalehaka ibid. 323), 412; Pug 55 (expld. at Pug A 231 as hatthe piṇḍaṃhe niṇṭhite jivhāya hatthaṃ apalekhati).

**Apalekhati** (Apalekhati) [apa + lekhati in meaning of Sk. avalihatī] to lick off Pug A 231 (hatthaṃ).

**Apalepa** (Apalepa) in "so apalepa patito jarāgharo" at Th 2, 270 is to be read as "so palepa". Morris's interpret. J.P.T.S. 1886, 126 therefore superfluous.

**Apalokana** (Apalokana) (nt.) [fr. apaloketi] permission, leave, in *kamma proposal of a resolution, obtaining leave (see kamma I.3) Vin II.89; IV.152.


**Apalokin** (Apalokin) (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

**Apaloketi** (Apaloketi) [BSk. ava-lokayati] 1. to look ahead, to look before, to be cautious, to look after M I.557 (v. l. for apaciṇṇā, where J V.339 C. has avaloketi); Miln 398. - 2. to look up to, to obtain permission from (acc.), to get leave, to give notice of Vin III.10, 11; IV.226 (anapaloketvā = anāpucchā), 267 (+ āpucchitvā); M I.337; S III.95 (bhikkhusanghaṃ anapaloketvā without informing the Sangha); J VI.298 (vājānaṃ); DhA I.67. - pp. apalokita (q. v.). See also apalokana & °lokin.

**Apavagga** (Apavagga) [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase saggāpavagga Dāvs II.62; III.75.

**Apavattati** (Apavattati) [apa + vṛt, cp. Lat. āverto] to turn away or aside, to go away J IV.347 (v. l. apasakkati).

**Apavadati** (Apavadati) [apa + vadati] to reproach, reprove, reject, despise D I.122 (= paṭikkhipati DA I.290); S V.118 (+paṭikkosati).
Apavahati (apavahati) [apa + vahati] to carry or drive away; Caus. apavāheti to remove, give up Miln 324 (kaddamaṃ).

Apaviṭṭha (apavitha) at Pv III 82 is to be read apaviddha at Pv III 82 is to be read apaviddha (q. v.).

Apavināti (apavinati) is probably misreading for apacināti is probably misreading for apacināti (see apac* 2). As v. l. at J V.339 (anapavinanto) for T. anupacinanto (expld. by avaloketi C.). Other vv. ll. are anuvī & apavi*; meaning "not paying attention". The positive form we find as apavināti "to take care of, to pay attention to" (c. acc.) at M I.324, where Trenckner unwarrantedly assumes a special root ve (see Notes p. 781), but the vv. ll. to this passage (see M. I.557) with apavināti and apacināti confirm the reading apacināti, as does the gloss apaloketi.

Apaviddha (apaviddha) [pp. of apavijjhati, Vedic apa + vyadh] thrown away, rejected, discarded, removed S I.202; III.143; Sn 200 (susānasmi = chaḍḍita SnA 250); Th 1, 635 = Dh 292 (= chaḍḍita DhA III.452); Pv III.82 (susānasmi; so read for T. apaviṭṭha); J I.255; III.426; YI.90 (= chaḍḍita C.). Sdhp 366.

Apaviyuhati (apaviyuhati) See appabbūhati.

Apavināti (apavinati) see apavinnāti see apavinnāti (= apacināti).

Apavyāma (apavyama) [apa + vyāma] disrespect, neglect, in phrase apavyāmato (apaby*) karoti to treat disrespectfully, to insult, defile S I.226 (v. l. abyāmato; C. expls. apabyāmato karitvā abyāmato katvā); Kv 472 (vv. ll. asabyākato, abyātō, apabyātō; Kv trsl. 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese scholar U. Pandi, suggests we should read apabyākato, by which he understands blasphemously"; it is here combd. with niṭṭhubhati, as at DhA II.36); DhA II.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyāyakamma & apasāma). For further detail see apasavya.

Apasakkati (apasakkati) [apa + sakkati] to go away, to go aside J IV.347 (v. l. for apavattati); VvA 101; PVA 265 (aor. *sakki = apakkami).

Apasavya (apasavya) (adj.) [apa + savya] right (i. e. not left), contrary Ud 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apabhyāmato, abhyāmato & C. apasabhyāmato), where C. expls. apasabhyāmato karitvā by apasabyaṃ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaṃ karoti to go on the right side" (Morris J P T S. 1886, 127). - See apavyāma.

Apasāda (apasada) [fr. apa + sad] putting down, blame, disparagement M III.230.

Apasādita (apasadita) [pp. of apasādeti] blamed, reproached, disparaged S II.219; SnA 541.

Apasādeti (apasadeti) [Caus. of apa + sad] 1. to refuse, decline Vin IV.213, 263; J V.417 (= uyyojeti). - 2. to depreciate, blame, disparage Vin III.101; M III.230 (opp. ussādeti); DA I.160. - pp. apasādita (q. v.).
Apasmāra [Sk. apasmāra, lit. want of memory, apa + smṛ] epilepsy, convulsion, fit J IV.84. Cp. apamāra.

Apassanto etc. see passati.


Apassayika (adj.) [fr. apassaya; cp. Sk. apāśrayin] reclining on, in kaṇṭaka one who lies on a bed of thorns (see kaṇṭaka) M I.78; J IV.299 (v. l. kaṇḍikesayika); Pug 55.

Apassita (pp. of apasseti) 1. leaning against J II.69 (tālamūlaṃ = nissāya ṭhita C.). - 2. depending on, trusting in (c. acc. or loc.) Vv 101 (parāgāraṃ = nissita VvA 101); J IV.25 (balamhi = balanissita). See also avassita.

Apasseti [Sk. apāśrayati, apa + ā + sri] to lean against, have a support in (acc.), to depend on. - 1. (lit.) lean against Vin II.175 (bhitti apassetabbo the wall to be used as a head-rest). - 2. (fig.) mostly in ger. apassāya dependent upon, depending on, trusting in (loc. or acc. or -°) Vin III.38; J I.214; PvA 189. - pp. apassita (q. v.). - See also avasseti.

Apassena (nt.) [fr. apasseti] a rest, support, dependence M III.127 (*ka); D III.224 (cattāri apassenāni); as adj. caturāypassena one who has the fourfold support viz. sankhāyā ekaṃ paṭisevati, adhivāseti, parivajjeti, vinodeti A V.30.-phalaka (cp. Morris J.P.T.S. 1884, 71) a bolstereslab, head-rest Vin I.48; II.175, 209.

Apahattar [n. ag. to apaharati] one who takes away or removes, destroyer M I 447 = Kv 528.

Apahara [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J II.34.

Apaharaṇa (nt.) = apahara Miln 195.

Apaharati [apa + hṛ] to take away, remove, captivate, rob J III.315 (aor. apahārayim); Miln 413; DA I.38.

Apākaṭatā (f.) [a + pākaṭa + tā] unfitness Miln 232 (v. l. apākatatta perhaps better).

Apākatika (adj.) [a + pākata + ika] not in proper or natural shape, out of order, disturbed DhA II.7. Cp. appakāra.

Apācīna (adj.) [Vedic apācīna; cp. apācaḥ & apāka, western; to Lat. opācus, orig. turned away (from the east or the sun) i.e. opposite, dark] westerly, backward, below S III.84; It 120 (apācīnam used as adv. and taking here the place of adho in combi. with uddhaṃ tiriyaṃ; the reading is a conjecture of Windisch's, the vv. II. are apācinaṃ; apācini, apāci & apāminaṃ, C. expls. by hēṭṭhā).
Apāṭuka (apattuka) (adj.) [a + pātu + ka (?), acc. to Morris J.P.T.S. 1893, 7 der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. See pātur] not open, sly, insidious Th 1, 940 (as v. l. for T. avāṭuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to the preceding nekatika, i. e. fraudulent. See also next.

Apāṭubha (apattubha) (adj.) [a + pātu + bha (?), at the only passage changed by Morris J. P. T. S. 1893, 7 to apāṭuka but without reason] = apāṭuka, i. e. sly, fraudulent J IV. 184 (in context with nekatika; C. expls. apāṭubhāva dhanuppāda-virahita, in which latter virahita does not fit in; the pass. seems corrupt).

Apāda (apada) (?) [apa + ā + dā] giving away in marriage J IV. 179 (in expln. of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

Apādaka (apadaka) (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin II.110 = J II.146 (where see expln.). Spelt apada(ka) at It 87 (v. l. apāda).

Apāna (apana) (nt.) breathing out, respiration (so Ch.; no ref. in P. Cauon?) On Prāṇa & Apāna see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104-112. See ānāpāna.


Apāpaka (apapaka) (adj.) [a + pāpaka] guiltless, innocent f. °ikā Vv 314; 326.

Apāpata (apapata) (adj.) [apa + ā + pata] falling down into (c. acc.) J IV.234 (aggiṃ).

Apāpurana (apapuraṇa) (nt.) [fr. apāpurati] a key (to a door) Vin I.80; III.119; M III.127. See also avāpurana.

Apāpurati & Apāpuṇati (apapurati) [apapunati] [Sk. apāvṛṇoti, apa + ā + vṛ, but Vedic only apa-vṛṇoti corresponding to Lat. aperio = *apa-Ūerio. On form see Trenckner, Notes 63] to open (a door) Vin I.5 (apāpurva etam Amatassa dvāram: imper.; where id. p. S I.137 has avāpur°, T., but v. l. apāpur°); Vv 6427 (apāpuranto Amatassa dvāram, expld. at VvA 284 by vivaranto); It 80 (apāvunanti A. dv. as T. conj., with v. l. apānumanti, apāpurenti & apāpuranti). - pp. apāruta (q. v.). - Pass. apāpuṇiyati [cp. BSk. apāvuriyati M Vastu II.158] to be opened M III.184 (v. l. avā°); J I.63 (avā°); Th 2, 494 (apāpuniṭvā). See also avāpurati.

Apābhata (apabhata) [pp. of apa + ā + bhṛ cp. Vedic apa-bharati, but Lat. aufero to ava°] taken away, stolen J III.54.

Apāya (apaya) [Sk. apāya, fr. apa + i, cp. apeti] "going away" viz. - 1. separation, loss Dh 211 (piya° = viyoga DaH III.276). - 2. loss (of property) D III.181, 182; A II. 166; IV.283; J III.387 (atth°). - 3. leakage, out flow (of water) D I.74; A II.166; IV.287. - 4. lapse, falling away (in conduct) D I.100. - 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are vinipāta & duggati. All combined at D I.82; III.111; A I.55; It 12, 73; Nd2 under kāya; & freq. elsewhere. - apāyaduggativinipāta as attr. of saṃsāra S II.92, 232;
IV.158, 313; V.342; opp. to khīṇāpāya-duggati-vinipāta of an Arahant A IV.405; V.182 sq. - See also foll. pass.: M III.25 (anapāya); Sn 231; Th 2, 63; J IV.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta.-gāmin going to ruin or leading to a state of suffering DhA III.175; cp. *gamanīya id. Ps. I.94, *gamanīyatā J IV.499.-mukha "facing ruin", leading to destruction (= vināśa-mukha DA I.268), usually as nt. "cause of ruin" D I.101 (cattāri apāya mukhāni); III.181, 182 (cha bhogānaṃ a°-mukhāni, i. e. causes of the loss of one's possessions); A II.166; IV.283, 287.-samudda the ocean of distress DhA III 432.-sahāya a spendthrift companion D III.185.

Apāyika (apayika) (adj.) [also as āpāyika (q. v.)]; fr. apāya] belonging to the apāyas or states of misery D I.103; III.6, 9, 12; It 42; PvA 60 (dukkha).

Apāyin (apayin) (adj.) [fr. apāya] going away J I.163 (addharattāvaapāyin = addharatte apāyin C.).-an* not going away, i. e. constantly following (chāyā anapāyini, the shadow) Dh 2; Th 1, 1041; Miln 72.

Apāra (apara) (nt.) [a + pāra] 1. the near bank of a river J III.230 (+ atiṇṇaṃ, C. paratīraṃ atiṇṇaṃ). - 2. (fig.) not the further shore (of life), the world here, i.e. (opp. pāraṃ = Nibbāna) Sn 1129, 1130; Nd2 62; Dh 385 (expld. as bāhirāni cha āyatanāni DhA IV.141). See pāra & cp. avara.

Apāraneyya (aparaneyya) (adj.) [grd. of paraneti + a°] that which cannot be achieved, unattainable J VI.36 (= apāpetabba).

Apāruta (aparuta) [Sk. apāvṛta, pp. of apāpurati] open (of a door) Vin I.7 = M I.169 (apārutā tesaṃ Amatassa dvārā); D I.136 (=vivaṭa-dvāra DA I.297); J I.264 (°dvāra).

Apālamba (apalamba) ["a Vedic term for the hinder part of a carriage" Morris J P T S. 1886, 128; the "Vedic" unidentified] a mechanism to stop a chariot, a safe guard "to prevent warriors from falling out" (C.) S I.33 (Mrs Rh. D. trsl. "leaning board"); J VI.252 (v. l. upā°; Kern trsl. "remhout", i. e. brake).

Apāhata (apahata) [pp. of apa + hr] driven off or back, refuted, refused Sn 826 (*smai = apasādite vade SnA 541).

Api (api) (indecl.) [Sk. api & pi; ldg. *epi *pi *opi; cp. Gr. e)/pi on to, o)/pi (o)/piqen behind, o)/piqen back = close at one's heels); Lat. ob. in certain functions; Goth. iftuma. - The assimil. form before vowels is app° (= Sk. apy°). See further details under pi.] both prep. & conj., orig. meaning "close by", then as prep. "towards, to, on to" and as adv. "later, and, moreover".- 1 (prep. & pref.) (a) prep. c. loc.: api ratte later on in the night (q. v.) - (b) pref.: apihita (= Gr. e)piqeto/s, epithet) put on to, (q. v.). - 2. (conj. & part.) (a) in affirmative sentences meaning primarily "moreover, further, and then, even": - (a) (single) prothetic: api dibbes put on to; apihata bind on to, apihata (Gr. e)piqeto/s, epithet) put on to, (q. v.). - 2. (conj. & part.) (a) in affirmative sentences meaning primarily "moreover, further, and then, even": - (a) (single) prothetic: api dibbes put on to, even in heavenly joys Dh 187; ko disvā na pasīdeyya api kāhābhihājītiko even an unfortunate-born Sn 563 api yojanāni gcchāma, even for leagues we go Pv IV.107 (=anekāni yojanāni pa g. PvA 270. Epithetic (more freq. in the form pi): muhuttam api even a little while Dh 106, 107; ahām api dāṭṭhukāmo I also wish to see Sn 685. Out of prothetic use (= even = even if) develops the conditional meaning of "if", as in api sakkuṇemaru (and then we may = if we may) J V.24 (c. = api nāma sakkuṇeyyāma; see further
under b appīva nāma). -api-api in correlation corresponds to Lat. et-et Sk ca-ca, meaning both . . . and, and . . . as well as, & is esp. freq. in combn. app'ekacca . . . app'ekacce (and) some . . . and others, i. e. some . . . others [not with Kern Toev. s. v. to appa!], e. g. at D I.118; Th 2, 216; VvA 208, etc. -app'ekadā "morever once" = sometimes Vin IV.178; S I.162; IV.111; J I.67; DhA III.303, etc. - (b) (in combn with other emphatic or executive particles) api ca further, and also, moreover D I.96; Miln 25, 47. -api ca kho moreover, and yet, still, all the same It 89 (+ pana v. l.); Miln 20, 239. -api ca kho pana all the same, never mind, nevertheless J I.253. -api sssu so much so Vin II.76. -app'eva nāma (with pot.) (either) surely, indeed, yes, I reckon, (or) I presume, it is likely that, perhaps Vin I.16 (surely); II.85 (id.); cp. pi D I.205 (sve pi upasaṃkameyyāma tomorrow I shall surely come along), 226 (siyā thus shall it be); M I.460 = It 89 (moreover, indeed); J I.168 (surely) Vin II.262 (perhaps) J V.421 (id., piyavācaṃ labheyyāma). - (b) in interrog.-dubit. sentences as part. of interrog. (w. indic. or pot.) corresponding to Lat. nonne, i e. awaiting an affirmative answer ("not, not then"): api Yasaṃ kulaputtaṃ passeyya do you not see . . . Vin I.16; api samaṇa balivadde addasā have you not then seen . . . S I.115; api kiñci labhāmase shall we then not get anything? J III.26; api me pitaram passatha do you then not see my father? PVa 38. - Also combd. with other interr. part. e. g. api nu J. II.415.


Apithīyati [Apithiyati] [for apidhīyati; api + dhā] Pass. of apidahati to be obstructed, covered, barred, obscured J II.158. See also pithīyati.

Apidahati [Apidahati] [api + dhā, cp. Gr. e)piti(qhmi] to put on (see api 1 b), to cover up, obstruct, J V.60 (inf. apidhetuṃ). pp. apihita, Pass. apithīyati, Der. apidhāna (q. v.).

Apidhāna [Apidhana] (nt.) [Vedic apidhāna in same meaning] cover, lid Vin I.203, 204; II.122. See apidahati.

Apiratte [Apiratte] [read api ratte, see api 1 a] later in the night J VI.560.


Apilāpanatā [Apilapanata] (f.) in the pass. at Dhs 14 = Nd2 628 is evidently meant to be taken as a + pilāpana + tā (fr. pilavati, plu), but whether the der. & interpret. of Dhs A is correct, we are unable to say. On general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit "not floating"); see her detailed note Dhs trsl. 16.

Apilāpeti [Apilapeti] [api + lap] "to talk close by", i. e. to count up, recite, or: talk idly, boast of Miln 37 (sāpatheyyaṃ).

Apiḷandha [Apiḷandha] (adj.) at Vv 361 should be read as apiḷaddha (= Sk. apinaddha) pp. of apiḷandhati (apiḷandhati) "adorned with", or (with v. l. SS) as apiḷandhana; VvA 167 expls. by analankata, mistaking the a of api for a negation.
**Apiḷandhana** *(Apiḷandhana)* (nt.) [fr. apiḷandhati, also in shorter (& more usual) form pilandhana, q. v.] that which is tied on, i.e. band, ornament, apparel, parure Vv 6410, 6418 (expld. inaccurately at VvA 279 by; a-kāro nīpātattamā, pilandhanaṃ = ābāranam); J VI.472 (c. pilandhitum pi ayuttaṃ?).

**Apiḷahati & Apiḷandhati** *(Apiḷahati)* *(Apiḷandhati)* [Sk. apinahyati, on n: ] see note on gala, & cp. guṇa: guḷa, veṇu: veḷu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J V.400 (ger. apiḷayha = piḷandhitvā C.) - Cp. apiḷandhana & pp apiladdha.

**Apiha** *(Apiha)* (adj.) [apihālu? a + piha, uncertain origin, see next. Morris J.P.I.S. 1886 takes it as a + spṛha] "unhankering" (Mrs Rh. D.) S I 181 (+ akankha; v. l. BB asita).

**Apihālu** *(Apihālu)* (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. 229 as a-spṛhayālu, but Bdgh evidently different (see below)] not hankering, free from craving, not greedy S I.187 = Th 1, 1218 (akuhako nīpako apihālu); Sn 852 (+ amaccharin, expld. at SnA 549 as apiha-silo, patthanāthanāya rahito vutti hoti, thus perhaps taking it as a + pi (= api) + hana (fr. dhā, cp. pidahati & pihita); cp. also Nd2 227).


**Apuccandatā** *(Apuccandatā)* (f.) [a + pūṭi + aṇḍa + tā] "not being a rotten egg," i.e. normal state, healthy birth, soundness M I.357.

**Apuccha** *(Apuccha)* (adj.) [a + pucchā] "not a question", i.e. not to be asked Miln 316.

**Apekka** *(Apekka)* (adj.) [= apeekkā] waiting for, looking for S I.122 (otāra*).

**Apekka** *(Apekka)* (adj.) [apeekkā] full of longing or desire, longing, craving Vin IV.214; S III.16; Th 1, 558; J V.453 (=sataṇha); Sn A 76.

**Apekka** *(Apekka)* (f.) [Sk. apeekṣā, fr. apa + īkṣ]. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekṣā, sekha] attention, regard, affection for (loc.); desire, longing for (c. loc.) S I.77; III.132; V.409 (mātā-pitusu); Vī. IV.214; Sn 38 (= vuccati tāṇhā etc. Nd2 65; = tāṇhā sineha Sn 76); J I.9, 141; Th 1, 558; Dh 345 (puttesu dāresu ca = tāṇhā Dha IV.56); Dhs 1059, 1136 (= ālayakaraṇa-vasena apeekkhati ti apeekkā Dhs A 365, cp. Dhs trsl. 279). Freq. as adj. ("or in combin. with sa° and an°), viz. Vin III.90 (visuddha*); S I.122 (otara*); sa° A III.258, 433; IV.60 sq.; an° without consideration, regardless, indifferent S V.164; A III.252, 347, 434; Sn 200 (anapekkhā honti nātayo); J I.9. Cp. anapekkhin & apeekkhavant; also B.Sk. akekkatā.
APEKKHITA (Apekkhita) [pp. of apekkhati] taken care of, looked after, considered J VI.142, 149 (= olokita C.).

APEKKHIN (Apekkhin) (adj.) [Sk. apekṣin, but B.Sk. avekṣin, e.g. Jtm 215; fr. apa + īkṣ] considering, regarding, expecting, looking for; usually neg. an° indifferent (against) = loc.) S I.16, 77; II.281; III.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

APETA (Apeti) [apa + i, cp. Gr. a)/peimi, Lat. abeo, Goth. af IDDFA] to go away, to disappear D I.180 (upeti pi apeti pi); J I.292; Sn 1143 (= nɔ apagacchanti na vijahanti Nd2 66). - pp. apeta (q. v.).


APEYYA (Apeyya) (adj.) [a + peyya, grd. of pā] not to be drunk, not drinkable J VI.205 (sāgara).

appabhakkha; expld. at VvA 334 as "appa-saddo ho ettha abhāvattho appaniggghoso ti ādisu viya"); J I.70; Dhäuser IV.12. -kasira in instr. "kasirena with little or no difficulty D I.251; S V.51; Th 1, 16. -kicca having few duties, free from obligations, free from care Sn 144 (= appam kiccaṃ assā ti KhA 241). -gardha not smelling or having a bad smell Miln 252 (opp. sugandha). -ṭṭha "standing in little"; i. e. connected with little trouble D I.143; A I.169. -tāmaka having little or no strength, weak S IV.206. -dassā having little knowledge or wisdom Sn 1134 (see Nd2 69; expld. by paritta-pañña SnA 605). -kasira in instr. °kasirena with little or no difficulty D I.251; S V.51; Th 1, 16. -appamattā not of natural form, of bad appearance, ugly, deformed J V.69 (= sarirappakāra-rahita dussaṇṭhāna C.). Cp. apākatika.

Appaka (Appaka) (adj.) [appa + ka] little, small, trifling; pl. few. nt. °m adv. a little D II.4; A V.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appākā = thokā na bahu Dña II. 160); Pů V.102 (= paritta PůvA 48); II.939; Půg 62; PůvA 6, 60 (= paritta). f. appikā J I.228. - instr. appakena by little, i. e. easily DA I.256. -anappaka not little, i. e. much, considerable, great; pl. many S IV.46; Dh 144; Pů V.117 (= bahu PůvA 58); PůvA 24, 25 (read anappake pi for T. °appakeci; so also KhA 208).


Appakinna (Appakinna) [appa + kiṇṇa, although in formation also = a + pakiṇṇa] little or not crowded, not overheaped A V.15 (C. anākinna).

Appagabhha (Appagabhha) (adj.) [a + pagabhha] unobtrusive, free from boldness, modest S II.198 = Miln 389, Sn 144, 852 (cp. Nd1 228 & KhA 232); Dh 245.

Appaccaya (Appaccaya) [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkiness D I.3 (= appatiṭā honti tena atuṭṭhā asomanassī ti appacayo; domanasso etām adhvivacananā DA I.52); II.159; M I.442; A I.79, 124, 187; II.203; III.181 sq.; IV.168, 193; J II.277; Sn p. 92 (kapa + dosa + appacaya); Vv 8331 (= domanassā VvA 343); SnA 423 (= appatiṭām domanassām). -2. (adj.) unconditioned Dhs 1084, 1437.

Appati° (Appat°) [a + paṭi°] see in general under paṭi°.
Appāṭikārika (Appatikarika) (adj.) [a + paṭikārika] "not providing against", i.e. not making good, not making amends for, destructive J V.418 (spelling here & in C. appati*).

Appāṭikopeti (Appatikopeti) [a + paṭikopeti] not to disturb, shake or break (fig.) J V.173 (uposatham).

Appāṭikkhippa (Appatikkhippa) (adj.) [a + paṭikkhippa, grd. of paṭikkhipati] not to be refused J II.370.

Appāṭigandhika (Appatigandhika) & °iya (adj.) [a + paṭi + gandha + ika] not smelling disagreeable, i.e. with beautiful smell, scented, odorous J V.405 (‘ika, but C. °iya; expld. by sugandhena udakena samannāgata); VI.518; Pv II.120; III.226.

Appāṭigha (Appatigha) (adj.) [a + paṭigha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd2 239; SnA 88 expls. "katthaci satte vā sankhāre vā bhayena na paṭīhaṇṇati ti a."). - (b) psychol. t. t. appld. to rūpa: not reacting or impinging (opp. sappaṭigha) D III.217; Dhs 660, 756, 1090, 1443.

Appāṭicchavi (Appaticchavi) (adj.) at Pv II.113 is faulty reading for sampatitacchavi (v. l.).

Appāṭibhāga (Appatibhaga) (adj) [a + paṭibhāga] not having a counterpart, unequalled, incomparable DhA I.423 (= anuttara).

Appāṭibhāṇa (Appatibhana) (adj.) [a + paṭibhāṇa] not answering back, bewildered, cowed down Vin III.162; A III.57; °m karoti to intimidate, bewildered J V.238, 369.

Appāṭima (Appatima) (adj.) [a + paṭima fr. prep. paṭi but cp. Vedic apratimāna fr. prati + mā] matchless, incomparable, invaluable Th 1, 614; Miln 239.

Appāṭivattiya (Appativattiya) (adj.) [a + paṭi + vattiya = vṛtya, grd. or vṛt] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken in meaning of b.). - (b) irresistible J II.245 (sihanada). Note. The spelling with ṭ is only found as v. l. at J II.245; otherwise as t.

Appāṭivāṇa (Appativana) (nt.) [a + paṭivāṇa, for °vrāṇa, the guṇa-form of vṛ, cp. Sk. pratīvāraṇa] non-obstruction, not hindering, not opposing or contradicting A I.50; III.41; V.93 sq.; adj. J I.326.

Appāṭivāṇitā (Appativanita) (f.) [abstr. from (ap)paṭivāṇa] not being hindered, non-obstruction, free effort; only in phrase "asantuṭṭhitā ca kusalesu dhammesu appaṭivāṇitā ca padhānasmīṃ" (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A I.50, 95 = D III.214 = Dhs 1367.

Appāṭivāṇī (Appativani) (f.) [almost identical w. appaṭivāṇitā, only used in diff. phrase] non-hindrance, non-restriction, free action, impulsive effort; only in stock phrase chando vāyāmo ussāho ussolhi appaṭivāṇī S II.132; V.440; A II.93, 195; III.307 sq.; IV.320; Nd2 under chanda C. [cp. similarly Divy 654].
**Appaṭivāṇīya** *(Appatavo尼亚)* (adj.) [grd. of a + paṭi + vr; cp. BSk. aprativāṇīḥ Divy 655; M Vastu III.343] not to be obstructed, irresistible S I.212 (appld. to Nibbāna; Mrs. Rh. D. Kindred S. p. 274 trsls. "that source from whence there is no turning back"), Th 2, 55.

**Appaṭividdha** *(Appatividdha)* (adj.) [a + paṭi + viddha] "not shot through" i.e. unhurt J VI.446.

**Appaṭivibhatta** *(Appativibhatta)* (*bhogin*) (adj.) [a + paṭi + vibhatta] (not eating) without sharing with others (with omission of another negative: see Trenckner, Miln p. 429, where also Bdhgh's expln.) A III289; Miln 373; cp. Miln trsl. II.292.

**Appaṭivekkhīya** *(Appativekkhiya)* [ger. of a + paṭi + avekkhati] not observing or noticing J IV.4 (= apaccavekkhitvā anavekkhitvā C.).

**Appaṭisankhā** *(Appatisankha)* (f.) [a + paṭisankhā] want of judgment Pug 21 = Dhs 1346.

**Appaṭisandhika** *(Appatisandhika)* (and °iya) (adj.) [a + paṭisandhi + ka (ya)] 1. what cannot be put together again, un mendable, irreparable (*iya*) Pv I.129 (= puna pākatiko na hoti PvA 66) = J III.167 (= paṭipākatiko kātuṃ na sakkā C.). - 2. incapable of reunion, not subject to reunion, i.e. to rebirth J V.100 (*bhāva*).

**Appaṭisama** *(Appatisama)* (adj.) [a + paṭi = sama; cp. BSk. apratisama M Vastu I.104] not having it's equal, incomparable J I.94 (Baddha-siri).

**Appaṭissavatā** *(Appatissavata)* (f.) [a + paṭissa vatā] want of deference Pug 20 = Dhs 1325.

**Appaṇihita** *(Appanihita)* (adj.) [a + paṇihita] aimless, not bent on anything, free from desire, usually as nt. aimlessness, combd. w. animitta Vin III.92, 93 = IV.25; Dhs 351, 508, 556. See on term Cpd. 67; Dhs trsl. 93, 143 & cp. paṇihita.

**Appatiṭṭha** *(Appatitha)* (adj.) [a + patiṭṭha] 1. not standing still S I.1. - 2. without a footing or ground to stand on, bottomless Sn 173.

**Appatissa & Appaṭissa** *(Appatissa)* (adj.) [a + paṭi + śru] not docile, rebellious, always in combn. with agārava A II.20; III.7 sq., 14 sq., 247, 439. Appatissa-vāsa an unruly state, anarchy J II.352. See also paṭissā.

**Appatīta** *(Appatita)* (adj.) [a + paṭīta, of prati + i, Sk. pratīta] dissatisfied, displeased, disappointed (cp. appaccaya) J V.103 (at this passage preferably to be read with v. l. as appatika = without husband, C. expls. assāmika), 155 (cp. C. on p. 156); DA I.52; SnA 423.

**Appaduṭṭha** *(Appaduttha)* (adj.) [a + paduṭṭha] not corrupt, faultless, of good behaviour Sn 662 (= padosābhāvena a. SnA 478); Dh 137 (= niraparādha DhA III.70).

**Appadhamṣa** *(Appadhamsa)* (adj.) [= appadhamṣiya, Sk. apradhvaṁśya] not to be destroyed J IV.344 (v.l. duppadhamṣa).
Appadhamśika (Appadhamśika) (adj.) [grd. of a + padhamseti] not to be violated or destroyed, unconquerable, indestructible D III.175 (*ika, v. l. *iya); J III.159 (*iya); VvA 208 (*iya); PvA 117 (*iya). Cp. appadhamśa.

Appadhamśita (Appadhamśita) (adj.) [pp. of a + padhamseti] not violated, unhurt, not offended Vin IV.229.

Appanā (Appana) (f.) [cp. Sk. arpana, abstr. fr. appeti = arpayati from of ṛ, to fix, turn, direct one's mind; see appeti] application (of mind), ecstasy, fixing of thought on an object, conception (as psychol. t. t.) J II.61 (*patta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144 (*samādhī); DhsA 55, 142 (def. by Bdhg. as "ekaggā cittam ārammaṇe appeti"), 214 (*jhāna). See on term Cpd. pp. 56 sq., 68, 129, 215; Dhs trsl. XXVIII, 10, 53, 82, 347.

Appahoti & Appabhoti (Appahoti) (Appabhoti) see pahoti.

Appamaññati (Appamammati) [appa + maññati] to think little of, to underrate, despise Dh 121 (= avajānāti DhA III.16; v. l. avapamaññati).

Appamaññā (Appamanna) (f.) [a + pamaññā, abstr. fr. pamāṇa = Sk. *pramāṇya] boundlessness, infinitude, as psych. t. t. appld. in later books to the four varieties of philanthropy, viz. mettā karuṇā muditā upekkhā i. e. love, pity, sympathy, desinterestedness, and as such enumd. at D III.223 (q. v. for detailed ref. as to var. passages); Ps I.84; Vbh 272 sq.; DhsA 195. By itself at Sn 507 (= mettajjhānasankhāta a. SnA 417). See for further expln. Dhs trsl. p. 66 and mettā.

Appamatta 1 (Appamatta) (adj.) [appa + matta] see appa.

Appamatta 2 (Appamatta) (adj.) [a + pamatta, pp. of pamadati] not negligent, i. e. diligent, careful, heedful, vigilant, alert, zealous M I.391-92; S I.4; Sn 223 (cp. KhA 169), 507, 779 (cp. Nd1 59); Dh 22 (cp. DhA I.229); Th 2, 338 = upaṭṭhitasati Th A 239.

Appamāda (Appamāda) [a + pamāda] thoughtfulness, carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal D I.13 (: a. vuccati satiyā avippavāso DA I.104); III.30, 104 sq., 112, 244, 248, 272; M I.477 (*phala); S I.25, 86, 158, 214; II.29, 132; IV.78 (*vihārin), 97, 125, 252 sq.; V.30 sq. (*sampadā), 41 sq., 91, 135, 240, 250, 308, 350; A I.16, 50. (*adhipata); III.330, 364, 449; IV.28 (*gāravata) 120 (*m garu-karoti); V.21, 126 (kusalesu dhammesu); Sn 184, 264, 334 (=sati-avippavāsā-sankhāta a. SnA 339); It 16 (*m pasāmsanti puññakiriyāsu paṇḍitā), 74 (*vihārin); Dh 57 (*vihārin, cp. DhA I.434); 327 (*rata = satiyā avippavāse abhirata DhA IV.26); Dāvs II. 35; KhA 142.

Appamāṇa (Appamāna) (freq. spelled appamāna) (adj.) [a + pamāṇa] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all-permeating S IV.186 (*cetaso); A II.73; V.63; Sn 507 (mettā cittam bhāvayaṃ appamāṇa = anavasena-pharāṇena SnA 417; cp. appamaṇṇa); It 21 (mettā), 78; J II.61; Ps II.126 sq.; Vbh 20, 16, 24, 49, 62, 326 sq.; DhsA 45, 196 (*gocara, cp. anantagocara). See also on term Dhs trsl. 60. - 2. "without difference", irrelevant, in general (in commentary style) J I.165; II.323.
Appameyya (Appameyya) (adj.) [a + pameyya = Sk. aprameya, grd. of a + pra + mā] immeasurable, infinite, boundless M I.386; S V.400; A I.266; Th 1, 1089 (an*); Pug 35; Miln 331; Sdhp 338.

Appavatā (Appavatta) (f.) [a + pavattā] the state of not going on, the stop (to all that), the non-continuance (of all that) Th 1, 767; Miln 326.

Appasāda (Appasada) See pasāda.

Appassāda (Appassada) See appa.

Appahīna (Appahīna) (adj.) [a + pahīna, pp. of pahāyati] not given up, not renounced M I.386; It 56, 57; Nd2 70 D1; Pug 12, 18.

Appāṇaka (Appāṇaka) (adj.) [a + pāṇa + ka] breathless, i. e. (1) holding one's breath in a form of ecstatic meditation (jhāna) M I.243; J I.67 [cp. BSk. āspānaka Lal. V.314, 324; M Vastu II.124; should the Pāli form be taken as *a + prāṇaka?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

Appikā (Appika) (f.) of appaka.

Appiccha (Appiccha) (adj.) [appa + iccha from iṣ, cp. icchā] desiring little or nothing, easily satisfied, unassuming, contented, unpretentious S I.63, 65; A III.432; IV.2, 218 sq., 229; V.124 sq., 130, 154, 167; Sn 628, 707; Dh 404; Pv IV.73; Pug 70.

Appicchatā (Appicchata) (f.) [abstr. fr. prec.] contentment, being satisfied with little, unostentatiousness Vin III.21; D III.115; M I.13; S II 202, 208 sq.; A I.12, 16 sq.; III.219 sq., 448; IV.218, 280 (opp. mahicchatā); Miln 242; SnA 494 (catubbidhā, viz. paccaya-dhutanga-pariyatti-adhigama-vasena); PvA 73. As one of the 5 dhutanga-dhammā at Vism 81.

Appita (Appita) (adj.) [pp. of appeti, cp. BSk. arpitā, e. g. prītyarpitaṃ caḵṣuḥ Jtm 3169] 1. fixed, applied, concentrated (mind) Miln 415 (māṇasa) Sdhp 233 (citta). - 2. brought to, put to, fixed on J VI.78 (maranamukhe); visappita (an arrow to which) poison (is) applied, so read for visap(p)īta at J V.36 & Vism 303.

Appiya & Appiyatā (Appiya & Appiyata) See piya see piya etc.

Appekadā (Appekada) (adv.) see api 2 ax.

Appeti (Appeti) [Vedic arpayati, Caus. of ṛ, ṛṇoti & ṛchati (cp. icchati2), Idg. *ar (to insert or put together, cp. also *ar under aṭāṇava) to which belong Sk. ara spoke of a wheel; Gr. a)rari/skw to put together, a/(rma chariot, a)/rqron limb, a)reth/ virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see aṭāṇava] 1. (*er) to move forward, rush on, run into (of river) Vin II.238; Miln 70. - 2. (*ar) to fit in, fix, apply, insert, put on to (lit. & fig.) Vin II.136, 137; J III.34 (nimba-sūlasmiṃ to impale, C. āvuṇāti); VI.17 (T. sūlasmiṃ aceti, vv. ll. abbeti = appeti & upeti, C. āvuṇāti); Miln 62 (dārum sandhismiṃ); VvA 110 (saññāṇaṃ). Cp. Trenckner, Notes 64 n. 19, who defends reading abbeti at T. passages.
Appesakkha (Appesakkha) (adj.) [acc. to Childers = Sk. *alpa + īśa + ākhya, the latter fr. ā + khyā "being called lord of little"; Trenckner on Miln 65 (see p. 422) says: "appesakkha & mahesakkha are traditionally expld. appaparivāra & mahāparivāra, the former, I suppose, from appe & sakkha (Sk. sākhya), the latter an imitation of it". Thus the etym. would be "having little association or friendship" and resemble the term appasattha. The BSk. forms are alpeśākhya & maheśākhya, e. g. at Av. Ś II. 153; Divy 243] of little power, weak, impotent S II.229; Miln 65; Sdhp 89.

Appoti (Appoti) [the contracted form of āpnoti, usually pāpuṇāti, fr. āp] to attain, reach, get Vism 350 (in etym. of āpo).

Appodaka (Appodaka) see appa.

Appossukka (Appossukka) (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume a hypothetic form of *autsukya as der. fr. ussukā] unconcerned, living at ease, careless, "not bothering", keeping still, inactive Vin II.188; M III.175, 176; S I 202 (in stock phrase appossukka tuṇhībhūta sankasāya "living at ease, given to silence, resigned" Mrs. Rh. D. Dhs trsl. 258, see also J.P.T.S. 1909, 22); II. 177 (id.); IV.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyāvaṭa anapekkha Nd2 72); Dh 330 (= nirālaya DhA IV.31); J I.197; IV.71; Miln 371 (a. tiṭṭhati to keep still); DA I.264.

Appossukkata (Appossukkata) (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin I.5; D II.36; Miln 232; DhA II.15.

Apphuta & Apphuṭa (Apphuta) [Sk. *ā-sphṛta for a-sphārita pp. of spher, cp. phurati; phuṭa & also phusati] untouched, unpervaded, not penetrated. D I.74 = M I.276 (piṭisukhena).


Apphoṭita (Apphoṭita) [pp. of apphoṭeti] having snapped one's fingers or clapped one's hands J II.311 (*kāle).

Apphoṭeti (Apphoṭeti) [ā + phoṭeti, sphuṭ] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20. pp. apphoṭita.

Aphusa (Aphusa) [Sk. *asprüfya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kiriyāni seems wrong, at any rate it is unintelligible to me").

Aphegguka (Aphegguka) (adj.) [a + pheggu + ka] not weak, i. e strong J III.318.

Abaddha (Abaddha) [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd2 abandha; expld- by rajju-bandhana ādisu yena kenaci abaddha SnA 83).

Abandha (Abandha) (n.-adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mārassa; v. l. abaddha).
Abandhana (abhandhana) (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948, cp. Nd1 433.

Ababa (ababa) [of uncertain origin, prob. onomatopoetic]. N. of a cert. Purgatory, enumd. with many other similar names at A V.173 = Sn p. 126 (cp. aṭṭa, abbuda & also Av. Ś I.4, 10 & see for further expln. of term SnA 476 sq.

Abala (abala) (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appathama Nd2 73); Dh 29 (‘assa a weak horse = dubbalassa DhA I.262; opp. sīghassa a quick horse).

Abbaje (abbaje) T. reading at A II.39, evidently interpreted by ed. as ā + vraje, pot. of ā + vraj to go to, come to (cp. pabbajati), but is preferably with v. l. SS to be read anḍaje (corresponding with vihangama in prec. line).

Abbaṇa (abbaṇa) (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

Abbata (abbata) (n.-adj.) [a + vata, Sk. avrata] (a) (nt.) that which is not "vata" i. e. moral obligation, breaking of the moral obligation Sn 839 (asīlata +); Nd1 188 (v. l. SS abhabbata; expld. again as a-vatta). SnA 545 (= dhutangavatam vinā. - (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= sīlavatena ca dhutavatena ca virahita DhA III.391; vv. ll. k. adhūta & abhūta; B. abbhuta, C. abbuta).

Abbaya (abbaya) in uday° at Miln 393 stands for avyaya.

Abbahati & Abbuhati (abbañhāti & abbuñhāti) [the first more freq. for pres., the second often in aor. forms; Sk. ābṛhati, ā + bṛhi, pp. bṛdha (see abbūhita) to draw off, pull out (a sting or dart); imper. pres. abbaha Th 1, 404; J II.95 (v. l. BB appuha = abbuha; C. expls. by). - aor. abbañhī J V.198 (v. l. BB abbūhi), abbañhi (metri causa) J III.390 (v. l. BB dhabbūli = abbuḷi) = Pv I.86 (which reads T. abbūla, but PvA 41 expls. nīhari) = DhA I.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbūḷha) = Vv 839 (T. abbūli; v. l. BB abbuḷham, SS avyahi; VvA 327 expls. as uddhari), & abbuḷhī A III.55 (v. l. abbūhi, C. abbuḷhi ti nīhari), see also vv. ll. under abbañhi. - ger. abbuḷha Sn 939 (= abbuḷhitvā uddharitvā Nd1 419; v. l. SS abbuḷhitvā; SnA 567 reads avyuyha & expls. by uddhārītva); S I.121 (tanhaṃ); III.26 (id.; but spelt abbuḷhita). - pp. abbuḷha (q. v.). - Caus. abbāheti [Sk. ābāhayati] to pull out, drag out J IV.364 (satthaṃ abbāhayanti; v. l. abbāha*); DhA II.249 (asim). ger. abbāhītva = (°hetvā) Vin II 201 (bhisa-mulālam) with v. l. BB aggahetvā, SS abbūhitvā, cp. Vin I.214 (vv. ll. aggahītva & abbhītva). pp. abbuḷhita (q. v.).

Abbāhana (abbāhana) (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA III.404 (sic. T.; v. l. abbūhāna; Fausböll adahāna; glosses C. aṭṭhangata & aṭṭhangika, K. nibbāpana). See also abbuḷhana and abbhāhana.

Abbuda (abbuda) (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in the 1st & 2nd months after conception, the 2nd of the five prenatal stages of development, viz. kalala, abbuda, pesi, ghana, pasākha Nd1 120; Miln 40; Vism 236. - 2. a tumour, canker, sore Vin III.294, 307 (only in Samantapāsādikā; both times as sāsanassa a). - 3. a very high numeral, appld. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense used as adj. of Niraya (abbudo nirayo the "vast-period"
hell, cp. nirabbuda). S I.149 = A II.3 (chattismsati pañca ca abbudāṇi); S I.152 = A V.173 = Sn p. 126 (cp. SnA 476: abbudo nāma koci pacceka-nirayo no athi, Avicimhi yeva abbuda-gaṇanāya paccanokāso pana abbudo nirayo ti vutto; see also Kindred Sayings p. 190); J III.360 (sataṃ ninnahuta-sahassānām ekām abbudām). - 4. a term used for "hell" in the riddle S I.43 (kiṃsu lokasmiṃ abhudā "who are they who make a hell on earth" Mrs. Rh. D. The answer is "thieves"; so we can scarcely take it in meaning of 2 or 3. The C. has vināśa-karaṇaṃ.

**Abbujhati & Abbuhati** [Abbujhati/Abbuhati] see abbahati.

**Abbuḷhana** [Abbulhana] (nt.) [fr. abbahati = abbuhati (abbulhati)] the pulling out (of a sting), in phrase taṇhā-sallasa abbuḷhanam as one of the 12 achievements of a Mahesi Nd1 343 = Nd2 503 (eds. of Nd1 have abbūhana, v. l. SS abbussāna; ed. of Nd2 abbuḷhana, v. l. SS abbahana, BB abbuhaṇa). Cp. abbāhana.

**Abbūḷha** [Abbulha] (adj.) [Sk. ābṛḍha, pp. of a + bṛh1, see abbahati] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in combn. *salla with the sting removed, having the sting (of craving thirst, taṇhā) pulled out D II.283 (v. l. SS asammūḷha); Sn 593, 779 (= abbuḷhita-salla Nd1 59; rāgādi-sallānaṃ abbuḷhattā a. SnA 518); J III.390 = Vv 8310 = Pv I.87 = DhA I.30. - In other connection: M I.139 = A III.84 (*esika = taṇhā pahīṇa; see esikā); Th 1, 321; KhA 153 (*soka).

**Abbūḷhatta** [Abbulhatta] (nt.) [abstr. of abbūḷha] pulling out, removal, destroying SnA 518. at J III.541) [pp. of abbāheti Caus. of abbāhati] pulled out, removed, destroyed Nd1 59 abbuḷhita-sallo + uddhaṭta° etc. for abbuḷha); J III.541 (uncertain reading; v. l. BB appahita, SS abyūhita; C. expls. pupphakaṭṭhaṭṭhaṭṭa appaggharakaṃ kataṃ; should we explain as ā + vi + ūh and read abyūhita?).

**Abbetti** [Abbeti] [Trenckner, Notes 64 n. 19] at J III.34 & VI.17 is probably a mistake in MSS for appeti.

**Abbokinṇa** [Abbokinna] [= abbhokinṇa, abhi + ava + kiṇṇa, cp. abhikinṇa] 1.filled M I.387 (paripunnā +); DhA IV.182 (pañca jātisatāni a.). - 2. [seems to be misunderstood for abbocchinna, a + vi + ava + chinna] uninterrupted, constant, as *m adv. in combn. with satatam samitam A IV.13 = 145; Kvu 401 (v. l. abbhokinṇa), cp. also Kvu trsl. 231 n. 1 (abbokinṇa undiluted?); Vbh 320. - 3. doubtful spelling at Vin III.271 (Bdhgh on Pārāj. III.1, 3).

**Abbocchinna** [Abbocchinna] See abbokinṇa see abbokinṇa 2 and abbhochinna.

**Abbohārika** [Abboharika] (adj.) [a + vi + ava + hārika of vohārati] not of legal or conventional status, i. e. - (a) negligible, not to be decided Vin III.91, 112 (see also Kvu trsl. 361 n. 4). - (b) uncommon, extraordinary J III.309 (v. l. BB abbo°); V.271, 286 (Kern: ineffective).

**Abbha** [Abbhā] (nt.) [Vedic abhra nt. & later Sk. abhra m. "dark cloud"; Idg. *ṁbhra, cp. Gr. a)fro's scum, froth, Lat. imber rain; also Sk. ambha water, Gr. o)/mbros rain, Oir ambu water]. A (dense & dark) cloud, a cloudy mass A II.53 = Vin II.295 = Miln 273 in list of to things that obscure moon- & sunshine, viz. abbaṃ mahikā (mahiyā A) dhūmarajo (megho Miln), Rāhu. This list is referred to at SnA 487 & VvA 134. S I.101 (*sama pabbata a mountain like a
thunder-cloud); J VI.581 (abham rajo acchādesi); Pv IV.39 (nīla-megha PvA 251). As f. abbhā at Dhs 617 & DhsA 317 (used in sense of adj. "dull"; DhsA expls. by valāhaka); perhaps also in abbhāmatta.-kūţa the point or summit of a storm-cloud Th 1, 1064; J VI.249, 250; Vv 11 (= valāhaka-sikhara VvA 12). -ghanā a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). -paṭala a mass of clouds DhsA 239. -mutta free from clouds Sn 687 (also as abbhāmutta Dh 382). -saṃvīlapa thundering S IV.289.

**Abbhakkhāti** (Abbhakkhati) [abhi + ā + khyā, cp. Sk. ākhyāti] to speak against to accuse, slander D I.161 = A I.161 (an-abbhakkhātu-kāma); IV.182 (id.); J IV.377. Cp. Intens. abbhācikkhati.

**Abbhakkhāna** (Abbhakkhana) (nt.) [fr. abbhakkhāti] accusation, slander, calumny D III.248, 250; M I.130; III.207; A III.290 sq.; Dh 139 (cp. DhA III.70).

**Abbhaçchādita** (Abbhaçchadita) [pp. of abhi + ā + chādeti] covered (with) Th 1, 1068.

**Abbhāñjati** (Abbhāñjati) [abhi + añj] to anoint; to lubricate M I.343 (sappi-telena); S IV.177; Pug 56; DhA III.311 = VvA 68 (sata-pāka-telena). Caus. abbhāñjeti same J I.438 (telena *etvā); V.376 (sata-pāka-telena *ayimsu); Caus. II. abbhāñjāpeti to cause to anoint J III.372.

**Abbhāñjana** (Abbhāñjana) (nt.) [fr. abbhāñjati] anointing, lubricating, oiling; unction, unguent Vin I.205; III.79; Miln 367 (akkhassa a.); Vism 264; VvA 295.

**Abbhatickanka** (Abbhatikkanta) [pp. of abhi + ati + kram, cp. atikkanka] one who has thoroughly, left behind J V.376.

**Abbhatickthā** (Abbhatthata) [pp. of abhi + ati + i, cp. atīta & atikkanta] emphatic of atīta in all meanings, viz. 1 passed, gone by S II.183 (+ atikkanta); nt. °m what is gone or over, the past J III.169. - 2. passed away, dead M I.465; S IV.398; Th 1, 242, 1035. - 3. transgressed, overstepped, neglected J III.541 (samāyama).

**Abbhaththa** (Abbhattha) (nt.) [abhi + atthā2 in acc. abhi + attha, abhi in function of "towards" = homeward, as under abhi I.1 a; cp. Vedic abhi sadhastham to the seat R. V. IX. 21. 3] = attha2, only in phrase abbhaththam gacchati "to go towards home", i. e. setting; fig. to disappear, vanish, M I.115, 119; III.25; A IV.32; Miln 305; pp. abbhattagata "set", gone, disappeared Dhsw 1038 (atthangata +); Kvu 576.

**Abbhaththātā** (Abbhatthatakā) (f.) [abstr. fr. abbhatta] "going towards setting", disappearance, death J V.469.

**Abbhanumodati** (Abbhanumodati) [abhi + anu + modati] to be much pleased at to show great appreciation of Vin I.196; D I.143, 190; S IV.224; Miln 29, 210; DhA IV.102 (v. l. *ānu*).

Abbhantara (Abbhantarā) (adj.) [abhi + antara; abhi here in directive function = towards the inside, in there, with-in, cp. abhi I.1 a] = antara, i. e. internal, inner, being within or between; nt. “m the inner part, interior, interval (also as “) Vin I.111 (satt“ with interval of seven); A IV.16 (opp. bāhira); Dh 394 (id.); Th 1, 757 (“āpassaya lying inside); J III.395 (“amba the inside of the Mango); Miln 30 (“e vāyo jivo), 262, 281 (bāhira-abbhantara dhana); DhA II.74 (adj. c. gen. being among; v. l. abbhantare).- Cases used adverbially: instr. abbhantarena in the meantime, in between DhA II.59. loc. abbhantare in the midst of, inside of, within (c. gen. or “) J I.262 (rañño), 280 (tuyhaṃ); DhA II.64 (v. l. antare), 92 (sattavass“); PvA 48 (= anto).


Abbhākuṭika (Abbhākuṭika) (adj.) [a + bhākuṭi + ka; Sk. bhrukuṭi frown] not frowning, genial Vin III.181 (but here spelt bhākuṭikabhākuṭika); D 1.116, cp. DA I.287; DhA IV.8 (as v. l.; T. has abbhokutika).

Abbhāgata (Abbhāgata) [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv 15 (= abhi-āgata, āgantuka VvA 24).

Abbhāgamana (Abbhāgamana) (nt.) [abhi + ā + gamana; cp. Sk. abhyāgama] coming arrival, approach Vin IV.221.

Abbhāghāta (Abbhāghāta) [abhi + āghāta] having arrived or come; (m.) a guest, stranger Vv 15 (= abhi-āgata, āgantuka VvA 24).

Abbhāhana (Abbhāhana) (nt.) [abhi + ā + Yā (i)] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin I.49 (“āraha), 53 (id.), 143, 327; II.33, 40, 162; A I.99. - Cp. abbheti.

Abbhāmatta (Abbhāmatta) (adj.) [abbha + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + bhū what is contradictory to anything that is) cp. abhuta & abhum, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S I.205 & J III.309) S I.205 = Th 1, 652 (v. l. abbha“ & abbhāmutta) = J III.309 (v. l. “mutta).

Abbhāhata (Abbhāhata) [abhi + āhata, pp. of han] struck, attacked, afflicted S I.40 (maccunā); Th 1, 448; Sn 581; J VI.26, 440; Vism 31, 232; DA I.140, 147; DhA IV.25.

Abbhāhana (Abbhāhana) (nt.) [either = abbāhana or āvāhana] in udaka* the pulling up or drawing up of water Vin II.318 (Bdhgh. on Cullavagga V.16, 2, corresponding to udaka-vāhana on p. 122).
**Abbhita** (Abbhita) [pp. of abhethi] 1. come back, rehabilitated, reinstated Vin III.186 = IV.242 (an*). - 2. uncertain reading at Pv I.123 in sense of "called" (an* uncalled), where id. p. at J III.165 reads anavhāta & at Th 2, 129 ayācita.

**Abbhuthi** (Abbhuthi) [a + bhū most likely = Vedic abhva and P. abhbum, see also abbhāmatta] unprofitableness, idleness, nonsense J V.295 (= abhūti avaḍḍhi C.).

**Abbhuma** (Abbhuma) (interj.) [Vedic abhvaṃ, nt. of abhva, see expld. under abbhāmatta. Not quite correct Morris J P T S. 1889, 201: abhuma = ā + bhuk; cp also abbhuta] alas! terrible, dreadful, awful (excl. of fright & shock) Vin II. 115 (Bdhgh. expls. as "utrāsā-vacanam-etaṃ"); M I.448. - See also abhuma & abbhuta.

**Abbhukkiraṇa** (Abbhukkirana) (nt.) [abhi + ud + kṛ] drawing out, pulling, in dāṇḍa-sattha° drawing a stick or sword Nd2 5764 (cp. abbhokkiraṇa). Or is it abbhuttīraṇa (cp. uttiṇṇa outlet).

**Abbhukkirati** (Abbhukkirati) [abhi + ud + kirati] to sprinkle over, to rinse (with water) D II.172 (cakkaratanam; neither with Morris J P T S. 1886, 131 "give up", nor with trsl. of J II.311 "roll along"); J V.390; PvA 75. Cp. abbhokkirati.


**Abbhugga** (Abbhugga) [pp. of abbhuggacchati] gone forth, gone out, risen D I.88 (kitti-saddo a., cp. DhA I.146: sadevakāṃ lokāṃ ajjhottaritvā uggato), 107 (saddo); Sn p. 103 (kittisaddo).

**Abbhuggama** (Abbhuggama) (nt.-adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PVA 65 (candam nabham abbhuggamanam; so read for T. abbhaggamaṇam).

**Abbhujjalana** (Abbhujjalana) (nt.) [abhi + ud + jalana, from jval] breathing out fire, i.e. carrying fire in one's month (by means of a charm) D I.11 (= mantena mukhato aggi-jalaiṇhāraṇāṃ DA I.97).

**Abbuṭṭhāti** (Abbuṭṭhāti) (*ṭṭhahati) [abhi + ud + sthā] to get up to, proceed to, D I.105 (cankaṃaṃ).

**Abbuṇṇata** (Abbuṇṇata) [pp. of abbhuṇṇamati] standing up, held up, erect J V.156 (in abbhuṇṇatātā state of being erect. stiffness), 197 (*unnata; v. l. abbhantara, is reading correct?).

**Abbuṇha** (Abbuṇha) (adj.) [abhī + uṇha] (a) very hot DhA II.87 (v. l. accuṇha). (b) quite hot, still warm (of milk) DhA II.67.

**Abbhuta**¹ (Abbhuta) (adj. nt.) [*Sk. abbhuta which appears to be constructed from the Pāli & offers like its companion *āścarya (acchariya abbhuta see below) serious difficulties as to etym. The most probable solution is that P. abbhuta is a secondary adj.-formation from abbhum which in itself is nt. of abhosa = Vedic abhva (see etym. under abbhāmatta and cp.}
Abbhuta² (abhuṭṭa) (nt.) [= abhuta1 in the sense of invoking strange powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase abhutaṃ karoti (sahasena) to make a bet or to bet (a thousand, i. e. kahāpana's or pieces of money) Vin III.138; IV.5; J I.191; V.427; VI.192; PvA 151; & in phrase pañcahi sahasa Abbhutaṃ hotu J VI.193.

Abbhudāharati (abhuṭṭāhārati) [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M II.132.

Abbhudīreti (abhuṭṭīruti) [abhi + ud + īreti] to raise the voice, to utter Th 2, 402; DA I.61; Sdhp 514.

Abbhudeti (abhuṭṭīeti) [abhi + ud + eti] to go out over, to rise A II.50, 51 (opp. atthaṃ eti, of the sun). - ppr. abhuddayam Vv 6417 (= abhi-uggacchanto VvA 280; abhhusayaṃ ti pi pāṭho).

Abbhuddhunāti (abhuṭṭuddhunāti) [abhi + ud + dhunāti] to shake very much Vv 649 (= adhikam uddhunāti VvA 278).

Abbhunnadita (abhuṭṭunnaṭita) [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

Abbhunnamati (abhuṭṭunnaṭati) [abhi, + ud + namati] to, spring up, burst forth D II.164. - pp. abbhunṇata (& °unnata), q. v. -Caus. abbhunnāmeti to stiffen, straighten out, hold up, erect D I.120 (kāyaṃ one's body); A II.245 (id.); D I.126 (patodalatṭhiṃ; opp. apanāmeti to bend down).

Abbhuyyāta (abhuṭṭuyyāta) [pp. of abhuyyāti] marched against, attacked Vin I.342; M II.124.
Abbhuyyāti (Abbhuyyati) [abhī + up + yāti of yā] to go against, to go against, to march (an army) against, to attack S I.82 (aor *uyyāsi). - pp. abbhuyyāta (q. v.).

Abbhusuṣyaka (Abbhusuṣyaka) (adj.) [abhī + usūyā + ka] zealous, showing zeal, endeavouring in (-*) Pgdp 101.

Abbhussakati (Abbhussakati) & *usukkati [abhī + ud + śvaśk, see sakkati] to go out over, rise above (acc.), ascend, freq. in phrase ādico nabham abbhussakkamāno M I.317 = S III.156 = It 20. - See also S I.65; V.44; A I.242 (same simile); V.22 (id.).


Abbhusseti (Abbhusseti) [abhī + ud + seti of śī] to rise; v. l. at Vv 6417 according to VvA 280: abbhuddayāṃ (see abbhuddeti) abbhussayan ti pi pāṭho.

Abbheti (Abbhe) [abhī + ā + i] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin II.7 (abbbento), 33 (abbbeyya); III.112 (abbbeti), 186 = IV.242 (abbbetabba) - pp. abbbhita (q. v.). See also abbbhāna.

Abbhokāsa (Abbhokasa) [abhī + avakāsa] the open air, an open & unsheltered space D I.63 (= alagganatthena a. viya DA I.180), 71 (=acchanna DA I.210), 89; M III.132; A II.210; III.92; IV.437, V.65; Sn p. 139 (°e nissinna sitting in the open) J I.29, 215; Pug 57.

Abbhokāsika (Abbhokasika) (adj.) [fr. abbhokāsa] belonging to the open air, one who lives in the open, the practice of certain ascetics. D I.167; M I.282; A III.220; Vin V.131, 193; J IV.8 (+ nesajjika); Pug 69; Miln 20, 342. (One of the 13 Dhyāṇasgas). See also Nd1 188; Nd2 587.-anga the practice or system of the "campers-out" Nd1 558 (so read for abbhokāsi-kankhā, cp. Nd1 188).

Abbhokinna (Abbhokinna) [pp. of abbhokirati] see abbokinna.

Abbhokirati (Abbhokirati) [abhī + ava + kirati] to sprinkle over, to cover, bedeck Vv 59 (= abhiokirati abhippakirati), 3511 (v. l. abbhuk*). Cp. abbhukkiriati & abbhokkiraṇa - pp. abbhokinna see under abbokinna.

Abbhokuṭika (Abbhokutika) Spelling at DhA IV.8 for abbhākuṭika.


Abbhocchinna (Abbhocchinna) (besides abbcocch*, q.v. under abbokinna2) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J I.470 (v. l. abbo*); VI.254, 373; Cp. I.63; Miln 72; Vism 362 (bb), 391 (bb).

Abbhohārika (Abbhohārika) See abbo*.
Aby° (abh°) see avy°.

Abhabba (Abhabha) (adj.) [a + bhava] impossible, not likely, unable D III.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J I 116; Pug 13. -ṭṭhāna a (moral) impossibility of which there are 9 enumd. among things that are not likely to be found in an Arahant's character: see D III.133 & 235 (where the five first only are given as a set).


Abhaya (Abha) (adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. - nt. abhayam confidence, safety Dh 317, cp. DhA III.491. For further refs. see bhaya.

Abhi - [prefix, Vedic abhi, which represents both Idg *rebhi, as in Gr. a)mfi/ around, Lat. amb, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitaḥ on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bi = E. be-. I. Meaning. - 1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming by and over-coming, thus literally having the function of (a) facing and aggressing = towards, against, on to, at (see II. 1, a); and (b) mastering = over, along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of increasing, i.e., an intensifying of the action implied in the verb (see III. 1). Next to sam- it is the most frequent modification prefix in the meaning of "very much, greatly" as the first part of a double-prefix cpd. (see III. 2), and therefore often seemingly superfluous, i.e., weakened in meaning, where the second part already denotes intensity as in abhi-vi-ji (side by side with vi-ji), abhi-ā-kkhā (side by side with ā-kkhā), abhi-anu-mud (side by side with anu-mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her-bei-kommen (for bei-kommen), E. fill up (for fill); e.g., abhatisakanta (= ati ° C.), abhatala ("vorbei gegangen"), abhantara ("with-in", b-innen or "in here"), abhuddharati, abhipuṣeti ("fill up"), etc. (see also II. 1, c). II. Lit. Meaning. - 1. As single pref.: (a) against, to, on to, at-, viz., abhatthangata gone towards home, abhighāta striking at, jāhā think at, māna thinking on, mukha facing, turned towards, yāti at-tack, rūhati ascend, lāsa long for, vadati ad-dress, °mana thinking on, °mukha facing, turned towards, °yāti at-tack, °rūhati ascend, °lāsa long for, °jāti off-spring, °jānāti know all over, °bhavati overcome, °vaḍḍhati increase, °vutṭha poured out or over, °sandeti make over-flow, °siṅcati sprinkle over. (c) abhi has the function of transitivising intrs. verbs after the manner of E. be-(con-) and Ger. er-, thus resembling in meaning a simple Caus. formation, like the foll.: abhigajjati thunder on, jānāti "er-kennen" jāyati be-get, tthaneti = gajjati, naddi "er-tönen", nandati approve of (cp. anerkennen), passati con-template, ramati indulge in, ropeti honour, vuddha increased, saddhati believe in. - 2. As base in compn. (2nd part of cpd.) abhi occurs only in combn. sam-abhi (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSk.: see under sam-). III. Fig. Meaning (intensifying). - 1. A single pref.: abhikirna strewn all over, jalati shine forth, jighacchati be very hungry, tatta much exhausted, tāpa very hot, toseti please greatly, nava quite fresh, nipuṇa very clever, nila of a deep black, manapa very pleasant, mangaly very lucky, yobhana full youth, rati great liking, ratta deep red, ruci intense satisfaction, rūpa very handsome (= adhika-rūpa C.), sambuddha wide and fully-awake, cp. abhuddhunāti to shake greatly (=adhikamuddh C.). - As 1st part of a prep.-cpd. (as modification-pref.) in foll. combinations: abhi-ud (abhudd-) ati, anu, ava, ā, ni, ppa, vi, sam. See all these s. v. and
note that the contraction (assimilation before vowel) form of abhi is abbh°. - On its relation to pari, see pari°, to ava see ava°. IV. Dialectical Variation. - There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by ati°, adhi° and anu°, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; ati = up to and beyond; adhi = up to, towards, over; anu = along, over; for all the foll. verbs we find in Pāli one or other of these three prefixes. So ati in jāti, pilita, bruheti, vassati, vāyati, veṭheti; also as vv. ll. with abhi-kirati, pavassati, rocteti, cp. atikkanta-abhi° (Sk. abhikrānta); adhi in patthita, pateti, ppāya, ppeta, bādheti, bhū, vāha (vice versa P. abhi-ropeti compared with Sk. adhiropayati); anu in gijjhati, bruheti, sandahati.

Abhikankhati (Abhikankhati) [abhi + kankhati] to desire after, long for, wish for S I.140, 198 (Nibbānaṃ); J II.428; IV.10, 241; VvA 38, 283; ThA 244. - pp. abhikankhita. Cp. BSk. abhikāṅkṣati, e.g. Jtm. p. 221.


Abhikankhita (Abhikankhita) [pp. of abhikankhati] desired, wished, longed for VvA 201 (= abhijjhita).

Abhikankhin (Abhikankhin) (adj.) cp. wishing for, desirous (of -°) Th 2, 360 (sītibhāva°).

Abhikinna (Abhikinna) [pp. of abhikirati] 1. strewn over with (-°), adorned, covered filled Pv II.112 (puppha°). - 2. overwhelmed, overcome, crushed by (-°) It 89 (dukkh°; vv. ll. dukkhaṇṇa & otiṇṇa) = A I.147 (which reads dukkhotiṇṇa). See also avatiṇṇa.

Abhikirati (Abhikirati) - 1. [Sk. abhikirati] to sprinkle or cover over: see abhikinna 1. - 2. [Sk. avakirati, cp. apakiritūna] to overwhelm, destroy, put out, throw away, crush S I.54; Th 1, 598; 2, 447 (ger. "kiritūna, reading of C. for T. apa", expld. by chaḍḍetvā); Dh 25 ("kirti metri causa; dipañ abhikirati = viddhamseti vikirati DhA I.255; v. l. atikirati); J IV.121 ("kirti; dipañ = viddhamseti C."); VI.541 (nandiyō m° abhikirare = abhikiranti abhikkamanti C.); DhA I.255 (inf. "kiritum"). - pp. abhikinna see abhikinna 2.

Abhikīḷati (Abhikīḷati) [abhi + kilati] to play (a game), to sport Miln 359 (kīlaṃ).

Abhikūjita (Abhikūjita) [abhi + kūjita, pp. of kūj] resounding (with the song of birds) Pv II.123 (cakkavāka°; so read for kujita). Cp. abhinikūjita.

Abhikkanta (Abhikkanta) (adj.-n.) [pp. of abhikkamati, in sense of Sk. and also P. atikkanta] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional expln. preserved by Bdhgh. & Dhp (see e. g. DA I.227 = KhA 114 = VvA 52) it is used in 4 applications: abhikkantasaddo khaya (+ pabbaniya KhA) sundaro-ābhīrūpa-abhanumodanesu dissati. These are: 1. (lit.) gone away, passed, gone out, departed (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantāyā rattiyā at the waning of the night Vin I.26; D II.220; M I.142. 2. excellent, supreme (= sundarā) Sn 1118 ("dassāvin having the most excellent knowledge = aggadassāvin etc. Nd2 76); usually in compar "tara (+ paññātara) D I.62, 74, 216; A II.101; III.350 sq.; V.140, 207 sq.; DA I.171 (= atimanāpatara). 3. pleasing, superb, extremely
wonderful, as exclamation °ṃ repeated with bho (bhante), showing appreciation (= abbhānumodana) D I.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with °vana = abhirūpa) Vin I.26; D II.220; M I.142; Pv II.110 = Vv 91 (= atimanāpa abhirūpa PvA 71); KhA 115 (=abhirūpachavin). - (b) (nt.) abhikkantam (combd. with and opp. to paṭikkantam) going forward (and backward), approach (and receding) D I.70 (= gamaṇa + nivattana DA I.183); Vin III.181; A II.104, 106 sq.; VvA 6.

Abhikkama (abhikkama) going forward, approach, going out Pv IV.12 (opp. paṭikkama going back); DhA III.124 (‘paṭikkama).

Abhikkamati (abhikkamati) [Vedic abhikramati, abhi + kamati] to go forward, to proceed, approach D I.50 (=abhimukho kamati, gacchati, pavisati DA I.151); II.147, 256 (abhikkā- muṃ.); DhA III.124 (evaṃ °itabbam evam paṭikkamitabbam thus to approach & thus to withdraw). - pp. abhikkanta (q. v.).

Abhikkhana1 (abhikkhana) (nt.) [fr. abhikkhanati] digging up of the ground M I.143.

Abhikkhana2 (abhikkhana) (nt.) [abhi + *ikkhana from īkṣ, cp. Sk.abhikṣṇa of which the contracted form is P. abhiṃkha] only as acc. adv. °ṃ constantly, repeated, often Vv 2412 (= abhiṃkha VvA 116); Pv II.84 (= abhiṃkha bahuso PvA 107); Pug 31; DhA II.91.

Abhikkhanati (abhikkhanati) [abhi + khanati] to dig up M I.142.

Abhikkhipati (abhikkhipati) [abhi + khipati] to throw Dāvs III.60; cp. abhinikkhipati ibid. 12.

Abhigajjati (abhigajjati) [abhi + gajjati from garj, sound-root, cp. P. gaggara] (a) to roar, shout, thunder, to shout or roar at (c. acc.) Sn 831 (shouting or railing = gajjanto uggajjanto Nd1 172); ger. abhigajjiya thundering Cp. III.108. - (b) hum, chatter, twitter (of birds); see abhigajjin.

Abhigajjin (abhigajjin) (adj.) [fr. abhigajjati] warbling, singing, chattering Th 1, 1108, 1136.

Abhigamanīya (abhigamanīya) (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9.

Abhigijjhati (abhigijjhati) [abhi + gijjhati] 1. to be greedy for, to crave for, show delight in (c. loc.) Sn 1039 (kāmesu, cp. Nd2 77). - 2. to envy (acc.) S I.15 (aṇñam-aṇañam).

Abhīgātī (abhīgātī) [pp. of abhīgāyati, cp. gītā] 1. sung for. Only in one phrase, gāthabhīgītam, that which is gained by singing or chanting verses (Ger. "ersungen") S I.173 = Sn 81 = Miln 228. See SnA 151. - 2. resounding with, filled with song (of birds) J VI.272 (= abhiruda).

Abhīghāta (abhīghāta) [Sk. abhīghāta, abhi + ghāta] (a) striking, slaying, killing PvA 58 (daṇḍa°), 283 (sakkhara°). - (b) impact, contact DhsA 312 (rūpa° etc.).

Abhicetasika (abhicetasika) (adj.) [abhi + ceto + ika] dependent on the clearest consciousness. On the spelling see ābhic° (of jhāna) M I.33, 356; III.11; S II.278; A II.23; V.132. (Spelt. ābhi° at M I.33; A III.114; Vin V.136). See Dial. III.108.
Abhiceteti (abhiceteti) [abhi + ceteti] to intend, devise, have in mind J IV.310 (manasā pāpaṃ).

Abhicchanna (abhicchanna) (adj.) [abhi + channa] covered with, bedecked or adorned with (°) J II.48 (hema-jāla°, v. l. abhisañchanna), 370 (id.); Sn 772 (= ucchanna āvuṭa etc. Nd1 24, cp. Nd2 365).


Abhijacca (abhijacca) (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J V.120.

Abhijaneti (abhijaneti) Occasional spelling for abhijāneti.

Abhijappati (abhijappati) [abhi + jappati] to wish for, strive after, pray for S I.143 (read asmābhijapatti & cp. Kindred Sayings p. 180) = J III.359 (= namati pattheti pihe tī C.); Sn 923, 1046 (+ āsiṃsatī thometi; Nd2 79 = jappati & same under icchati). Cp. in meaning abhigijjhati.

Abhijappana (abhijappana) (nt.) [doubtful whether to jappati or to japati to mumble, to which belongs japana in kaṇhā° DA I.97] in hattha° casting a spell to make the victim throw up or wring his hands D I.11; DA I.97.

Abhijappā (abhijappā) (f.) [abstr. fr. abhijappati, cp. jappā] praying for, wishing, desire, longing Dhs 1059 = Nd2 taṇhā II.; Dhs 1136.


Abhijalati (abhijalati) [abhi + jalati] to shine forth, ppr. °anto resplendent PvA 189.

Abhijavati (abhijavati) [abhi + javati] to be eager, active Sn 668.

Abhijāta (abhijāta) (adj.) [abi + jāta] of noble birth, well-born, S I.69; Vv 293; Miln 359 (*kulakulīna belonging to a family of high or noble birth).

Abhijāti (abhijāti) (f.) [abhi + jāti] 1. Species. Only as t. t. in use by certain non-Buddhist teachers. They divided mankind into six species, each named after a colour D I.53, 54; A III.383 ff. (quoted DA I.162) gives details of each species. Two of them, the black and the white, are interpreted in a Buddhist sense at D III.250, M II.222, and Netti 158. This interpretation (but not the theory of the six species) has been widely adopted by subsequent Hindu writers. - 2. Rebirth, descent, Miln 226.

Abhijātika (abhijātika) (adj.) [fr. abhijātī] belonging to one’s birth or race, born of, being by birth; only in cpd. kaṇhābhijātika of dark birth, that is, low in the social scale D III.251 = A III.348; Sn 563 = Th 1, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J V.87 (= kālaka-sabhāva C.).

Abhijātitā (abhijātitā) (f.) [abstr. fr. abhijātī] the fact of being born, descendancy VvA 216.
Abhijāna (Abhijana) (nt. or m?) [Sk. abhijnāna] recognition, remembrance, recollection Miln 78. See also abhiññā.

Abhijānāti (Abhijanati) [abhī + jñā, cp. jānāti & abhiññā] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D I.143; S II.58, 105, 219, 278; III.59, 91; IV.50, 324, 399; V.52, 176, 282, 299; Sn 11 17 (diṭṭhiṃ Gotamassa na a.); J IV.142; Pā. II.710 = II.103 (noābhiññāmi bhuttaṃ vā pitaṃ); Sdhp 550; etc. - Pot. abhijāneyya Nd2 78a, & abhiññā S 917, 1059 (= jāneyyāsi SnA 592); aor. abhaññāsi Sn p. 16. - ppr. abhijānam S IV.19, 89; Sn 788 (= ‘jānanto C.), 1114 (= ‘jānanto Nd2 78b) abhijānīta DhA IV.233; abhiññāya S IV.16; V.392; Sn 534 (sabbadhammaṃ), 743 (jātikkhayaṃ), 1115, 1148; It 91 (dhammaṃ); Dh 166 (atta-d-atthamaṃ); freq. in phrase sayam abhiññāya from personal knowledge or self-experience It 97 (v.l. abhiññā); Dh 353; and abhiññā [short form, like ādā for ādāya, cp. upādā] in phrase sayam abhiññā D I.31 (+ sacchikatvā); S II.217; It 97 (v.l. for °abhijānāya), in abhiññā-vasita perfected by highest knowledge S I.167 = 175 = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA IV.233); It 47 = 61 = 81, and perhaps also in phrase sabbaṃ abhiññāpariññeyya S IV.29. - grd. abhiññeyya S IV.29; Sn 558 (*m abhiññātām known is the knowable); Nd2 s.v.; DhA IV.233. - pp. abhiññāta (q. v.).

Abhijāyati (Abhijayati) [abhī + jāyati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase ahaṃ asukkaṃ Nibbānaṃ a. D III.251; A III.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

Abhijigīmsati (Abhijigimsati) [abhī + jīgīmsati] to wish to overcome, to covet J VI.193 (= jīnityūm icchati C). Burmese scribes spell °jigīsati; Th 1, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See also abhijeti, and nījīgīmsatā.

Abhijighacchati (Abhijighacchati) [abhī + jighacchati] to be very hungry PvA 271.

Abhijīvanika (Abhijivanika) (adj.) [abhī + jīvana + ika] belonging to one's livelihood, forming one's living Vin I.187 (sippa).

Abhijīhanā (Abhijhanā) (f.) [abhī + jhanā of jeh to open ones mouth] strenuousness, exertion, strong endeavour J VI.373 (viriyakaraṇa C.).

Abhijeti (Abhijeti) [abhī + jayati] to win, acquire, conquer J VI.273 (ābhī* metri causā).

Abhijoteti (Abhijoteti) [abhī + joteti] to make clear, explain, illuminate J V.339.

Abhijjanaka (Abhijjanaka) (adj.) [a + bhijjana + ka, from bhijja, grd. of bhid] not to be broken, not to be moved or changed, uninfluenced J II.170; DhA III.189.

Abhijjamāna (Abhijjamana) (adj.) [ppr. passive of a + bhid, see bhindati] that which is not being broken up or divided. In the stock description of the varieties of the lower Iddhi the phrase udake pi abhijjamāne gacchati is doubtful. The principal passages are D I.78, 212; III.112, 281; M I.34, 494; II.18; A I.170, 255; III.17; V.199; S II 121; V.264. In about half of these passages the reading is abhijjamāno. The various readings show that the MSS also are equally divided on this point. Bdgh. (Vism 396) reads *māne, and explains it, relying on Ps II.208, as that sort of
water in which a man does not sink. Pv III.11 has the same idiom. Dhammapāla's note on that (PvA 169) is corrupt. At D I.78 the Colombo ed. 1904, reads abhejamāne and tr. ‘not (the water)’; at D I.212 it reads abhijjamāno and tr. ‘not sinking (in the water)’.

**Abhijjhā** (abhijhā) (f.) [fr. abhi + dhyā (jhāyati1), cp. Sk. abhidhyāna], covetousness, in meaning almost identical with lobha (cp. Dhs. trsl. 22) D I.70, 71 (‘āya cittaṃ parisodheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA L.211 = abhijjhāto); M I.347 (id.); D III.49, 71 sq., 172, 230, 269; S IV.73, 104, 188, 322 (adj. vigatāabhijjhā), 343 (‘āyavipāka); A I.280; III.92; V.251 sq.; It 118; Nd1 98 (as one of the 4 kāya-ganthā, q. v.); Nd2 tanhā II.1; Pug 20, 59; Dhs 1136 (‘kāyagathanā); Vbh 195, 244 (vigatāabhijjhā), 362, 364, 391; Nett 13; DhA I.23; PvA 103, 282; Sdhp 56, 69. - Often combd with °domanassa covetousness & discontent, e. g. at D I.58, 77, 141, 221, 276; M I.340; II.16, 152; IV.300 sq., 457 sq.; V.92 sq., 438, 351; Vbh 105, 193 sq. -anabhijjhā absence of covetousness Dhs 35, 62. - See also anupassin, gantha, domanassa, sīla.

**Abhijjhātar** (abhijhātar) see abhijjhitar.

**Abhijjhāti** (abhijhāti) [cp. abhidyāti, abhi + jhāyati1; see also abhijjhāyatī] to wish for (acc.), long for, covet S V.74 (so read for abhijjhāti); ger. abhijjhāya J VI.174 (= patthetvā C.). - pp. abhijjhīta.

**Abhijjhāyatī** (abhijjhāyatī) [Sk. abhidhyāyatī, abhi + jhāyati1; see also abhijjhāyati] to wish for, covet (c. acc.). Sn 301 (aor. abhijjhāyimṣu = abhipatthayamāna jhāyimṣu Sn A 320).

**Abhijjhālū** (abhijjhālu) (adj.) [cp. jhāyin from jhāyati1; abhijjhālu with °ālu for °āgu which in its turn is for āyin. The B.Sk. form is abhidhyālu, e. g. Divy 301, a curious reconstruction] covetous D I.139; III.82; § II.168; III.93; A I.298; II.30, 59, 220 (an° + avyapannacitto sammādiṭṭhiko at conclusion of sīla); V.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

**Abhijjhītta** (abhijhītta) V. l. at DhA IV.101 for ajjhīṭṭha.

**Abhijjhīta** (abhijhīta) [pp. of abhijjhāti] coveted, J. VI.445; usually neg. an° not coveted, Vin I.287; Sn 40 (= anabhikathitha Sn A 85; cp. Nd2 38); Vv 474 (= na abhikankhita VvA 201).


**Abhiñña** (abhinnā) (adj.) (usually °) [Sk. abhiñña] knowing, possessed of knowledge, esp. higher or supernormal knowledge (abhiññā), intelligent; thus in chalabhiññā one who possesses the 6 abhiññās Vin III.88; dandh° of sluggish intellect D III.106; A II.149; V.63 (opp. khipp°); mah° of great insight S II.139. - Compar. abhiññatara S V.159 (read bhīyyo °bhīññataro).

**Abhiññatā** (abhinnata) (f.) [fr. abhiñña] in cpd. mahā° state or condition of great intelligence or supernormal knowledge S IV.263; V.175, 298 sq.

**Abhiñña**1 (abhinnā) (f.) [fr. abhi + jñā, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special
knowledge (abhiññā), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S V.421 = Vin I.10 = S IV.331), the Path + best knowledge and full emancipation (A V.238), the Four Applications of Mindfulness (S V.179) and the Four Steps to Iddhī (S. V.255). The contrary is three times stated; wrong-doing, priestly superstitions, and vain speculation do not conduce to abhiññā and the rest (D III.131; A III.325 sq. and V.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhī (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought-reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance). This list occurs only at D III.281 as a list of abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called abhiññā's, and interspersed by expository sentences or paragraphs, are found at D I.89 sq. (trsl. Dial. I.89 sq.); M I.34 (see Buddh. Suttas, 210 sq.); A I.255, 258 = III.17, 280 = IV.421. At S I.191; Vin II.16; Pug 14, we have the adj. chaḷabhhiññā ("endowed with the 6 Apperceptions"). At S II.216 we have five, and at S V.282, 290 six abhiññā's mentioned in glosses to the text. And at S II.217, 222 a bhikkhu claims the 6 powers. See also M II.11; III.96. It is from these passages that the list at D III. has been made up, and called abhiññā's. Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), and in modern Pāli, abhiññā, nine times out ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and though. See Nd1 108, 328 (expln. of nāṇa); Nd2 s. v. and No. 466; Ps I.35; II.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs XIX.20; DA I.175; Dha II.49; IV.30; Sdhp 228, 470, 482. See also the discussion in the Cpd. 60 sp., 224 sq. For the phrase sayaṃ abhiññā sacchikatvā and abhiññā-voṣita see abhijānāti. The late phrase yathā abhiññāṃ means 'as you please, according to liking, as you like', J V.365 (= yathādhippayaṃ yathārucīṃ C.). For abhiññā in the use of an adj. (‘abhiñña) see abhiñña.

Abhiññā (Abhūnā) ger. of abhijānāti.


Abhiññeyya (Abhūnēyya) grd. of abhijānāti.

Abhiṭhāna (Abhīṭhāna) (nt.) [abhi + ṭhāna, cp. abhitiṭhati; lit. that which stands out above others] a great or deadly crime. Only at Sn 231 = Kh VI.10 (quoted Kvu 109). Six are there mentioned, & are explained (KhA 189) as "matricide, parricide, killing an Arahant, causing schisms, wounding a Buddha, following other teachers". For other relations & suggestions see Dhs trsl. 267. - See also ānantarika.

Abhīṇham (Abhīṇham) (adv.) [contracted form of abhikkhaṇham] repeatedly, continuous, often M I.442 (‘āpattika a habitual offender), 446 (‘kāraṇa continuous practice); Sn 335 (‘saṃvāsa continuous living together); J I.190; Pug 32; Dha II.239; VvA 116 (= abhikkhaṇa), 207, 332; Pva A 107 (= abhikkhaṇam). Cp. abhīṇhaṇo.
Abhiṇhaso (Abhiṇhaso) (adv.) [adv. case fr. abhiṇha; cp. bahuso = Sk. bahuṣaḥ] always, ever S I.194; Th 1, 25; Sn 559, 560, 998.

Abhitakketi (Abhitakketi) [abhī + takketi] to search for Dāvs V.4.

Abhitatta (Abhitatta) [pp. of abhi + tapati] scorched (by heat), dried up, exhausted, in phrases uṇha° Vin II.220; Miln 97, and ghamma° S II.110, 118; Sn 1014; J II.223; VvA 40; PvA 114.

Abhitāpa (Abhitāpa) [abhi + tāpa] extreme heat, glow; adj. very hot Vin III.83 (sīsa° sunstroke); M I.507 (mahā° very hot); Miln 67 (mahāḥitāpatara much hotter); Pv IV.18 (mahā°, of niraya).

Abhitāḷita (Abhitāḷita) [abhi + tāḷita fr. tāḷeti] hammered to pieces, beaten, struck Vism 231 (muggara°).

Abhiṭṭhati (Abhiṭṭhati) [abhi + tiṭṭhati] to stand out supreme, to excel, surpass D II.261; J VI.474 (abhiṭṭhāya = abhibhavitvā C.).

Abhitunna (Abhitunna) (tuṇṇa) [not as Morris, J.P.T.S. 1886, 135, suggested fr. abhi + tud, but acc. to Kern, Toev. p. 4 fr. abhi + tūrv. (Cp. turati & tarati2 and Ved. turvati). Thus the correct spelling is “tuṇṇa = Sk. abhitūṇṇa. The latter occurs as v. l. under the disguise of (sok-)āhituṇḍa for “abhituṇṇa at M. Vastu III.2]. Overwhelmed, overcome, overpowered S II.20; Ps I.129 (dukkha°), 164; J I.407; 509 (“tuṇṇa); II.399, 401; III.23 (soka°); IV.330; V.268; Sdhp 281.

Abhito (Abhito) (indecl.) adv. case fr. prep. abhi etym.]. - 1. round about, on both sides J VI.535 (= ubhayapassesu C.), 539. - 2. near, in the presence of Vv 641 (= samīpe VvA 275).

Abhitoseti (Abhitoseti) [abhī + toseti] to please thoroughly, to satisfy, gratify Sn 709 (= atīva toseti Sn A 496).


Abhittharati (Abhittharati) [abhī + tarati2, evidently wrong for abhittarati] to make haste Dh 116 (= turitaturitaṃ sīghasīghaṃ karoti DhA III.4).

Abhitthavati (Abhitthavati) [abhī + thavati] to praise J I.89; III.531; Dāvs III.23; DhA I.77; PvA 22; cp. abhitthunati.

Abhitthavana (Abhitthavana) (nt.) [fr. prec.] praise Th A 74.

Abhitthunati (Abhitthunati) [abhī + thunati; cp. abhitthavati] to praise J I.17 (aor abhitthuniṣmu); cp. thunati 2. - pp. *tthuta DhA I.88.

Abhida1 (Abhida) (adj.) as attr. of sun & moon at M II.34, 35 is doubtful in reading & meaning; vv. ll. abhidosa & abhidesa, Neumann trsl. "unbeschränkt". The context seems to require a meaning like "full, powerful" or unbroken, unrestricted (abhijja or abhita "fearless"?) or does abhida represent Vedic abhidyu heavenly?
Abhida\textsuperscript{2} (Abhida) Only in the difficult old verse D II.107 (= S V.263 = A IV.312 = Nd 64 = Nett 60 = Divy 203). Aorist 3rd sg. fr. bhindati he broke.


Abhideyya (Abhideyya) in sabba\textsuperscript{*} at PvA 78 is with v. l. BB to be read sabbapātheyyaṃ.

Abhidosa (Abhidosa) (\textsuperscript{*-}) the evening before, last night; \textsuperscript{kālakata} M I.170 = J I.81; \textsuperscript{gata} gone last night J VI.386 (= hiyyo paṭhama-yāme C.).

Abhidosika (Abhidosika) belonging to last night (of gruel) Vin III.15; Miln 291. See ābhi\textsuperscript{*}.

Abhiddavati (Abhiddavati) [abhi + dru, cp. dava\textsuperscript{2}] to rush on, to assail Mhvs 6, 5; Dāvs III.47.

Abhidhamati (Abhidhamati) [abhi + dhamati, cp. Sk. abhi\textsuperscript{*} & api-dhamati] blow on or at A I.257.

Abhidhamma (Abhidhamma) [abhi + dhamma] the "special Dhamma," i. e., 1. theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments ad personam), Vin I.64, 68; IV.144; IV.344. Coupled with abhvinnaya, D III.267; M I.272. - 2. (only in the Chronicles and Commentaries) name of the Third Piṭaka, the third group of the canonical books. Dpvs V.37; PvA 140. See the detailed discussion at DA I.15, 18 sq. [As the word abhidhamma standing alone is not found in Sn or S or A, and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.] -kathā discourse on philosophical or psychological matters, M I.214, 218; A III.106, 392. See dhammakathā.

Abhidhammika (Abhidhammika) see ābhidhammika.

Abhidhara (Abhidhara) (adj.) [abhi + dhara] firm, bold, in \textsuperscript{māna} firmminded Dh p. 81 (acc. to Morris J.P.T.S. 1886, 135; not verified).

Abhidhāyin (Abhidhāyin) (adj.) [abhi + dhāyin fr. dhā] "putting on", designing, calling, meaning Pgdp 98.

Abhidhāreti (Abhidhāreti) [abhi + dhāreti] to hold aloft J I.34 = Bu IV.1.

Abhidhāvati (Abhidhāvati) [abhi + dhāvati] to run towards, to rush about, rush on, hasten Vin II.195; S I.209; J II.217; III.83; DhA IV.23.


Abhinata (Abhinata) [pp. of abhi + namati] bent, (strained, fig. bent on pleasure M I.386 (+ apanata); S I.28 (id.; Mrs. Rh. D. "strained forth", cp. Kindred S I.39). See also apanata.

Abhinadati (Abhinadati) [abhi + nadati] to resound, to be full of noise J VI.531. Cp. abhinādita.
Abhinandati (abhinandati) [abhi + nandati] to rejoice at, find pleasure in (acc.), approve of, be pleased or delighted with (acc.) D I.46 (bhāsitaṃ), 55 (id.), 158, 223; M I.109, 458; S I.32 (annām), 57, 14, (cakkhum, rūpe etc.); A IV.411; Th 1, 606; Dh 75, 219; Sn 1054, 1057, 1111; Nd 82; Miln 25; DA I.160; DHā III.194 (aor. abhinandi, opp. paṭikkosi) VvA 65 (vacanaṃ). - pp. abhinandita (q. v.). - Often in combn. with abhivadati (q. v.).

Abhinandana (abhīnandana) (nt.) & °ā (f.) [fr. abhinandati, cp. nandanā], pleasure, delight, enjoyment D I.244; M I.498; J IV.397.

Abhinandita (abhīnandita) [pp. of abhinandati] only in an° not enjoyed, not (being) an object of pleasure S IV.213 = It 38; S V. 319.

Abhinandin (abhīnandin) (adj.) [fr. abhinandati, cp. nandin] rejoicing at, finding pleasure in (loc. or -°), enjoying A II.54 (piyarūpa); esp. freq. in phrase (tan̄hā) tatrataṭraābhinandinī finding its pleasure in this or that [cp. B.Sk. tṛṣṇā tatra-tatraābhinandinī M Vastu III.332] Vin I.10; S V.421; Ps II.147; Nett 72, etc.

Abhinamati (abhīnāmati) [abhi + namati] to bend. - pp. abhinata (q.v.).

Abhinaya (abhīnaya) [abhi + naya] a dramatic representation VvA 209 (sākhā°).

Abhinava (abhīnava) (adj.) [abhi + nava] quite young, new or fresh Vin III.337; J II.143 (devaputta), 435 (so read for accūṇha in expln of paccaggha; v.v. ll. abhuṇha & abhiṇha); ThA 201 (*yobbana = abhiyobbana); PvA 40 (*saṇṭhāna), 87 (= paccaggha) 155.

Abhinādīta (abhīnādīta) [pp. of abhinādeti, Caus. of abhi + nad; see nadati] resounding with (-°), filled with the noise (or song) of (birds) J VI.530 (= abhinadanto C.); PvA 157 (= abhiruda).

Abhinikūjita (abhīnikūjita) (adj.) [abhi + nikūjita] resounding with, full of the noise of (birds) J V.232 (of the barking of a dog), 304 (of the cuckoo); so read for *kuṇjīta T.). Cp. abhikūjita.

Abhinikkhamati (abhīnikkhāmati) [abhi + nikkhamati] to go forth from (abl.), go out, issue Dhs A 91; esp. fig. to leave the household life, to retire from the world Sn 64 (= gehā abhinikkhamitvā kāsāya-vattho hutvā Sn A 117).

Abhinikkhamana (abhīnikkhāmana) (nt.) [abhi + nikkhamana] departure, going away, esp. the going out into monastic life, retirement, renunciation. Usually as mahā° the great renunciation J I.61; PvA 19.

Abhinikkhipati (abhīnikkhipati) [abhi + nikkhipati] to lay down, put down Davs III.12, 60.


Abhiniggaṇhāti (abhīniggaṇhāti) [abhi + niggāṇhāti] to hold back, restrain, prevent, prohibit; always in combn. with abhinippīleti M I.120; A V.230. - Cp. abhiniggaṇhanā.
Abhinindriya [abhinindriyā] [vv. ll. at all passages for ahīnindriya] doubtful meaning. The other is expld by Bdhgh at DA I.120 as paripuṇṇa; and at 222 as avikal-indriya not defective, perfect sense-organ. He must have read ahīn°. Abhi-n-indriya could only be expld as "with supersenseorgans", i.e. with organs of supernormal thought or perception, thus coming near in meaning to *abhiññindriya; We should read ahīn° throughout D I.34, 77, 186, 195. II.13; M II.18; III.121; Nd2 under pucchā (only ahīn°).

Abhininnāmeti [abhininnāmeti] [abhi + ninnāmeti cp. BSk. abhinirnāmayati Lal. V. 439] to bend towards, to turn or direct to D I.76 (cittaṃ nāṇā-dassanāya); M I.234; S I.123; IV.178; Pug 60.

Abhinipajjati [abhinipajjati] [abhi + nippajjati] to lie down on Vin IV.273 (+ abhinisīdati); A IV.188 (in = acc. + abhinisīdati); Pug 67 (id.).

Abhinipatati [abhinipatati] [abhi + nipatati] to rush on (to) J II.8.

Abhinipāta [abhinipāta] (-matta) destroying, hurting (?) at Vbh 321 is expld. by āpātha-matta [cp. Divy 125 śastrābhinipāta splitting open or cutting with a knife].


Abhinippajjati [abhinippajjati] [abhi + nippajjati] to be produced, accrue, get, come (to) M I.86 (bhogā abhinippajjanti: sic) = Nd2 99 (has n’ābhinippajjanti). - Cp. abhinipphādeti.

Abhinippata [abhinippata] at J VI.36 is to be read abhinippanna (so v. l. BB.).

Abhinippatta [abhinippatta] at Dhs 1035, 1036 is to be read abhinibbatta.

Abhinippanna [abhinippanna] (& *nippanna) [abhi + nippanna, pp. of *nippajjati] produced, effected, accomplished D II.223 (siloka); J VI.36 (so read for abhinippata); Miln 8 (pph.).

Abhinippīḷanā [abhinippīḷanā] (f.) [abstr. to abhinippīḷeti, cp. nippīḷana] pressing, squeezing, taking hold of Vin III.121 (+ abhiniggaṃhanā).

Abhinippīḷeti [abhinippīḷeti] to squeeze, crush, subdue Vism 399; often in combin. with abhiniggaṃhāti M I. 120; A V.230.

Abhinipphatti [abhinipphatti] (f.) [abhi + nipphatti] production, effecting D II.283 (v. l. *nibbatti). Abhinipphādeti [abhi + nipphādeti] to bring into existence, produce, effect, work, perform D I.78 (bhājana-vikatīṃ); Vin II.183 (iddhiṃ); S V.156, 255; Miln 39.
Abhinibbatta [Abhinibbatta] [abhi + nibbatta, pp. of abhinibbattati] reproduced, reborn A IV.40, 401; Nd2 256 (nibbatta abhi° pātubhūta); Dhs 1035, 1036 (so read for° nippatta); VvA 9 (puññaānubhāva° by the power of merit).

Abhinibbattati [Abhinibbattati] [abhi + nibbattati] to become, to be reproduced, to result Pug 51 - pp. abhinibbatta. - Cp. B.Sk. wrongly abhinivartate°.

Abhinibbatti (Abhinibbatti) (f.) [abhi + nibbatti] becoming, birth, rebirth, D I.229; II.283 (v. l. for abhinipphatti) S II.65 (puna bbhava°), 101 (id.); IV.14, 215; A V.121; PvA 35.

Abhinibbatteti (Abhinibbatteti) [abhi + nibbatteti, caus. of °nibbattati] to produce, cause, cause to become S III.152; A V.47; Nd2 under jāneti.

Abhinibbijjati [Abhinibbijjati] [either Med. fr. nibbindati of vid for *nirvidyate (see nibbindati B), or secondary formation fr. ger. nibbijja. Reading however not beyond all doubt] to be disgusted with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjayātha, v. l. BB° nibbijjīyātha & °nibbajjīyātha, SnA expls. by vivajjeyyātha mā bhajeyyātha; v. l. BB. abhinippajjiyā) = A IV.172 (T. abhinibbjayātha, vv. ll. °nibbajjeyyātha & °nibbījyātha); ger. abhinibbijja Th 2, 84.

Abhinibbijjhati [Abhinibbijjhati] [abhi + nibbijjhati] to break quite through (of the chick coming through the shell of the egg) Vin III.3; M I.104 = S III.153 (read° nibbijjheyyun for nibbijjeyyun - Cp. Buddh. Suttas 233, 234.

Abhinibbidā (Abhinibbidā) (f.) [abhi + nibbidā; confused with abhinibbidā] disgust with the world, taedium Nett 61 (taken as abhinibbhidā, according to expln. as "padālanā-paññatti avijj°aṇḍa-kosānaṃ"), 98 (so MSS, but C. abhinibbidhā).

Abhinibbuta (Abhinibbuta) (adj.) [abhi + nibbuta] perfectly cooled, calmed, serene, esp. in two phrases, viz. diṭṭha dhamm°abhinibbuta A I.142 = M III.187; Sn 1087; Nd2 83, and abhinibbutatta of cooled mind Sn 343 (= aparidayhamāna-citta SnA 347), 456, 469, 783. Also at Sdhp. 35.

Abhinibbidhā (Abhinibbidhā) (f.) [this the better, although not correct spelling; there exists a confusion with abhinibbidā, therefore spelling also abhinibbidhā (Vin III.4, C. on Nett 98). To abhinibbijjhati, cp. B.Sk. abhinirbheda M Vastu I.272, which is wrongly referred to bhid instead of vyadh.] the successful breaking through (like the chick through the shell of the egg), coming into (proper) life Vin III.4; M I.104; 357; Nett 98 (C. reading). See also abhinibbidā.


Abhinimanteti (Abhinimanteti) [abhi + nimanteti] to invite to (c. instr.), to offer to D I.61 (āsanena).

Abhinimmadana (Abhinimmadana) (nt.) [abhi + nimmadana] crushing, subduing, levelling out M III.132; A IV.189 sq.
**Abhinimitta** [Abhinimitta] {abhi + nimmita, pp. of abhinimmināti} created (by magic) Vv 161 (pañca rathā satā; cp. VvA 79).

**Abhinimmināti** [Abhinimmināti] {abhi + nimmināti, cp. BSk. abhinirmāti Jtm 32; abhinirminoti Divy 251; abhinirmimite Divy 166} to create (by magic), produce, shape, make S III.152 (rūpaṃ); A I.279 (olārikaṃ attabhāvaṃ); Nd2 under pucchā (rūpaṃ manomayaṃ); VvA 16 (mahantaṃ hatthi-rāja-vanṇaṃ). - pp. abhinimmita (q. v.).

**Abhiniropana** [Abhiniropana] (nt.) & ā (f.) [fr. abhiniropeti] fixing one's mind upon, application of the mind Ps I.16, 21, 30, 69, 75, 90; Vbh 87; Dhs 7, 21, 298 (cp. Dhs trsl. II.19). See also abhiropana.

**Abhiniropeti** [Abhiniropeti] {abhi + niropeti} to implant, fix into (one's mind), inculcate Nett 33.

**Abhinivajjeti** [Abhinivajjeti] {abhi + nivajjeti} to avoid, get rid of D III.113; M I.119, 364, 402; S V.119, 295, 318; A III.169 sq.; It 81.

**Abhinivassati** [Abhinivassati] {abhi + ni + vassati fr. vrṣ} lit. to pour out in abundance, fig. to produce in plenty. Cp I.103 (kalyāṇe good deeds).

**Abhinivittā** [Abhinivitta] (adj.) {abhi + nivittā, pp. of abhi-nivisati} "settled in", attached to, clinging on Nd2 152 (gahita parāmaṭṭha a.); Pva 267 (= ajjhāsita Pva IV.84).

**Abhinivisati** [Abhinivisati] {abhi + nivisati} to cling to, adhere to, be attached to Nd1 308, 309 (parāmasati +). - pp. abhinivittā; cp. also abhinivesa.

**Abhinivesa** [Abhinivesa] {abhi + nivesa, see nivesa2 & cp. nivesana} "settling in", i. e. wishing for, tendency towards (°), inclination, adherence; as adj. liking, loving, being given or inclined to D III.230; M I.136, 251; S II.17; III.10, 13, 135, 161, 186 (samyojana° IV.50; A III.363 (paṭhavi°, adj.); Nd2 227 (gāha parāmasa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; Pva 252 (micchā°), 267 (tanha°); Sdhp 71. - Often combd. with adhiṭṭhāna e. g. S II.17; Nd2 176, and in phrase idam-sacca ābhinivesa adherence to one's dogmas, as one of the 4 Ties: see kāyagantha and cp. Cpd. 171 n. 5.

**Abhinisīdati** [Abhinisidati] {abhi + nisīdati} to sit down by or on (acc.), always combd. with abhinipajjati Vin III.29; IV.273; A V.188; Pug 67.

**Abhinissaṭa** [Abhinissaṭa] (pp.) {abhi + nissaṭa} escaped Th 1, 1089.

**Abhinihata** [Abhinihata] (pp.) {abhi + nihata} oppressed. crushed, slain J IV.4.

**Abhinīta** [Abhinīta] (pp.) [pp. of abhi-neti] led to, brought to, obliged by (°) M I.463 = Miln 32 (rājā & cora°); M I.282; S III.93; Th 1, 350 = 435 (vātaroga° "foresone with cramping pains" Mrs. Rk. D.); Pug 29; Miln 362.
Abhinīla (abhinīla) (adj.) [abhi + nila] very black, deep black, only with ref. to the eyes, in phrase °netta with deep-black eyes D II.18; III.144, 167 sq. [cp. Sp. Av. Ś I.367 & 370 abhinīla-padmānetra]; Th 2, 257 (nettā ahesuḥ abhinīla-m-āyatā).

Abhinīhanati (abhinīhanati) [abhi + nis + han, cp. Sk. nirhanti] to drive away, put away, destroy, remove, avoid M I.119 (in phrase āṇiṃ a. abhinīharati abhinivajjeti).

Abhinīharati (abhinīharati) [abhi + nīharati] 1. to take out, throw out M I.119 (see abhinīhanati). - 2. to direct to, to apply to (orig. to isolate? Is reading correct?) in phrase āṇaḍadassanāya cittaṃ abhinīharati abhinīnāmeti D I.76 (= tannīnnaṃ tapponaṃ karoti DA I.220, 224; v. l. abhini*) Cp. the latter phrase also in BSk. as abhijñābhinihāra Av. Ś II.3 (see ref. & note Index p. 221); and the pp. abhinirhṛta (ṛddhiḥ) in Divy 48, 49 to obtain? Ind.), 264 (take to burial), 542.

Abhinīhāra (abhinīhāra) [abhi + nīhāra, to abhinīharati; cp. BSk. sarīrābhinihāra taking (the body) out to burial, lit. meaning, see note on abhinīharati] being bent on (“downward force” Dhs trsl. 242), i. e. taking oneself out to, way of acting, (proper) behaviour, endeavour, resolve, aspiration S III.267 sq. (*kusala); A II.189; III.311; IV.34 (*kusala); J I.14 (Buddhabhāvāya a. resolve to become a Buddha), 15 (Buddhattāya); Ps I.61 sq.; II.121; Nett 26; Miln 216; DhA I.392; II.82 (kata*).

Abhipattika (abhipattika) (adj.) [fr. abhipatti] one who has attained, attaining (-*), getting possession of S I.200 (devakaṃṇa*).

Abhipatthita (abhipatthita) (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85.

Abhipattheti (abhipattheti) [abhi + pattheti] to hope for, long for, wish for Kh VIII.10; SnA 320; DhA I.30. - pp. abhipatthita (q. v.).

Abhipassati (abhipassati) [abhi + passati] to have regard for, look for, strive after A I.147 (Nibbānamḥ); III.75; Sn 896 (khema*), 1070 (rattamahā*) Nd1 308; Nd2 428; J VI.370.

Abhipāteti (abhipāteti) [abhi + pāteti] to make fall, to bring to fall, to throw J II.91 (kaṇḍaṃ).

Abhipāruta (abhipāruta) (adj.) [abhi + pāruta, pp. of abhipārupati] dressed Miln 222.

Abhipāleti (abhipāleti) [abhi + pāleti] to protect Vv 8421, cp. VvA 341.

Abhipiḷita (abhipiḷita) (pp.) [fr. abhipiḷeti] crushed, squeezed Sdhp 278, 279.

Abhipiḷeti (abhipiḷeti) [abhi + piḷeti] to crush, squeeze Miln 166. - pp. abhipiḷita (q. v.).

Abhipucchati (abhipucchati) [abhi + pucchati] Sk. abhiprccchati] to ask J IV.18.

Abhipūretri (abhipūretri) [abhi + pūretri] to fill (up) Miln 238; Dāvs III. 60 (paṃsūhi).
**Abhippakiṅña** (Abhippakirati) [pp. of abhippakirati] completely strewn (with) J I.62.

**Abhippakirati** (Abhippakirati) [abhi + pakirati] to strew over, to cover (completely) D II.137 (pupphāni Tathāgatassā sarīrāṃ okiranti ajjhokiranti a.); VvA 38 (for abbhokirati Vv 59). - pp. abhippakiṅña (q. v.).

**Abhippamodati** (Abhippamodati) [abhi + pamodati] to rejoice (intrs.); to please, satisfy (trs, c. acc.) M I.425; S V.312, 330; A V.112; J III 530; Ps I.95, 176, 190.

**Abhippalambati** (Abhippalambati) [abhi + palambati] to hang down M III. 164 (olambati ajjholambati a.).

**Abhippavassati** (Abhippavassati) [abhi + pavassati] to shed rain upon, to pour down; intrs. to rain, to pour, fall. Usually in phrase mahāmegho abhippavassati a great cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. ati°); intrs. Miln 18 (pupphāni °imsu poured down). - pp. abhippavuṭṭha.

**Abhippavuṭṭha** (Abhippavuttha) (pp.) [fr. abhippavassati] having rained, poured, fallen; trs. S V.51 (bandhanāni meghena °āni) = A V.127; intrs. M II.117 (mahāmegho °o there has been a cloudburst).

**Abhippasanna** (Abhippasanna) (adj.) [pp. of abhippasīdati, cp. BSk. abhiprasanna] finding one's peace in (c. loc.), trusting in, having faith in, believing in, devoted to (loc.) Vin III.43; D I.211 (Bhagavati) S I.134; IV.319; V.225, 378; A III. 237, 270, 326 sq.; Sn p. 104 (brāhmaṇesu); PvA 54 (sāsand), 142 (id.). Cp. vippasanna in same meaning.

**Abhippasāda** (Abhippasāda) faith, belief, reliance, trust Dhs 12 ("sense of assurance" trsl., + saddhā), 25, 96, 288; PvA 223.

**Abhippasādeti** (Abhippasādeti) [Caus. of abhippasīdati, cp. BSk. abhiprasādayati Divy 68, 85, pp. abhiprasādita-manāḥ Jtm 213, 220] to establish one's faith in (loc.), to be reconciled with, to propitiate Th 1, 1173 = Vv 212 (manām arahantamhi = cittam pasādeti VvA 105).

**Abhippasāreti** (Abhippasāreti) [abhi + pasāreti, cp. BSk. abhiprasārayati Divy 389] to stretch out Vin I.179 (pāde).

**Abhippasīdati** (Abhippasīdati) [abhi + pasīdati] to have faith in D I.211 (fut. °issati). - pp. abhippasanna; Caus. abhippasādeti.

**Abhippaharaṇa** (Abhippaharaṇa) (nt.) [abhi + paharaṇa] attacking, fighting, as adj. f. °aṇi fighting, Ep. of Mārassa senā, the army of M. Sn 439 (kaṇhassā the fighting army of k. = samaṇabrāhmaṇānāṃ nippothani antarāyakārī SnA 390).

**Abhibyāpeti** (Abhibyāpeti) [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + āp] to pervade Miln 251.

**Abhibhakkhayati** (Abhibhakkhayati) [abhi + bhakkhayati] to eat (of animals) Vin II.201 (bhinko pankaṃ a.).
Abhibhava (abhibhava) [fr. abhibhavati] defeat, humiliation SnA 436.

Abhibhavati (abhibhavati) [abhi + bhavati] to overcome, master, be lord over, vanquish, conquer S I.18, 32, 121 (maranām); IV. 71 (rāgadose), 117 (kodham), 246, 249 (sāmikām); J I.56, 280; PvA 94 (= baliyati, vaṭṭhati). - fut. abhīhiessati see abhīhiāreti 4. - ger. abhibhuyya Vin I.294; Dh 328; It 41 (māraṃ sasenaṃ); Sn 45, 72 (cārin), 1097, Nd2 85 (= abhibhavītvā ajhottarītvā, pariyaḍīyītvā); and abhibhavītvā PvA 113 (= pasayha), 136. - grd. abhibhavaniya to be overcome PvA 57. - Pass. ppr. abhibhuyamāna being overcome (by) PvA 80, 103. - pp. abhibhūta (q. v.).


Abhibhavanīyatā (abhibhavanīya) (f.) [abstr. fr. abhibhavanīya, grd. of abhibhavati] as an° invincibility PvA 117.


Abhibhāsana (abhibhāsa) (nt.) [abhi + bhāsana fr. bhās] enlightenment or delight ("light & delight" trsl.) Th 1, 613 (= tosana C.).

Abhibhū (abhibhu) (n.-adj.) [Vedic abhibhū, fr. abhi + bhū, cp. abhibhavati] overcoming, conquering, vanquishing, having power over, a Lord or Master of (°) D III.29; S II. 284; Sn 211 (sabba°), 545 (Māra°, cp. Mārasena-pamaddana 561), 642. - Often in phrase abhibhū anabhīhiyāta aṇṇadadhudasa vasavattin, i. e. unvanquished Lord of all D I 18; III.135 = Nd2 276; A II.24; IV.94; It 122; cp. DA I.111 (= abhibhavītvā ōḥōḥako ham amśīti).

Abhibhūta (abhibhū) [pp. of abhibhavati] overpowered, overwhelmed, vanquished D I.121; S I.137 (jāti-jarā°); II.228 (lābhasakkāra-silokena); A I.202 (pāpakehi dharmehi); J I.189; PvA 14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). Often neg. an° unconquered, e. g. Sn 934; Nd1 400; & see phrase under abhibhū.


Abhimaṇḍita (abhimaṇḍita) (pp. °) [abhi + maṇḍita] adorned, embellished, beautified Miln 361; Sdhp 17.

Abhimata (abhimata) (adj.) [BSk. abhimata, e. g. Jtm 211; pp. of abhimaṇyate] desired, wished for; agreeable, pleasant C. on Th 1, 91.

Abhimatthathi (abhimatthathi) (°eti) & °mantheti [abhi + math or manth, cp. nimmathethi] 1. to cleave, cut; to crush, destroy M I.243 (sikharena muddhānaṃ °manthethi); S I.127; Dh 161 (v. l.
Abhimaddati [Abhimaddati] [Sk. abhimardati & mṛdānī; abhi + mṛd] to crush S I.102; A I.198; Sdhp 288.

Abhimana [Abhimana] (adj.) [abhi + mano, BSk. abhimana, e. g. M Vastu III.259] having one's mind turned on, thinking of or on (c. acc.) Th 1, 1122; J VI.451.

Abhimanāpa [Abhimanāpa] (adj.) [abhi + manāpa] very pleasing VvA 53 (where id. p. at PvA 71 has atimanāpa).

Abhimanatheti [Abhimanatheti] see abhimatthati.

Abhimāra [Abhimāra] [cp. Sk. abhimara slaughter] a bandit, bravo, robber J II.199; DA I.152.

Abhimukha [Abhimukha] (adj.) [abhi + mukha] facing, turned towards, approaching J II.3 (āhesuṃ met each other). Usually ° turned to, going to, inclined towards D I.50 (purattha*); J I.203 (devaloka*), 223 (varaṇa-rukkha*); II.3 (nagara*), 416 (jetavana*); DhA I.170 (ta*d*); II.89 (nagara*); PvA 3 (kāma*, opp. vimukha), 74 (uyyāna*). ° nt. °m adv. to, towards J I.263 (matta-vāraṇe); PvA 4 (āghātana*, may here be taken as pred. adj.); DhA III.310 (uttara*).

Abhiyācati [Abhiyacati] [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd2 86.

Abhiyāti [Abhiyati] [Vedic abhiyāti in same meaning; abhi _ yā] to go against (in a hostile manner, to attack (c. acc.) S I.216 (aor. abhiyāmsu, v. l. SS abhijīyāmsu); DhA III.310 (aor. abhiyāsi as v. l. for T. reading pāyāsi; the id. p. VvA 68 reads pāyāsi with v. l. upāyāsi).

Abhiyujjhati [Abhiyujjhati] [abhi + yujjhati from yudh] to contend, quarrel with J I.342.

Abhiyuñjati [Abhiyuñjati] [abhi + yuj] to accuse, charge; intrs. fall to one's share Vin III.50; IV.304.


Abhiyobbana [Abhiyobbana] (nt.) [abhi + yobbana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbananakāla ThA 211).


Abhirata (abhirata) (adj. (-°) [pp. of abhiramati] found of, indulging in, finding delight in A IV.224 (nekkhamma°); V.175 (id.), Sn 86 (nibbāna°), 275 (vihesa°), 276 (kalaha°); J V.382 (dāna°); PvA 54 (puññakamma°), 61 (satibhavana°), 105 (dānipuñña°).


Abhirati (abhiratī) (f.) [fr. abhi + ram] delight or pleasure in (loc. or °) S I.185; IV.260; A V.122; Dh 88. -an° displeasure, discontent, distaste Vin II.110; D I.17 (+ paritassanā); S I.185; V.132; A III.259; IV.50; V.72 sq., 122; J III.395; DA I.111; PvA 187.

Abhiratta (abhiratā) (adj.) [abhi + ratta] very red J V.156; fig. very much excited or affected with (-°) Sn 891 (sanditthirāgena a.).


Abhiraddhi (abhiraddhi) (f.) [fr. abhiraddha] only in neg. an° displeasure, dislike, discontent A I.79; DA I.52 (= kopassetaṃ adhivacanaṃ).

Abhiramati (abhiramati) [abhi + ram] to sport, enjoy oneself, find pleasure in or with (c. loc.), to indulge in love Sn 718, 1085; J I.192; III.189, 393; Dh A I.119; PvA 3, 61, 145. - ppr. act. abhiranto only as nt. °ṃ in adv. phrase yathābhhirantam after one's liking, as much as he pleases, after one's heart's content Vin I.34; M I.170; Sn 53. - ppr. med. abhiramamāṇa J III.188, PvA 162. - pp. abhirata (q. v.). - 2nd Caus. abhiramāpeti (q. v.).


Abhiramāpeti (abhiramāpeti) [Caus. II. fr. abhiramati] 1. to induce to sport, to cause one to take pleasure J III.393. - 2. to delight, amuse, divert J I.61. - Cp. abhiramāpana.

Abhiravati (abhiravati) [abhi + ravati] to shout out Bu II.90 = J I.18 (V.99)

Abhirādhita (abhirādhita) [pp. of abhirādheti] having succeeded in, fallen to one's share, attained Th 1, 259.

Abhirādhin (abhirādhin) (adj.) (-°) [fr. abhirādheti] pleasing, giving pleasure, satisfaction J IV.274 (mitta° = ārādhento tosento C.).

Abhirādheti (abhirādheti) [abhi + rādheti] to please, satisfy, make happy J I.421; DA I.52. - aor. (pret.) abhirādhayi Vv 315 (= abhirādhesi VvA 130); Vv 6423 (gloss for abhirocayi VvA 282); J I.421; III.386 (= paritosesi C.). - pp. abhirādhita.
Abhiruci (Abhiruci) (f.) [Sk. abhiruci, fr. abhi + ruc] delight, longing, pleasure, satisfaction PvA 168 (= ajjhāsaya).


Abhiruda (Abhiruda) (adj. -*) [Sk. abhiruta] resounding with (the cries of animals, esp. the song of birds), full of the sound of (birds) Th 1, 1062 (kuñjara*), 1113 (mayūra-koñca*); J IV.466 (adāsakunta*); V.304 (mayūra-koñca*); VI.172 (id., = upagīta C.), 272 (sakunta*; = abhigīta C.), 483 (mayūra-koñca*), 539; Pv II.123 (haṃsa-koñca*; = abhinādita PvA 157). - The form abhiruta occurs at Th 1, 49.

Abhirūpa (Abhirūpa) (adj.) [abhi + rūpa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassaniyaa angapaccanga SnA 383); J I.207; Pug 52; DA I.281 (= aññehi manussehi adhikarūpa); VvA 53; PvA 61 (= abhikkanta). Occurs in the idiomatic phrase denoting the characteristics of true beauty abhirūpa dassaniyā pāsadika (+ paramāya vaṇṇa-pokkharatāya samannāgata), e. g. Vin I.268; D I.47, 114, 120; S II.279; A II.86, 203; Nd2 659; Pug 66; DhA I.281 (compar.); PvA 46.

Abhirūḷha (Abhirulha) [pp. of abhirūhati] mounted, gone up to, ascended J V.217; DhA I.103.

Abhirūhati (Abhiruhati) (abhiruhati) [abhi + ruh] to ascend, mount, climb; to go on or in to (c. acc.) Dh 321; Th 1, 271; J I.259; II.388; III.220; IV.138 (navāṃ); VI.272 (peculiar aor. *rucci with ābhi metri causa; = abhirūhī C.); DA I.253. - ger. abhiruhya J III.189; PvA 75, 152 (as v. l.; T. has *ruhvitva), 271 (nāvāṃ), & abhirūhitvā J I.50 (pabbatām) II.128.


Abhiropeceti (Abhiropeceti) [abhi + roceti, Caus. of ruc] 1. to like, to find delight in (acc.), to desire, long for J III.192; V.222 (= roceti); Vv 6423 (vataṃ abhiropecayi = abhiropecesi rucītvā pūresi ti attho; abhirādhayi ti pi paṭho; sādhesi nipphādesī ti attho VvA 282). - 2. to please, satisfy, entertain, gladden Vv 6424 (but VvA 292: abhibhavitvā vijjotati, thus to no. 3). - 3. v. l. for atiroceti (to surpass in splendour) at Vv 8112, cp. also no. 2.

Abhiropana (Abhiropana) (nt.) [fr. abhiropeti] concentration of mind, attention (seems restricted to Ps II. only) Ps II.82 (v. l. abhiniropana), 84, 93, 115 (buddhi*), 142 (*virāga), 145 (*vimutti), 216 (*abhisamaya). See also abhiniropana.

Abhiropeti (Abhiropeti) [abhi + ropeti, cp. Sk. adhiropayati, Caus. of ruh] to fix one's mind on, to pay attention, to show reverence, to honour Vv 377 (aor. *ropayi = ropesi VvA 169), 3710 (id.; = pūjaṃ kāresi VvA 172), 604 (= pūjesi VvA 253); Dāvs V.19.

Abhilakkhita (Abhilakkhita) (adj.) [Sk. abhilakṣita in diff. meaning; pp. of abhi + lakṣ] fixed, designed, inaugurated, marked by auspices J IV.1; DA I.18.

Abhilakkhitatta (Abhilakkhitatta) (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characterised, characteristics DhsA 62.
Abhilanghati (Abhilanghati) [abhi + langhati] to ascend, rise, travel or pass over (of the moon traversing the sky) J III.364; VI.221.

Abhilambati (Abhilambati) [abhi + lambati] to hang down over (c. acc.) M III.164 = Nett 179 (+ ajholambati); J V.70 (papātaṁ), 269 (Vetarāṇiṁ). - pp. abhilambita (q. v.).

Abhilambita (Abhilambita) (adj.) [pp. of abhilambati] hanging down J V.407 (niladuma*).

Abhilāpa (Abhilāpa) [fr. abhi + lap] talk, phrasing, expression Sn 49 (vācābhilāpa making phrases, talking, idle or objectionable speech = tirачhanakathā Nd2 561); It 89 (? reading abhilāpāya uncertain, vv. ll. abhipāyaṃ, abhisāpāyaṃ, abhisapāyaṃ, atisappāyaṃ. The corresp. passage S III.93 reads abhisapayāṃ: curse, and C. on It 89 expls. abhilāpo ti akkoso, see Brethren 376 n. 1); Dhs 1306 = Nd2 54 (as exegesis or paraphrase of adhivacana, combd. with vyāajana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse"); DA I.20, 23, 281; DhsA 51.

Abhilāsa (Abhilāsa) [Sk. abhilāṣa, abhi + laṣ] desire, wish, longing PvA 154.

Abhilekheti (Abhilekheti) [Caus. of abhi + likh] to cause to be inscribed Dāvs V.67 (cāritta-lekhaṃ lekhayi).

Abhilepana (Abhilepana) (nt.) [abhi + lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd2 88 = laggana "sticking to", bandhana, upakkilesa).

Abhivagga (Abhivagga) [abhi + vagga] great mass (?), superior force (?), only in phrase °ena omaddati to crush with sup. force or overpower M I.87 = Nd2 1996.

Abhivañcana (Abhivañcana) (nt.) [abhi + vañc] deceit, fraud Dāvs III.64.

Abhivaṭṭa (Abhivaṭṭa) [Vedic abhivardhati, abhi + vṛdh] 1. to increase (intrs.) D I.113, 195 (opp. häyatı); M II.225; A III.46 (bhogā a.); Dh 24; Miln 374; PvA 8, 133; Sdhp 288, 523. - 2. to grow over or beyond, to outg ow J III.399 (vanaspatim). - pp. abhivudḍha & *vuddha (q.v.).

Abhivaḍḍhati (Abhivaḍḍhati) [fr. abhivaḍḍhati] increasing (trs.), augmenting; f. евич Sdhp 68.

Abhivaḍḍhana (Abhivaḍḍhana) (adj.-nt.) [fr. abhivaḍḍhati] increasing (trs.), augmenting; f. евич Sdhp 68.

Abhivaḍḍhi (Abhivaḍḍhi) (f.) [cp. Sk. abhivrddhi, fr. abhi + vṛdh] increase, growth Miln 94. - See also abhivuddhi.


Abhivaṇṇeti (Abhivaṇṇeti) [abhi + vanneti] to praise Sdhp 588 (°ayi). - pp. abhivaṇṇita.
**Abhivadati** (abhi + vadati) 1. to speak out, declare, promise J I.83 = Vin I.36; J VI.220. - 2. to speak (kindly) to, to welcome, salute, greet. In this sense always combd. with abhinandati, e. g. at M I.109, 266, 458; S III.14; IV.36 sq.; Miln 69. - Caus. abhivādeti.

**Abhivandati** (abhi + vandati) to salute respectfully, to honour, greet; grd. “vandaniya Miln 227.

**Abhivassaka** (abhi + vassati) raining, fig. shedding, pouring ont, yielding VvA 38 (puppha*).

**Abhivassati** (abhi + vassati from vṛṣ) to rain, shed rain, pour; fig. rain down, pour out, shed D III.160 (abhivassam metri causa); A III.34; Th 1, 985; J I.18 (V.100; pupphā a. stream down); cp. III.106; Miln 132, 411. - pp. abhivaṭṭa & abhivuṭṭha (q. v.). - Caus. II. abhivassāpeti to cause (the sky to) rain Miln 132.

**Abhivassin** (abhi + vassati) (adj.) = abhivassaka It 64, 65 (sabattha*).

**Abhivādana** (abhi + vādanā) (nt.) respectful greeting, salutation, giving welcome, showing respect or devotion A II.180; IV.130, 276; J I.81, 82, 218; Dh 109 (*sīlin of devout character, cp. DhA II.239); VvA 24; Sdhp 549 (*sīla).

**Abhivādeti** (abhi + vādeti, Caus. of vāyati; cp. Sk. abhivāti) to blow through, to pervade Miln 385.

**Abhivāreti** (abhi + vāreti, Caus. of vṛ) to hold back, refuse, deny J V.325 (= nivāreti C.).

**Abhivāheti** (abhi + vāheti, Caus. of vah) to remove, to put away Bu X.5.

**Abhivijayati** (abhi + vijayati) to overpower, to conquer. Of *jaya the ger. *jiya at D I.89, 134; II.16. Of *jina the pres. 3rd pl. *jinti at Miln 39; the ger. *jinitvā at M I.253; Pug 66.

**Abhiviññāpeti** (abhi + viññāpeti) to turn somebody's mind on (c. acc.), to induce somebody (dat.) to (acc.) Vin III.18 (purāṇadutiyikāya methunam dhammaṃ abhiviññāpesi).

**Abhivitarati** (abhi + vitarati) "to go down to", i. e. give in, to pay heed, observe Vin I.134 and in ster. expln. of sañcicca at Vin II.91; III.73, 112; IV.290.

**Abhivinaya** (abhi + vinaya) higher discipline, the refinements of discipline or Vinaya; combd. with abhidhamma, e. g. D III.267; M I.472; also with vinaya Vin V.1 sg.
**Abhivindati** (abhivindati) [abhi + vindati] to find, get, obtain Sn 460 (= labhati adhigacchati SnA 405).

**Abhivisīṭṭha** (abhivisittta) (adj.) [abhi + visīṭṭha] most excellent, very distinguished DA I.99, 313.

**Abhivissajjati** (abhivissajjati) [abhi + vissajjati] to send out, send forth, deal out, give D III.160.

**Abhivissattha** (abhivissattha) [abhi + vissattha, pp. of abhivissasati, Sk. abhiviśvasta] confided in, taken into confidence M II.52 (v. l. visaṭṭha).

**Abhivuḍḍha** (abhivuddha) [pp. of abhivaḍḍhati, see also °vuddha] poured out or over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); PvA 29.

**Abhivuddha** (abhivuddha) [pp. of abhivaḍḍhati, see also °vuddha] increased, enriched PvA 150.

**Abhivuddhi** (abhivuddhi) (f.) [Sk. abhivṛddhi, see also abhivaḍḍhi] increase, growth, prosperity Miln 34. Kern’s (Toev. s. v.) proposed reading at J V.452 for ati°, which however does not agree with C. expln. on p. 454.

**Abhivedeti** (abhivedeti) [abhi + Caus. of vid] 1. to make known, to communicate Dāvs V.2, 11. - 2. to know J VI.175 (= jānāti C.).

**Abhiviḥacca** (abhiviḥacca) [ger. of abhi + vihanati] having destroyed, removed or expelled; only in one simile of the sun driving darkness away at M I.317 = S III.156; V.44 = It 20.

**Abhivyāpeti** (abhivyāpeti) See abhibyāpeti.

**Abhisamvisati** (abhisamvisati) [abhi + saṃvisati]. Only in abhisamvisseyyaggattam (or-bhastam or-santum) Th 2, 466 a compound of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) ‘a bag of skin with carrion filled’.


**Abhisamsanā** (abhisamsana) (f.) [? abhiśamsati] is doubtful reading at Vv 6410; meaning "neighing" (of horses) VvA 272, 279.

**Abhisankhata** (abhisankhata) (adj.) [abhi + sankhata, pp. of abhisankharoti] prepared, fixed, made up, arranged, done M I.350; A II.43; V.343; J I.50; Nd1 186 (kappita +); PvA 7, 8.

**Abhisankharoti** (abhisankharoti) (& °khāreti in Pot.) [abhi + sankharoti] to prepare, do, perform, work, get up Vin I.16 (iddhō abhisankhāraṃ ‘khāreyya); D I.184 (id.); S II.40; III.87, 92; IV.132,
Abhisankhāra (abhisankhara) [abhi + sankhāra] 1. putting forth, performance, doing, working, practice: only in two combns., viz. (a) gamiya° (or gamika°) a heathenish practice Vin I.233; A IV.180, & (b) iddha° (= iddhi°) working of supernormal powers Vin I.16; D I.106; S III.92; IV.289; V.270; Sn p. 107; PvA 56, 172, 212. - 2. preparation, store, accumulation (of kamma, merit or demerit), substratum, state (see for detail sankhāra) S III.58 (an°); Nd1 334, 442; Nd2 s. v.; Vbh 135 (puñña° etc.), 340; DhsA 357 (“viññāna "storing intellect" Dhs trsl. 262).

Abhisankhārika (abhisankharika) (adj.) [fr. abhisankhāra] what belongs to or is done by the sankhāras; accumulated by or accumulating merit, having special (meritorious) effect (or specially prepared?) Vin II.77 = III.160; Sdhp 309 (sa “paccaya).

Abhisankhipati (abhisankhipati) [abhi + sankhipati] to throw together, heap together, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46.

Abhisanga (abhisanga) [fr. abhi + sañj, cp. abhisajjati & Sk. abhisanga] Q sticking to, cleaving to, adherence to J V.6; Nett 110, 112; DhsA 129 (“hetukam dukkham) 249 (“rasa).

Abhisangin (abhisangin) (adj.) [fr. abhisanga] cleaving to (-°) Sdhp 566.

Abhisajjati (abhisajjati) [abhi + sañj; cp. abhisanga] to be in ill temper, to be angry, to curse, imprecate (in meaning of abhisanga 2) D I.91 (= kodha-vasena laggati DA I.257); III.159; J III.120 (+ kuppati); IV.22 (abhisajji kuppi vyāpajji, cp. BSk. abhiṣajjate kupyati vyāpadyate. Av. Ś I.286); V.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhāpana-vasena laggapeyya DhA IV.182); Pug 30, 36. - See also abhisajjana & abhisajjanā.


Abhisajjanā (abhisajjana) (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 evidently means "scolding, cursing, being in bad temper" (cp. abhisajjati), as its combn. with vācā abhilāpa indicates, but is expld. both by Nd2 & Bhdhg. as "sticking to, cleaving, craving, desire" (= tanhā), after the meaning of abhisanga. See Nd2 89 & 107; SnA 98 (sineha-vasena), cp. also the compromise-expln by Bhdhg. of abhisajjati as kodha-vasena laggati (DA I.257).

Abhisañcinati (abhisañcinati) [abhi + sañcināti] to accumulate, collect (merit) Vv 476 (Pot. °sañceyyam = °sañcineyyam VvA 202).

Abhisañcetayita (abhisañcetayita) [pp. of abhisañceteti] raised into consciousness, thought out, intended, planned M I.350; S II. 65; IV.132; A V.343.

Abhisañceteti (abhisañceteti) [abhi + sañceteti or °cinteti] to bring to consciousness, think out, devise, plan S II.82. - pp. abhisañcetayita (q. v.).
Abhisaññā (abhisamna) (f.). Only in the compound abhi-saññā-nirodha D I.179, 184. The prefix abhi qualifies, not saññā, but the whole compound, which means ‘trance’. It is an expression used, not by Buddhists, but by certain wanderers. See saññā-vedayita-nirodha.

Abhisaññūhati (abhisamannahati) [abhi + saññūhati, i. e. saṃ-ni-ūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; MIL 46. Cp. abhisankhipati.


Abhisatta (abhisatta) [pp. of abhisapati, cp. Sk. abhiśapta, fr. abhi + śap] cursed, accursed, railed at, reviled J III.460; V.71; SnA 364 (= akkuṭṭha); VvA 335.

Abhisatthā (abhisatthā) [pp. of abhiśramati] cursed, accursed, Th 1, 118 "old age falls on her as if it had been cursed upon her" (that is, laid upon her by a curse). Morris J P T S. 1886, 145 gives the commentator's equivalents, "commanded, worked by a charm". This is a curious idiom. Any European would say that the woman herself, not the old age, was accursed. But the whole verse is a riddle and Kern's translation (Toev. s. v.) 'hurried up' seems to us impossible.

Abhisaddahati (abhisaddahati) [abhi + saddahati, cp. Sk. abhisārdadhāti, e. g. Divy 17, 337] to have faith in, believe in (c. acc.), believe S V.226; Th 1, 785; Pv IV.113, 125 (*saddheyya = paṭiṇeyyya Pva 226); Nett 11; Miln 258; Pva 26; Dāvs III.58.

Abhisandāpeti (abhisandāpeti) [ahhi + santāpeti, Caus. of santapati] to burn out, scorch, destroy M I.121.

Abhisanda (abhisanda) [abhi + sanda of syad, cp. BSk. abhisyanda, e. g. M Vastu II.276] outflow, overflow, yield, issue, result; only in foll. phrases: cattāro puñño abhisandā kusalābhisanda (yields in merit) S V.391 sq.; A II.54 sq.; III.51, 337; VI.245, & kamma abhisanda result of kamma Miln 276. - Cp. abhisandana.

Abhisandana (abhisandana) (nt.) [= abhisanda] result, outcome, consequence Ps I.17 (sukhassa).

Abhisandahati (abhisandahati) [abhi + sandahati of saṃ + dhā] to put together, to make ready Th 1, 151; ger. abhisandhāya in sense of a prep. = on account of, because of J II.386 (= paṭicca C.).

Abhisandeti (abhisandeti) [abhi + sandeti, Caus. of syad] to make overflow, to make full, fill, pervade D I.73, 74.

Abhisanna (abhisanna) (adj.) [pp. of abhisandati = abhi + syand, cp. Sk. abhisanna] overflowing, filled with (-°), full Vin I. 279 (*kāya a body full of humours, cp. II.119 & Miln 134); J I.17 (V.88; pitiyā); Miln 112 (duggandha°).

Abhisapati (abhisapati) [abhi + sapati, of śap] to execrate, curse, accurse Vin IV.276; J IV.389; V.87; DhA I.42. - pp. abhisatta.

Abhisapana (abhisapana) (nt.) [fr. abhisapati] cursing, curse Pva 144 (so read for abhisampanna).
Abhisamaya (Abhissamaya) [abhi + samaya, from sam + i, cp. abhisameti & sameti; BSk. abhisamaya, e. g. Divy 200, 654] "coming by completely", insight into, comprehension, realization, clear understanding, grasp, penetration. See on term Kvu trsl. 381 sq. - Esp. in full phrases: attha° grasp of what is proficient S I.87 = A III.49 = It 17, cp. A II.46; ariyasaccāna° full understanding of the 4 noble truths S V.415, 440, 441 [cp. Divy 654: anabhisamitāni cattūram ariyasaccāni a.]; Sn 758 (sacca° = saccā āvabodha SnA 509); Miln 214 (catusaccā°); Sdhp 467 (catusaccā°), 525 (saccāna°); dhammā abhisamaya full grasp of the Dhamma, quasi conversion [cp. dharmā abhisamaya Divy 200] S II.134; Miln 20, 350; VvA 219; Pva 9 etc. frequent; sammā-māno abhisamaya full understanding of false pride in ster. phrase" acceccchi (for acchejji) taṇha°, vivattayi saññojana° sammāmānabhisamayā antam akāsi dukkhassa" at S IV.205, 207, 399; A III.246, 444; It 47; cp. māna° S I.188 = Th 2, 20 (tato māna° abhisamayā upasanto carissasi, trsl. by Mrs. Rh. D. in K. S. 239 "hath the mind mastered vain imaginings, then mayst thou go thy ways calm and serene"); Sn 342 (expld. by mānassa abhisamayo khayoy vahāṇam SnA 344). Also in foll. passages: S II.5 (paññāya), 104 (id.), 133 sq. (Abhisamaya Samyutta); Sn 737 (phassa°, expld. ad sensum but not at verbum by phassa-nirodha SnA 509); Ps II.215; Pug 41; Vv 1610 (= saccapaṭivedha VvA 85); Da I.32; Dha I.109; VvA 73 (bhāvana°), 84 (sacchikiriya°); PpvA 73 (bhāvanā°), 31. - anabhisamaya not grasping correctly, insufficient understanding, taken up wrongly S III.260; Pug 21; Dhs 390, 1061, 1162 (Mrs. Rh. D. trsls. "lack of coordination").

Abhisamāgacchati (Abhisamacchati) [abhi + sam + āgacchati, cp. in meaning adhigacchati] to come to (understand) completely, to grasp fully, to master KhA 236 (for abhisamecca Sn 143).

Abhisamācarika (Abhisamacarika) (adj.) [abhi + samācārika, to samācāra] belonging to the practice of the lesser ethics; to be practiced; belonging to or what is the least to be expected of good conduct, proper. Of sikkhā Vin V.181; A II.243 sq.; of dhamma M I.469; A III.14 sq.; 422.

Abhisamikkhati (Abhisamikhati) (& °ekkhati), [abhi + sam + īks, cp. samikkhati] to behold, see, regard, notice J. IV.19 (2nd sg. med. °samekkhase = olokesi C.). - ger. °samikkha & °samekkha [B.Sk. °saṃkṣya, e.g. Jtm. p. 28, 30 etc.] J V.340 (°samikkha, v. l. sañcikkha = passitvā C.); 393, 394 (= disvā C.).

Abhisameta (Abhisameta) [pp. of abhisameti, fr. abhi + sam + i, taken as caus. formation, against the regular form Sk.P. samita & B.Sk. abhisamita] completely grasped or realised, understood, mastered S V.128 (dhamma a.), 440 (anabhisametāni cattāri ariyasaccāni, cp. Divy 654 anabhisamitāni c.a.); A IV.384 (appattān asacchikataṃ +).

Abhisametāvin (Abhisametavin) (adj.) [possess. adj. -formation, equalling a n. ag. form., pp. abhisameta] commanding full understanding or penetration, possessing complete insight (of the truth) Vin III.189; S II.133; V.458 sq.

Abhisameti (Abhisameti) [abhi + sameti, sam + i; in inflexion base is taken partly as ordinary & partly as causative, e. g. aor. °samisumu & °samesmu, pp. sameta: Sk. samita. Cp. B.Sk. abhisamayati, either caus. or denom. formation, Divy 617: caturāryasatyāni a.] to attain, to realise, grasp, understand (cp. adhigacchati) Miln 214 (catusaccābhissamayaṃ abhisameti). Freg. in combn. abhisambujjhati, abhisameti; abhisambujjhītāvā bhissametvā, e. g. S II.25; III.139; Kvu 321. - fut. °samesatti S V.441. - aor. °samiṣmu Miln 350; °samesuṃ S V.415. - ger. °samucca (for °icca under influence of °samuvā as caus. form.; Trenkner's expln. Notes
564 is unnecessary & hardly justifiable) S V.438 (an° by not thoroughly understanding); A V.50 (sammaattha° through complete realisation of what is proficient); Sn 143 (= abhisamāgantvā KhA 236); and °sametvā S II.25; III.139. - pp. abhisameta (q.v.).

Abhisampanña (Abhisampanna) at PvA 144 is wrong reading for v. l. abhisapana (curse).

Abhisamparāya (Abhisamparaya) [abhi + samparāya] future lot, fate, state after death, future condition of rebirth; usually in foll. phrases: kā gati ko abhisamparāyo (as hendiadys) ‘what fate in the world-to-come’, D II.91; Vin I.293; S IV.59, 63; V.346, 356, 369; DhA I.221. - evamgatika evanabhisamparāya (adj.) "leading to such & such a revirn, such & such a future state" D I.16, 24, 32, 33 etc. (= evam-vidhā paralokā ti DA I.108). -abhisamparāyaṃ (acc. as adv.) in future, after death A I.48; II.197; III.347; IV.104; Pv III.510 (= punabbhave PvA 200). - diṭṭhe coeva dhamme abhisamparāyaṃ ca "in this world and in the world to come" A II.61; Pug 38; Miln 162; PvA 195 etc. (see also diṭṭha). - Used absolutely at PvA 122 (= fate).

Abhisambujjhati (Abhisambujjhati) [abhi + sambujjhati] to become wideawake, to awake to the highest knowledge, to gain the highest wisdom (sammāsambodhiṃ) D III.135; It 121. aor. °sambujjhi S V.433; PvA 19. In combn. abhisambujjhati abhisameti, e. g. S. II.25; III.139. - ppr. med. °sambuddhāna; pp. °sambuddha - Caus. °sambodhetai to make awake, to awaken, to enlighten; pp. °bodhita.

Abhisambujjhana (Abhisambujjhana) (nt.) = abhisambodhi J I.59.

Abhisambuddha (Abhisambuddha) [pp. of abhisambujjhati] (a) (pass.) realised, perfectly understood D III.273; S IV.331; It 121. an° not understood M I.71, 92, 114, 163, 240. - (b) (med.) one who has come to the realisation of the highest wisdom, fully-awakened, attained Buddhahood, realising, enlightened (in or as to = acc.) Vin I.1; D II.4; M I.6 (sammāsambodhiṃ); S I.68, 138, 139 & passim PvA 94, 99.


Abhisambodhita (Abhisambodhita) (adj.) [pp. of abhisambodheti, Caus. of abhi + sambujjhati] awakened to the highest wisdom PvA 137 (Bhagavā).

Abhisambhava (Abhisambhava) [fr. abhisambhavati] only in dur° hard to overcome or get over, hard to obtain or reach, troublesome S V.454; A V.202; Sn 429, 701; J V.269, VI.139, 439.

Abhisambhavati (Abhisambhavati) [abhi + sambhavati] "to come up to", i. e. to be able to (get or stand or overcome); to attain, reach, to bear A IV.241; Th 1, 436; Nd1 471, 485; J III.140; V.150,
Abhisambhunāti (Abhisambhubati) [considered to be a bastard form of abhisambhavati, but probably of diff. origin & etym.; also in Bh. Sk. freq.] to be able (to get or reach); only in neg. ppr. anabhisambhunānto unable D I.101 (= asampāpuṇanto avisahamāno vö DA I.268; Nd1 77, 312.

Abhisambhū (Abhisambhu) (adj.) [fr. abhi + sam + bhū] getting, attaining (?) D II.255 (lomahamśa*).

Abhisambhūta (Abhisambhuta) [pp. of abhisambhavati] attained, got Sdhp 556.

Abhisammati (Abhisammati) [abhi + šam, Sk. abhiśamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J VI.420 (pp. abhisammanto for *śammento? Reading uncertain).

Abhisara (Abhisara) [fr. abhi + sarati, of sṛ to go] retinue J V.373.

Abhisallekhika (Abhisallekhika) (adj) [abhi + sallekha + ika] austere, stern, only in f. *ā (scil. kathā) A III.117 sq.; IV.352, 357; V.67.

Abhisavati (Abhisavati) (better °ssavati?) [abhi + savati, of sru] to flow towards or into J VI.359 (najjo Gangaṃ a.).

Abhisasi (Abhisasi) aor. of abhisaṃsati (q. v.).

Abhisādheti (Abhisādheti) [abhi + sādheti] to carry out, arrange; to get; procure, attain J VI.180; Miln 264.

Abhisāpa (Abhisāpa) [abhisapati] a curse, anathema S III.93 = It 89 (which latter reads abhilāpa and It A expls. by akkosa: see vv. ll. under abhilāpa & cp. Brethren 376 n. 1.); Th 1,1118.

Abhisāriyā (Abhisariya) (f.) [Sk. abhisārikā, fr. abhi + sṛ] a woman who goes to meet her lover J III.139.

Abhisāreti (Abhisareti) [abhi + sāreti, Caus. of abhisarati] to approach, to persecute J VI.377.

Abhisimsati (Abhisimsati) [= abhisamsati, abhi + śaṃs. As to Sk. śaṃs > P. siṃs cp. āśimsati, as to meaning cp. nature of prayer as a solemn rite to the "infernals", cp. im-precare], to utter a solemn wish, Vv 8118 (aor. °sīsi. v. l. °sisi. VvA 316 expls. by icchi sampāṭicchi).

Abhisiñcati (Abhisiñcati) [abhi + siñQ-ati fr. sic to sprinkle; see also āsiñcati & ava*, Vedic only ā*] to sprinkle over, fig. to anoint (King), to consecrate A I.107 (Khattiyā ābhisekena) J I.399 (fig. °itvā ger. II.409 (id.); VI.161 (id.); Nd1 298; Miln 336 (amatena lokam abhisiñci Bhagavā); PvA 144 (read abhisiñci cimillikañ ca . . .) - Pass. abhisiñcati Miln 359. - pp. abhisitta. - Caus. abhiseceti.
Abhisitta (Abhisitta) [pp. of abhisīcati, Sk. °sikta] 1. sprinkled over, anointed Sn 889 (manasā, cp. N1 298); Miln 336 (amatena lokam Q).- 2. consecrated (King), inaugurated (more freq. in this conn. is avasitta), Vin III.44; A I.107 (Khattiya Khattiyahi Khattiyā ābhisekena a.); II.87 (v.l. for avasitta, also an°).

Abhiseka (Abhiseka) [fr. abhi + sic, cp. Sk. abhiṣeka] anointing, consecration, inauguration (as king) A I.107 (cp. abhisitta); II.87 read abhisek̐a -anabhisitto; J II.104, 352; DhA I.350; PvA 74. Cp. ābhisekīka.

Abhisecana (Abhisecana) (nt.) = abhiseka, viz. (a) ablution, washing off Th 2, 239 & 245 (udaka°). - (b) consecration J II.353.

Abhiseceti (Abhiseceti) [caus. of abhsiñcati] to cause to be sprinkled or inaugurated J V.26. (imper. abhisecayassu).


Abhissara (Abhissara) (adj.) [abhi + issara] only neg. an° in formula atāno loko anabhissaro "without a Lord or protector" M II.68 (v.l. *abhisaro); Ps I.126 (v.l. id.).

Abhihaṃsati (Abhihamsati) [abhi + haṃsati fr. hṛṣ] 1. (trs.) to gladden, please, satisfy S IV.190 (abhīhaṭṭhum); A V.350 (id.). - 2. (intr.) to find delight in (c. acc.), to enjoy S V.74 (rūpaṃ manāpaṃ); A IV.419 sq. (T. reads *hiṃsamāna jhānaṃ v.l. *hisamāna).

Abhihaṭa (Abhihata) [pp. of abhiharati] brought, offered, presented, fetched D I.166 = Pug 55 (= puretaram gahetvā āhaṭṭa bhikkham Pug A 231); DhA II.79.

Abhihaṭṭhuṃ (Abhihatthum) [ger. of abhiharati]. Only in praise abhihaṭṭhuṃ pavāreti, to offer having fetched up. M. I.224; A V.350, 352; S IV.190, V.53, 300. See note in Vinaya Texts II.440.

Abhihaṭṭha (Abhihata) [pp. of abhihanati] hit, struck PvA 55.

Abhihanati (Abhihanati) (& *hanti) [abhi + han] 1. to strike, hit PvA 258. - 2. to overpower, kill, destroy J V.174 (inf. °hantu for T. hantuṃ). - pp. abhihata (q. v.).

Abhiharati (Abhiharati) [abhi + harati, cp. Sk. abhyāharati & Vedic āharati & ābhāri] - 1. to bring (to), to offer, fetch D III.170; J I.54, 157; III.537; IV.421; DA I.272. - 2. to curse, revile, abuse [cp. Sk. anuvyāharati & abhivyā°] A I.198. - Pass. abhihariyati VvA 172 (for abhiharati of Vv 3710; corresp. with ābhata VvA 172). - pp. abhihaṭṭha (q.v.). - Caus. abhihāreti 1. to cause to be brought, to gain, to acquire D II.188 = 192 = 195 Th 1, 637; J IV.421 (abhīhārayaṃ with gloss abhīhārayim). - 2. to betake oneself to, to visit, take to, go to Sn 414 (Paṇḍavaṃ *hāresi = āruhi Sn A 383), 708 (vanantāṃ abhihāraye = vanaṃ gaccheyya SnA 495); Th 2, 146 (aor. *hārayim; uyyānaṃ = upanesi ThA 138). - 3. to put on (mail), only in fut. abhihessati J IV.92 (kavacaṃ; C. expls. wrongly by *hanissati bhindissati so evidently taking it as abhihavissati). - 4. At J VI.27 kiṃ yobbanena cīṇena yam jiṃ abhihessati the latter is fut. of abhihavati (for bhavissati as indicated by gloss abhibhuyyati).
Abhihāra (Abhihara) fr. abhiharati bringing, offering, gift S I.82; Sn 710; J I.81 (āsanā).

Abhihimsati (Abhihimsat) Spurious reading at A IV.419 for *haṃsati (q.v.).


Abhihīta (Abhihita) See abhihimsanā.

Abhihesana (Abhihesana) See abhihāreti 3 & 4.

Abhīta (Abhita) (adj.) [a + bhīta] fearless J VI.193. See also abhida 1.


Abhumma (Abhumma) (adj.) [a + bhumma] groundless, unfounded, unsubstantial, J V.178; VI.495.

Abhūta (Abhuta) (adj.) [a + bhūta] not real, false, not true, usually as nt. *m falsehood, lie, deceit Sn 387; It 37; instr. abhūtena falsely D I.161. -vādin one who speaks falsely or tells lies Sn 661 = Dh 306 = It 42; expld. as "ariyo upsāđa-vasana alika -vādin" SnA 478; as "tucchena paraṃ abhācikkhanto" DhA III.477.

Abhejja (Abhejja) (adj.) [grd. of a + bhid, cp. Sk. abhedya] not to be split or divided, not to be drawn away or caused to be dissented, inalienable Sn 255 (mitto abhejjo parehi); J I.263 (varasūra . . .) III.318 (*rūpa of strong character = abhijja-hadayā); Pug 30 (= acchejja Pug A 212); Miln 160 (*parisā); Sdhp 312 (+ appadusiya); Pgdp 97 (*parivāra).

Amacca (Amacca) [Vedic amātya (only in meaning "companion"), adj. formation fr. amā an adverbial loc.-gen. of pron. 1st person, Sk. ahaṃ = Idg. *emo (cp. Sk. m-ama), meaning "(those) of me or with me", i. e. those who are in my house] 1. friend, companion, fellow-worker, helper, esp. one who gives his advice, a bosom-friend It 73; J VI. 512 (sahajātā amaccā); Pv II.620 (a *- paricārikā welladvising friends as company or around him). Freq. in combn. with mitta as mitto amaccā, friends & colleagues D III.189-90; S 190 = A II.67; PVA 29; or with nāti (*nati-sālohitā intimate friends & near-relations), mittāmaccā nātisālohitā Vin II.126; Sn p. 104 (= mittā ca kammakarā ca SnA 447); mittā vā amaccā vā nāti vā sālohitā vā A I.222; PVA 28; amaccā nāti-sanghā ca A I.152. - 2. Especially a king's intimate friend, king's favourite, confidant J I.262; PVA 73 (*kula), 74 (amaccā ca purohito ca), 81 (sabba-kammika amacca), 93; and his special adviser or privy councilor, as such distinguished from the official ministers (purohita, mahāmatta, pārisajjā); usually combd. with pārisajjā (pl.) viz. D I.136 (= piya-sahāyaka DA I.297, but cp. the foll. expln. of pārisajjā as "sesā āṇatti-karā"); Vin I.348; D III.64 (amaccā pārisajjā gaṇakamahāmattā); A I.142 (catunnaṃ mahārājānaṃ a. pārisajjā). See on the question of ministers in general Fick, Sociale Gliederung p. 93, 164 & Banerjea, Public Administration in Ancient India pp. 106-120.
Amajja (Amajja) [etym.?] a bud J V.416 (= makula C.).

Amajjapāyaka (Amajjapayaka) [a + majja + pāyaka, cp. Sk. amadyapa] one who abstains from intoxicants, a teetotaler J II.192.

Amata1 (Amata) (nt.) [a + mata = mṛta pp. of mṛ, Vedic mṛta = Gr. a)-m(b)rot-o & a)mbrosi/a = Lat. im-mort-a(lis) 1. The drink of the gods, ambrosia, water of immortality, (cp. BSk. amṛta-varṣa "rain of Ambrosia" Jtm 221). - 2. A general conception of a state of durability & non-change, a state of security i. e. where there is not any more rebirth or re-death. So Ēdhgh at KhA 180 (on Sn 225) "na jāyati na jīyati na mīyati ti amatan ti vuccati", or at DhA I.228 "ajātattā na jīyati na mīyati tasmā amatan ti vuccati". - Vin I.7 = M I.169 (apārutā tesaṃ amatassa dvārā); Vin I.39; D II.39, 217, 241; S I.32 (= rāgadosamoha-khayo), 193; III.2 (*ena abhisitta "sprinkled with A."); IV.94 (*assa dātā), 370; V.402 (*assa patti); A I.45 sq.; III.451; IV.455; V.226 sq., 256 sq. (*assa dātā); J I.4 (V.25); IV.378, 386; V.456 (*mahā-nibbāna); Sn 204, 225, 228 (= nibbāna KhA 185); Th 1, 310 (*agada antidote); It 46 = 62 (as dhātu), 80 (*assa dvāra); Dh 114, 374 (= amatama-mahā-nibbāna DhA IV.110); Miln 258 (*dhūra savanūpaga), 319 (agado amatam & nibbānam amatam), 336 (amatena lokam abhisiñci Bhagavā), 346 (dhammo āmatam); DA I.217 (*nibbāna); DhA I.87 (*m pāyeti); Dās I.34; V.31; Sdhp 1, 209, 530, 571. - ogadhā diving into the ambrosia (of Nibbāna) S V. 32, 54, 181, 220, 232; A III.79, 304; IV.46 sq., 317, 387; V.55 sq.; Sn 635; Th 1, 179, 748; Dh 411 (= amatam nibbānam ogahetvā DhA IV.186); Vv 5020. - osadha the medicine of Ambrosia, ambrosial medicine Miln 247. - gāmin going or leading to the ambrosia (of Nibbāna) S I.123; IV.370; V.8; A III.329; Th 2, 222. - dasa one who sees Amata or Nibbāna or to Th 1, 336. - dundubhi the drum of the Immortal (Nibbāna) M I.171 = Vin I.8 (has *dudrabhi). - dvāra the door to Nibbāna M I.353; S I. 137 = Vin I.5; S II.43, 45, 58, 80; A V.346. - dātu the element of Ambrosia or Nibbāna A III.356. - patta having attained to Ambrosia A IV.455. - pada the region or place of Ambrosia S I.212 ("Bourne Ambrosial" trsln. p. 274); II.280; Dh 21 (= amatassa adhigama-vupāyo vuttaḥ hoti DhA I.228). - phala ambrosial fruit S I.173 = Sn 80. - magga the path to Ambrosia DhA I.94.

Amata2 (Amata) (adj.) [see amata1] belonging to Amṛta = ambrosial Sn 452 = S I.189 (amata vācā = amata-sadisā sādubhāvena SnA 399: "ambrosial"), 960 (gacchato amatam disam = nibbānam, tam hi amatan ti tathā niddisitabbato disā cā ti Sn 572). Perhaps also at It 46 = 62 (amataṃ dhātuṃ = ambrosial state of Amṛta as dhātu).

Amatabbāka (Amatabbaka) (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".

Amattaṅṇu (Amattanu) (adj.) [a + matta + ū = Sk. amātrajñā] not knowing any bounds (in the taking of food), intemperate, immoderate It 23 (bhojanamhi); Dh 7 (id.); Pug 21.

Amattaṅṇutā (Amattanuta) (f.) [abstr. to prec.] immoderation (in food) D III.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402.

Amatteyyatā (Amatteyyata) (f.) [from matteyyatā] irreverence towards one's mother D III.70, 71.
Amanussa (amanussa) [a + manussa] a being which is not human, a fairy demon, ghost, god, spirit, yakkha Vin I.277; D I. 116; S I.91, J I.99; Dhs 617; Miln 207; DhsA 319; Dha A.13 ("pariggahīta haunted"); PvA 216. - Cp. amanusa.

Amanussika (amanussika) (adj.) [fr. amanussa] belonging to or caused by a spirit Vin I.202, 203 ("ābāda being possessed by a demon").

Amama (amama) (adj.) [a + mama, gen. of ahaṃ, pron. 1st person, lit. "not (saying: this is) of me"] not egotistical, unselfish Sn 220 (+ sabbata), 777; J IV.372 (+ nirāsaya); VI.259 (= mamāyana-tanūrahita C.); Pv IV.134 (= mamākāravirahita PvA 230); Mhvs 1, 66, combd. with nirāsa (free from longing), at Sn 469 = 494; Ud 32; J IV.303; VI.259.

Amarat (amara) (adj.) [a + mara from mṛ] not mortal, not subject to death Th 1, 276; Sn 249 (= amara-bhāva-patthanatāya pavatta-kāya-kilesa SnA 291); J V.80 (= amaraṇa-sabhāva), 218; Dāvs V.62.


Amarā (amara) (?) a kind of slippery fish, an eel (?) Only in expression amarā-vikkhepika eel-wobbler, one who practices eel-wriggling, fr. "vikkhepā "oscillation like the a. fish". In English idiom "a man who sits on the fence" D I.24; M I.521; Ps I.155. The expln. given by Bdhgh at DA I.115 is "amarā nāma maccha-jāti, sā ummujjana-nimmujjana-ādi vasena ... gahetuṃ na sakkoti" etc. This meaning is not beyond doubt, but Kern's expln. Toev. 71 does not help to clear it up.

Amala (amala) (adj.) [a + mala] without stain or fault J V.4; Sdhp 246, 591, 596.

Amassuka (amassu) (adj.) [a + massu + ka] beardless J II.185.

Amājāta (amājata) (adj.) [a + jāta; amā adv. "at home", Vedic amā, see under amacca] born in the house, of a slave J I.226 (dāsa, so read for āmajāta, an old mistake, expld. by C. forcibly as "āma ahaṃ vo dāsī ti"!). See also āmāya.

Amātika (amātika) (adj.) [a + mātika from mātā] without a mother, motherless J V.251.

Amānusa (amānusa) (adj.) [Vedic amānūṣa, usually of demons, but also of gods; a + mānusa, cp. amanussa] non- or superhuman, unhuman, demonic, peculiar to a non-human (Peta or Yakkha) Pv II.1220 (kāma); IV.157 (as n.); IV.36 (gandha, of Petas). - f. "ī Dh 373 (rati = dibbā rati Dha A.110); Pv III.79 (rati, love).

Amāmaka (amāmaka) (adj.) [a + mama + ka, cp. amama] "not of me" i.e. not belonging to my party, not siding with me Dha A.66.

Amāya (amāya) (adj.) [a + māyā] not deceiving, open, honest Sn 941 (see Nd1 422: māyā vuccati vañcanikā cariyā). Cp. next.
Amāyāvin (amayavīṇī) (adj.) [a + māyāvin, cp. amāya] without guile, not deceiving, honest D III.47 (asaṭha +), 55 (id.), 237; DhA I.69 (asaṭhena a.).

Amitābha (amitabhā) (adj.) [a + mita (pp. of mā) + ā + bhā] of boundless or immeasurable splendour Sdhp 255.

Amita (amita) [Vedic amitra; a + mitta] one who is not friend, an enemy D III.185; It 83; Sn 561 (= paccattthika SnA 455); Dh 66, 207; J VI.274 (‘tāpana harassing the enemies).

Amilatā (amilatā) (f.) [a + milāta + tā] the condition of not being withered J V.156.

Amu° (amu) base of demonstr. pron. "that", see asu.

Amucchita (amucchita) (adj.) [a + mucchita] not infatuated (lit. not stupified or bewildered), not greedy; only in phrase agathita amucchita anajjhāpanna (or anajjhopanna) D III.46; M I.369; S II.194. See ajjhopanna.

Amutta (amutta) (adj.) [a + mutta] not released, not free from (c. abl.) It 93 (mārabandhanā).

Amutra (amutra) (adv.) [pron. base amu + tra] in that place, there; in another state of existence D I.4, 14, 184; It 99.

Amūḷha -vinaya "acquittal on the ground of restored sanity" (Childers) Vin I.325 (IX.6, 2); II.81 (IV.5), 99 (IV.14, 27); IV.207, 351; M II.248.

Amohā (amoha) (adj.) [a + moha, cp. Sk. amogha] not dull. As n. absence of stupidity or delusion D III.214; Pug 25. - The form amogha occurs at J VI.26 in the meaning of "efficacious, auspicious" (said of ratified nights).

Amba (amba) [Derivation unknown. Not found in pre-Buddhist literature. The Sk. is āmra. Probably non-Aryan], the Mango tree, Mangifera Indica D I.46, 53, 235; J II.105, 160; Vv 7910; Pug 45; Miln 46; PVA 153, 187. -aṭṭhi the kernel or stone of the m. fruit DhA III.207, 208. -ārāma a garden of mangoes, mango grove Vv 795; VvA 305. -kañjika mango gruel Vv 3337 (= ambilakañjika VvA 147). -pakka a (ripe) mango fruit J II.104, 394; DhA III.207. -panta a border of mango trees VvA 198. -pānaka a drink made from mangoes DhA III.207. -pānaka a drink made from mangoes J III.53; DhA III.207. -pesā the peel, rind, of the m. fruit Vin II.109. -potaka a mango sprout DhA III.206 sq. -phala a m. fruit PVA 273, 274. -rakkha a m. tree DhA III.207; VvA 198. -vana a m. mango grove VvA 198. -vīrakka a mango grove or wood D II.126; J I.139; VvA 305. -siñcaka one who waters the mangoes, a tender or keeper of mangoes Vv 797.

Ambaka1 (ambaka) (adj.) [= ambakā?] "womanish" (?), inferior, silly, stupid, of narrow intellect. Occurs only with reference to a woman, in combn. with bālā A III.349 (v. l. amma°) = V.139 (where spelt ambhaka with v. l. appaka° and gloss andhaka); V.150 (spelt ambhaka perhaps in diff. meaning). -maddarī see next.

Ambaka2 (ambaka) [demin. of amba] a little mango, only in ‘maddarī a kind of bird [etym. uncertain] A I.188.
Ambakā (Ambaka) (f.) [Sk. ambikā demin. of ambi mother, wife, see P. amma & cp. also Sk. ambālikā f.] mother, good wife, used as a general endearing term for a woman Vin I.232 = D II.97 (here in play of words with Ambapālī expld. by Bdhgh at Vin I.385 as ambakā ti itthiyikā).

Ambara¹ (Ambara) (nt.) [Vedic ambara circumference, horizon] the sky, āvās I.38; IV.51; V.32. - Note. At J V.390 we have to read muraja-ālambara, and not mura-jāla-ambara.

Ambara² (Ambara) (m.-nt.) [etym. = ambara1 (?) or more likely a distortion of kambala; for the latter speaks the combn. rattambara = ratta-kambala. - The word would thus be due to an erroneous syllable division rattak-ambala (= ambara) instead of ratta-kambala] some sort of cloth and an (upper) garment made of it (cp. kambala) Vv 537 (ratt° = uttariya VvA 236).

Ambala at J II.246 (*koṭṭhaka-āsana-sālā) for ambara1 (?) or for ambaka2 (?), or should we read kambala°?.

Ambāṭaka (Ambataka) the hog-plum, Spondias Mangifera (a kind of mango) Vin II.17 (*vana); āvās I.271 (*rukkha).

Ambila (Ambila) (adj.) [Sk. amla = Lat. amarus] sour, acid; one of the 6 rasas or tastes, viz. a., lavaṇa, tittaka, kaṭṭuka, kaśāya, madhura (see under rasa): thus at Miln 56. Another enumeration at Nāḍa 540 & Dāvs 629. - J I.242 (*anambila), 505 (loṇ°); II.394 (loṇ°); Āvās I.270 (*yāgu sour gruel); Dāvs II.85 (ati-ambil a, with accuṇha & atisīta).

Ambu (Ambu) (nt.) [Vedic ambu & ambhas = Gr. o)/mbros, Lat. imber rain; cp. also Sk. abhra rain-cloud & Gr. a)fro/s scum: see P. abbha] water J V.6; Nāḍa 202 (a. vuccati udakaṃ); Āvās I.16. - Cp. ambha. -cārin "living in the water", a fish Sn 62 (= maccha Nāḍa 91). -sevāla a water-plant Th 1, 113.

Ambuja (Ambuja) (m. & nt.) [ambu + ja of jan] "water-born", i. e. 1. (m.) a fish S I.52. - 2. (nt.) a lotus Sn 845 (= paduma Nāḍa 202); Āvās V.46; Sdhāp 360.

Ambuda (Ambuda) [ambu + da fr. dā] "water-giver", a cloud Āvās V.32; Sdhāp 270, 275.

Ambha & Ambho (Ambha Ambho) (nt.) [see ambu] water, sea Āvās IV.54.

Ambhaka (Ambhaka) See ambaka.

Ambho (Ambho) (indecl.) [fr. haṃ + bho, see bho, orig. "hallo you there"] part. of exclamation, employed: 1. to draw attention = look here, hey! hallo! Vin III.73 (= ālapana ādhivacana); I I.3; Āvās 62. - 2. to mark reproach & anger = you silly, you rascal D I.194; It 114; J I.174 (v. l. amho), 254; Miln 48.

Amma (Amma) (indecl.) [voc. of ammā] endearing term, used (1) by children in addressing their mother = mammy, mother dear D I.93; J I.133; IV.1, 281 (amma tāta utṭhetha daddy, mammy, get up!); Dāvs II.87; Āvās 73, 74. - (2) in general when addressing a woman familiarly = good woman, my (good) lady, dear, thus to a woman J I.292; Āvās 63; Dāvs II.44; to a girl Āvās 6; to a daughter Dāvs II.48; III.172. - Cp. ambakā.
Ammaṇa (Ammanā) (nt.) [of uncertain etym.; Sk. armaṇa is Sanskritised Pāli. See on form & meaning Childers s. v. and Kern, Toev. p. 72] 1. a trough J V.297; VI.381 (bhatt°). - 2. a certain measure of capacity J I.62; II.436 (taṇḍul°). - As °ka at J II.117 (v. l. ampaṇaka); DA I.84.

Ammā (Amma) (f.) [onomat. from child language; Sk. ambā, cp. Gr. a)mma/s mother, Oisl. amma "granny", Ohg. amma "mammy", nurse; also Lat. amita father's sister & amāre to love] mother J III.392 (gen. ammāya). - Voc. amma (see sep.).

Amha & Amhan (Amhāl) (Amhā) (nt.) [Sk. aśman, see also asama2] a stone Sn 443 (instr. amhanā, but SnA 392 reads asmanā = pāsāṇa Dh 161 (= pāsāṇa° DhA III.151).

Amha & Amhi (Amhā) See ahaṃ.

Amhākaṃ & Amhe (Amhakam) (Amhe) see ahaṃ. J I.17 (v. l.).

Amho (Amho) = ambho J I.174 (v.l.).

Aya (Aya) See ayo.


Ayam (Ayam) (pron.) [Sk. ayaṃ etc., pron. base Idg. *i (cp. Sk. iha), f. *i. Cp. Gr. i)n, min; Lat. is (f. ea, nt. id); Goth is, nt. ita; Ohg. er (= he), nt. ez (= it); Lith. įis (he), f. ji (she.)] demonstr. pron. "this, he"; f. ayaṃ; nt. idaṃ & imaṃ "this, it" etc. This pron. combines in its inflection two stems, viz. as° (ayaṃ in nom. m. & f.) & im° (idaṃ in nom. nt.). I. Forms. A. (sg.) nom. m. ayaṃ Sn 235; J I.168, 279; f. ayaṃ [Sk. iyaṃ] Kh VII.12; J II.128, 133; nt. idaṃ Sn 224; J III.53; & imaṃ Miln 46. acc. m. imaṃ J II.160; f. imama [Sk. īmaṃ] Sn 545, 1002; J I.280. gen. dat. m. imassa J I.222, 279 & assa Sn 234, 1100; Kh VII.12 (dat.); J II.158; f. imissā J I.179 & assā [Sk. asīyaḥ] J I.290; DhA III.172. instr. m. nt. iminā J I.279; PvA 80 & (peculiarly or perhaps for amunā) aminā Sn 137; f. imāya [Sk. anāya] J I.267. The instr. anena [Sk. anena] is not proved in Pāli. abl. asmā Sn 185; Dh 220; & imasā (not proved). loc. m. nt. imasīṃ Kh III.; J II. 159 & asimā Sn 634; Dh 242; f. imissā PvA 79 (or imissam?) & imāyaṃ (no ref.). - B. (pl.) nom. m. ime J I.221; Pv I.83; f. imā [Sk. imā] Sn 897 & imāyo Sn 1122; nt. imāni [= Sk.] Vin I.84. acc. m. ime [Sk. imān] J I.266; II.416; f. imā [Sk. imā] Sn 429; J II.160. gen. imasam J II.160 & esam [Sk. esām] M II.86, & esānaṃ M II.154; III.259; f. also āṣaṃ J I.302 (= etāsam C.) & āṣāṃ. instr. m. nt imehi J VI.364; f. imāhī. loc. m. nt. imesu [Sk. esu] J I.307. II. Meanings (1) ayaṃ refers to what is immediately in front of the speaker (the subject in question) or before his eyes or in his present time & situation, thus often to be trsl. by "before our eyes", "the present", "this here", "just this" (& not the other) (opp. para), viz. athī imasim kāye "in this our visible body" Kh III.; yathā āyaṃ padīpo "like this lamp here" Sn 235; āyaṃ dakkhiṇā dinnā "the gift which is just given before our eyes" Kh VII.12; ime pāda āyaṃ sīsāṃ āyaṃ kāyo Pv I.83; asimā loka paramhi ca "in this world & the other" Sn 634, asmā lokā paraṃ lokām katham pecca na socati Sn 185; cp.
also Dh 220, 410; J I.168; III.53. - (2) It refers to what immediately precedes the present of the speaker, or to what has just been mentioned in the sentence; viz. yaṃ kiñci vittaṃ . . . idam pi Buddhve rataṇaṃ "whatever . . . that" Sn 224; ime divase these days (just gone) J II.416; cp. also Vin I.84; Sn 429; J II.128, 160. - (3) It refers to what immediately follows either in time or in thought or in connection: dve ime antā "these are the two extremes, viz." Vin I.10; ayaṃ eva ariyo maggo "this then is the way" ibid.; cp. also Vin I.84; Sn 429; J II.128, 160. - (4) It refers to what immediately follows either in time or in thought or in connection: dve ime antā "these are the two extremes, viz." Vin I.10; ayaṃ eva ariyo maggo "this then is the way" ibid.; cp. also J I.222, 307; II 160 (imesaṃ sattānaṃ "creatures like us"). So also repeated as ayañ ca ayañ ca "this and this", "so and so" J II.3; idañ ca ayañ ca "such & such a thing" J II.5. - (5) In combn with a pron. rel. it expresses either a generalisation (whoever, whatever) or a specialisation (= that is to say, what there is of, i. e. Ger. und zwar), e. g. yāṣaṃ tāṇha Vin I.10; yo ca ayaṃ . . . yo ca ayaṃ "I mean this . . . and I mean" ibid.; ye kecime Sn 381; yadidaṃ "i. e." Miln 25; yatha-y-idāṃ "in ord that" (w. pot.) Sn 1092. See also seyyathīdaṃ.

- (6) The gen. of all genders functions in general as a possessive pron. of the 3rd = his, her, its (lit. of him etc.) and thus resembles the use of tassa, e. g. āśavaṃ sā na vijjanti "his are no intoxications" Sn 1100; sīlaṃ assā bhindāpessāmi "I shall cause her character to be defamed" J I.290; assa bhariyā "his wife" J II.158 etc. freq.

Ayana (nt.) [Vedic ayana, fr. i] (a) "going", road. - (b) going to, goal S V.167 (ekāyano maggo leading to one goal, a direct way), 185 (id.); DA I.313; Dāvs IV.40. - See also eka°.

Ayasa (nt.) [a + yasa, cp. Sk. ayaśā] ill repute, disgrace Miln 139, 272; Dāvs I.8. (n.-adj.) [Vedic ārya, Metathesis for ariya as diaeretic form of ārya, of which the contracted (assimilation) form is ayya. See also ariya] (n.) ariyan, nobleman, gentleman (opp. servant); (adj.) arīyan, wellborn, belonging to the ruling race, noble, aristocratic, gentlemanly J V.257; Vv 396. - f. ayirā lady, mistress (of a servant) J II.349 (v. l. oyyakā); voc. ayire my lady J V.138 (= ayye C.).

Ayiraka = ayira; cp. ariyaka & ayyaka; D III.190 (v. l. BB yy); J II.313.

Ayo & Aya (nt.) [Sk. ayah nt. iron & ore, Idg. *ajes-, cp. Av. ayah, Lat. aes, Goth. aiz, Ohg. ēr (= Ger. Erz.), Ags. ēr (= E. ore.)] iron. The nom. ayo found only in set of 5 metals forming an alloy of gold (jātarūpa), viz. ayo, loha (copper), tipu (tin), sīsa (lead), sajjha (silver) A III.16 = S V.92; of obl. cases only the instr. ayasā occurs Dh 240 (= ayato DhA III.344); Pv I.1013 (pāṭikujjita, of Niraya). - Iron is the material used kat(e)coxh/n in the outfit & construction of Purgatory or Niraya (see niraya & Avīci & cp. Vism 56 sq.). - In compn. both ayo° & aya° occur as bases. I. ayo°: -kapāla an iron pot A IV.70 (v. l. "guhala"); Nd2 304 III. D 2 (of Niraya). -kūṭa an iron hammer PvA 284. -khila an iron stake S V.444; M III.183 = Nd2 304 III. C; SnA 479. -guḷa an iron ball S V.283; Dh 308; It 43 = 90; Th 2, 489; DA I.84. -ghana an iron club Ud 93; VvA 20. -ghara an iron house J IV.492. -pāṭaḷa an iron roof or ceiling (of Niraya) PvA 52. -pākāra an iron fence Pv I.1013 = Nd2 304 III. D 1. -maya made of iron Sn 669 (küṭa); J IV.492 (nāvā); Pv I.1014 (bhūmi of N.); PvA 43, 52. -muggara an iron club PvA 55. -sākāra an iron spike S IV.168; Sn 667. II. aya°: -kapāla = ayo° DhA I.148 (v. l. ayo°). -kūṭa = ayo° J I.108; DhA II.69 (v. l.). -nangala an iron plough DhA I.223; III.67. -pāṭaḷa an iron plate or sheet (cp. loha°) J V.359. -pāṭhavi an iron floor (of Avici) DhA I.148. -sākāra an iron (door) post DhA IV.104. -sūla an iron stake Sn 667; DhA I.148.
**Ayojjha** (adj.) [Sk. ayodhya] not to be conquered or subdued M II.24.

**Ayya** (n.-adj.) [contracted form for the diaeretic ariya (q. v. for etym.). See also ayira] (n.) gentleman, sire, lord, master J III.167 = PvA 65; DhA I.8 (ayyā pl. the worthy gentlemen, the worthies), 13 (amhākaṃ ayyo our worthy Sir); II.95. - (b) (adj.) worthy, gentlemanly, honourable Vin II.191; DhA II.94 sq. - The voc. is used as a polite form of address (cp. Ger. "Sie" and E. address "Esq.") like E. Sir, milord or simply "you" with the implication of a pluralis majestatis; thus voc. proper ayya J I.221, 279, 308; pl. nom. as voc. ayyā in addressing several J II.128, 415; nom. sg. as voc. (for all genders & numbers) ayyo Vin II.215; J III.126, 127. - f. ayyā lady, mistress M II.96 (= mother of a prince); DhA I.398; voc. ayye my lady J V.138. - putta lit. son of an Ariyan, i.e. an aristocratic (young) man gentleman (cp. in meaning kulaputta); thus (a) son of my master (lit.) said by a servant J III.167; (b) lord, master, "governor" J I.62 (by a servant); DA I.257 (= sāmi, opp. dāsi-putta); PvA 145 (by a wife to her husband); DhA II.110; (c) prince (see W.Z.K.M. XII., 1898, 75 sq. & Epigraphia Indica III.137 sq.) J VI.146.

**Ayyaka** [demin. of ayya] grandfather, (so also BSk., e.g. M Vastu II.426; III.264) J III.155; IV.146; VI.196; Pv I.84; Miln 284. ayyaka-payyakā grandfather & great grandfather, forefathers, ancestors J I.2; PvA 107 (= pitāmahā). - f. ayyakā grandmother, granny Vin II.169; S I.97; J II.349 (here used for "lady", as v. l. BB); & ayyikā Th 2, 159; Vism 379.

**Ara** [Vedic ara fr. ṛ, ṛṇoti; see etym. under appeti & cp. more esp. Lat. artus limb, Gr. a(rma chariot, also P. aṇṇava] the spoke of a wheel D II.17 (sahassā āra adj. with thousand spokes), cp. Miln 285; J IV.209; VI.261; Miln 238; DhA II.142; VvA 106 (in allegorical etym. of arahant = saṃsāra-cakkassa arānām hatattā "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saṃsāra-vatṭassa); VvA 277.

**Arakkhiya** (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to watch (said of women folk) J II.326 (a. nāma itthiyo); III.90 (mātugāmo nāma a.). - (2) unnecessary to be guarded Vin II.194 (Tathāgatā).

**Arakkheyya** (adj.) [in form = arakkhiya] only in nt. "that which does not need to be guarded against", what one does not need to heed, superfluous to beware of A IV.82 (cattāri Tathāgatassa a° āni). - 3 arakkheyyāni are enumd. at D III.217 (but as ārakkhā, which is also given by Childers).

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**Araghāṭta** [Sk. araghaṭṭa (so Halāyudha, see Aufrecht p. 138), dialect.] a wheel for raising water from a well Bdgh. on cakkavaṭṭaka at CV V.16, 2 (Vin II.318). So read for T. arahatta-ṛṇati-yanta acc to Morris, J.P.T.S. 1885, 30; cp. also Vin. Texts III.112. - The 2rd part of the cpd. is doubtful; Morris & Aufrecht compare the modern Hindi form arhaṭ or rahaṭ "a well-wheel".

**Araja** (adj.) [a + raja] free from dust or impurity S IV.218 (of the wind); Vv 536 (= apagata-raja VvA 236).

**Arañña** (nt.) [Vedic aranya; from aråṇa, remote, + ya. In the Rig V. aranya still means remoteness (opp. to amā, at home). In the Ath V. it has come to mean wilderness or forest.
Connected with ārād and āre, remote, far from]. forest D I.71; M I.16; III.104; S I.4, 7, 29, 181, 203 (mahā); A I.60 (*vanapatthāni); II.252; III.135, 138; Sn 39, 53, 119; Dh 99, 329, 330; It 90; Vv 567; Ps I.176. [The commentators, give a wider meaning to the word. Thus the O. C. (Vin III.46, quoted Vism 72 & SnA 83) says every place, except a village and the approach thereto, is arañña. See also Vin III.51; DA I.209; VvA 73; VvA 249; J I.149, 215; II.138; V.70]. -āyatana a forest haunt Vin II.201; S II.269; J I.173; VvA 301; PvA 54, 78, 141. -kuṭikā a hut in the forest, a forest lodge S I.61; III.116; IV.116, 380; DhA IV.31 (as v. l.; T. has “kuṭi”). -gata gone into the forest (as loneliness) M I.323; A III.353; V.109 sq., 207, 323 sq. -ṭhāna a place in the forest J I.253. -vāsa a dwelling in the forest, a hermitage J I.90. -vihāra living in (the) loneliness (of the forest) A III.343 sq.

**Araññaka & Āraññaka (āraṁakā)** (adj.) [arañña + ka] belonging to solitude or to the forest, living in the forest, fond of solitude, living as hermits (bhikkhū) M I.214 (ā°), 469; III.89; S II.187, 202 (v. l. ā°), 208 sq.; 281; A III.343, 391; IV.291, 344, 435; V.10. See also āraññaka.

**Araññakatta (āraṁkattā)** (nt.) [abstr. fr. araññaka] the habit of one who lives in the forest, indulgence in solitude & sequestration, a hermit’s practice, seclusion S II.202, 208 sq. See also āraññakatta.

**Araṇa1 (āraṇa)** (adj.-n.) [Vedic araṇa fr. *ara √ṛ, which as abl. ārā is used as adv. far from, cp. P. ārakā. Orig. meaning "removed from, remote, far". See also arañña]. (adj.) living in solitude, far from the madding crowd M III.237 (*vibhanga-sutta); S I.44, 45; J I.340 (tittha°?).

**Araṇa2 (āraṇa)** (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāṇa), 176 (or as adj. = peaceful) ThA 134 (+ saraṇa); Vbh 19 sq. (opp. saraṇa). See saraṇa2. -vihārin (or araṇā-vihārin) [to be most likely taken as araṇā°, abl. of araṇa in function of ārakā, i. e. adv. far from, away; the spelling araṇa would refer it to araṇa2. As regards meaning the P. Commentators expln. it as opp. of raṇa fight, battle, i. e. peacefulness, friendliness & see in it a syn. of metta. Thus Dhammapāla at PvA 230 expls. it as "mettā-vihārin", & in this meaning it is found freq. in BSk. e. g. Divy 401; Av. Š II.131 (q. v. for further ref. under note 3); M Vastu I.165; II.292. Cp. also the epithet of the Buddhas raṇañjaha] one who lives in seclusion, an anchoret, hermit; hence a harmless, peaceful person A I.24; Th 2, 358, 360; Pv IV.133 (= PvA 230); ThA 244. Cp. Dhs trsl. 336.

**Araṇi & Araṇī (āraṇī)** (f.) [Vedic araṇī & araṇī fr. r] wood for kindling fire by attrition, only in foll. cpds.: °potaka small firewood, all that is needed for producing fire, chiefly drill sticks Miln 53; °sahita (nt.) same Vin II.217; J I. 212 (ī); V.46 (ī); DhA II.246; °mathana rubbing of firewood J VI.209. - Note. The reading at PvA 211 araṇiyehi devehi sadisa-vanṇa is surely a misreading (v. l. BB ariyehi).

**Arati (āraṭi)** (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, 938; Dh 418 (= ukkaṇṭhitatamā DhA IV.225); Th 2, 339 (= ukkaṇṭhi ThA 239); Sdhp 476.

**Aравinda (āraṇīdāla)** [ara + vinda (?) Halāyudha gives as Sk. aravinda nt.] a lotus, Nymphaea Nelumbo Dāvs V.62.

**Araha (āraḥa)** (adj.) (-°) [Vedic arha of arh] 1. worthy of, deserving, entitled to, worth Dh 195 (pūjā°); Pv II.86 (dakkhinā°); VvA 23 (daṇḍa° deserving punishment). Freq. in cpd. mahāraha
[Sk. mahārga] worth much, of great value, costly, dear J I.50, 58; III.83, etc. (see mahant). - 2. fit for, apt for, suitable PvA 26 (paribhogā* fit for eating).

Arahati [Arahati] [Vedic arhati, etym. uncertain but cp. agghati] to be worthy of, to deserve, to merit (= Lat. debo) Sn 431, 552 (rājā arahasi bhavitum); J I.262; Dh 9, 10, 230; Pv III.66. - ppr. arahant (q. v.). Cp. also adj. araha.

Arahatta1 [Arahatta] (nt.) [abstr. formation fr. arahat°, 2nd base of arahant in compn.: see arahant IV.2] the state or condition of an Arahant, i. e. perfection in the Buddhist sense = Nibbāna (S IV.151) final & absolute emancipation, Arahantship, the attainment of the last & highest stage of the Path (see magga & anāgāmin). This is not restricted by age or sex or calling. There is one instance in the Canon of a child having attained Arahantship at the age of 7. One or two others occur in the Comy ThA 64 (Selā); PvA 53 (Sankicca). Many women Arahants are mentioned by name in the oldest texts. About 400 men Arahants are known. Most of them were bhikkhus, but A III.451 gives the names of more than a score lay Arahants (cp. D II.93 = S V.360, and the references in Dial. III.5 n4). - Arahattaṃ is defined at S IV.252 as rāga-kkhaya, dosa°, moha°. Descriptions of this state are to be found in the formulae expressing the feelings of an Arahant (see arahant II.). Vin II.254; D III.10, 11, 255; A III.34, 421, 430; V.209; Pug 73; Nett 15, 82; DA I.180, 188, 191; DhA II 95; IV.193; PvA 14. - Phrases: arahattaṃ sacchikaroti to experience Arahantship Vin II.74; D I.229; arahattaṃ pāpuṇāti to attain or reach Arahantship (usually in aor. pāpuṇi) J II.229 ThA 64; DhA II.49 (sahaptisambhidāhi). - Arahatta the Path of Ar. S I.78; A III.391; DA I.224. - Phala the fruit of Ar. Vin I.39, 41, 293; III.93; D III.227, 277; S III.168; V.44; A I.23, 45; III.272; IV.276; Dhs 1017; Vbh 326. - magga the Path of Ar. S I.78; A III.391; DA I.224. - Vimokkha the emancipation of Ar. Nd2 19.

Arahatta2 [Arahatta] īn “ghaṭi see araghaṭṭa.

Arahant [Arahant] (adj.-n.) [Vedic arhant, ppr. of arhati (see arahati), meaning deserving, worthy]. Before Buddhism used as honorific title of high officials like the English ‘His Worship’; at the rise of Buddhism applied popularly to all ascetics (Dial. III.3-6). Adopted by the Buddhists as t. t. for one who has attained the Summum Bonum of religious aspiration (Nibbāna). I. Cases nom. sg. arahaṃ Vin I.9; D I.49; M I.245, 280; S I.169; see also formula C. under II., & arahā Vin I.8, 25, 26; II.110, 161; D III.255; It 95; Kh IV.; gen. arahattāya pāṭippana D III.255; A I.120; IV.292 sq., 372 sq. -gahana attainment of Arahantship DhA I.8. - patta (& patti) one who has attained Ar. S I.196; V.273; A II.157; III.376; IV.235. - Phala the fruit of Ar. Vin I.39, 41, 293; III.93; D III.227, 277; S III.168; V.44; A I.23, 45; III.272; IV.276; Dhs 1017; Vbh 326. - gahana attainment of Ar. S I.196; V.273; A II.157; III.376; IV.235. - Phala the fruit of Ar. Vin I.39, 41, 293; III.93; D III.227, 277; S III.168; V.44; A I.23, 45; III.272; IV.276; Dhs 1017; Vbh 326. - magga the Path of Ar. S I.78; A III.391; DA I.224. - Vimokkha the emancipation of Ar. Nd2 19.
there arose in me insight, the emancipation of my heart became unshakeable, this is my last birth, there is now no rebirth for me: S II.171; III.28; IV.8; V.204; A I.259; IV.56, 305, 448. III. Other passages (selected) Vin I.8 (arahā sitibhūto nibbuto), 9 (araham Tathāgato Sammuśambuddho), 19 (ekādasa loke arahanto), 20 (ekasatthi id.). 25 sq.; II. 110, 161; III.1; IV.112 (te arahanto udake kīḷanti); D I.49 (Bhagavā arahaṃ), 144; II.134; III.10, 255: M I.245 (Gotamo na pi kālam karoti: araham samaṇo Gotamo), 280; S I.9, 26, 50 (Tathāgato), 78, 140, 161, 169, 175, 178 (+ sītibhūta), 208, 214, 235 (khīnāsavā arahanto); III.160 (arahā tissa?), 168; IV.123, 175, 260, 393; V.159 sq., 164, 200 sq.; A I.22 (Sammāsambuddho), 27, 109, 266; Iī.134; III.376, 391, 439; IV.364, 394; V.120; Sn 186, 590, 644, 1003; It 95 (+ khīṇāsava), 112; Kh IV. (dasahi angehi samannāgato arahā ti vuccati: see KhA 88); Vv 212; I.217; Dh 164, 420 (khīṇāsavā +); Ps II.3, 19, 194, 203 sq.; Pug 37, 73; Vbh 324, 336, 422; Pī.11 (khettûpamā arahanto), 1112; IV.132. IV. In compn. & der. we find two bases, viz. (1) arahanta° in °ghāta the killing or murder of an Arahant (considered as one of the six deadly crimes): see abhiṭṭhāna; °ghātaka the murderer of the A.; Vin I.89, 136, 168, 320; °magga (arahatta°?) the path of an A.: D II 144. (2) arahat° in (arahad-)dhaja the flag or banner of an A.: J I.65. V. See further details & passages under anāgāmin, khīṇa, buddha. On the relationship of Buddha and Arahant see Dial. II.1-3; III.6. For riddles or word-play on the form arahant see M I.280; A IV.145; DA I.146 = VvA 105, 6 = PVA 7; DhA IV.228; DhsA 349.

Arāti [arati] [a + rāti, cp. Sk. arāti] an enemy Dāvs IV.1.

Ari [ari] [Ved. ari; fr. ṛ] an enemy. - The word is used in exegesis & word expln, thus in etym. of arahant (see ref. under arahant v.); of bhūri Ps II.197. - Otherwise in late language only, e. g. Sdhp 493 (‘bhūta). See also arindama & aribhāseti.

Ariñcamāna [ariñcamana] [ppr. med. of P. riñcati for ricyati] not leaving behind, not giving up, i. e. pursuing earnestly Sn 69 (jhānaṃ SnA 123, cp. Nd2 94).

Ariṭṭha1 [ariṭṭha] (adj.) [a + riṭṭha = Vedic arīṣṭa, pp of a + riṣ to hurt or be hurt] unhurt Sdhp 279.

Ariṭṭha2 [ariṭṭha] [Sk. ariṣṭa, N. of a tree] a kind of spirituous liquor Vin IV.110.

Ariṭṭhaka [ariṭṭhaka] (adj.) [fr. ariṭṭha] (a) unhurt; perfect DA 1,94 (*m ūnāṃ). - (b) [fr. ariṭṭha in meaning of "soap-berry plant"]= in phrase mahā ariṭṭhako mano S I.104 "a great mass of soap stone" (cp. Rh. D. in J. R. A. S. 1895, 893 sq.), "a shaped block of steatite" (Mrs. Rh. D. in K. S 130).

Aritta [ariṭṭa] (nt.) [Vedic arittra, Idg. *ere to row (Sk. ṛ to move); cf. Gr. e)re/ssw to row, e)retmo/s rudder, Lat. remus, Ohg. ruodar = rudder; Ags. rōwan = E. row] a rudder. Usually in combn. with piyā (phiyā) oar, as piyārīttamā (phiyā) oar & rudder, thus at S I.103 (T. piya", v. l. phiyā"); A II.201 (piya"); J IV.164 (T. piya", v. l. phiyā"); Sn 321 (piya +; SnA 330 phiyā = dabbipadara, aritta = veļuanda). DhsA 149.

Arindama [ariṇḍama] Sk. arindama, ariṃ + dama of dam] a tamer of enemies, victor, conqueror Pv IV.315 (= arīṇaṃ damanasila PvA 251); Sdhp 276.
Arihāseti [arihoa-seti] = arim bhāseti) to denote, lit. to call an enemy J IV.285. Correct to Pari according to Fausböll (J V. corr.)

Ariya (soyal) (adj.-n.) [Vedic ārya, of uncertain etym. The other Pāli forms are ayira & ayya] 1. (racial) Aryan D II.87. - 2. (social) noble, distinguished, of high birth. - 3. (ethical) in accord with the customs and ideals of the Aryan clans, held in esteem by Aryans, generally approved. Hence: right, good, ideal. [The early Buddhists had no such ideas as we cover with the words Buddhist and Indian. Ariya does not exactly mean either. But it often comes very near to what they would have considered the best in each]. - (adj.): D I.70 = (*ena silakkhan&dcb;hena samannāgata fitted out with our standard morality); III.64 (cakkavatti-vatta), 246 (dīṭṭhi); M I.139 (pannaddhaja); II.103 (ariyāya jātiyā jāto, become of the Aryan lineage); S II.273 (tuṇhībhāvā); IV.250 (vaddhi), 287 (dhamma); V.82 (bojjhangā), 166 (satipāṭṭhānā), 222 (vimutti), 228 (nāna), 255 (iddhipādā), 421 (maggo), 435 (saccāni), 467 (paññā-cakkhu); A I.71 (pariśa); II.36 (nāna); III.451 (tuṇhībhāvā); V.206 (silakkhandha); It 35 (paññā), 47 (bhikkhu sammaddaso); Sn 177 (patha = aṭṭhangiko maggo SnA 216); Dh 236 (bhūmi), 270; Ps II.212 (iddhi). -alamariya fully or thoroughly good D I.163 = III.82 = A IV.363; nālamariya not at all good, object, ignoble ibid. - (m.) Vin I.197 (na ramati pāpe); D I.37 = (yaṃ taṃ ariyā ācikkhanti upekkhako satimā etc.: see 3rd. jhāna), 246 (deer! see arihatatta); V.68, 145 sq., 200, 317; It 21, 108; Dh 22, 164, 207; J III.354 = Miln 230; M I.7, Q35 (ariyānān adassāvīn: "not recognising the Noble Ones") PvA 26, 146; DhA II.99; Sdhp 444 (ānaṃ vamsa). - anariya (adj. & n.) not Ariyan, ignoble, undignified, low, common, uncultured A I.81; Sn 664 (= asappurisa SnA 479; DhsA 353); J II.281 (= dussīla pāpadhamma C.); V.48 (*rupa shameless), 87; DhA IV.3. - See also nāna, magga, sacca, śāvaka. - āvakāsa appearing noble J V.87. - uposatha the ideal feast day (as one of 3) A I.205 sq., 212. - kanta loved by the Best D III.227. - gañā (pl.) troops of worthies J VI.50 (= brāhmaṇa-gañā, te kira tāda ariyācārā ahesu, tena te evam āha C.). - garahin casting blame on the righteous Sn 660. - citta a noble heart. - traja a true descendant of the Noble ones Dpvs V.92. - dasa having the ideal (or best) belief It 93 = 94. - dhana sublime treasure; always as sattavidiha* sevenfold, viz. saddhā, sīla, hiri, ottappa, suta, cāga, paññā "faith, a moral life, modesty, fear of evil, learning, self-denial, wisdom" ThA 240; VvA 113; DA II.34. - dhamma the national customs of the Aryans (= ariyānān eso dhammo Nd1 71, 72) M I.1, 7, 135; A II.69; V.145 sq., 241, 274; Sn 783; Dhs 1003. - puggala an (ethically) model person, Ps I.167; Vin V.117; ThA 206. - magga the Aryan Path. - vaṃsa the (fourfold) noble family, i.e. of recluses content with the 4 requisites D III.224 = A II.27 = Ps I.84 = Nd2 141; cp. A III.146. - vattin leading a noble life, of good conduct J III.443. - vatā thā Th 1, 334 should be read "vatā (nom. sg. of vattar, vac) "speaking noble words": - vāsa the most excellent state of mind, habitual disposition, constant practice. Ten such at D III.269, 291 = A V.29 (Passage recommended to all Buddhists by Asoka in the Bhabra Edict). - vihāra the best practice S III.262. - vohāra noble or honorable practice. There are four, abstinance from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 vaci-kammānta & represent sila nos. 4-7. See D III.232; A II.246; Vin V.125. - sangha the communion of the Nobles ones PvA 1. - sacca, a standard truth, an established fact, D I.189, II.90, 304 sq.; III 277; M I.62, 184; III.248; S V.415 sq. = Vin I.10, 230. It 17; Sn 229, 230, 267; Dh 190; DhA III.246; KhA 81, 151, 185, 187; ThA 178, 282, 291; VvA 73. - sāvaka a disciple of the noble ones (= ariyānām santike sutattā a. SnA 166). M I.8, 46, 91, 181, 323; II.262; III.134, 228, 272; It 75; Sn 90; Miln 339; DhA I.5, (opp. putthujjana). - silin of unblemished conduct, practising virtue D I.115 (= sīla ariyām uttamaṃ parisuddhaṃ DA I.286); M II.167. When the commentators, many centuries afterwards, began to write Pali in S.
India & Ceylon, far from the ancient seat of the Aryan clans, the racial sense of the word arīya was scarcely, if at all, present to their minds. Dhammapāla especially was probably a non-Aryan, and certainly lived in a Dravidian environment. The then current similar popular etmologies of arīya and arahant (cp. next article) also assisted the confusion in their minds. They sometimes therefore erroneously identify the two words and explain Aryans as meaning Arahants (DhA I.230; SnA 537; PvA 60). In other ways also they misrepresented the old texts by ignoring the racial force of the word. Thus at J V.48 the text, speaking of a hunter belonging to one of the aboriginal tribes, calls him arīnariyaruṇa. The C. explains this as "shameless", but what the text has, is simply that he looked like a non-Aryan. (cp ‘frank’ in English).

Arīhatatta (Arīhatatta) in phrase "arīhatta arīyo hoti" at A IV.145 is wrong reading for arīnaṃ hatattā. The whole phrase is inserted by mistake from a gloss explaining arahā in the foll. sentence "ārakattā kilesānaṃ arīnaṃ hatattā... arahā hoti", and is to be deleted (omitted also by SS).

Aru [Ara] (nt.) [Vedic aruḥ, unknown etym.] a wound, a sore, only in cpds.: *kāya a heap of sores M II.64 = Dh 147 = Th 1, 769 (= navannam vanamukhānaṃ vasena arubhūta kāya DhA III.109 = VvA 77); *gatta (adj.) with wounds in the body M I.506 (+ pakka-gatta); Miln 357 (id); *pakka decaying with sores S IV.198 (*āni gattāni); *bhūta consisting of wounds, a mass of wounds VvA 77 = DhA III.109.

Aruka [Ara] = aru; only in cpd. *ūpamacitto (adj.) having a heart like a sore (of a man in anger) A I.124 = Pug 30 (expld at Pug A 212 as purāṇa-vaṇa-sadisa-citto "an old wound" i. e. continually breaking open).

Aruṇa [Araṇa] [Vedic aruṇa (adj.) of the colour of fire, i. e. ruddy, nt. the dawn; of Idg. *ereu as in Sk. aruṇa reddish, Av. auruṣa white, also Sk ravi sun; an enlarged from of Idg. *reu as in Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. e)rudros, Lat. ruber.] the sun Vin II.68; IV.245; J II.154; V.403; VI.330; Dpvs I.56; DA I.30. - a. uggacchati the sun rises J I.108; VvA 75, & see cpds. -ugga sunrise Vin IV.272; S V.29, 78, 101, 442 (at all Samyutta pass. the v.l. SS is aruṇaggā); Vism 49. -uggamana sunrise (opp. oggamanna). Vin III.196, 204, 264; IV.86, 166, 230, 244; DhA I.165; II.6; PvA 109. -utu the occasion of the sun (-rise) DhA I.165. -vaṇṇa of the colour of the sun, reddish, yellowish, golden Vism 123; DhA I 1.3 = PvA 216. -sadisa (vaṇṇa) like the sun (in colour) PvA 211 (gloss for suriyavaṇṇa).


Arūpa [Aruṇa] (adj.) [a + rūpa] without form or body, incorporeal, D I.195 sq.; III.240; Sn 755; It 62; Sdhp 228, 463, 480. See details under rūpa. -āvacara the realm or world of Formlessness, Dhs 1281-1285; Ps I.83 sq., 101. -kāyika belonging to the group of formless beings Miln 317 (devā). -ṭhāyin standing in or being founded on the Formless It 62. -ṭāñhā "thirst" for the Formless D III.216. -dhātu the element or sphere of the Incorporeal (as one of the 3 dhātus rūpa", arūpa", nirodhā; see dhātu) D III.215, 275; It 45. -bhava formless existence D III.216. -lōka the world of the Formless, Sdhp 494. -saññin not having the idea of form D II.110; III.260; Exp. I.252.

Arūpin [Arupiṇa] (adj.) [a + rūpin] = arūpa; D I.31 (arūpi attā hoti: see DA I.119), 195; III.111, 139; It 87 (rūpin va arūpino va sattā).
Are (Anī indecl.) [onomat. Cp. Sk. lālālā, Gr. lalē/w, Lat. lallo = E. lull, Ger. lallen & without redupl. Ags. holā, Ger. halloh, E. lo. An abbrev. form of are is re. Cf. also alālā] exclam. of astonishment & excitement: he! hallo! I say!, implying an imprecation: Away with you (with voc.) J I.225 (dāsiputta-ceṭaka); IV.391 (duṭṭha-caṇḍāla); DA I.265 (= re); VvA 68 (dubbini), 217 ("how in the world").

Ala1 (Alā] freq. spelling for aḷa.

Ala2 (Alā] (adj.) [alaṃ adv. as adj. enough, only in neg. anala insufficient, impossible M I.455; J II.326 = IV.471.

Alaṃ (Alam] (indecl.) [Vedic araṃ. In meaning 1. alaṃ is the expanded continuation of Vedic araṃ, an adv. acc. of ara (adj.) suitable; fitly, aptly rightly fr. r Cp. anṇaṇa, appeti, ara. In meaning 2. alaṃ is the same as are] emphatic particle 1. in affirmative sentences: part. of assurance & emphasis = for sure, very much (so), indeed, truly. Note. In connection with a dat. or an infin. the latter only apparently depend upon alaṃ, in reality they belong to the syntax of the whole sentence (as dat. or inf. absolute). It is customary however (since the practice of the Pāli grammarians) to regard them as interdependent and interpret the construction as "fit for, proper" (= yuttam Pāli Com.), which meaning easily arises out of the connotation of alaṃ, e.g. alaṃ eva kātum to be sure, this is to be done = this is proper to be done. In this sense (c. dat.) it may also be compd. with Vedic araṃ c. dat. - (a) (abs.) only in combn. with dat. or infin. (see c. & Note above). - (b) (-) see cpds. - (c) with dat. or infin.: alaṃ antarāyāya for certain an obstacle M I.130 (opp. nālaṃ not at all); alaṃ te vippāṣārāya you ought to feel sorry for it Vin II.250; alaṃ vacanāya one says rightly S II.18; alaṃ hitāya untold happiness DhA II.41. - ito ce pi so bhavam Gotamo yojana sate viharati alam eva . . . upasankamituṃ even if he were 100 miles from here, (surely) even so (i. e. it is fit or proper even then) one must go to him D I.117 (expld. at DA I.288 by yuttam eva = it is proper); alaṃ puṇṇāni kātave "come, let us do meritorious works" Vv 4415 (= yuttam VvA 191). - 2. in negative or prohibitive sentences: part. of disapprobation reproach & warning; enough! have done with! fiel! stop! alas! (etc. see are). - (a) (abs.) enough: nālaṃ thutuṃ it is not enough to praise Sn 217; te pi na honti me alaṃ they are not enough for me Pv I.63. - (b) with voc.: alaṃ Devadatta mā te rucci sanghabhedo "look out D. or take care D. that you do not split up the community" Vin II.198; alaṃ Vakkali kin te iminā pūtikāyena diṭṭha . . . S III.120. - (c) enough of (with instr.): alaṃ ettakena enough of this, so much of that Miln 18; alaṃ me Buddhena enough for me of the Buddha = I am tired of the B. DhA II.34. - attha (adj.) "quite the thing", truly good, very profitable, useful D II.231; M II.69 (so read for alamatta); A II.180; Th 1, 252; J I.401 (so read for attha). - ariya truly genuine, right noble, honourable indeed, only in ṣāṭāya-dassana [cp. BSk. alamārya-jñāna-darśana Lal V.309, 509] Vin I.9; A III.64, 430; V.88; J I.389 (cp. ariya). - kammaniya (quite or thoroughly) suitable Vin III.187. - pateyya: see the latter. - vacanīya (f.) a woman who has to be addressed with "alaṃ" (i. e. "fiel"), which means that she ceases to be the wife of a man & returus into her parental home Vin III.144, cp. 274 (Bdhgh's. expln.). - samakkhātar one who makes sufficiently clear It 107. - sāṭīva one who is thoroughly fit to associate with his fellow A III.81. - sāṭaka "curse-coat", one who curses his waist-coat (alaṃ sāṭaka!) because of his having eaten too much it will not fit; an over-eater; one of the 5 kinds of gluttons or improper eaters as enumd. at DhA IV.16 = DhsA 404.

Alakkhī (Alakkhi) (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123.

Alagadda (Alagadda) [Der. unknown. In late Sk. alagarda is a watersnake] a kind of snake M I.133 = DA I.21; DhA IV. 132 ("camma, so read for T. alla-camma, vv. ll. alanda° & alandu°).

Alagga (Alagg) (adj.) [pp. of laggati] not stuck or attached Nd2 107 (also alaggita); alaggamāna (ppr.) id. DhA III.298.

Alaggana (Alaggana) (nt.) [a + laggana] not hanging on anything, not being suspended DA I.180.

Alaṃkata (Alamkata) [pp. of alankaroti] 1. "made too much", made much of, done up, adorned, fitted out Dh 142 (= vatthābharaṇa-paṭimanḍita DhA III.83); Pv II.36; Vv 11; J III.392; IV.60. - 2. "done enough" (see alaṃ, use with instr.), only neg. analankata in meaning "insatiate" S I.15 (kāmesu).

Alaṃkaraṇa (Alamkarana) (nt.) [alaṃ + karaṇa, fr. alankaroti] doing up, fitting out, ornamentation J I.60.


Alaṃkaroti (Alamkaroti) [alaṃ + karoti, Vedic araṅkaroti] to make much of i. e. to adorn, embellish, decorate J I.60; III.189; VI. 368. ger. °karitvā DhA I.410; PvA 74. - pp. alankata. - Caus. alankārāpeti to cause to be adorned J I.52.

Alaṃkāra (Alamkara) [fr. alankaroṭi, cp. Vedic araṅkrīti] "getting up" i. e. fitting on, ornament, decoration; esp. trinkets, oQnaments D III.190; A III.239; 263 sq.; J VI.368; PvA 23, 46, 70 (-° adj. adorned with), 74; Sdhp 249.

Alattaka (Alattaka) [Sk. alakṭaka] lac, a red animal dye J IV.114 ("pāṭala); DhA II.174; IV.197.

Alanda & Alandu (Aland) see alaganda.


Alasa (Alasa) (adj.) [a + lasa] idle, lazy, slack, slothful, languid S I.44, 217; Sn 96 (= jāti-alaso SnA 170); J IV.30; Dh 280 (= mahā-alaso DhA III.410). Opp. analasa vigorous, energetic S I.44; D III.190 (dakkha +); Vin IV.211; Nd2 141 (id.).

Alasatā (Alasata) (f.) [abstr. fr. alasa] sloth, laziness; only in neg. analasatā zeal, industry VvA 229.

Alassa (Alasa) (nt.) at S I.43 is spurious spelling for ālassa idleness, sloth; v. l. BB ālasya.
Alāta (Alāta) (nt.) [Sk. alāta, related to Lat. altāre altar, adoleo to burn] a firebrand A II.95 (chava a burning corpse, see chava); J I.68; Pug 36; DhA III.442.

Alāpu (Alāpu) (nt.) [= alābu, with p for b: so Trenckner Notes 6216] a gourd, pumpkin Dh 149 (= DhA III.112; vV. ll. alābu & alābbu).

Alābu (Alābu) [Sk. alābū f.] a long white gourd, Cucurbita Lagenaris M I.80 (tittaka), 315 (id.); PvA 47 (id.); DhsA 405. - See also alāpu.

Alābhaka (Alabhaka) [a + labhaka] not getting, loss, detriment Vin III.77.

Alālā (Alālā) (indecl.) [a + lālā interjection fr. sound root *lal, see etym. under are] "not saying lālā" i. e. not babbling, not dumb, in °mukha not (deaf &) dumb SnA 124 (= aneḷamūga of Sn 70).

Alika (Alika) (adj.) [Sk. alīka] contrary, false, untrue S I.189; J III.198; VI.361; Miln 26, 99. - nt. °m a lie, falsehood Dh 264. -vādin one who tells a lie, a liar Dh 223 = VvA 69 (has alīka°); J II.4; SnA 478 (for abhūta-vādin Sn 661).


Aluḷita (Alulit) (adj.) [a + luḷita, pp. of lul] umoved, undisturbed Miln 383.

Aloniika (Alonika) (adj.) [a + loṇika] not salted J III.409; VvA 184.

Aloma (Aloma) (adj.) [a + loma] not hairy (upon the body) J VI.457.

Alola (Alola) (adj.) [a + lola] undisturbed, not distracted (by desires), not wavering: of firm resolution, concentrated Sn 65 (= nillolupa Nd2 98; = rasavisesesu anākula SnA 118).

Alla (Alla) (adj.) (only °-) [Vedic ārdra, to Gr. a)/rdw moisten, a)/rda dirt] - 1. moist, wet M III.94 (*mattikā-puñja a heap of moist clay; may be taken in meaning 2). - 2. fresh (opp. stale), new; freshly plucked, gathered or caught, viz.*āvalepana see adda3; *kusamuttī freshly plucked grass A V.234 = 249; *gomaya fresh dung A V.234; DhA I.377; *camma living skin Vism 195; *tiṇa fresh grass DA I.77; Pva 40; *dārūni green sticks J I.318; *madhu fresh honey DhA II.197; *mamsa-sarīra a body of living flesh DhA II.51 = IV.166; *rasa fresh-tasting DhA II.155; *rohitamaccha fresh fish J III.333. - 3. wet = with connotation of clean (through being washed), freshly washed, *kesa with clean hair Pva 82 (sīsaṃ nahātvā allakesa); usually combd. with allavattha with clean clothes (in an ablution; often as a sign of mourning) Ud 14, 91; DhA IV.220; or with odāta vattha (id.) J III.425. °pāṇi with clean hand PⅣ.99 (= dhotapāṇi Pva 116). [For analla-gatta at S I.183 better read, with ibid 169, anallīna-gatta. For allacamma at DhA IV.132 alagadda-camma, with the v.l., is preferable].

Allapa (Allapa) [Sk. ālāpa; ā + lāpa] conversation, talk; only in cpd. *sallāpa conversation (lit. talking to & fro or together) J I.189; Miln 15; VvA 96; Pva 86.

Allika (Allika) (?) [either from alla = allikāṃ nt. in meaning defilement, getting soiled by (-°), or from alliyati = alliyaka, a der. fr. ger. alliya clinging to, sticking to. The whole word is
doubtful.] only in cpd. (kāma-) sukho allikoānuyoga given to the attachment to sensual joys Vin I.10; D III.113, 130; S IV.330; V.421; Nett 110.

Allīna (अलिना) [pp. of alliyati; Sk. ālīna] (a) sticking to, adhering or adhered to, clinging M I.80; A V.187; Nd2 under nissita (in form asita allīna upagata). - (b) soiled by (*), dirtied A II.201. - anallīna "to which nothing sticks", i. e. pure, undefiled, clean S I.169 (id. p. on p. 183 reads analla: see alla). Cp. ālaya.

Allīyati (अलियति) [ā + liyati, li, liyate, layate] to cling to, stick to, adhere to (in both senses, good or bad); to covet. - (a) lit. kesā sīsaṃ allīyiṃsu the hair stuck to the head J I.64; khaggo lomesu allīyi the sword stuck in the hair J I.273. - (b) fig. to covet, desire etc.: in idiomatic phrase alliyati (S III.190 v. l.; T. ālayati) kelāyati vanāyati (S III.190 v.l.; T. manāyati; M I.260 T. dhanāyati, but v.l. p. 552 vanāyati) mamāyati "to caress dearly & be extremely jealous of" (c. acc.) at M I.260 & S III.190. - J I.5; V.154 (allīyituṁ, v.l. illīyituṁ); DhsA 364 (vanati bhajati a); pp. allīna - Caus. allīyāpeti [cp. Sk. ālāpayati, but B.Sk. allīpeti M Vastu III.144; pp. allīpita ibid. I.311; III.408; pass. allīpyate III.127.] to make stick, to to bring near to (c. acc. or loc.) J II.325 (hatthiṃ mahābhātīyan allīyāpetvā); IV.392 (sīsena sīsam allīyāpetvā).

Aḷa (अल) [etym. unknown] 1. the claw of a crab M I.234; S I.123; J I.223, 505 (*chinnato kakkaṭa; T. spells ala°); II.342; III.295; - 2. the nails (of finger or toe) (?) in °chinna one whose nails are cut off Vin I.91.

Aḷāra (अलार) (adj.) [Is it the same as uḷāra?] only used with ref. to the eyelashes, & usually expld. by visāla, i.e. extended, wide, but also by bahala, i.e. thick. The meaning & etym. is as yet uncertain. Kern, (Toev. s.v.) transls. by "bent, crooked, arched". °akkhin with wide eyes (eyelashes?) J I.306 (= visāla-netta C.); °pamha with thick eye-lashes Vv 357 (= bahala-saṃyata-pakhuma C.; v.l. °pamukha); °bhamuka having thick eyebrows or °lashes J VI.503 (so read for °pamukha; C. expls by visāl-akkhigaṇḍa). Cp. āḷāra.

Aḷhaka (अलक) In udakāḷhaka in udakaṇḍhaka VvA 155 read āḷhaka.

Ava° ( Ав°) (prefix) 1. Relation between ava & o. Phonetically the difference between ava & o is this, that ava is the older form, whereas o represents a later development. Historically the case is often reversed - that is, the form in o was in use first & the form in ava was built up, sometimes quite independently, long afterwards. Okaḍḍhati, okappati, okappanā, okassati, okāra, okantati, okkamati, ogacchati, odāta and others may be used as examples. The difference in many cases has given rise to a differentiation of meaning, like E. ripe: rife, quash: squash; Ger. Knabe: Knappe etc. (see below B 2). - A. The old Pāli form of the prefix is o. In same cases however a Vedic form in ava has been preserved by virtue of its archaic character. In words forming the 2nd part of a cpd. we have ava, while the absolute form of the same word has o. See e.g. avakāsa (-°) > okāsa (-°); avacara > ocaraka; avatata; avadāta; avabhāsa; avasāna. - B. 1. the proportion in the words before us (early and later) is that o alone is found in 65% of all cases, ava alone in 24%, and ava as well as o in 11%. The proportion of forms in ava increases as the books or passages become later. Restricted to the older literature (the 4 Nikāyas) are the foll. forms with o: okiri, okkanti, okkamati, okkhipati, ogacchati, ossajati. - (1) The Pāli form (o°) shows a differentiation in meaning against the later Sanskrit forms (ava°). See the foll.: avakappanā harnessing: okappanā confidence; avakkanti (not Sk.): okkanti appearance; avakkhita thrown down: okkhitta subdued; avacara sphere of
motion: ocaraka spy; avatinṇa descended: otiṇṇa affected with love; avaharati to move down, put off; oharati to steal. (2) In certain secondary verb-formations, arisen on Pāli grounds, the form o° is used almost exclusively pointing thus to a clearly marked dialectical development of Pāli. Among these formations are Deminutives in °ka usually; the Gerund & the Infinitive usually; the Causatives throughout. II. Ava as prefix. [P. ava = Vedic ava & occasionally o; Av. ava; Lat. au- (aufero = avabharati, aufugio etc.); Oir. o; ua. See further relations in Walde, Lat. Wtb. under au]. - Meaning. (Rest:) lower, low (opp. ut°, see e. g. uccāvaca high & low, and below III. c), expld. as ṣaṭṭhā (DHA IV.54 under avam) or adho (ibid. 153; SnA 290). - (Motion:) down, downward, away (down), off; e. g. avasūra sun down; adv. avaṃ (q. v., opp. uddhāṃ). - (a) lit. away from, off: ava-kantati to cut off; °gaṇṇa away from the crowd; °chindati cut off; °yīyati fall off; °bhāsati shine out, effulge; °mūcītati take off; °siṭṭha left over. - down, out, over: °kirati pour down or out over; °khitta thrown down; °gacchati go down; °gāheti dip down; °tarati descend; °patita fallen down; °sajjati emit; °siṣṭhati pour out over; °sīdati sink down. - (b) fig. down in connection with verbs of emotion (cp. Lat. de- in despic- o to despise, lit. look down on), see ava-jānāti, °bhūta, °mānita, °vajja, °hasati. away from, i. e. the opposite of, as equivalent to a negation and often taking the place of the neg. prefix a° (an°), e. g. in avajaya (= ajaya), °jāta, °mangala (= a°), °pakkhin, °pātta. Affinities of ava.- (a) apa. There exists an exceedingly frequent interchange of forms with apa° and ava°, the historical relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, and often afford a clue as to the nature of the word in question. See on this apa 2 and cp. the foll. words under ava: avakata, °karoti, °khalita, °anga, ottappa, avattha, °niṭṭa, °dāna, °pivati, °rundhati, °lekhi, °vadati, °varaka, °sakkati, avassaya, avasseti, °hita, avāpuriyati, avekkhati. - (b) abhi. The similarity between abhi & ava is seen from a comparison of meaning abhi II. b and ava II. a. The two prefixes are practically synonymous in the foll. words: °kankhati, °kamati, °kiṇṇa, °kipati, °maddati, °rata, °lambati, °lekheti, °lepana, °siṣcāti. - (c) The contrary of ava is ut (cp. above II.2). Among the freq. contrast-pairs showing the two, like E. up & down, are the foll. ukkaṃsāvakaṃsā, uggaman-oggamana, uccāvaca, ullangheti-olangheti, ulliṭṭāvalitta; ogilītumulgūlū, onaman-unnamana. Two other combns. founded on the same principle (of intensifying contrast) are chiddāvacchidda and ava° in contrast with vi° in olambavilamba, olugga-vilugga.

Avam (adv.) [Vedic avāk & avāṃ] the prep. ava in adv. use, down, downward; in C. often expld. by adho. Rarely absolute, the only passage found so far being Sn 685 (avaṃ sari he went down, v. l. avasari, expld. by otari SnA 486). Opp. uddhāṃ (above, up high). Freq. in cpd. avamāṃsira (adj.) head downward (+ uddhampāda feet up), a position characteristic of beings in Niraya (Purgatory), e. g. S I.48; Sn 248 (patantiti nirayam avamsirā = adhogata-sīsa SnA 290); Vv 5225 (of Revati, + uddhampāda); PIV.146; J I.233 (+ uddhapāda); IV.103 (nirayam vajanti yathā adhammo patito avamsiro); NdI 404 (uddhampāda +); DHA IV.153 (gloss adhosira). - On avaṃ° cp. further avakkāra, avākaroti, avekkhiṇi.

Avakāṃsā (Avakamṣa) [fr. ava-karṣati; on ṁs: *ṛṣ cp. haṃsati: harṣati] dragging down, detraction, abasement, in cpd. ukkāṃsāvaka° lifting up & pulling down, raising and lowering, rise & fall D I.54.

Avakankhati (Avakankhati) (-°) [ava + kankhati; cp. Sk. anu-kāṅkṣati] to wish for, strive after S IV.57 (n°); J IV.371 (n°); V 340 (n°), 348 (n°= na pattheti C).


**Avakata (Avakata)** = apakata, v.l. at It 89. Avakanta [for *avakatta, Sk. avakṛtta; pp. of avakantati, see kanta2] cut, cut open, cut off J IV.251 (galako āvakantaṃ).

**Avakantati & Okantati (Avakantati | Okantati)** (okk*) [cp. Sk. avakṛntati, ava + kantati, cp. also apakantati] to cut off, cut out, cut away, carve - (ava:) J IV.155. - pp. avakanta & avakantita.


**Avakappanā & Okappanā (Avakappanā | Okappanā)** (f.) [ava + kappanā] preparation, fixing up, esp. harnessing J VI.408.

**Avakārati & Okārati (Avakārati | Okārati)** [ava + kārati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. *kiriṭvā J V.144. - 2. to cast out, reject, throw out; aor. avākiri Vv 122 = 485 (v.l. *kari; VvA 126 expls by chaḍḍesi vināsesi). - Pass. avakiriyāti Pv III.110 (= chaḍḍiyāti PvA 174); grd. *kiriya (see sep.). See also apakiritūna. pp. okiṇṇa.

**Avakiriya (Avakiriya)** [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J V.143 (taken by C. as ger. = avakiritvā).

**Avakujja (Avakujja)** (adj.) [ava + kujja, cp. B.Sk. avakubja M Vastu I.29, avakubjaka ibid. 213; II.412] face downward, head first, prone, bent over (opp. ukkujja & uttāna) J I.13 = Bu II.52; J V.295;
VI.40; Pv IV.108; PvA 178. -pañña (adj.) one whose reason is turned upside down (like an upturned pot, i.e. empty) A I.130; Pug 31 (= adhomukha-pañña Pug A 214).

Avakkanta (Avakkanta) (\textsuperscript{-}a) [pp. of next] entered by, beset with, overwhelmed by (instr.) S III.69 (dukkha\textdegree, sukha\textdegree and an\textdegree).

Avakkantī (Avakkantī) (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S II.66 (nāmarūpassa); III.46 (pañcannaṃ indriyānaṃ); Pug 13 (= okkanti nibbatti pātubhāvo Pug A 184); Kvu 142 (nāmarūpassa); Miln 123 (gabhassā).

Avakkama (Avakkama) [fr. avakkamati] entering, appearance J V.330 (gabhassā).

Avakkamati & Okkamati (Avakkamati) (Okkamati) [ava + kamati fr. kram] to approach, to enter, go into or near to, to fall into, appear in, only in ger. (poetically) avakamma J III.480 (v.l. apa\textdegree).

Avakkāra (Avakkāra) [Sk. avaskara faeces, fr. ava\textdegree + karoti] throwing away, refuse, sweepings; only in cpd. \textdegreepātī a bowl for refuse, slop basin, ash-bin Vin I.157, 352; II.216; M I.207; DhA I.305.

Avakkhalita (Avakkhalita) [pp. of avakkhaleti, Caus. of kṣal] washed off, taken away from, detracted DA I.66 (v.l. apa\textdegree).

Avakkhipati & Okkhhipati (Avakkhipati) (Okkhhipati) [ava + khipati; cp. Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld to the eyes = to cast down, hence transferred to the other senses and used in meaning of "to keep under, to restrain, to have control over" (cp. also avakkhāyati), aor. \textdegreekhipi DA I.268 (bhusa\textdegree, v. l. avakkhasi).

Avagacchati (Avagacchati) [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

Avagaṇḍa (Avaganda) (\textsuperscript{-}kāraka) (adj.) [ava + gaṇḍ\textdegree] "making a swelling", i. e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. \textdegreem as adv. after the manner or in the way of stuffing etc. Vin II.214; IV.196.

Avagata (Avagata) [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is "known, understood" (aññāta Pv IV.111); perhaps we should read āvikata or adhigata (so v.l. BB).

Avagāhati & Ogāhati (Avagahati) (Ogahati) [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678 (vipassanāvīthiṃ); Sdhp 370, 383.

Avaggaha (Avaggha) [Sk. avagraha] hindrance, impediment, used at DA I.95 as syn. for drought (dubuṭṭhikā).

Avanga (Avanga) see apanga.

Avaca (Avaca) (adj.) [der. fr. ava after the analogy of ucca > ut] low, only in combn. uccāvacā (pl.) high and low, see ucca. KvuA 38.

Avacana (Avacana) (nt.) [a + vacana] "non-word", i. e. the wrong word or expression J I.410.

Avacara (Avacara) (-°) (n.-adj.) [ava + car, also BSk. avacara in same sense, e.g. antahpurāvacara the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D I.206 (santika° one who stays near, a companion); fig. dealing or familiar with, at home in A II.189 (atakka°); IV.314 (parisā); J 1.60 (tāla° one conversant with music, a musician, see tāla1); II.95 (sangāma°); Miln 44 (id. and yoga°). - (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t in kāmāvacara rupāvacara arūpāvacara or the 3 realms of sense-desires, form and non-form: kāma° D I.34 (*deva); Dhs 431 (as adj.); rūpa° Pug 37; arūpa° Pug 38; Ps I.83, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

Avacaraṇa (Avacarana) (nt.) [fr. avacarati 1] being familiar with, dealing with, occupation J II.95.

Avacuttha (Avacuttha) 2nd pret. of vac, in prohib form mā eva avacuttha do not speak thus J VI.72; DhA IV.228.


Avacchedaka (Avacchedaka) (-°) (adj) [ava + cheda + ka] cutting off, as nt. *m adv. in phrase kabaḷāvacchedakaṃ after the manner of cutting off mouthfuls (of food) Vin II.214; IV.196; cp. āsāvacchedika whose hope or longing has been cut off or destroyed Vin I. 259.

Avajaya (Avajaya) [ava + jaya, cp. apajīta] defeat DhA II.228 (v.l. for T. ajaya).

Avajāta (Avajāta) (adj.) [ava + jāta; cp. B.Sk. avajāta in meaning misborn, miscarriage] low-born, of low or base birth, fig. of low character (opp. abhijāta) Sn 664 (= buddhassa avajātaputta SnA 479); It 63; Miln 359.

Avajānāti (Avajanāti) [ava + jā] 1. to deny Vin II.85; A III.164 = Pug 65. - 2. (later) to despise DhA III.16; PvA 175 (grd. *jānitabba) - Of short stem-form ṅā are found the foll: grd. avaṅñeyya PvA 175, and with o°: grd. oṅātabba PvA 195; pp. avaṅāta, besides avaṅñāta.
Avajīyati \((\text{avajīyati}; \text{Sk. avajiryate})\) to be diminished, to be lost, be undone J I.313 \((\text{jitaṃ a}; \text{v.l. avajījy}^*)\); Dh 179 \((\text{jitaṃ a} = \text{dujjitaṃ hoti} \text{DhA III.197})\).

Avajja \((\text{avajja})\) (adj.) [Sk. avadya, seemingly a + vadya, but in reality a der. fr. ava. According to Childers = Sk. avarjya from vraj, thus meaning "not to be shunned, not forbidden". This interpretation is justified by context of Dh 318, 319. The P. commentator refers it to ava + vad (for *ava-vadya) in sense of to blame, cp. apavadati] low, inferior, blamable, bad, deprecable Dh 318, 319; Dhs 1160. More fig. in neg. form anavajja blameless, faultless D I.70 (= anindita DA I.183); A II.26 = It 102; Sn 47 (*bhujin carrying on a blameless mode of livelihood, see Nd2 39), 263 (= anindita agarahita KhA 140): Ps II.116, 170; Pug 30, 41, 58; Sdhp 436. Opp. sāvajja.

Avajjata\(ā\) \((\text{avajjata}a)\) (f.) [abstr. to prec.], only neg. an* blamelessness, faultlessness Pug 25, 41; Dhs 1349.

Avajjhā \((\text{avajjhā})\) (adj.) [grd of a + vadhati, Sk. vadhya, vadh] not to be killed or destroyed, inviolable Sn 288; J V.69; VI.132.

Avāncana \((\text{avāncana})\) (adj.) [a + vaṅcana from vaṅc] not (even) tottering, i.e. unfit for any motion (esp. walking), said of crippled feet J I.214 = Cp III.910.

Avāṇṇa \((\text{avāṇṇa})\) (adj.) [to avaṇṇā] despised, despicable Pv III.113 (= avaṇṇeyya avajānītabba PvA 175).

Avāṇṇattā \((\text{avāṇṇattā})\) (f.) [ava + ōtti = Sk. *avāṇṇapti, fr. ava + jñā] only as neg. an* the fact of not being despised, inferior or surpassed, egotism, pride, arrogance It 72; Vbh 350, 356; *kāma (adj.) wishing not to be surpassed, unvilling to be second, wanting to be praised A II.240; IV.1 sq.

Avāṇṇā \((\text{avāṇṇā})\) (f.) [Sk. avajñā, fr. ava + jñā] contempt, disregard, disrespect J I.257 (*ya).

Avāṇṇāta \((\text{avāṇṇāta})\) (adj.) [pp. of avajānāti] despised, treated with contempt PvA 135 (an*); Sdhp 88, 90.

Avatamsaka \((\text{avatamsaka})\) (= vaṭ*) see Vin Texts II.347.

Avatthāna \((\text{avatthāna})\) (nt.) [Sk. avasthāna] position, standing place J I.508; PvA 286.

Avatthita \((\text{avatthita})\) (ad.) [Sk. avasthita, ava + thita] "standing down" = standing up, firm, fixed, settled, lasting Th 1, 1140. Usually neg. an* unsettled, unsteady; not lasting, changeable Dh 38 (*citta; cp. DhA I.308 cittam thāvaraṃ natthi); PvA 87 (= na sassata not lasting for ever).

Avatthitatā \((\text{avatthitatā})\) (f.) [abstr. fr. prec.] steadiness, only as neg. an* unsteadiness, fickleness ThA 259.

Avatthiti \((\text{avatthiti})\) (f.) [Sk. avasthiti] (firm) position, posture, steadfastness S V.228; Dhs 11, 570.
Avāḍḍhi (Avaddhi) (f.) [a + vaḍḍhi] "non-growth", decay DhA III.335; C on A III.76 (cp. apajaha).

Avaṇṭa (Avama) (adj.) [a + vaṇṭ] without a stalk J V.155.

Avanṇa (Avanna) [a + vaṇṇa] blame, reproach, fault D I.1 (= dosā nindā DA I.37); It 67; Pug 48, 59.


Avatamsa (Avatama) see vatamsaka.

Avatata (Avatata) & otata [ava + tata, pp. of tan] stretched over, covered, spread over with Vv 643 (-°); VvA 276 (= chādita).

Avattiṭṭhati (Avatitthati) [ava + tiṭṭhati] to abide, linger, stand still. D I.251 = S IV.322 = A V.299 (tatra°); S I.25 (v.l. otiṭṭhati); Th. 1, 21; J II.62; IV.208 (aor. avaṭṭhāsi). - pp. avaṭṭhita (q. v.).

Avatīṇṇa & Otiṇṇa (Avatina) [pp. of otarati] fallen into, affected with (-°), as ava° rare late or poetical form of o°, e. g. J V.98 (issā°). See otiṇṇa.


Avattharati (Avattharati) [ava + tharati, str] to strew, cover over or up J I.74 (*amāna ppr.), 255 (*itvā ger.); IV.84; Dāvs I.38. - pp. otthaṭa Cp. pariy°.

Avatthāraṇa (Avattharaṇa) (nt.) = avattharaṇa DA I.274.

Avatthu (Avattha) (adj.) [a + vatthu] groundless, unfounded (fig) Vin II.241; J I.440 (*kaṃ vacanaṃ). For lit meaning see vatthu.

Avadāta (Avadata) (= odāta) Dāvs III.14 (metri causa).

Avadāna (Avadana) see apadāna.

Avadāniya (Avadaniya) (adj.) [fr. avadāna cutting off; ava + dā2 to cut] stingy, niggardly Sn 774 (= Nd1 36 which expls. as follows: avaṃ gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; buddhānām vacanaṃ naādiyantī ti avadāniyā. Sn A 516 condenses this expln. into the foll.: avangamanatāya maccharitāya buddhādinaṃ vacanaṃ anādiyanatāya ca avadāniyā).}

Avadāpana (Avadāpana) (cleansing): see vodāpana.
Avadāpeti (Avadapeti) (to deal out) only BS k pary° Divy 202.

Avadāyati (Avadayati) [denom. fr. avadā in same meaning as anuddā, to dā1: see dayatī2] to have pity on, to feel sorry for J IV.178 (bhūtānaṃ nāvadāyissām, gloss nānānukampīyāṃ).

Avadīyati (Avadiyati) [Sk. avadīryati, ava + ḍr1, ḍrṇāti, see etym. under dā1] to burst, split open J VI.183 (= bhijji C.) see also uddīyati,

Avadehaka (Avadehaka) (-°) (adj.) [ava + deha + ka but more likely direct fr. ava + dih] in the idiom udarāvadehakāṃ bhunjati, to eat one's fill M I.102; Th 1, 935. Vism 33 has udarāvadehaka-bhojana, a heavy meal.

Avadhāraṇa (Avadharaṇa) (nt.) [Cp. Sk. avadhāraṇa, fr. ava + dhr] calling attention to, affirmation, emphasis; as t.t. used by C's in explanation of evaṃ at DA I.27; and of kho at PvA 11, 18.

Avadhi (-Avadhi) 3 sg. aor. of vadhati. - At DhA II.73 avadhi = odhi.

Avanata (Avanata) See onāta.

Avanati (-Avanati) (-°) (f.) [fr. avanamati] stooping, bending, bowing down, humiliation Miln 387 (unnaṭāvanaṭi).

Avani (Avani) (f.) [Vedic avani] bed or course of a river; earth, ground Dāvs IV.5.

Avapakāsati (Avapakasati) [ava + pa + kāsati = kassati, fr. krṣ] is a doubtful compd. of kassati, the combd. ava + pa occurring only in this word. In all likelihood it is a distortion of vavakassati (vi + ava + kassati), supplementing the ordinary apakassati. See meaning & further discussion under apakāsati - Vin II.204 (apakāsati +; v.l. avapakassati; Bdhgh. in expln. on p. 325 has apapakāsati which seems, to imply (a)vavakassati); A III.145 sq. (avapakāsitum).

Avapatta (Avapatta) See opatta.


Avapivati (Avapivati) [ava + pā, cp. apapibati] to drink from J I.163.

Avabujjhati (Avabujjhati) (-°) [Cp. BSk. avabudhyate] to understand A IV.96 = It 83 (nāvabujjhati); A IV.98 (id.) J I.378 = III.387 (interchanging with anubujjhati at the latter pass.).

Avabodha (Avabodha) [ava + bodha] perception, understanding, full knowledge Sn A 509 (sacca°). - Neg. an° not awakened to the truth Vv 826 (= ananubodha VvA 319).

Avabodhati (Avabodhati) (-°) [cp. Sk. avabodhati] to realise, perceive, pay attention to J III.151 nāva°).
Avabhāsa (Avabhāsa) [later form of obhāsa] Only in cpd. gambhīravabhāso D II.55, looking deep. Same cpd. at A II.105 = Pug 46 has obhāsa.


Avabhāsīta (Avabhāsīta) (-*) [late form of obhāsīta] shining with, resplendent Sdhp 590.

Avabhuñjati (Avabhuñjati) [ava + bhuñjati] to eat, to eat up J III.272 (inf. *bhottuṃ), 273.


Avamangala (Avamangala) (adj.) [ava + mangala, ava here in privative function] of bad omen, unlucky, infaustus (opp. abhimangala); nt. bad luck, ill omen J I.372, 402; II.197; VI.10, 424; DhA III.123; PVA 261. Cf. next.

Avamaññati (Avamaññati) [Sk. avamanyate] to slight, to disregard, despise DhA I.170; PVA 37, 175; Sdhp 271. - pp. Caus. avamānita.


Avamāna & Omaṇa (Avamāna) (Omaṇa) [fr. ava + man, think] disregard, disrespect, contempt J II.386; III.423; V.384. Cp. next.


Avamāneti [Avamāneti] [Caus. of avamaññati] to despise J V.246. - pp. avamānita PVA 36.

Avaya (Avaya) only in neg. anavaya.

Avayava (Avayava) [Dern uncertain. Cp. mediaeval Sk. avayava] limb, member, constituent, part VvA 53 (sarīra° = gattā). 168, 201, 276; PVA 211 (sarīra° = gattā), 251 (mūl° the fibres of the root). As t. t. g. at SnA 397. In the commentaries avayava is often used where amga would have been used in the older texts.

Avarajjhati (Avarajjhati) (-*) [ava + rajjhati of rādh, cp. Sk. avarādhhyate] to neglect, fail, spurn Th 1, 167; J IV.428 (v.l. *rujjh*).


Avaruddhaka (Avaruddhaka) [avruddha + ka] subdued, expelled, banished J VI.575; Dpvs I.21 (Np).

Avaruddhati (Avaruddhati) [Sk. aparundhati; ava + ruddhati of rudh] to expel, remove, banish J VI.505 (= niharati C.), 515. See also avarundhati.
Avarundhati [ava + rundhati. Only referred to by Dhp. in his Cy (ThA 271) on oruddha] to put under restraint, to put into one's harem as subsidiary wife.


Avalittha [ava + littha. Only referred to by Dhp. in his Cy (ThA 271) on oruddha] to put under restraint, to put into one's harem as subsidiary wife.


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Avasissati [avasissati] [Sk. avaśisya; Pass. of ava + śis; but expld. by Kern, Toev. s. v. as fut of avasīdati] to be left over, to remain, in phrase yaṃ pamāṇa-kataṃ kammaṃ na taṃ tatrāvasissati D I.251; A V.299 = S IV.322; J II.61 (see expln. on p. 62). Also in the phrases taco ca nahāru ca aṭṭhi ca avasissatu sarīre upasussatu mamsa-lohitam M I.481; A I.50; S II.28, and sarīrāni avasissanti S II. 83. With the latter phrases cp. avasussati.

Avasī [avasi] metri causa for avasi, a + vasi, aor. of vas4 to stop, stay, rest J V.66 (mā avasī).

Avasussati [avasussati] [Sk. *ava-suṣyati of śuṣ] to dry up, to wither; in later quotations of the old kāmaṃ taco ca nahāru ca aṭṭhi ca avasussatu (upasussatu sarīre mamṣalohitam) J I.71, 110; Sdhp 46. It is a later spelling for the older avasissatu see Trenckner (M I.569). - fut. avasucchati (= Sk. *śokṣyati, fut. of Intens.) J VI.550 (v. l. BB °sussati; C. avasucchissati).

Avasūra [avasura] [ava + sūra; ava here in function of *avaṃs see ava II] sundown, sunset, acc. °ṃ as adv. at or with sundown J V 56 (anāvasūraṃ metrically).

Avasesa1 [avasesa] [Sk. avaśeṣa, fr. ava + śiṣ, cp. avasissati] remainder, remaining part; only in cpds. an° (adj.) without any remainder, i. e. fully, completely M I.220 = A V.347 (*dohin); A I.20 sq., 88; Sn 146; Pug 17; Dhs 363, 553; SnA 417 (*pharaṇa); PvA 71 (*ato, adv. altogether, not leaving anything out); & sāvasesa leaving something over, having something left A I.20 sq., 88; Pv III.55 (jīvita° having still a little life left).

Avasesa2 [avasesa] (adj.) [see prec.] remaining, left Sn 694 (āyu avaseso); J III.19; Vbh 107 (tanḥā ca avasesā ca kilesā); PvA 19 (avasesē ca ŋātakā the rest of the relatives), 21 (avasesā parisā), 201 (aṭṭhi-tacamatto āvasesa-sarīra with a body on which nothing but skin & bones were left), 206 (aṭṭhi-sanghātamatto āvasesa-sarīra). - nt. (as pred.) °ṃ what is left PvA 52 (appō avasesaṃ); KhA 245 (no atthi tesāṃ avasesaṃ).

Avasesaka [avasesaka] (adj.) [fr. avasesa2] being left, overflowing, additional, more J I.400 (an°); Dpvs IV.45.

Avassa [avassa] (adj.) [a + vaś] against one's will, inevitable J I. 19 (°bhāvin); V.319 (°gāmitā). Usually as nt. °ṃ adv. inevitably (cp. BSk. avaśyaṃ Divy 347; Av. Ś I.209 etc.) J III.271; DA I.263; Sdhp 293.


Avassajati & Ossajati [avassajati] [ossajati] [ava + sṛj, perhaps ud + sṛj = Sk. uṣṭrajati, although the usual Vedic form is avasṛjati. The form ossajati puzzled the BSk. writers in their sanskritisation apōṣṛjati = apa + ut + sṛj Divy 203] to let loose, let go, send off, give up, dismiss, release (ava): J IV.425; V.487 (aor. avassaji read for avissaji).

Avassana [avassana] (nt.) [a + vassana, Sk. vāsana of vāś to bleat] not bleating J IV.251.

Avassaya [avassaya] [Sk. *avāśraya for the usual apāśraya, see P. apassaya1] support, help, protection, refuge J I.211; II. 197; IV.167; Miln 160; DhA II.267; IV.198; PvA 5, 113.
Avassava (Avassava) [ava + sava, Sk. *srava fr. sru to flow] outflow, effect, only neg. anassava no further effect Vin II.89; M I.93; II.246; A III.334 sp.

Avasseti (Avasseti) [ava + ā + śrī, for the usual *apāśrayati; see apasseti] to lean against, to depend on, find shelter in (loc.) J II.80 (aor. avassayin = vāsāṃ kappesim C.). - pp. avassita.


Avassita (Avassita) [for apassita, Sk. apaśrita] depending on, dealing with J V.375. See apassita.

Avassuta (Avassuta) (adj.) [Sk. *avasruta, pp. of ava + sru, cp. avassava] 1. (lit.) flowing out or down, oozing, leaking J IV. 20. - 2. (fig.) (cp. anvāssava & āsava) filled with desire, lustful (opp. anavassuta, q. v.) Vin II.236; S IV.70, 184 (an°); A I.261, 262 (an°); II.240; IV.128, 201; Sn 63 (an°); Pug 27, 36; Dpsvs II.5 (T. reads avassita). - Neg. anavassuta: 1. not leaking, without a leak J IV.20 (nāvā = udaka-pavesanābhiṇḍi a. C.). - 2. free from leakage, i. e. from lust or moral intoxication Dh 39 (*citta); Sn 63 (see expld. in detail at Nd2 40); SnA 116 (= kilesa-anvāssava-virahita).

Avahaṭa (Avahaṭa) [pp. of avaharati] taken away, stolen Miln 46.

Avaharaṇa (Avaharanā) (-°) [fr. avaharati in both meanings] taking away, removal; theft PvA 47 (sāṭaka°), 92 (soka°).

Avaharati & Oharati (Avaharati) [ava + ṛ] to steal J I.384; PvA 47 (avahari vatthaṃ), 86 (id., = apānudi). - pp. avahaṭa (q. v.).

Avahasati (Avahasati) [ava + has] to laugh at, deride, mock J V.111 (aññamaññaṃ); PvA 178. - aor. avahasi J IV.413.

Avahāra (Avahara) [fr. avaharati] taking, acquiring, acquisition Vin V.129 (pañca avahārā, viz. theyya*, pasayha*, parikappa*, paṭicchanna*, kusa*).

Avahīyati (Avahīyati) [for ohīyati] to be left behind, to stay behind J V.340.

Avāgata (Avāgata) [ava + ā + gacchati] only in phrase dhammā avāgat-amhā, we are fallen from righteousness, J V.82. (C. explains apāgata).

Avākaroti (Avākaroti) [either ava + ā + karoti or avaṃ + karoti, the latter more probable. It is not necessary to take it with Kern, Toev. s. v. as Sk. apākṛpoti, apa + ā + kr] 1. to revoke, undo, rescind, not fulfill, spoil, destroy J III.339 (avākayirā = avakareyya chindeyya C.); V.495, 500; VI. 280. - 2. to give back, restore J VI.577 (= deti C.).

Avākirati (Avākirati) wrong by Hardy VvA Index for avakirati wrong by Hardy VvA Index for avakirati (q. v.).

Avāṭuka (Avāṭuka) See apāṭuka.
Avāpurāṇa (Avapuraṇa) (nt.) [same as apāpurāṇa] a key S III.132; A IV.374.

Avāpurati (Avapurati) [same as apāpurati] to open (a door) J I.63; VI.373.

Avāvaṭa (Avavata) (adj.) [a + vāvaṭa] unobstructed, unhindered, free. Of a woman, not married J V.213 (= apetāvaranā, which read for °bharaṇā, apariggahitā C.).

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Avikampamāṇa (Avikampamana) (adj.) [a + vi + kampamāṇa, ppr. med. of kamp] not hesitating, not wavering, not doubting J IV.310 (= anosakkamāṇa C.; Kern takes it at this passage as a + vikalpamāṇa, see Toev. s.v., but unnecessarily); VI.176 (= nirāsanka C.); J VI.273.


Avikopin (Avikopin) (adj.) [a + vikopin; fr. vi + kup] not agitated, not moving, unshaken, undisturbed J VI.226 (acchejja +).

Avikkhepa (Avikkhepa) [a + vikkhepa] calmness, balance, equanimity D III.213; A I.83; Ps I.94; II.228; Dhs 11, 15, 570.

Avicāreti (Avicareti) [a + vicāreti] not to examine VvA 336.

Aviccaṃ (Aviccam) at J V.434 read aviviccaṃ [a + viviccam] i.e. not secretly, openly.

Avijānaṃ (Avijanam) [a + vijānaṃ] not knowing, ignorant Ḍh 38, 60; It 103.

Avijjā (Avijja) (f.) [Sk. avidyā; fr. a + vid] ignorance; the main root of evil and of continual rebirth (see paṭicca-samuppāda, cp. S II.6, 9, 12; Sn p. 141 & many other passages). See on term Cpd. 83 n. 3, 187 sq, 262 sq. & for further detail vijjā. avijjā is termed an anusaya (D III.254, 282; S IV.205, 208 sq., 212); it is one of the āsavā (Vin III.4; D I.84; III.216; It 49; Dhs 1100, 1109), of the oghā (D III.230, 276; Dhs 390, 1061, 1162), of the nīvaraṇāni (S II.23; A I.223; It 8; Dhs 1162, 1486), of the samyojanāni (D III.254; Dhs 1131, 1460). See for various characterisatons the foll. passages: Vin I.1; III.3; D III.212, 230, 234, 274; M I.54, 67, 144; S II.4, 26, 263; III.47, 162; IV.256; V.52; A I.8, 285; II.132, 158, 247; III.84 sq., 414; IV.228; It 34 (yā kāco imā duggatiyo asmīṃ loke paramhi ca avijjāmūlakā sabbā icchā-lokkha-samussayā), 57, 81; Sn 199, 277, 729 (jāti-maraṇa-samsāraṃ ye vajanti punappunaṃ . . . avijjāyevā sā gati), 730, 1026, 1033 (avijjāya nivuto loko); Dhs 243; Nd2 99; Pug 21; Dhs 390, 1061, 1162; DhsA 350; IV.161 (*paligha).

Aviṇṇānaka (Avinnanaka) (adj.) [a + viṇṇāna + ka] sensless, without feeling or consciousness, unfeeling DhA I.6 (saviṇṇānaka +).

Aviṇṇū (Avinnu) (adj.) = aviddasu.

Avitakka (Avitakka) (adj.) [a + vitakka] free from thought D III.219, 274; Th 2, 75 ("where reasonings cease" trsl.); Dhs 161 ("free from the working of conception" trsl.), 504 etc.
**Avidūra** *(Avidura)* (adj.) [a + vidūra] not far, near; usually in loc. *e as adv. near Sn. 147.

**Aviddasu** *(Aviddasa)* (adj.) [a + viddasu] ignorant, foolish Sn 762 (= bāla Sn A 509); Dh 268 = Nd2 514 (= aviññū DhA III.395); PvA 18 (so read for avindasu).

**Avināsaka** *(Avināsaka)* (adj.) [a + vināsa + ka] not causing destruction A III.38 (*ika); J V.116 (= anāsaka C.).

**Avināsana** *(Avināsana)* (adj.) [a + vināsana] imperishable Dpvs IV.16.

**Avinicchayaññū** *(Avinicchayannu)* (adj.) [a + vinicchaya + ū] not knowing how to decide J V.367.

**Avinibbhujam** *(Avinibbhujam)* (adj.) [prp. of a + vinibbhujati] unable to distinguish or to know J v.121 (= atīrento C.).

**Avinibbhoga** *(Avinibbhoga)* (ad.) [a + vinibbhoga] not to be distinguished, indistinct J III.428 (*sadda).

**Avipariṇāma** *(Aviparinama)* [a + vipariṇāma] absence of change, steadfastness, endurance D I.18; III.31, 33 (*dhamma); DA I.113 (= jarā-vasena vipariṇāmassa abhāvato).

**Avippatīsāra** *(Avippatisara)* [a + vippatīsāra] absence of regret or remorse A III.46.

**Avippavāsa** *(Avippavasa)* (adj.-n.) [a + vippavāsa] thoughtfulness, mindfulness, attention; adj. not neglectful, mindful, attentive, eager Vin V.216; Sn 1142 (cp. Nd2 101: anussatiyā bhāvento); DA I.104 (appamādo vuccati satiyā avippavāso); DhA IV.26 (appamāda = satiyā avippavāsa).

**Aviruddha** *(Aviruddha)* (adj.) [a + viruddha] not contrary, unobstructed, free, without difficulties Dh 406; Sn 365, 704, 854.

**Avirūhi** *(Avirūhi)* (f.) [a + virūhi] absence or cessation of growth Sn 235; DhA I.245 (*dhamma).

**Avirodha** *(Avirodha)* [a + virodha] absence of obstruction, gentleness M II.105 = Th 1, 875.

**Avirodhana** *(Avirodhana)* (nt.) = avirodha J III.320, 412; V.378.

**Avivāda** *(Avivada)* [a + vivāda] absence of contesting or disputing, agreement, harmony D III.245; Sn 896 (*bhūma SnA 557 or *bhumma Nd1 308, expld. as Nibbāna).

**Avisamvādaka** *(Avisamvadaka)* (adj.) [a + visaṃvāda + ka] not deceiving, not lying D I.4; III.170; Pug 57; DA I.73.

**Avisamvādanatā** *(Avisamvadanata)* (f.) [abstr. fr. a + visaṃvāda] honesty, faithfulness, uprightness D III.190.
Avisaṃvādeti [a + visām + Caus. of vad] to keep one’s word, to be honest, to be true J V.124.


Avisare (avisan) at J V.117 according to Kern, Toev. s.v. corrupted from avisaye, i.e. towards a wrong or unworthy object [a + visaya, loc], C. differently: avisare = avisaritvā atikkamitva; v.l. adhisare.


Avissaji at J VI.79 is with Kern, Toev. s.v. better to be read avassaji (see avassajati).

Avissajjiya (avisajjiya) (adj.) [grd. of a + vissajjati] not to be given away, inalienable (cp. avebhangiya) Vin I.305 (*ika for *iya); II.170 (five such objects in detail); V.216 (+ avebh°); J VI.568.

Avissāsaniya (avisasaniya) (adj.) [a + visāsana + iya, ika] not to be trusted, untrustworthy J III.474.

Aviha (avih) [of uncertain etym.] the world of the Aviha's, i.e. the 12th of the 16 Brahmā-words, cp. Kindred Sayings 48 n. 3; Cpd. 139. - S I.35, 60; A I.279; Pug 17.

Avihim (avihim) (Avihesa) sa(f.) [a + vihimśā] absence of cruelty, mercy, humanity, friendliness, love D III.213, 215, 240 (avihesā); Sn 292 (= sakarunabhāva SnA 318); It 82 (*vitakka).

Aviheṭhaka (avihethaka) (adj.) [a + viheṭhaka] not harassing, not hurting D III.166 (but cp. SnA 318 avihesaka in same context); Miln 219.

Avī° [avi] in general see vi°.

Avīci [avici] [B.Sk. avici a + ṃci (?) no intermission, or no pleasure (?), unknown, but very likely popular etym.] 1. aviciniraya, one of the (great) hells (see niraya), described in vivid colours at many passages of the Pāli canon, e.g. at Vin II.203 = It 86; Nd1 18, 347, 405 = Nd2 304 IIIID; Ps I.83; Dhs 1281; J I.71, 96; III.182; IV.159; DhA I.148; PvA 52; SnA 290; Sdhp 37, 194; Pgdp 5 sq.; etc etc. - 2. disintegration, decay Vism 449 (a. jarā nāma).

Avekkalla (avekalla) (*-) adj.) [a + vekalla] without deficiency, in *buddhi complete knowledge J VI.297.

Avekkhati [avekkh] [B.Sk. avikṣate. The regular Pāli form however is apekkhati, to which the BSk. av° corresponds] to look at, to consider, to see It 33 (v.l. ap°); Dh 28, 50, J IV.6; DhA I.259 (= passati).

Avekkhipati (avekhipati) [avaṃ + khipati, avaṃ here in form ave corresp. to avaḥ, cp. pure for purah etc.] to jump, hop, lit. to throw (a foot) down J IV.251 (= pacchimapāde khipati C.).
Avecca (adv.) [Usually taken as ava + ger. of i (*itya), cp. adhicca & abhisamecca, but by P. grammarians as a + vecca. The form is not sufficiently clear semantically; B.Sk. avetya, e.g. Jtm. 210, is a Sanskritisation of the P. form] certainly, definitely, absolutely, perfectly, expld. by Bdhgh. as acala (on D II.217), or as paññāya ajhhogatvā (on Sn 229); by Dhp. as aparapaccaya-bhāvena (on Pv IV.125). - Usually in phrase Buddhe Dhamme Sanghe avecca-pasādo perfect faith in the B., the Dhamma & the Sangha, e.g. at M I.47; S II.69; IV.271 sq., 304; V.344, 405; A I.222; II.56; III.212, 332, 451; IV.406; V.183; further at Ps I.161 (*pasanna); Sn 229 (yo ariyasaccāni avecca passati); Pv IV.125.

Avedha (adj.) [a + vedha, grd. of vidh (vyadh) to pierce, Sk. avedhya] not to be hurt or disturbed, inviolable, unshakable, imperturbable Sn 322 (*dhamma = akampanasabhāva SnA 331).

Avebhangika (adj.) [fr. a + vi + bhanga] not to be divided or distributed Vin I.305. Cp. next.

Avebhangiya (nt.) [= avebhangika] that which is not to be divided, an inalienable possession; 5 such objects enumd. at Vin II.171, which are the same as under avissajjiya (q. v.); V.129.

Avera (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= veravirahita KhA 248); Sdhp 338. - °m (nt.) friendliness, kindness D I.247 (*citta); Dh 5 (= khantimetta DhA I 51).

Averin (n.) = avera Dh 197, 258.

Avosita (reading uncertain, cp. avyosita) only in neg. an° unfulfilled, undone Th 1, 101.


Avyattatā (f.) [abstr. fr. avyatta] state or condition of not being manifest or visible, concealment, hiding DhA II.38.

Avyatha (adj.) [a + vyatha, cp. Sk. vyathā misfortune] not miserable, fortunate J III.466 (= akilamāna C.).

Avyaya [a + vyaya | absence of loss or change, safety D. I.72 (instr. *ena safely); Miln 393 (as abbaya T.).

Avyāpajjhā (nt.) [a + vyapajjhā or bajjhā, a confusion between the roots bādh or pad] (act.) kindness of heart; (pass.) freedom from suffering (Ep. of Nibbāna) Vin I.183 (avyāpajjhādhihutQa); It 31 (avyābajjhārāma).

Avyāpajjhā (adj.) [either a + *vyāpadya or more likely a + *vyābādhya] free from oppression or injury; not hurting, kind D II.242 (avera +), 276; M I.90; It 16 = 52 (sukham); Miln 410 (avera +).
Avyāpanna (avayapanna) (adj.) [a + vyāpanna] free from desire to injure, free from malice, friendly, benevolent D III.82,83 (*citta); A II.220 (id.); Pug 68 (id.). - Same in B.Sk. e.g. Divy 105, 302.

Avyāpāda (avayapada) [a + vyāpāda] absence of desire to injure, freedom from malice D III.215, 229, 240; It 82 (all MSS. have aby*); Dhs 33, 36, 277, 313, 1056.

Avyāyata (avayyata) (adj.) [a + vyāyata of yam] at random, without discrimination, careless J I.496 (= avyatta C.).

Avyāyika (avayyika) (adj.) [fr. avyaya] not liable to loss or change, imperishable J V.508 (= avigacchanaka C.).

Avyāvaṭa (avayavata) (adj.) [a + vyāvaṭa = Sk vyāpṛta] not occupied, i. e. careless, neglectful, not worrying Vin III.136; Nd2 72 (abyāvaṭa for appossukka Sn 43); J III.65; VI.188. Miln 177 (abyā*).

Avyāsaka (avayyaka) (adj.) [a + vy + āsaka] untouched, unimpaired D I.182 (*sukha = kilesa vyāseka-virahitattā avyāseka DA I.183); Pug 59.

Avyāharati (avayharati) [a + vy + āharati] not to bring or procure J V.80.

Avyosita (avayosita) (adj.) [a + vyosita, Sk. vyavasita] not having reached perfection, imperfect Th 1, 784 (aby*).

Avhayati & Avheti (avhayati) (avheti) [Sk. āhvayati, ā + hū or hvā] - 1. to call upon, invoke, appeal to D I.244 (avhayāma imper.); PvA 164. - 2. to call, call up, summon M 1.17; J II.10, 252 (= pakkosati); V.220 (avhayesī); VI.18, 192, 273 (avhettha pret.); Vv 331 (avheti). - 3. to give a name, to call, to address Sn A 487 (= āmanteti ālapati). - pp. avhāta (q. v.).

Avhāta (avhata) [pp. of avhayati] called, summoned J III.165 = (an* = anāhuta ayāctia) = Pv I.123, cp. PvA 64. The id. p. at Th 2, 129 reads ayācita.

Avhāna (avhana) (nt.) [fr. avhayati, Sk. āhvāna "betting"] calling, name; adj. (-.*) called, having the name of Sn 684 (isi*), 686 (Asit*), 689 (kanhasiri*), 1133 (Sace*, cp. Nd2 624).

Avhāyana & Avhetana (avhayana) (avhetana) [Sk. āhvāyana, ā + hū or hvā] - 1. begging, calling, asking Sn 710; Vism 68 (*ānabhinandanā). - 2. addressing, naming Sn A 605 (= nāma).

Avhāyika (avhayika) (adj.) [fr. avhayata] calling, giving a name; (m.) one who gives a name J I.401 = III.234.
Asa (adj.) [for asaṃ = asanto, a + santo, ppr. of as in meaning "good"] bad J IV.435 = VI.235 (sataṃ vā asaṃ, acc. sg. with v. l. santoṃ . . ., expld- by sappurisaṃ vā asappurisaṃ vā C.); V.448 (n. pl. f. asā expld. by asatiyo lāmikā C.; cp. p. 446 V.319).


Asañvara [a + saṃvāra] absence of closing or restraint, no control Dhs 1345.

Asañvāsa (adj.) [a + saṃvāsa] deprived of co-residence, expelled from the community Vin IV.213, 214.

Asañvindam (ppr. a + saṃvindati) not finding, not knowing Th 1, 717.

Asañvuta (adj.) [pp. of a + saṃvuṇāti, cp. saṃvuta] not restrained Dhs 1345, 1347.

Asamsatṭha (adj.) [a + saṃsatṭha] not mixed or mixing, not associating, not given to society M I.21Q; S I.63; Sn 628 = Dh 404 (= dassana-savāna-samullāpa paribhogakāya-sañsaggānaṃ abhāvena SnA 468 = DhA IV.173).

Asañhārima = asaṃhāriya (?) Vin IV.272.

Asañhāriya (adj.) [grd. of a + saṃharati] not to be destroyed or shattered It 77; Th 1, 372; Nd2 110.

Asañhīra (adj.) [= asaṃhāriya of saṃ + ṛ] immovable, unconquerable, irrefutable Vin II.96; S I.193; A IV.141; V.71; Sn 1149 (as Ep. of Nibbāna, cp. Nd2 110); J I. 62; IV.283 (*citta unfaltering); Dpvs IV.12.

Asakka (adj.) [a + sakka; Sk. aśakya] impossible J V. 362 (*rūpa).

Asakkuneyya (adj.) [grd. of a + sakkoti] impossible, unable to J I.55; KhA 185 and passim.

Asakkhara (adj.) [a + sakkhara] not stony, free from gravel or stones, smooth J V.168; DhA III.401 (opp. sasakkhara).

Asakyadhītā (f.) [a + sakyadhītā] not a true Buddhist nun Vin IV.214.

Asagguna (adj.) [a + sagguṇa] bad quality, vice Sdhp 382 (*bhāvin, the a° belongs to the whole cpd.).

Asankita & *iya (adj.) [a + sankita, pp. of šank] not hesitating, not afraid, not anxious, firm, bold J I.334 (*iya); V.241; Sdhp 435, 541.

Asankuppa (adj.) [a + sankuppa, grd. of kup] not to be shaken; immovable; steady, safe (Ep. of Nibbāna) Sn 1149 (cp. Nd2 106); Th 1, 649.
Asankusaka (Asankushaka) (adj.) [a + sankusaka, which is distorted from Sk. sankasuka splitting, crumbling, see Kern, Toev. p. 18] not contrary J VI.297 (*vattin, C. appaṭilomavattin, cp. J trsln. VI.143).

Asankheyya (Asankheyya) (adj.) [a + sankheyya, grd. of saṃ-khyā] incalculable, innumerable, nt. an immense period A II.142; Miln 232 (cattāri a.), 289 DhA I.5, 83, 104.

Asanga (Asangal) (adj.) [a + sanga] not sticking to anything, free from attachment, unattached Th 2, 396 (*mānasa, = anāsattacitta ThA 259); Miln 343. Cp. next.

Asangita (Asangita) (adj.) [fr. asanga, a + sangita, or should we read asangika?] not sticking or stuck, unimpeded, free, quick J V.409.

Asacca (Asacca) (adj.) [a + sacca] not true, false J V.399.

Asajjamāna (Asajjamana) (adj.) [ppr. med. of a + sajjati, sañj] not clinging, not stuck, unattached Sn 38, 71 (cp. Nd2 107); Dh 221 (nāmarūpasmiṃ a. = alaggamana DhA III.298).

Asajjittho (Asajjittho) 2nd sg. pret. med. of sajjati to stick or cling to, to hesitate J I.376. See sajjati.

Asajjhaya (Asajjhaya) [a + sajjhāya] non-repetition Dh 241 (cp. DhA III.347).

Asañña (Asanna) (adj.) [a + saððā] unconscious, °sattā unconscious beings N. of a class of Devas D I.28 (cp. DA I.118 and BSk. asaṃjñika-sattvāḥ Divy 505).


Asaññin (Asannin) (adj.) [a + saññin] unconscious D I.54 (*gabhā, cp. DA I.163); III.111, 140, 263; It 87; Sn 874.

Asaṭha (Asatha) (adj.) [a + saṭha] without guile, not fraudulent, honest D III.47, 55, 237; DhA I.69.

Asaṃṭhita (Asamthita) (adj.) [a + saṇṭhita] not composed, unsettled, fickle It 62, 94.

Asat & Asanto (Asat) [a + sat, ppr. of asti] not being, not being good, i. e. bad, not genuine (cp. asa); freq., e. g. Sn 94, 131, 881, 950; Dh 73, 77, 367; It 69 (asanto nirayaṃ nenti). See also asaddhamma.

Asati & Asanāti (Asanāti) (q. v.) [Sk. aśnāti, aś to partake of, to eat or drink cp. aṃśa share, part] to eat; imper. asnātu J V 376; fut. asissāmi Th 1, 223; Sn 970. - ppr. med. asamāna J V.59; Sn 239. ger. asitvā Miln 167; & asitvāna J IV.371 (an*). pp. asita (q. v.). See also the spurious forms asmiye & aðhati (aðhamāna Sn 240), also āsita1.

Asatta (Asattta) (adj.) [pp. of a + sajjati] not clinging or attached, free from attachment Sn 1059; Dh 419; Nd2 107, 108; Dha IV.228.

Asattha (Asattha) (n. adj.) [a + sattha] absence of a sword or knife, without a knife, usually combd. with adaṇḍa in var. phrases: see under adaṇḍa. Also at Th 1, 757 (+ aṣāna).

Asadisa (Asadisa) (adj.) [a + sadisa] incomparable, not having its like Dha II.89; III.120 (*dāna).

Asaddha (Asaddha) (adj.) [a + saddha] not believing, without faith D III.252, 282.

Asaddhamma (Asaddhamma) [a + sat + dhamma, cp. asat & BSk. asaddharma] evil condition, sin, esp. sexual intercourse; usually mentioned as a set of several sins, viz. as 3 at It 85; as 4 at A II.47; as 7 at D III.252, 282; as 8 at Vin. II.202.

Asana¹ (Asana) (nt.) [Vedic aśan(m)] stone, rock J II.91; V.131.

Asana² (Asana) (nt.) [cp. Sk. aśana of āś, cp. asati] eating, food; adj. eating J I.472 (gātāsana Ep. of the fire; V.64 (id.). Usually in neg. form anasana fasting, famine, hunger Sn 311 (= khudā SnA 324); Dā I.139. See also niranasana.

Asana³ (Asana) (nt.) [Sk. asana] the tree Pentaptera Tomentosa J I.40 (as Bodhi-tree of Gotama); II.91; V.420; VI.530.


Asanāti (Asanāti) [see asati] to eat, to consume (food) J I.472; V. 64; VI.14 (Esb. note: read asnāti; C. paribhuñjati).

Asani (Asani) [E] [Vedic aśāni in same meaning; with Sk. āsri corner, caturaśra four cornered (see assa), to Lat. ācer pointed, sharp, Gr. a)/kros pointed, Ags. egsling, Ohg. ekka corner, point. Connected with this is Sk. aśān (see asana1). Cp. also aşma & asama2 orig. a sharp stone as hurling-weapon thence in mythol. Indra's thunderbolt, thunder-clap, lightning J I.71, 167; II.154; III.323; Miln 277; VV A 83. -aggi the fire of thunder, i. e. lightning or fire caused by lightning Dā III.71. -pāta the falling of the thunderbolt, thunderclap, lightning DA I.280 (or should we read asannipāta?); Pva 45. -vīcakka same as *pāta (?) S II.229 (= lābha-sakkārā- silokassa adhivacana); D III.44, 47.


Asantāsin (Asantāsin) (adj.) [a + santāsin, cp. asantāsaṃ] fearless, not trembling, not afraid Sn 850; Dh 351; Nd2 109; Dha IV.70.


Asanthava (Asanthava) [a + santhava] dissociation, separation from society, seclusion Sn 207.

Asandhitā (Asandhitā) (f.) [a + sandhi + tā] absence of joints, disconnected state J VI.16.

Asannata (Asannata) (adj.) [a + sannata] not bent or bending Sdhp 417.

Asapatta (Asapatta) (adj.-n.) [a + sapatta = Sk. sapatna] (act.) without enmity, friendly (med.) having no enemy or foe, secure, peaceful D II.276; Sn 150 (= vigata-paccatthika, mettavihārin KhA 249); Th 2, 512.

Asapatti (Asapatti) (f.) [a + sapatti] without co-wife or rival in marriage S IV.249.

Asappurisa (Asappurisa) [a + sappurisa, cp. asat] a low, bad or unworthy man M III.37; SnA 479 (= anariya Sn 664).

Asabala (Asabala) (adj.) [a + sabala] unspotted D II.80 = III.245.

Asabbha (Asabbha) (adj.) [a + sabbha, i. e. *sabhya cp. sabhā & in meaning court: courteous, hof: hoflich etc.] not belonging to the assembly-room, not consistent with good manners, impolite, vile, low, of base character J III.527 (mātugāma); Dh 77 = J III.367 = Th 1, 994; Miln 221; DhA I.256; ThA 246 (akkhi). Cp. next. - Note. Both sabbha and sabbhin occur only in the negative form.

Asabbhin (Asabbhin) asabbha J I.494, more freq. in cpds. as asabbhi*, e.g. -kāraṇa a low or sinful act Miln 280. -rūpa low, common J VI.386 (= asādhu-jātika, lāmaka), 387 (= asabbhijātika), 414 (= apaṇḍita-jātika). Cp. prec.

*Asabha (Asabha) [Sk. ṛṣabha] see usabha.

Asama (Asama) (adj.) [a + sama] unequal, incomparable J I.40 (+ appaṭipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. *dhura lit. carrying more than an equal burden, of incomparable strength, very steadfast or resolute Sn 694 (= asama-viriya SnA 489); J I.193; VI.259, 330.

Asama (Asama) (nt.) [the diaeretic form of Sk. aśman hurling stone, of which the contracted form is amha (q. v.); connected with Lat. ocris "mons confragosus"; Gr. a)/kmwn anvil; Lith. akmen stone, see also asana1 (Sk. aṣan stone for throwing) and asanį] stone, rock DA I.270, 271 (*muṭṭhika having a hammer of stone; v. l. BB. ayamuṭṭhika); SnA 392 (instr. asanā).

Asamaggiya (Asamaggiya) (nt.) [abstr. fr. a + samagga] lack of concord, disharmony J VI.516 (so read for asāmaggiiya).

Asamaṇa (Asamaṇa) at Pug 27 is to be read asamaṇa at Pug 27 is to be read asamaṇa (q. v.).
Asamapekkhana (Asamapekkhana) (nt.) & *ā (f.) [fr. a + sam + apekkhati] lack of consideration S III.261; Dhs 390, 1061, 1162.

Asamāhīta (Asamāhīta) (adj.) [a + samāhīta] not composed, uncontrolled, not firm It 113 (opp. susamāhīta); Dh 110, 111; Pug 35.


Asamiddhi (Asamiddhi) (f.) [a + samiddhi] misfortune, lack of success J VI.584.

Asamosaranā (Asamosaranā) (nt.) [a + samosaraṇa] not coming together, not meeting, separation J V.233.

Asampakampiya (Asampakampiya) (adj.) [grd. of a + sampakampeti] not to be shaken, not to be moved Sn 229 (= kampetūṃ vā cāletūṃ vā asakkuṇeyyo KhA 185).

Asampajañña (Asampajañña) (nt.) [a + sampajañña] lack of intelligence D III.213; Dhs 390, 1061, 1162, 1351.

Asampāyanto (Asampāyanto) [ppr. of a + sampāyati] unable to solve or explain Sn p. 92.

Asambādha (Asambādha) (adj.) [a + sambādha] unobstructed Sn 150 (= sambādha-virahita KhA 248); J I.80; ThA 293.

Asammobiya (Asammobiya) (nt.) [a + sammobiya] disagreement, dissension J VI.517 (= asamaggiya C.).

Asammosā (Asammosā) [a + sammosa cp. B.Sk. asammoṣadharman Ep. of the Buddha; Divy 49 etc] absence of confusion D III.221 = Dhs 1366.

Asayamvasin (Asayamvasin) (adj.) [a + sayam + vasiṃ] not under one's own control, i. e. dependent D II.262; J I.337.

Asayya (Asayya) (adj.) [a + sayha, grd. of sah = Sk. asahya] impossible, insuperable J VI.337. Usually in cpd. *sāhin conquering the unconquerable, doing the impossible, achieving what has not been achieved before Th 1, 536, Pv II.922 (Angīrasa); It 32.

Asahāna (Asahāna) (nt.-adj.) [a + sahāna] not enduring, non-endurance, inability J III.20; PVa 17.

Asahāya (Asahāya) (adj.) [a + sahāya] one who is without friends; who is dependent on himself Miln 225.

Asā (Asā) see āsa.
Asāta (adj.) [a + sāta, Sk. aṣāta, Kern's interpretation & etymology of asāta at Toev. s.v. p. 90 is improbable] disagreeable Vin I.78 (asātā vedanā, cp. asātā vedanā M Vastu I 5); Sn 867; J I.288, 410; II.105; Dhs 152, 1343.

Asādhāraṇa (adj.) [a + sādhāraṇa cp. asādhāraṇa Divy 561] not general, not shared, uncommon, unique Vin III.35; Kh VIII.9; J I.58, 78; Miln 285; DA I.71; Sdhp 589, 592.

Asāmapāka (adj.) [a + sāma + pāka] one who does not cook (a meal) for himself (a practice of ascetics) DA I.270.

Asāra (n. adj.) [a + sāra] that which is not substance, worthlessness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārāpagata Nd1 409); Dh 11, 12 (cp. DhA I.114 for interpretation).

Asāraka (adj.) [a + sāraka] unessential, worthless, sapless, rotten Th 1, 260; J II.163 = DhA I.144.

Asāraddha (adj.) [a + sāraddha] not excited, cool A I.148 = It 119 (passaddho kāyo a.; v.l. assāraddha).

Asāhāsa (nt.) [a + sāhāsa] absence of violence, meekness, peaceableness D III.147 (asāhase rata fond of peace); acc. as adv. asāhāsaman without violence, not arbitrarily J III.319; instr. asāhāsenā id. J VI.280; Dh 257 (= amusāvādena DhA III.382).

Asi (adj) [Vedic asi, Av. amhū Lat. ensis] a sword, a large knife D I.77 (= DA I.222); M II.99; A I.48 = (asinā sīsam chindante); IV.97 (asinā hanti attānam); J IV.118 (asi sunisito), 184; V.45 (here meaning "sickle"), 475 (asiṇ ca me maṇṇasi, probably faulty for either "āsiṇ ca me" or "āsiṇcam me"); Vism 201 (ṇaṇasi the sword of knowledge); PvA 253 (asinā pahasā); -camma sword & shield Vin II.192; A III.93; J VI.449. -tharu the hilt of a sword DhA IV.66. -naka having nails like swords Pgdp 29. -patta having sword-like leaves, with swords (knives) for leaves (of the sword-leaf-wood in Niraya, a late feature in the descriptions of Purgatory in Indian speculative Theology, see e. g. Mārk-āṇḍeypurāṇa XII.24 sq.; Mbhārata XII.321; Manu IV.90; XII. 75; Scherman, Visionsliteratur pp. 23 sq.) J VI.250 (*niraya); PvA 221 (*vana); Sdhp 194. -pāsa having swords for snares (a class of deities) Miln 191. -māla (-kamma) sword-garland (-torture) J III.178 (*sīsam chindampetī); Dāvs III.35. Preferable to interpretation "sword-dirt", see māla (mālā). -lakkhana "wordsign", i.e. (fortune-telling from) marks or a sword D I.9; J I.455. -loma having swords for hair S II.257, cp. Vin III.106. -sūna slaughter-house (so also B.Sk. asisūnā Divy 10, 15; see further detail under "kāma" similes) Vin II.26; M I.130, 143; A III.97. -sūla a swordblade Th 2, 488 (expld. at ThA 287 by adhikutṭhanatthena, i.e. with reference to the executioner's block, cp. also sattisūla).

Asika (adj.) (°) [asi + ka] having a sword, with a sword in phrase ukkhitoasika with drawn sword, M I.377; J I.393.

Asita (adj.) [Sk. asita, pp. of *asati, Sk. aśnāti] having eaten, eating; (nt.) that which is eaten or enjoyed, food M I.57; A III.30, 32 (*pīta-khāyita etc.); PvA 25 (id.); J VI.555 (*āsana having enjoyed one's food, satisfied). Cp. āsīta1.
Asita² (adj.) [a + sita pp. of *śri, Sk. aśrita] not clinging to, unattached, independent, free (from wrong desires) D II.261 (*ātīga); M I.386; Th 1, 38, 1242 (see Mrs Rh. D. in Brethren 404 note 2); J II.247; It 97; Sn 251, 519, 593, 686 (Asitavhaya, called the Asita i.e. the Unattached; cp. SnA 487), 698 (id.), 717, 957, 1065 (cp. Nd 2 111 & nissaya).

Asita³ (adj.) [Sk. asita; Idg. *ās, cp. Lat. āreo to be dry, i.e. burnt up; Gr. a)/zw to dry; orig. meaning burnt, hence of burnt, i.e. black colour (of ashes)] black-blue, black M II.180 (*vyābhangī); A III.5 (id.); Th 2, 480 (= indanīla ThA 286); J III.419 (*āpangin black-eyed); v. 302; Dāvs I.45.

Asita⁴ (m. nt.) [fr. asi] a sickle J III.129; V 46.

Asīti (num.) [Sk. aśīti] 80 (on symbolical meaning & freq. application see aṭṭha1 B 1 c, where also most of the ref's. In addition we mention the foll.): J I.233 (*hattha 80 hands, i.e. 80 cubits deep); III.174 (*sahassa-vārana-parivuta); VI.20 (vassasahassāni); Miln 23 (asitiyā bhikkhusahassehi saddhīm); Vīsm 46 (satakoṭiyo) DhA I.14, 19 (mahātherā); II.25 (*koṭivibhava). Cp. āsītika.

Asu (pron.) [Sk. asau (m.), adas (nt.); base amu° in oblique cases & derivation, e.g. adv. amutra (q.v.)] pron. demonstr. "that", that one, usually combd. with yo (yaṃ), e.g. asu yo so puriso M I.366; yaṃ adum khettaṃ S IV.315. - nom. sg. m. asu S IV.195; Miln 242; f. asu J V.396 (asū metri causā); nt. adum M I.364, 483; A I.250. Of oblique cases e.g. g. amunā (instr.) A I.250. Cp. also next.

Asuka (pron.-adj.) [asn + ka] such a one, this or that, a certain Vin III.87; J I.148; Pva 29, 30, 35, 109, 122 (*m gatiṃ gata).

Asuci (adj.) [a + suci] not clean, impure, unclean Sn 75 (*manussā, see Nd 2 112); Pug 27, 36; Sdhp 378, 603.


Asubha (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; nt. *m nastiness, impurity. Cp. on term and the asubha-meditation, as well as on the 10 asubhas or offensive objects Dhs. trsl. 70 and Cpd. 121 n. 6. - S IV.111 (asubhato manasikaroṭi); V.320; Sn 341; Sdhp 368. -subhāsubha pleasant unpleasant, good & bad Sn 633; J III. 243. Miln 136. -ānupassin realising or intuiting the corruptness (of the body) It 80, 81; DhA I.76. -kathā talk about impurity Vin III.68. -kammaṭṭhāna reflection on impurity DhA III.425. -nimitta sign of the unclean i.e. idea of impurity Vism 77. -bhāvanā contemplation of the impurity (of the body) Vin III.68. -saññin having an idea of or realising the impurity (of the body) It 93.

Asura (asura) [Vedic asura in more comprehensive meaning; connected with Av. ahurō Lord, ahurō mazdā°; perhaps to Av. anhuš & Lat. erus master] a fallen angel, a Titan; pl. asurā the Titans, a class of mythological beings. Dhpāla at Pva 272 & the C. on J V.186 define them as kālakaṇjaka-bhedā asurā. The are classed with other similar inferior deities, e.g. with garuḷā,
nāgā, yakkhā at Miln 117; with supaññā, gandhabbā, yakkhā at DA I.51. - The fight between Gods & Titans is also reflected in the oldest books of the Pāli Canon and occurs in identical description at the foll. passages under the title of devāsura-sangāma: D II.285; S I.222 (cp. 216 sq.), IV.201 sq., V.447; M I.253; A IV.432. - Rebirth as an Asura is considered as one of the four unhappy rebirths or evil fates after death (apāya; viz. niraya, tirachchāna-yoni, petā or pettivisaya, asurā), e. g. at It 93; J V.186; Pv IV.111, see also apāya. - Other passages in general: S I.216 sq. (fight of Devas & Asuras); IV.203; A II.91; IV.198 sq., 206; Sn 681; Nd1 89, 92, 448; DhA I.264 (*kaññā); Sdhp 366, 436. -inda Chief or king of the Titans. Several Asuras are accredited with the rôle of leaders, most commonly Vepacitti (S I.222; IV.201 sq.) and Rāhu (A II.17, 53; III.243). Besides these we find Pahārāda (gloss Mahābhadda) at A IV.197. kāya the body or assembly of the asuras A I.143; J V.186; ThA 285. -parivāra a retinue of Asuras A II.91.

Asuropa [Asuropā] [probably a haplog graphical contraction of asura-ropa. On various suggestions as to etym. & meaning see Morris’s discussion at J P T S. 1893, 8 sq. The word is found as āsulopa in the Asoka inscriptions] anger, malice, hatred; abruptness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, 1115, 1341 (an*); DhsA 396.

Asussūsaṃ [Asussusam] [ppr. of a + susūsati, Desid. of śru, cp. Sk. śuśrūṣati] not wishing to hear or listen, disobedient J V.121.


Asekha & Asekkha Asekha/Asekkha [adj. n.] [a + sekha] not requiring to be trained, adept, perfect, m. one who is no longer a learner, an expert; very often meaning an Arahant (cp. B.Sk. aśaikṣa occurring only in phrase saikṣāsikṣāḥ those in training & the adepts, e.g. Divy 261, 337; Av. Š I.269, 335; II.144) Vin I.62 sq.; III.24; S I.99; D III.218, 219; It 51 (asekho silakkhandho; v. l. asekha); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kv 303 sq. - muni the perfectly Wise DhA III.321. -bala the power of an Arahant, enumd. in a set of 10 at Ps II.173, cp. 176.

Asecanaka [Asecanaka] (adj.) [a + secana + ka, fr. sic to sprinkle, cp. B.Sk. asecanaka-darśana in same meaning e. g. Divy 23, 226, 334] un mixed, unadulterated, i. e. with full and unimpaired properties, delicious, sublime, lovely M I.114; S I.213 (a. ojava "that elixir that no infusion needs" Mrs Rh. D.) = Th 2, 55 (expld. as anāsittakaṃ pakatiyā ova mahārasaṃ at ThA 61) = Th 2, 196 (= anāsittakaṃ ojavanatā sabhāva-madhurā ThA 168); S V.321; A III. 237 sq. Miln 405.

Asevanā [Asevanā] (f.) [a + sevanā] not practising, abstinence from Sn 259 (= abhajanā apayirupāsana KhA 124).

Asesa [Asesa] (adj.) [a + sesa] not leaving a remnant, without a remainder, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sabba Nd2 113). As °- (adv.) entirely, fully, completely Sn p. 141 (*virāga-nirrodha); Miln 212 (*vacana inclusive statement).
Asesita (Asesita) adj.) [pp. of a + Caus. of śiṣ, see seseti & sissati] leaving nothing over, having nothing left, entire, whole, all J III.153.

Asoka¹ (Asoka) (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 (= nissoka abbūlha-soka-salla KhA 153); Dh 412; Th 2, 512.

Asoka² (Asoka) [Sk. aśoka] the Asoka tree, Jonesia Asoka J V.188; Vv 354, 359 (*rukkha); Vism 625 (*ankura); VvA 173 (*rukkha).


Asotatā (Asotata) (nt.) [abstr. a + sota + ta, having no ears, being earless J VI.16.

Asnāti (Asnati) [Sk. aśnāti to eat, to take food; the regular Pāli forms are asati (as base) and asanāti] to eat; imper. asnātu J V.376.

Asman (Asman) (nt.) [Vedic aśman; the usual P. forms are amha and asama2] stone, rock; only in instr. asmanā SnA 362.

Asmasati (Asmasati) [spurious form for the usual assasati = Sk. āśvasati] to trust, to rely on J V.56 (Pot. asmase).

Asmi (Asmi) (I am) see atthi.

Asmimāna (Asmimana) [asmi + māna] the pride that says "I am", pride of self, egotism (same in B.Sk. e.g. Divy 210, 314) Vin I.3; D III.273; M I.139, 425; A III.85; Ps I.26; Kvu 212; DhA I.237. Cp. ahaṃ asmi.

Asmiye ¹ sg. ind. pres. med. of aś to eat, in sense of a fut. "I shall eat" J V.397, 405 (C. bhuṃjissāmi). The form is to be expld. as denom. formn. fr. -āśa food, = aṃśiyati and with metathesis aṃśiyyati. See also añhati which would correspond either to *aṃśyatī or aśnāti (see asati).

Assa¹ (Assa) [for aṃśa1, q. v. for etym.] shoulder; in cpd. assapuṭa shoulder-bag, knapsack i. e. a bag containing provisions, instr. assupuṭena with provisions. Later exegesis has interpreted this as a bag full of ashes, and vv. II. as well as Commentators take assa = bhasma ashes (thus also Morris J P T S. 1893, 10 without being able to give an etymology). The word was already misunderstood by Bdhgh. when he explained the Dīgha passage by bhasmapuṭena, sīse chārikaṃ okiritvā ti attho DA I.267. After all it is the same as puṭa (see under aṃśa). - D I.98, cp. A II.242 (v. l. bhasma*); DA I.267 (v.l. bhassa*).

Assa² (Assa) [for aṃśa2 = Sk. aśra point, corner, cp. Sk. aśri, Gr. a)/kros & o)cu/s sharp, Lat. acer] corner, point; occurs only in cpd. caturassa four-cornered, quadrangular, regular (of symmetrical form, Vin II.316; J IV.46, 492; Pv II.119. Perhaps also at Th 2, 229 (see under assa3). Occurs also in form caturāṃsa under catur.
Assa³ [Assa] [Vedic aśva, cp. Av. aspō; Gr. i/ppos, dial. i/kkos; Lat. equus; Oir. ech; Gall. epo; Cymr. ep, Goth. aīhva; Os. ehu; Ags. eoh] a horse; often mentioned alongside of and combd. with hatthi (elephant) Vin III.6 (pañcamatthehi assa-satehi), 52 (enumd. under catuppadā, quadrupeds, with hatthi oṭṭha goṇa gadrabha & pasuka); A II.207; V.271; Sn 769 (gavāssa). At Th II.229 the commentary explains caturassa as 'four in hand'; but the context shows that the more usual sense of caturassa (see assa2) was probably what the poet meant; Dh 94, 143, 144 (bhadrā, a good horse), 380 (id.); A II.207; V.271; Sn 769 (gavāssa). At Assa4 [Assa] is gen. dat. sg. of ayaṃ, this.

Assa5 [Assa] 3. sg. Pot. of asmi (see atthi).

Assaka¹ [Assaka] (¬) [assa3 + ka] with a horse, having a horse; ano without a horse J VI.515 (+ arathaka).

Assaka² [Assaka] (adj.) [a + saka; Sk. asvaka] not having one's own, poor, destitute M I.450; II.68; A III.352; Ps I.126 (v. l. asaka).

Assatara [Assatara] [Vedic aśvatara, aśva + compar. suffix tara in function of "a kind of", thus lit. a kind of horse, cp. Lat. matertera a kind of mother. i.e. aunt] a mule Dh 322 = DhA I.213; DhA IV.4 (= vaḷavāya gadrabhena jāta); J IV.464 (kambojake assatare sudante; imported from Cambodia); VI.342. - f. assataari a she-mule Vin II.188; S I.154; II.241; A II.73; Miln 166. - assatari-ratha a chariot drawn by she-mules Vv 203, 208 (T. assatari ratā) = 438; Pv I.111 (= assatariyutta ratha PvA 56); J VI.355.

Assattha¹ [Assattha] [Vedic aśvattha, expld. in K Z I.467 as aśva-tha dial. for aśva-stha "standing place for horses, which etym. is problematic; it is likely that the Sk. word is borrowed from a local dialect.] the holy fig-tree, Ficus, Religiosa; the tree under which the Buddha attained enlightenment, i.e. the Bo tree Vin IV.35; D II.4 (sammā-sambuddho assatthassa mūle abhisambuddho); S V.96; J I.16 (V.75, in word-play with assattha2 of V.79).

Assattha² [Assattha] [Vedic aśvattha, expld. in K Z I.467 as aśva-tha dial. for aśva-stha "standing place for horses, which etym. is problematic; it is likely that the Sk. word is borrowed from a local dialect.] the holy fig-tree, Ficus, Religiosa; the tree under which the Buddha attained enlightenment, i.e. the Bo tree Vin IV.35; D II.4 (sammā-sambuddho assatthassa mūle abhisambuddho); S V.96; J I.16 (V.75, in word-play with assattha2 of V.79).
Assattha\textsuperscript{2} \textsuperscript{[assattha]} \textsuperscript{[pp. of assasati; cp. BSk. āsvasta Av. Ś I.210]} encouraged, comforted A IV.184 (v. l. as gloss assāsaka); Ps I.131 (loka an*; v. l. assaka); J I.16 (V.79 cp. assattha1); VI.309 (= laddhassasa C.), 566.

Assaddha \textsuperscript{[assaddha]} (adj.) \textsuperscript{[a + saddhā]} without faith, unbelieving, Sn 663; Pug 13, 20; Dhs 1327; DhA II.187.

Assaddhiya \textsuperscript{[assaddhiya]} (nt.) \textsuperscript{[a + saddhiya, in form, but not in meaning a grd. of saddahati, for which usually saddheyya; cp. Sk. āśradheyya incredible]} disbelief S I.25; A III.421; V.113 sq., 146, 148 sq., 158, 161; Vbh 371; DA I.235; Sdhp 80.

Assama \textsuperscript{[assama]} \textsuperscript{[ā + śram]} a hermitage (of a brahmin ascetic esp. a jaṭila) Vin I.24 = IV.108; I.26, 246; III.147; Sn 979; Sn p. 104, 111; J I.315 (*pora) V.75 (id.) 321. VI.76 (*pora). The word is not found anywhere in the Canon in the technical sense of the later Sanskrit law books, where "the 4 āśramas" is used as a t. t. for the four stages in the life of a brahmin priest (not of a brahmin by birth). See Dial. I.211-217.

Assamaṇa \textsuperscript{[assamaṇa]} \textsuperscript{[a + samaṇa]} not a true Samaṇa Vin I.96; Sn 282; Pug 27 (so read for asamaṇa); Pug A 207. - f. assamaṇī V IV.214.

Assaya \textsuperscript{[assaya]} \textsuperscript{[ā + sayati, śri]} resting place, shelter, refuge, seat DA I.67 (puṇḍara). Cp. BSk. rājāśraya Jtm 3156; āśraya also in meaning "body": see Av. Ś I.175 & Index II.223.

Assava \textsuperscript{[assava]} (adj.) \textsuperscript{[ā + sunāti, śru]} loyal D I.137; Sn 22, 23, 32; J IV.98; VI.49; Miln 254; an* inattentive, not docile DhA I.7.

Assavati \textsuperscript{[assavati]} \textsuperscript{[ā + sru]} to flow J II.276 (= paggharati C.). Cp. also āsavati.

Assavanatā \textsuperscript{[assavanata]} (f.) \textsuperscript{[abstr. fr. assavana]} not listening to, inattention M I.168.

Assavanīya \textsuperscript{[assavanīya]} (adj.) \textsuperscript{[a + savanīya]} not pleasant to hear Sdhp 82.

Assasati \textsuperscript{[assasati]} \textsuperscript{[ā + śvas, on semantical inversion of ā & pa see under ā1 3]} 1. to breathe, to breathe out, to exhale, J I 163; VI.305 (gloss assāsento passāsento susu ti saddaṃ karonto); Vism 272. Usually in combin. with passasati to inhale, i. e. to breathe in & out, D II.291 = M I.56, cp. M I.425; J II.53, cp. V.36. - 2. to breathe freely or quietly, to feel relieved, to be comforted, to have courage S IV.43; J IV.93 assasitvāna ger. = vissamitvā c.; VI.190 (assāsa imper., with mā soci); med. assāsa J IV.57 (C. for asmase T.; expld. by vissase), 111 (*itvā). - 3. to enter by the breath, to bewitch, enchant, take possession J IV.495 (= assāsa-vātena upahanati āvisati C.). - Caus. assasetī. - pp. assattha2. See also assāsa-passāsa.

Assāda \textsuperscript{[assāda]} \textsuperscript{[ā + sādiyati, svad]} taste, sweetness, enjoyment, satisfaction D I.22 (vedanāṇaṃ samudaya atthangama assāda etc.); M I.85; S II.84 sq. (*ānupassin), 170 sq.; III.27 sq. (ko rūpasa assāda), 62, 102; IV.8 sq., 220; V.193, 203 sq.; A I.50 (*ānupassin), 258, 260; II.10; III.447 (*diṭṭhi) J I.508; IV.113, Sn 448; Ps I.139 sq., (*diṭṭhi), 157; cp. I.1017; Pv IV.62 (kām*); Vbh 368 (*diṭṭhi); Nett 27 sq.; Miln 388; Vism 76 (paviveka-rāsa); Sdhp 37, 51. See also appassāda under appa.
Assādanā (Assadana) (f.) [cp. assāda] sweetness, taste, enjoyment S I.124; Sn 447 (= sādubhāva SnA 393).

Assādeti (Assadeti) [Denom. fr. assāda] to taste S II.227 (lābha-sakkārasilokam); Vism 73 (paviveka-sukha-rasam); DhA I.318.

Assāraddha (Assaraddha) V. l. at It 111 for asāraddha.

Assāvin (Assavin) (adj.) [ā + sru] only in an° not enjoying or finding pleasure, not intoxicated Sn 853 (sātiyesu a = sāta-vatthusa kāmaguṇesu taṇhā-santhava-virahita SnA 549). See also āsavā.

Assāsa (Assasa) [Sk. āśvāsa, ā + śvas] 1. (lit.) breathing, esp. breathing out (so Vism 272), exhalation, opp. to passāsa inhalation, with which often combd. or contrasted; thus as cpd. assāsa-passāsa meaning breathing (in & out), sign of life, process of breathing, breath D II.157 = S I.159 = Th 1, 905; D III.266; M I.243; S I.106; IV.293; V.330, 336; A IV.409; V.135; J II.146; VI.82; Miln 31, 85; Vism 116, 197. - assāsa in contrast with passāsa at Ps I.95, 164 sq., 182 sq. - 2. (fig.) breathing easily, freely or quietly, relief, comfort, consolation, confidence M I.64; S II.50 (dhamma-vinaye); IV.254 (param-assāsa-patada); A I.192; III.297 sq. (dhamma-vinaye); IV.185; J VI.309 (see assattha2); Miln 354; PVA 104 (*matta only a little breathing space); Sdhp 299 (param°), 313.

Assāsaka (Assasaka) (adj. n.) [fr. assāsa] 1. (cp. assāsa 1) having breath, breathing, in an° not able to draw breath Vin III.84; IV.111. - 2. (cp. assāsa2) (m. & nt.) that which gives comfort & relief, confidence, expectancy J I.84; VI. 150. Cp. next.

Assāsika (Assasika) (adj.) [fr. assāsa in meaning of assāsa 2, cp. assāsaka 2] only in neg. an° not able to afford comfort, giving no comfort or security M I.514; III.30; J II.298 (= aññaṃ assāsetuṃ asamatthāya na assāsika). Cp. BSk. anāsvāsika in ster. phrase anitya adhrūva anāsvāsika vipārināmadharman Divy 207; Av. Ś. 139, 144; whereas the corresp. Pāli equivalent runs anicca addhava assasata (= appāyuka) vipārināma-dhamma thus inviting the conjecture that BSk. āśvāsika is somehow distorted out of P. assasata.

Assāsin (Assasin) (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, happy S IV.43 (an°).

Assāseti (Assaseti) [Caus. of assasati] to console, soothe, calm, comfort, satisfy J VI.190, 512; DhA I.13.

Assita (Assita) (adj.) [Sk. aśrita, ā + pp. of śri] dependent on, relying, supported by (acc.); abiding, living in or on D II.255 (tad°); Vv 5016 (siho va guhaṃ a.); Th 1, 149 (janaṃ evo assito jano); Sdhp 401.

Assirī (Assiri) (adj.) [a + sirī] without splendour, having lost its brightness, in assirī viya khāyati Nett 62 = Ud 79 (which latter has sassaraiva, cp. C. on passage l. c.).

Assu1 (Assu) (nt.) [Vedic aśru, Av. asṛū, Lith aszarā, with etym. not definitely clear: see Walde, Lat. Wtb. under lacrima] a tear Vin I.87 (assūni pavatteti to shed tears); S II.282 (id.); Dh 74; Th 2, 496 (cp. ThA 289); KhA 65; DhA I.12 (*puṇṇa-netta with eyes full of tears); II.98; PVA 125. -
dhārā a shower of tears DhA IV.15 (pavatteti to shed). -mukha (adj.) with tearful face [cp. BSk. aśrumukha e. g. Jtm 3116] D I.115, 141; Dh 67; Pug 56; DA I.284; PvA 39. -mocana shedding of tears PvA 18.

Assu² [Assu] is 3rd pl. pot. of atthi.

Assu³ [Assa] (indecl.) [Sk. soma] expletive part. also used in emphatic sense of "surely, yes, indeed" Sn 231 (according to Fausböll, but preferably with P. T. S. ed. as tayas su for tayo assu, cp. KhA 188); Vv 324 (assa v. l. SS) = VvA 135 (assū ti nipāta-mattam). Perhaps we ought to take this assu3 together with the foll. assu4 as a modification of ssu (see su2). Cp. āsu.

Assu⁴ [Assa] part. for Sk. svid (and soma?) see under su2. According to this view Fausbölls reading kena assu at Sn 1032 is to be emended to kena ssu.

Assuka (nt.) [assu1 + ka] a tear Vin II.289; Sn 691; Pv IV.53.

Assutavant (Adj.) [a + sutavant] one who has not heard, ignorant M I.1, 8, 135; Dhs 1003, 1217, cp. Dhs trsl. 258.

Aha¹ [Aha] (indecl.) [cp. Sk. aha & P. aho; Germ. aha; Lat. ehem etc.] exclamation of surprise, consternation, pain etc. "ch! alas! woe!". Perhaps to be seen in cpd. "kāmā miserable pleasures lit. "woe to these pleasures!") gloss at ThA 292 for T. kāmakāmā of Th 2, 506 (expld. by C. as "ahā ti lāmaka-pariyāyō"). See also ahaha.

Aha² (Aha) (°) & Aho (°) (nt.) [Vedic ahan & ahas] a day. (1) °aha only in foll. cpds. & cases: instr. ekāhena in one day J VI. 366; loc. tadahe on that (same) day PvA 46; acc. katipāhām (for) some or several days J I.152 etc. (kattāhā); sattāhām seven days, a week Vin I.1; D II. 14; J IV.2, and freq.; anvahām daily Dāvs IV.8. - The initial a of aha (acc.) is elided after i, which often appears lengthened: katiha how many days? S I.7; ekāha-dvīha two or three days J I.292; dvīha-tī oha two or three days J I.103; VvA 45; ekāha-dvīha accayena after the lapse of one or two days J I.293. - A doublet of aha is anha (through metathesis from ahan), which only occurs in phrases pubbanho & sāyanha (q. v.); an a adjective der. fr. aha is °ahika: see pañcāhika (consisting of 5 days). - (2) aho° in cpd. ahoratta (m. & nt.) [cp. BSk. ahorāttam Av. Š. I.209] & ahoratti (f.) day & night, occurring mostly in oblique cases and adverbially in acc. ahorattam: M I.417 (*ānasikkhin); Dh 226 (id.; expld. by divā ca rattiñ ca tisso sikkhā sikkhamāna DhA III. 324); Th 1, 145 (ahorattā accayanti); J IV.108 (*ānam accaye); Pv II.131 (*m); Miln 82 (ena). - ahorattim Dh 387; J VI.313 (v. l. BB for T. aho va rattiṃ).

Aham (Aham) (prom.) [Vedic aham = Av. azəm; Gr. e)gw/(n); Lat. ego; Goth. ik, Ags. ic, Ohg. ih etc.] pron. of 1st person "I". - nom. sg. aham S III.235; A IV.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J I.61; II.159. - In pregnant sense (my ego, myself, I as the one & only, i. e. egotistically) in foll. phrases: yam vadanti mama .. na te aham S I.116, 123; aham asmi "I am" (cp. ahamkāra below) S I.129; III.46, 128 sq.; IV.203; A II.212, 215 sq.; Vism 13; aham pure ti "I am the first" Vv 8450 (= ahamkāmārā ti VvA 351). - gen. dat. mayham Sn 431, 479; J I.279; II.160, mama S I.115; Sn 22, 23, 341, 997; J II.159, & mamaŋ S I.116; Sn 253 (= mama C.), 694, 982. - instr. mayā Sn 135, 336, 557, 982; J I.222, 279. - acc. maŋ Sn 356, 366, 425, 936; J II. 159; III.26, & mamaŋ J III.55, 394. - loc. mayi Sn 559; J III 188. The enclitic form in the sg. is me, & func- tions in diff. cases, as gen. (Sn 983; J II.159), acc. (Sn 982), instr. (J I.138, 222), & abl. - Pl.
nom. maya (we) Sn 31, 91, 167, 999; J II.159; VI.365, amhe J II. 129, & vayam (q. v.). - gen. amhākaṃ J I.221; II.159 & asmākaṃ Sn p. 106. - acc. amhe J I.222; II.415 & asme J III.359. - instr. amhehi J I.150; II.417 & asmābhi ThA 153 (Ap. 132). - loc. amhesu J I.222. - The enclitic form for the pl. is no (for acc. dat & gen.): see under vayam. -kāra selfishness, egotism, arrogance (see also mamamkāra) M III.18, 32; S II.253; III.80, 136, 169 sq.; IV.41, 197, 202; A I.132 sq.; III.444; Ud 70; Nett 127, and freq. passim.


Ahāsa (Ahāsa) [a + hāsa, cp. Sk. āhāsa & aharṣa] absence of exultancy, modesty J III.466 (= anubillāvittatāṃ C.).

Ahāsi (Ahāsi) 3rd sg. aor. of harati (q. v.).

Ahi (Ahī) [Vedic ahi, with Av. aži perhaps to Lat. anguis etc., see Walde Lat. Wtb. s. v.] a snake Vin II.109; D I.77; S IV.198; A III.306 sq.; IV.320; V.289; Nd1 484; Vism 345 (+ kukkura etc.); VvA 100; PvA 144. -kuṇapa the carcase of a snake Vin III.68 = M I.73 = A IV.377. -gāha a snake catcher or trainer J VI.192. -gunđhika (? reading uncertain, we find as vv. ll. °guṇḍika, °gunđika & °kuṇḍika; the BSk. paraphrase is °tuṇḍhika Divya 497. In view of this uncertainty we are unable to pronounce a safe etymology; it is in all probability a dialectical; may be Non-Aryan, word. See also under kuṇḍhika & gunđhika & cp. Morris in J.P.T.S. 1886, 153) a snake charmer J I.370 (~gunđ); II.267; III.348 (~gunđ); IV.456 (T. °gunđ; v. l. BB °kuṇḍ); 308 (T. °kuṇḍa, v. l. SS “gunđha”), 456 (T. °gunđ; v. l. BB °kuṇḍ); VI.171 (T. °gunđa, v. l. BB °kuṇḍa); Miln 23, 305. -chattaka (nt.) "a snake's parasol", a mushroom D III.87; J II.95; Ud 81 (C. on VIII.5, 1). -tuṇḍika = ~gunđhika Vism 304, 500. -peta a Peta in form of a snake DhA II.63. -mekhāla "snake-girdle", i. e. outfit or appearance of a snake DhA I.139. -vātaka (~roga) N. of a certain disease ("snakewind-sickness") Vin I.78; J II.79; IV.200; DhA I.169, 187, 231; III.437. -vijjā "snake-craft", i. e. fortune-telling or sorcery by means of snakes D I.9 (~ sappa-daṭṭhatikicchana-vijjā c òeva sappo avhāya-vijjā ea "the art of healing snake bites as well as the invocation of snakes (for magic purposes)" DA I.93).

Ahimsaka (Ahimsaka) (adj.) [fr. ahiṃsā] not injuring others, harmless, humane, S I.165; Th 1, 879; Dh 225; J IV.447.

Ahimsā (Ahimsa) (f.) [a + hiṃsā] not hurting, humanity, kindness D III.147; A I.151; Dh 261, 270; J IV.71; Miln 402.

Ahita (Ahita) (adj.-n.) [a + hita] not good or friendly, harmful, bad; unkindliness D III.246; Dh 163; Sn 665, 692; Miln 199 (*kāma).

Ahirika & Ahirika (Ahirika) (adj.) [fr. a + hirī] shameless, unscrupulous D III.212, 252, 282; A II.219; Dh 244; Sn 133 (*īka); It 27 (*īka); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, 126; DhA III.352.

Ahinindriya (Ahinindriya) See discussed under abhinindriya.
Ahuvāsiṃ (Ahuvasin) 1st sg. pret. of hotī (q. v.) I was Vv 826 (= ahosiṃ VvA 321).


Ahe (Ahe) (indecl.) [= aho, cp. aha1] exclamation of surprise or bewilderment: alas! woe etc., perhaps in cpd. ahevana a dense forest (lit. oh! this forest, alas! the forest (i.e. how big it is) J V.63 (uttamāhevanandaho, if reading is correct, which is not beyond doubt. C. on p. 64 expls. as "ahevanaṃ vuccati vanasaṇḍo").

Aho (Aho) (indecl.) [Sk. aho, for etym. see aha1] exclamation of surprise, astonishment or consternation: yea, indeed, well; I say! for sure! VvA 103 (aho ti acchariyatthena nipāto); J I.88 (aho acchariyaṃ aho abbhutam), 140. Usually combd. with similar emphatic particles, e.g. aho vata DhA II.85; PvA 131 (= sādhu vata); aho vata re D I. 107; Pv II.94 5. Cp. ahe.

Ahosi—kamma (Ahosikamma) (nt.) an act or thought whose kamma has no longer any potential force: Cpd. 145. At p. 45 ahosikakamma is said to be a kamma inhibited by a more powerful one. See Buddhaghosa in Vism. Chap. XIX.
Ā

Ā¹ (indecl.) [Vedic ā, prep. with acc., loc., abl., meaning "to, towards", & also "from". Orig. an emphatic-deictic part. (ldg. *ē) = Gr. ἀ surely, really; Ohg. -ā etc., increment of a (ldg. *e), as in Sk. a-sau; Gr. e'kei_ (cp. a3), see Brugmann, Kurze Vergl. Gr. 464, 465] a frequent prefix, used as well-defined simple base-prefix (with rootderivations), but not as modification (i.e. first part of a double prefix cpd. like sam-ā-dhi) except in one case ā-ni-sāmsa (which is doubtful & of diff. origin, viz. from combn. āsamsa-nisamsa, see below 3b). It denotes either touch (contact) or a personal (close) relation to the object (ā ti anussaraṇa atthe nipāto PvA 165), or the aim of the action expressed in the verb. (1.) As prep. c. abl. only in J in meaning "up to, until, about, near" J VI.192 (ā sahassehi = yāva s. C.), prob. a late development. As pref. in meaning "forth, out, to, towards, at, on" in foll. applications: - (a) aim in general or touch in particular (lit.), e.g. ākaḍḍhati pull to, along or up; ākāsa shining forth; ākāsa shining forth; ābhujati bend in; āmasi touch at; āyata stretched out; ārabhati at-tempt; ārohana a-scending; ālaya hanging on; āloketi look at; ācāciṇḍhati pull to, along or up; ācāciṇḍhati pull to, along or up; ākaraviṇāsati strike at.

- (b) in reflexive function: close relation to subject or person actively concerned, e.g. ādāti take on or up (to oneself); ādāsa looking at, mirror; ādhāra support; ānandati rejoice; āsamsa subjective gain; ābādha being affected; āmodita pleased; ārakkha guarding; ārādhita satisfied; ārāma (personal) delight in; ālingati embrace (to oneself).

- (c) in transitive function: close relation to the object passively concerned, e.g. āgāhāna embrace; ācāciṇḍhati pull to, along or up; ācāciṇḍhati pull to, along or up; āloka living on; āṁpati give an order to somebody; ādisi point out to some one; ābhinda cut; āmanteti ad-dress; āyacati pray to; āroceti speak to; āsincati besprinkle; āsaciṇḍhati pull to, along or up; āsaciṇḍhati pull to, along or up; āmaṅgīna strewn all over, ākula mixed up; āhūta moved about; āraiva shouting out or very much, āhūta moved about; āluṭi move about; ānandati rejoice; ānandati rejoice; āsamsa subjective gain; ābādha being affected; āmodita pleased; ārakkha guarding; ārādhita satisfied; ārāma (personal) delight in; ālingati embrace (to oneself).

- (d) out of meaning (a) develops that of an intensive-frequentative prefix in sense of "all-round, completely, very much", e.g. ākiṇṇa strewn all over, ākula mixed up; āhūta moved about; āraiva shouting out or very much; āluṭi move about; āhūta moved about; ākula mixed up; āhūta moved about; ārakkha guarding; ārādhita satisfied; ārāma (personal) delight in; ālingati embrace (to oneself).

2. Affinities. Closely related in meaning and often interchanging are the foll. prep. (prefixes): anu (ābhati), abhi (āsamsci), pa (ātapati), paṭi (ākankhati) in meaning 1 a-c; and vi (ākirati, āghāta, ācameti, ālepa, ālopa), sam (ātapati, ādassati) in meaning 1 d. See also 3b. - 3. Combinations: (a) Intensifying combns. of other modifying prefixes with ā as base: ānū-ā (anvā-gacchati, ādisi, āmaddati, ārohali, āvisi, āsanna, āhata), paṭi + ā (paccā-janati, āttharati, ādāti, āsavati), pari + ā (pariyā-ṇāta, ādāti, āpajjati, āharati), sam + ā (samā-disati, ādāna, ādhi, āpajjati, ārabhati). - (b) Contrast-combns. with other pref. in a double cpd. of noun, adj. or verb (cp. above 2) in meaning of "up & down, in & out, to & fro"; ā + ni: āvedhika-nibbedhika, āsamsa-nisamsa (contracted to ānisamsa), āsēvita-nisevita; ā + pa: āsasati-passasati (where both terms are semantically alike; in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning, viz. āsasiṇi is taken as "breathing out", passasati as "breathing in": see Vism 271), āsāsa-passāsa, āmoditapamodita, āhūna-pāhuna, āhuneyya-pāhuneyya; ā + paccā: ākoṭita-paccākoṭita; ā + pari: ākaḍḍhana-parīkaḍḍhana, āsankita-parīsankita; ā + vi: ālokita-vilokita, āvāha-vivāha, āvethana-vinivethana; a + sam: allāpa-sallāpa; ā + samā: ācāṇṇa-samācāṇṇa. - 4. Before double consonants ā is shortened to a and words containing ā in this form are to be found under a", e.g. ākkamaṇa, ākkhitta, acchādeti, ānāṭa, appoṭeti, allāpa, āssāda."
\(\text{ā}^2\) guṇa or increment of \(\text{ā}^*\) in connection with such suffixes as -ya, -iya, -itta. So in āyasakya fr. ayasaka; āruppa from arūpa; ārogya fr. aroga; ālasiya fr. alasa; ādhipacca fr. adhipati; ābhidosika fr. abhidosa etc.

\(\text{ā}^3\) of various other origins (guṇa e. g. of \(\text{ṛ}\) or lengthening of ordinary root \(\text{ā}\)), rare, as ālinda (for alinda), āsabha (fr. usabha).

\(\text{ā}^4\) infix in repetition-cpds. denoting accumulation or variety (by contrast with the opposite, cp. ā1 3b), constitutes a guṇa- or increment-form of neg. pref. a (see a2), as in foll.: phalāphala all sorts of fruit (lit. what is fruit & not fruit) freq. in Jātakas, e. g. I.416; II.160; III.127; IV.220, 307, 449; V.313; VI.520; kāraṇaṃ pêle-mpêle J I.114; III.256; ālasiya fr. alasa; ādhipacca fr. adhipati; ābhidosika fr. abhidosa etc.

\(\text{ā}\text{kankanhati}\) \(\text{ā} + \text{kānkṣ},\) cp. kankhati] to wish for, think of, desire; intend, plan, design Vin II.244 (\(\text{ā} \text{māna}\)); D I.78, 176; S I.46; Sn 569 (\(\text{ā} \text{māna}\)); Sn p. 102 (= icchati SnA 436); DhA I.29; SnA 229; VvA 149; PvA 68.

\(\text{ā}\text{kankanha}\) f. [fr. \(\text{ā} + \text{kānkṣ}\)] longing, wish; as adj. at Th 1, 1030.

\(\text{ā}\text{kaddhati}\) \(\text{ā} + \text{kāḍḍhati}\) to pull along, pull to (oneself), drag or draw out, pull up Vin II.325 (Bdhgh. for apakassati, see under apakāsati); IV.219; J I.172, 192, 417; Miln 102, 135; ThA 117 (\(\text{ēti}\)); VvA 226; PvA 68. - Pass. ākaḍḍhiyati J II.122 (\(\text{ā} \text{māna-locana with eyes drawn away or attracted}\)); Miln 102; Vism 163; VvA 207 (\(\text{ā} \text{māna-hadaya with torn heart}\).) - pp. ākaḍḍhita.

\(\text{ā}\text{kaddhana}\) (nt.) [fr. \(\text{ā} \text{kāḍḍhati}\)] drawing away or to, pulling out, distraction VvA 212 (\(\text{ā} \text{parikaḍḍhana pulling about}\)); DhsA 363; Miln 352. - As f. Vin III.121.

\(\text{ā}\text{kaddhita}\) [pp. of ākaḍḍheti] pulled out, dragged along; upset, overthrown J III.256 (= akkhitta2).

\(\text{ā}\text{kandana}\) (?) a possible reading, for the durakandana of the text at Th 1, 1123, for which we might read durākandana.

\(\text{ā}kappa\) [sk. ākalpa \(\text{ā} + \text{kappa}\)] 1. attire, appearance, Vin I.44 (\(\text{ā}^*\) = II.213; J I.505. - 2. deportment Dhs 713 (\(\text{ā}^*\) gamanādi-ākāro DhsA 321). -sampanna, suitably attired, well dressed, A III.78; J IV.542; an* sampanna, ill dressed, J I.420.

\(\text{ā}kampita\) [pp. of ākampeti, Caus. of \(\text{ā} + \text{kamp}\)] shaking, trembling Miln 154 (\(\text{ā} \text{hadaya}\).

\(\text{ā}\text{kara}\) [sk. ākara] a mine, usually in cpd. ratan-ākara a mine of jewels Th 1, 1049; J II.414; VI. 459; Dpvs I.18. - Cp. also Miln 356; VvA 13.

\(\text{ā}kassati\) [ā + kassati] to draw along, draw after, plough, cultivate Nd1 428.
Ākāra (ākara) [a + karoti, kr] "the (way of) making", i. e. (1) state, condition J I.237 (avasan° condition of inhabitability); II.154 (patan° state of falling, labile equilibrium), cp. paññ°. - (2) property, quality, attribute D I.76 (anāvila sabb°-sambpanna endowed with all good qualities, of a jewel); II.157 (*varūpeta); II.352 (sabb° paripunña altogether perfect in qualities). - (3) sign, appearance, form, D I.175; J I.266 (chātak° sign of hunger); Miln 24 (*ena by the sign of . .); VvA 27 (therassa ā. form of the Th.); PvA 90, 283 (rañño ā. the king's person); Sdhp 363. - (4) way, mode, manner, sa-ākāra in all their modes D I.13 = 82 = III.111; J I.266 (āgaman° the mode of his coming). Esp. in instr. sg. & pl. with num. or pron. (in this way, in two ways etc.): chahākārehi in a sixfold manner Nd2 680 (cp. kāraṇehi in same sense); Nett 73, 74 (dvādasahākārehi); Vism 613 (navahākārehi indriyāni tikkhāni bhavanti); PvA 64 (yenākārena āgato tenākārena gato as he came so he went), 99 (id.). - (5) reason, ground, account D I.138, 139; Nett 4, 8 sq., 38; DhA I.14; KhA 100 (in expln. of evaṃ). In this meaning freq. with dass (dasseti, dassana, nidadassana etc.) in commentary style "what is meant by", the (statement of) reason why or of, notion, idea PvA 26 (dātabb°dassana), 27 (thoman°-dassana), 75 (kāruṇaṃ dassesi), 121 (pucchan°-nidassanaṃ what has been asked); SnA 135 (*nidassana). -parivitakka study of conditions, careful consideration, examination of reasons S II.115; IV.138; A II.191 = Nd2 151.

Ākāraka (ākaraka) (nt.) [ākāra + ka] appearance; reason, manner (cp. ākāra4) J I.269 (ākārakena = kāraṇena C).


Ākāsa1 (ākasa) [Sk. ākāśa fr. ā + kāś, lit. shining forth, i. e. the illuminated space] air, sky, atmosphere; space. On the concept see Cpd. 5, 16, 226. On a fanciful etym. of ākāsa (fr. ā + kassati of kṛṣ) at DhsA 325 see Dhs trsl. 178. - D I.55 (*m indriyāni sankamanti the sense faculties pass into space); III.224, 253, 262, 265; S III.207; IV.218; V.49, 264; J I.253; III.353; III.52, 188; IV.154; VI.126; Sn 94, 1065; Nd1 428; Pv II.118; SnA 110, 152; PvA 93; Sdhp 42, 464. - ākāsena gacchati to go through the air PvA 75 (āgacch°), 103, 105, 162; *ena carati id. J II.103; e gacchati id. - Formula "ananto ākāso" freq.; e. g. at D I.183; A II.184; IV. 40, 410 sq.; V.345. -anta "the end of the sky", the sky, the air (on *anta see anta1 4) J VI.89. - ānañca (or ānañca) the infinity of space, in cpd. āyatana the sphere or plane of the infinity of space, the "space-infinity-plane", the sphere of unbounded space. The consciousness of this space forms the first one of the 4 (or 6) higher attainments or recognitions of the mind, standing beyond the fourth jhāna, viz. (1) ākās°, (2) viññānānañca-āyatana (3) ākiñcānān°, (4) nāeva sañña-sañña, (5) nirodha, (6) phala. - D I.34, 183; II.70, 112, 156; III.224, 262 sq.; M I.41, 159.; III. 27, 44; S V.119; Ps I.36; Dhs 205, 501, 579, 1418; Nett 26, 39 ; Vism 326, 340, 453; DA I.120 (see Nd2 under ākāsa; Dhs 265 sq.; Dhs trsl. 71). As classed with jhāna see also Nd2 672 (sādhvu-vihārin). -kasiṇa one of the kasiṇāyatanas (see under kasiṇa) D III.268; A I.41. - gangā N. of the celestial river J I.95; III.344. -gamana going through the air (as a trick of elephants) Miln 201. -cārika walking through the air J II.103. -cārin = "cārika VvA 6. -ṭṭha living in the sky (of devatā) Bu I.29; Miln 181, 285; KhA 120; SnA 476. -tala upper story, terrace on the top of a palace SnA 87. -dhātu the element of space D III.247; M I.423; III.31; A I.176; III.34; Dhs 638.

Ākāsa2 (ākasa) (nt.?) a game, playing chess 'in the air' (sans voir) Vin II.10 = D I.6 (= atṭhapada-dasapadesu viya ākāse yeva kiñnanam DA I.85).

Ākāsaka (ākasaka) (adj.) [ākāsa + ka] being in or belonging to the air or sky J VI.124.
Ākāsati \(\text{[fr. ākāsa1]}\) to shine J VI.89.

Ākiñcaña \(\text{[ākāsa1]}\) (nt.) \[abstr. fr. akiñcana\] state of having nothing, absence of (any) possessions; nothingness (the latter as philosophical t. t.; cp. below āyatana & see Dhs trsl. 74). - Sn 976, 1070, 1115 (= sambhava, cp. Nd 2 116); Th 2, 341 (= akiñcanabhāva ThA 240; trsl. "cherish no worldly wishes whatsoever"); Nd 2 115, see ākāsa; Miln 342. āyatana realm or sphere of nothingness (cp. ākāsa) D I.35, 184; II.156; III.224, 253, 262 sq.; M I.41, 165; II.254, 263; III.28, 44, S IV.217; A I.268; IV.40, 401; Ps I.36; Nett 26, 39; Vism 333. See also jhāna & vimokkha.

Ākiṇṇa \(\text{[ākāsa1]}\) \[pp. of ākirati\] 1. strewn over, beset with, crowded, full of, dense, rich in (°-loma with dense hair); S I.204 (= kammanta "in motley tasks engaged"); IV.37 (gāmanto ā. bhikkhūhi etc.); A I.104 (°vihāro); IV.4; V.15 (an° C. for appaṅṇa); Sn 408 (= varalakkhaṇa = vipula-varalakkh° SnA 383); Pv II.124 (nānā-dījagaṇ° = āyutta PvA 157); Pug 31; PvA 32 (= parikīṇṇa); Sdhp 595. - Freq. in idiomatic phrase describing a flourishing city "iddha phīta bahujana ākiṇṇa-maṇussa", e. g. D I.211; II.147 (= yakkhā for "manussa; full of yakkas, i.e. under their protection); A III.215; cp. Miln 2 (jana-manussa). - 2. (uncertain whether to be taken as above 1 or as equal to avākiṇṇa fr. avakirati 2) dejected, base, vile, ruthless S I.205 = J III.309 = 539 = SnA 383. At K. S. 261, Mrs. Rh. D. translates "ruthless" & quotes C. as implying twofold exegesis of (a) impure, and (b) hard, ruthless. It is interesting to notice that Bdhgh. explains the same verse differently at SnA 383, viz. by vipulā°, as above under Sn 408, & takes ākiṇṇaludda as vipulaludda, i.e. beset with cruelty, very or intensely cruel, thus referring it to ākiṇṇa 1.

Ākirati \(\text{[ākāsa1]}\) \[ā + kirati\] to strew over, scatter, sprinkle, disperse, fill, heap Sn 665; Dh 313; Pv II.49 (dānaṃ vipulam ākiri = vippakiriṇa PvA 92); Miln 175, 238, 323 (imper. ākirāhi); Sn 383. - pp. ākiṇṇa.

Ākirattatta \(\text{[ākāsa1]}\) (nt.) \[ākirita + tta; abstr. fr. ākirita Caus.] the fact or state of being filled or heaped with Miln 173 (sakataṃ dhaññassa ā).

Ākilāyati \(\text{[ākāsa1]}\) V. l. at KhA 66 for āgilāyati.

Ākucca \(\text{[ākāsa1]}\) (or "ā?") \[etym. unknown, prob. non-Aryan\] an iguana J VI.538 (C. godhā; gloss amattoākucca).

Ākula \(\text{[ākāsa1]}\) \[onomat. to sound-root *kur = *kor as in Lat. cornix, corvus etc. See gala note 2 B and cp. kukkuṭa kokila, khaṭa etc., all words expressing a rasping noise in the throat. The attempts at etym. by Trenckner (Miln p. 425 as Denom. of ākula) & Morris (J.P.T.S. 1886, 154 as contr. Denom. of ankura "intumescence", thus meaning "to swell") are hardly correct] to be hoarse Miln 152 (kañṭho ākurati).

Ākura \(\text{[ākāsa1]}\) (adj.) \[ā + *kul of which Sk.-P. kula, to Idg *qūel to turn round, cp. also cakka & carati; lit. meaning "revolving quickly", & so "confused"] entangled, confused, upset, twisted, bewildered J I.123 (salākaggaṃ "m karoti to upset or disturb"); Vv 849 (andha*); PvA 287 (an° clear). Often reduplicated as ākulākula thoroughly confused Miln 117, 220; PvA 56; ākula-
pākula Ud 5 (so read forakkula-pakkula); ākula-samākula J VI.270. - On phrase tantākula-jātā gulā-guṇṭhika-jātā see gulā.

Ākulaka (Ākulaka) (adj.) [fr. ākula] entangled D II.55 (tant° for the usual tantākula, as given under gulā).

Ākulaniya (Ākulaniya) (adj.) [grd. of ā + *kulāyat, Denom. of kula] in an° not to be confounded or upset PvA 118.

Ākulī (Ākulī) (puppha) at KhA 60 (milāta°) read (according to Index p. 870) as milāta-bakula-puppha. Vism 260 (id. p.) however reads ākulī-puppha "tangle-flower" (?), cp. Ud 5, gāthā 7 bakkula, which is preferably to be read as pākula.

Ākoṭana1 (Ākoṭana1) (nt.) [fr. ākoṭeti] beating on, knocking M I.385; Miln 63, 306; DhsA 144.

Ākoṭana2 (Ākoṭana2) (adj.) [= ākoṭanai] beating, driving, inciting, urging J VI.253 (f. ākoṭanī of paṭṭā, expld. by "nivāraṇapadota-laṭṭhi viya paññā koṭini hoti" p. 254).

Ākoṭita (Ākoṭita) [pp. of ākoṭeti] 1. beaten, touched, knocked against J I.303; Miln 62 (of a gong). - 2. pressed, beaten down (tight), flattened, in phrase ākoṭita-paccākoṭita flattened & pressed all round (of the cīvara) S II. 281; DhA I.37.

Ākoṭeti (Ākoṭeti) [a + koṭṭeti, Sk. kuṭṭayati; BSk. ākoṭayati e. g. Divy 117 dvāraṃ trir ā°, Cowell "break" (?) ; Av. Ś. Index p. 222 s. v.] - 1. to beat down, pound, stamp J I.264. - 2. to beat, knock, thrash Vin II.217; J II.274; PvA 55 (aṅnāmaṇṇāma); Sdhp 159. - 3. Esp. with ref. to knocking at the door, in phrases aggalaṃ ākoṭeti to beat on the bolt D I.89; A IV.359; V.65; DA I.252 (cp. aggala); dvāram ā. J V 217; DhA II.145; or simply ākoṭeti Vv 8117 (ākoṭayītvā = appoṭetvā VvA 316). - 4. (intrs.) to knock against anything J I.239. - pp. ākoṭita (q. v.). Caus. II. ākoṭapeti J III.361.

Ākhu (Ākhu) [Vedic ākhu, fr. ā + khan, lit. the digger in, i. e. a mole; but given as rat or mouse by Halāyudha] a mouse or rat Pgdp 10.

Āgacchati (Āgacchati) [ā + gacchati, gam] to come to or towards, approach, go back, arrive etc. I. Forms (same arrangement as under gacchati): (1) āgacch: pres. āgacchati D I.161; J II.153; Pv IV.151; fut. āgacchissati J III.53; aor. āgacchī Pv II.133; PvA 64. - (2) āgam: aor. āgamāsi PvV 81, āgama D I.108; J III.128, and pl. āgamiṃsu J I.118; fut. āgamiṃsvi VvA 3; PvA 122; ger. āgama (q. v.) & āgantvā J I.151; Miln 14; Caus. āgameti (q. v.). - (3) āgā: aor. āgā Sn 841; Pv I.123 (= āgacchī PvA 64). - pp. āgata (q. v.). II. Meanings: (1) to come to, approach, arrive D I.108; Pv I.113; II.133; Miln 14; to return, to come back (cp. āgata) PvA 81, 122. - (2) to come into, to result, deserve (cp. āgama2) D I.161 (gārayhaṃ thānaṃ deserve blame, come to be blamed); Pv IV.151 (get to, be a profit to = upakappati PvA 241). - (3) to come by, to come out to (be understood as), to refer or be referred to, to be meant or understood (cp. āgata 3 & āgama 3) J I.118 (tiṇi piṭakāni āgamiṃsu); SnA 321; VvA 3. See also āgama.

Āgata (Āgata) [pp. of āgacchati] (1) come, arrived Miln 18 ("kāraṇa the reason of his coming); VvA 78 ("ṭṭhāna); PvA 81 (kim āgato attha why have you come here) come by, got attained ("-
A II.110 = Pug 48 (*visa); Mhvs XIV. 28 (*phala = anāgānuphala) -āgatoāgatā (pl.) people coming & going, passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of sangha). -svoāgata "wel-come", greeted, hailed; nt. welcome, hail Th 2, 337; Pv IV.315, opp. durāgata not liked, unwelcome, A II.117, 143, 153; III. 163; Th 2, 337. - (2) come down, handed down (by memory, said of texts) D I.88; Dха II.35; KhA 229; VvA 30; āgatāgamo, one to whom the āgama, or the āgamas, have been handed down, Vin I.127, 337; II 8; IV.158; A II.147; Miln 19, 21. - (3) anāgata not come yet, i.e. future; usually in combn. with atīta (past) & paccuppanna (present): see atīta and anāgata.

Āgati (āgati) (f.) [ā + gati] coming, coming back, return S III.53; J II.172. Usually opp. to gati going away. Used in spe-cial sense of rebirth and re-death in the course of samsāra. Thus in āgati gati cuti upapatti D I.162; A III.54 sq., 60 sq., 74; cp. also S I.67; Pv II.922 (gatiṃ āgatim vā).

Āgada (āgada) (m.) & Āgadana (nt.) [ā + gad to speak] a word; talk, speech DA I.66 (= vacana).

Āgantar (āgantar) [N. ag. fr. āgacchati] one who is coming or going to come A I.63; II.159; It 4, 95 (nom. āgantā only one MS, all others āgantvā). an° A I.64; II.160.

Āgantu (āgantu) (adj.) [Sk. āgantu] - 1. occasional, incidental J VI.358. - 2. an occasional arrival, a new comer, stranger J VI.529 (= āgantuka-jana C.); ThA 16.

Āgantuka (āgantuka) (adj. -n.) [āgantu + ka; cp. BSk. āgantuka in same meaning as P. viz. āgantukā bhikṣavāh Av. Ś I.87, 286; Divy 50] - 1. coming, arriving, new comer, guest, stranger, esp. a newly arrived bhikkhu; a visitor (opp. gamika one who goes away) Vin I.132, 167; II.170; III. 65, 181; IV.24, A I.10; III.41, 366; J VI.333; Ud 25; Dха II.54, 74; VvA 24; Pva 54. - 2. adventitions, incidental (= āgantu1) Miln 304 (of megha & roga). - 3. accessory, superimposed, added Vism 195.- bhatta food given to a guest, meal for a visitor Vin I.292 (opp. gamika°); II.16.

Āgama (āgama) [fr. ā + gam] - 1. coming, approach, result, D I.53 (āgamanāṃ pavattati ti DA I.160; cp. Sdhp 249 dukkh°). - 2. that which one goes by, resource, reference, source of reference, text, Scripture, Canon; thus a designation of (?) the Pātimokkha, Vin II.95 = 249, or of the Four Nikāyas, DA I.1, 2 (dīgh°). A def. at Vism 442 runs "antamaso opamma-vagga-mattassa pi buddhavacanassa pariyāpunanāṃ". See also āgata 2, for phrase āgatoāgama, handed down in the Canon, Vin loc. cit. Svāgamo, versed in the doctrine, Piv IV.133 (sv° = suṭṭhu āgatoāgamo, Pva 230); Miln 215. BSk. in same use and meaning, e.g. Divy 17, 333, āgamāni = the Four Nikāyas. - 3. rule, practice, discipline, obedience, Sn 834 (āgamā parivitakkam), cp. Dvūs V.22 (takk°, discipline of right thought) Sdhp 224 (āgamato, in obedience to). - 4. meaning, understanding, KhA 107 (vam°). - 5. repayment (of a debt) J. VI.245. - 6. as gram. tt. "augment", a consonant or syllable added or inserted SnA 23 (sa-kārāgama).

Āgamana (āgamana) (nt.) [fr. āgacchati, Sk. same] oncoming, arrival, approach A III.172; DA I.160; Pva 4, 81; Sdhp 224, 356. an° not coming or returning J I.203, 264.

Āgameti (āgameti) [caus of agacchati] to cause somebody or something to come to one, i.e. (1) to wait, to stay Vin II. 166, 182, 212; D I.112, 113; S IV.291; Pva 4, 55. - (2) to wait for, to welcome Vin II.128 (ppr. āgamayamāna); M I.161 (id.) J I.69 (id. + kālam).
Āgāma (āgama) (adv.) [orig. ger. of āgacchati, q. v. under I.2 for form & under II.3 for meaning. BSk. āgamya in meaning after the Pāli form, e. g. Divy 95, 405 (with gen.); Av. Ś I.85, 210 etc.; M Vastu I.243, 313]. With reference to (c. acc.), owing to, relating to; by means of, thanks to. In meaning nearly synonymous with ārabbha, sandhāya & paṭicca (see K. S. 318 s. v.) D I.229; It 71; J I.50; VI.424; Kh VIII.14 (= nissāya KhA 229); PvA 5, 21 etc.

Āgāmitā (āgama) found only in neg. form anāgāmitā.

Āgāmin (āgama) (adj. n.) [ā + gāmin] returning, one who returns, esp. one who returns to another form of life in saṃsāra (cp. āgati), one who is liable to rebirth A I.63; II.159; It 95. See anāgāmin.

Āgāra (āgara) (°) see agāra.

Āgāraka (āgara) & °ika (adj.-n.) (°) [cp. BSk. āgārika Divy 275, & agārika] belonging to the house, viz. (1) having control over the house, keeping, surveying, in cpds. koṭṭh° possessor or keeper of a storehouse Vin I.209; bandhan° prison-keeper A II.207; bhaṇḍ° keeper of wares, treasurer PvA 2 (see also bhaṇḍ°). - (2) being in the house, sharing (the house), companion S III.190 (paṃsv° playmate).

Āgāḷha (āgala) (adj.) (ā + gāḷha 1; cp. Sk. samāgāḍhaṃ] strong, hard, harsh, rough (of speech), usually in instr. as adv. āgāḷhena roughly, harshly a I.283, 295; Pug 32 (so to be read for agāḷhena, although Pug A 215 has a°, but expls. by atigāḷhena vacanena); instr. f. āgāḷhāya Vin v. 122 (ceteyya; Bdgh. on p. 230 reads āgāḷhāya and expls. by daḷhabhāvāya). See also Nett 77 (āgāḷhā paṭippadā a rough path), 95 (id.; v. l. agāḷhā).

Āgilāyati (āgilāyati) [ā + gilāyati; Sk. glāyati, cp. gilāna] to be wearied, exhausted or tired, to ache, to become weak or faint Vin II.200; D III.209; M I.354; S IV.184; KhA 66 (hadavāṃ ā.). Cp. āyamati.

Āgu (āgū) (nt.) [for Vedic āgas nt.] guilt, offence, S I.123; A III.346; Sn 522 = Nd2 337 (in expln. of nāga as āguṃ na karoti ti nāgo); Nd1 201. Note. A reconstructed āgasa is found at Sdhp 294 in cpd. akatāgasa not having committed sin. -cārin one who does evil, D II.339; M II.88; III.163; S II.100, 128; A II.240; Miln 110.

Āghāta (āghaṭa) [Sk. āghāta only in lit. meaning of striking, killing, but cp. BSK. āghāta in meaning "hurtfulness" at M Vastu I.79; Av. Ś II.129; cp. ghāṭa & ghāṭeti] anger, ill-will, hatred, malice D I.3, 31; III.72 sq.; S I.179; J I.113; Dhs 1060, 1231; Vbh 167, 362, 389; Miln 136; Vism 306; DA I.52; Vva 67; PVA 178. -anāghāta freedom from ill will Vin II.249; A V.80. -paṭivinaya repression of ill-will; the usual enumn. of a° paṭivinaya comprises nine, for which see D III.262, 289; Vin V.137; A IV.408; besides this there are sets of five at A III.185 sq.; SnA 10, 11, and one of ten at Vin V.138. -vattu occasion of ill-will; closely connected with *paṭivinaya & like that enumd. in sets of nine (Vin V.137; A IV.408; Ps I.130; J III.291, 404; V.149; Vbh 389; Nett 23; SnA 12), and of ten (Vin V.138; A V. 150; Ps I.130; Vbh 391).

Āghātana (āghaṭana) (nt.) [ā + ghāta(na), cp. āghata which has changed its meaning] - 1. slaying, striking, destroying, killing Th 1, 418, 711; death D I.31 (= maraṇa DA I.119). - 2. shambles,
slaughter-house Vin I.182 (gav°); A IV.138; J VI.113. - 3. place of execution Vin III.151; J I.326, 439; III.59; Miln 110; DhA IV.52; PvA 4, 5.

Āghāteti [aghāteti] [Denom. fr. āghāta, in form = ā + ghāteti, but diff. in meaning] only in phrase cittam a. (with loc.) to incite one's heart to hatred against, to obdurate one's heart. Sdhp. 126 = S I.151 = A V.172.

Ācamati [acamati] [ā + cam] to take in water, to resorb, to rinse J III.297; Miln 152, 262 (+ dhamati). - Caus. I. ācamcti (a) to purge, rinse one's mouth Vin II.142; M II. 112; A III.337; Pv IV.1Q3 (ācamayitvā = mukham vikkhāletvā PvA 241); Miln 152 (*ayamāna). - (b) to wash off, clean oneself after evacuation Vin II.221. - Caus. II. ācamāpeti to cause somebody to rinse himself J VI.8.

Ācamana (acamana) (nt.) [ā + camana of cam] rinsing, washing with water, used (a) for the mouth D I.12 (= udakena mukhasiddhi-karaṇa DA I.98); (b) after evacuation J III 486. -kumbhi water-pitcher used for rinsing Vin I.49, 52; II.142, 210, 222. -pādukā slippers worn when rinsing Vin I.190; II.142, 222. -sarāvaka a saucer for rinsing Vin II.142, 221.

Ācamā (acama) (f.) [fr. ā + cam] absorption, resorption Nd1 429 (on Sn 945, which both in T. and in SnA reads ācāma).

Ācaya (acaya) [ā + caya] heaping up, accumulation, collection, mass (opp. apacaya). See on term Dhs trsl. 195 & Cpd. 251, 252. - S II.94 (kāyassā ācayo pi apacayo pi); A IV.280 = Vin II.259 (opp. apacaya); Dhs 642, 685; Vbh 319, 326, 330; Vism 449; DhA II.25. -gāmin making for piling up (of rebirth) A V.243, 276; Dhs 584, 1013, 1397; Kvu 357.

Ācarati (acarati) [ā + aarati] - 1. to practice, perform, indulge in Vin I.56; II.118; Sn 327 (ācaredhamma-sandosa-vādaṃ), 401; Miln 171, 257 (pāpaṃ). Cp. pp. ācarita in BSk. e. g. Av. S I.124, 153, 213 in same meaning. - pp. āciṇṇa. - 2. to step upon, pass through J V.153.

Ācarin (acarini) (adj.-n.) [fr. ā + car] teaching, f. ācarinī a female teacher Vin IV.227 (in contrast to gana & in same sense as ācariya m. at Vin IV.130), 317 (id.).

Ācariya (acarya) [fr. ā + car] a teacher (almost syn. with upajjhāya) Vin I.60, 61, 119 (*upajjhāya); II.231; IV.130 (gaṇo vā ācariyo a meeting of the bhikkhus or a single teacher, cp. f. ācariinī); D I.103, 116 (gaṇ°) 238 (sattamācariyamahāyuga seventh age of great teachers); III.189 sq.; M III.115; S I.68 (gaṇ°), 177; IV.176 (yogg°); A I.132 (pubb°); Sn 595; Nd1 350 (upajjhāya vā āce°); J II.100, 411; IV.91; V.501; Pv IV.323, 351 (= ācāra-samācāra-sikkhāpaka PvA 252); Miln 201, 262 (master goldsmith?); Vism 99 sq.; Kha A 12, 155; SnA 422; VvA 138. - For contracted form of ācariya see ācera. -kula the clan of the teacher A II.112. -dhana a teacher's fee S I.177; A V.347. -pācariya teacher upon teacher, lit. "teacher & teacher's teacher" (see ā1 3b) D I.94, 114, 115, 238; S IV.306, 308; DA I.286; SnA 452 (= ācariyo coeva ācariya-ācariyo ca). -bharīyā the teacher's fee J V.457; VI.178; DhA I.253. -muṭṭhi "the teacher's fist" i. e. close-fistedness in teaching, keeping things back, D II.100; S V.153; J II.221, 250; Miln 144; SnA 180, 368. -vaṃsa the line of the teachers Miln 148. -vāda traditional teaching; later as heterodox teaching, sectarian teaching (opp. theravāda orthodox doctrine) Miln 148; Dpvs V.30; Mhbv 96.
Ācariyaka [ācariya + ka, diff. from Sk. ācariyaka nt. art of teaching] a teacher Vin I.249; III.25, 41; D I.88, 119, 187; II.112; M I.514; II.32; S V.261; A II.170; IV. 310. See also sācariyaka.

Ācāma [ācama] the scum or foam of boiling rice D I.166; M I.78; A I.295; J II.289; Pug 55; VvA 99 sq.; DhA III.325 (*kuṇḍaka).

Ācāmeti [ācami] for ācameti? cp. Sk. ācāmayati, Caus. of ā + cam be pleased or be thanked(?); perhaps the reading is incorrect.

Ācāra [ācara] ā + car] way of behaving, conduct, practice, esp. right conduct, good manners; adj. (-°) practising, indulging in, or of such & such a conduct. - Sn 280 (pāpa°); J I.106 (vipassana°); II.280 (*ariya); VI.52 (ariya°); SnA 157; PVA 12 (sila°), 36, 67, 252; Sdhp 441. -an° bad behaviour Vin II.118 (*m ācarati indulge in bad habits); DhA II.201 (*kiriyā). Cp. sam°. -kusala versed in good manners Dh 376 (cp. DhA IV.111). -gocara pasturing in good conduct; i. e. practice of right behaviour D I.63 = It 118; M I.33; S V.187; A I.63 sq.; II.14, 39; III.113, 155, 262; IV.140, 172, 352; V.71 sq., 89, 133, 198; Vbh 244, 246 (cp. Miln 368, 370, quot. Vin III.185); Vism I.8. -vipatti failure of morality, a slip in good conduct Vin I.171.

Ācārin [ācara] (adj. n.) [fr. ācāra] of good conduct, one who behaves well A I.211 (anācārī virato l. 4 fr. bottom is better read as ācārī virato, in accordance with v. l.).

Ācikkhaka [ācikkha] (adj. n.) ā + cikkha + ka of cikkhati] one who tells or shows DhA I.71.

Ācikkhati [ācikkha] [Freq. of ā + khyā, i. e. akkhāti] to tell, relate, show, describe, explain D I.110; A II 189 (atthām ā to interpret); Pug 59; DhA I.14; SnA 155; PVA 121, 164 (describe). - imper. pres. ācikkha Sn 1097 (= brūhi Nd2 119 & 455); Pv I.109; II.81; and ācikkhāhi DhA II.27. - aor. ācikkhi PVA 6, 58, 61, 83. - ācikkhati often occurs in stock phrase ācikkhati deseti paññāpeti paṭṭhapeti vivarati etc., e. g. Nd1 271; Nd2 465; Vism 163. - attānaṃ ā. to disclose one's identity PVA 89, 100. - pp. ācikkhita (q. v.). - Caus. II. ācikkhāpeti to cause some body to tell DhA II.27.

Ācikkhana [ācikkha] (adj.-nt.) ā + cikkhana of cikkhati] telling, announcing J III.444; PVA 121.

Ācikkhita [ācikkha] [pp. of acikkhati] shown, described, told PVA 154 (*magga), 203 (an° = anakkhāta).

Ācikkhitar [ācikkha] [n. ag. fr. ācikkhati] one who tells or shows DhA II.107 (for pavattar).

Ācina [ācina] [pp. of ācināti? or is it distorted from ācīṇa?] accumulated; practised, performed Dh 121 (pāpaṃ = pāpaṃ ācīṇanto karonto DhA III.16). It may also be spelt ācīna.

Ācīṇa [ācīṇa] ā + cīṇa, pp. of ācārati) practiced, performed, (habitually) indulged in M I.372 (kamma, cp. Miln 226 and the expln. of ācīṇaka kamma as "chronic karma" at Cpd. 144); S IV.419; A V.74 sq.; J I.81; DA I.91 (for avicīṇa at D I.8), 275; Vism 269; DhA I.37 (*samācīṇa thoroughly fulfilled); VvA 108; PVA 54; Sdhp 90. -kappa ordinance or rule of right conduct or customary practice (?) Vin I.79; II.301; Dpvs IV.47; cp. V.18.
Ācīta (ācināti) [pp. of ācināti] accumulated, collected, covered, furnished or endowed with. See also ācīna.

Ācināti (ācinātī) [ā + cināti] to heap up, accumulate. See also āciṇa.

Ācināti (ācināti) [ā + cināti] to heap up, accumulate. See also āciṇa.

Āceyyati (āceyyati) [ā + cināti] to heap up, accumulate. See also āciṇa.

Āciyati & Āceyyati (āciyati) [ā + cināti] to heap up, accumulate. See also āciṇa.

Ācīyati & Āceyyati (āciyati) [ā + cināti] to heap up, accumulate. See also āciṇa.

Ācera (ācera) is the contracted form of ācariya.

Ācela (ācela) in kañcanācela-bhūsita "adorned with golden clothes" Pv II.127 stands for cela.

Ājañña (ājanña) is the contracted form of ājāniya.

Āja (āja) see ācamā.

Ājāna (ājanā) (adj.) [ā + jāna from jñā] understandable, only in cpd. durājāna hard to understand.

Ājānana (ājanana) (nt.) [ā + jānana, cp. Sk. ajñāna] learning, knowing, understanding; knowledge.

Ājānāti (ājanāti) [ā + jānāti] to understand, to know, to learn. See also ājanāti.

Ājāniya (ājanīya) (ājanīya) (adj. n.) [cp. BSk. ājāneya & Sk. ājāti birth, good birth. Instead of its correct derivation from ā + jā (to be born, i.e. well-born) it is by Bdhgh. connected with ā + jā (to learn, i.e. to be trained). See for these popular etym. e.g. J I.181: sārathissa cittarucita kāraṇam ājañana-sabhāvo ājañño, and DhA IV.4: yam assadamma-sārathi kāraṇam kāreti tassa khippaṃ jānaṇa- samatthā ājañiyā. - The contracted form of the word is ājañña of good race or breed; almost exclusively used to denote a thoroughbred horse (cp. assājāniya under assa). (a) ājañāya (the more common & younger Pāli form): Sn 462, 528, 532; J I.178, 194; Dpvs IV.26; DhA I.402; III.49; IV.4; VvA 78; PvA 216. - (b) ājañāya: M I.445; A V.323; Dh 322 = Nd2 475. - (c) ājañña = (mostly in poetry): Sn 300 = 304; J I.181; Pv IV.154; purisājañña "a steed of man", i.e. a man of noble race) S III.91 = Th 1, 1084 = Sn 544 = VvA 9; A V.325. - anājanīya of inferior birth M I.367. - susu the young of a noble horse, a noble foal M I. 445 (*ūpamo dhamma-pariyāyo).

Ājāniyatā (ājanīyatā) (f.) [abstr. fr. ājanīya] good breed.

Ājira (ājira) [= ajira with lengthened initial a] a courtyard.

Ājīva (ājīva) [ā + jīva; Sk. ājīva] livelihood, mode of living, living, subsistence. See also ājīva.
Esp. freq. in the contrast pair sammā-ājīva & micchā-ā° right mode & wrong mode of gaining a living, e. g. at S II.168 sq.; III.239; V.9; A I.271; II 53, 240, 270; IV.82; Vbh 105, 246. See also magga (ariyaṭṭhangika). -pārisuddhi purity or propriety of livelihood Miln 336; Vism 22 sq., 44; DhA IV.111. -vipatti failure in method of gaining a living A I.270. -sampadā perfection of (right) livelihood A I.271; DA I.235.

Ājīvaka & Ājīvika [ājiva + ka, orig. "one finding his living" (scil. in a peculiar way); cp. BSk. ājīvika Divy 393, 427] an ascetic, one of the numerous sects of non-buddhist ascetics. On their austerities, practice & way of living see esp. DhA II.55 sq. and on the whole question A. L. Basham, Hist. & Doctrines of the Ājīvikas, 1951. - (a) ājīvaka: Vin I.291; II.284; IV.74, 91; M I.31, 483: S I.217; A III.276, 384; J I.81, 257, 390. - (b) ājīvika: Vin I.8; Sn 381 (v. l. BB. *aka). -śāvaka a hearer or lay disciple of the ājīvaka ascetics Vin II 130, 165; A I.217.


Ājīvin [ājiva] (adj.-n.) [fr. ājīva] having one's livelihood, finding one's subsistence, living, leading a life of (°) D III.64; A V.190 (lūkha°)

Āṭa [āṭa] [etym.? Cp. Sk. āṭ Turdus Ginginianus, see Aufrecht, Halāyudha p. 148] a kind of bird J VI.539 (= dabbimukha C.).

Āṭaviya [āṭavīya] is to be read for aṭaviyo is to be read for aṭaviyo (q. v.) at J VI.55 [= Sk. aṭavika].

Āṭhapanā [aṭṭhapanā] (f.) at Pug 18 & v. l. at Vbh 357 is to be read aṭṭhapanā (so T. at Vbh 357).

Āṇañja [āṇañja] See ānejja.

Āṇanyā [āṇanyā] see ānaṇya.

Āṇatti [āṇatti] (f.) [ā + ūtti (cp. āṇāpeti), Caus. of jñā] order, command, ordinance, injunction Vin I.62; KhA 29; PvA 260; Sdhp 59, 354.

Āṇattika [āṇattika] (adj.) [āṇatti + ka] belonging to an ordinance or command, of the nature of an injunction KhA 29.

Āṇā [āṇā] (f.) [Sk. ājñā, ā + jñā] order, command, authority Miln 253; DA I.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. rājoānā the king's command or authority J I.433; III.351; PvA 242. āṇañj deti to give an order J I.398; °ṃ pavatteti to issue an order Miln 189, cp. āṇāpavatti J III.504; IV.145.

Āṇāpaka [āṇāpaka] (adj. n.) [fr. āṇāpeti] 1. (adj.) giving an order Vism 303. - 2. (n.) one who gives or calls out orders, a town-crier, an announcer of the orders (of an authority) Miln 147.

Āṇāpana [āṇāpana] (nt.) [abstr. fr. āṇāpeti] ordering or being, ordered, command, order PvA 135.
Āṇāpeti (āṇāpeti) [ā + āṇāti, Caus. of ā + jānāti fr. jānā, cp. Sk. ājñāpayati] to give an order, to enjoin, command (with acc. of person) J III.351; Miln 147; DhA II.82; VvA 68 (dāsiyo), 69; PvA 4, 39, 81.

Āṇi (āṇi) (Vedic āṇi to āṇu fine, thin, flexible, in formation an n-enlargement of Idg. *olenā, cp. Ohg. lun, Ger. lünse, Ags. lynes = E. linch, further related to Lat. ulna elbow, Gr. w)le/hn, Ohg. elina, Ags. eln = E. el-bow. See Walde, Lāt. Wtb. under ulna & lacertus]. - 1. the pin of a wheel-axle, a līnch-pin M I.119; S II.266, 267; A II.32; Sn 654; J VI.253, 432; SnA 243; KhA 45, 50. - 2. a peg, pin, bolt, stop (at a door) M I.119; S II 266 (drum stick); J IV.30; VI.432, 460; Th 1, 744; Dh I.39. - 3. (fig.) (−) peg-like (or secured by a peg, of a door), small in *colaka a small (piece of) rag Vin II.271, cp. I.205 (vānabandhana-colaka); "dvāra Th 1, 355; C. khuddaka-dvāra, quoted at Brethren 200, trsl. by Mrs. Rh. D. as "the towngate's sallyport" by Neumann as "Gestöck" (fastening, enclosure) āṇī-gaṇṭhikoāhato ayoppato at Vism 108; DA I.199 is apparently a sort of brush made of four or five small pieces of flexible wood.

Ātanka (ātanka) [etym. uncertain; Sk. ātanka] illness, sickness, disease M I.437; S III.1; Sn 966 (*phassa, cp. Nd1 486). Freq. in cpd. appātanka freedom from illness, health (cp. appābādha) D I.204; III.166; A III.65, 103; Miln 14. - f. abstr. appātankatā M I.124.


Ātata (ātata) [fr. ā + tan, pp. tata; lit. stretched, covered over] generic name for drums covered with leather on one side Dpvs XIV.14; VvA 37 (q. v. for enumn. of musical instruments), 96.

Ātatta (ātatta) [ā + tatta1, pp. of ā-tapati] heated, burnt. scorched, dry J V.69 (*rūpa = sukkha-sarīra C.).

Ātapa (ātapa) [ā + tapa] - 1. sun-heat Sn 52; J I.336; Dhs 617; Dpvs I.57; VvA 54; PvA 58. - 2. glow, heat (in general) Pv I.74; Sdhp 396. - 3. (fig.) (cp. tapa2) ardour, zeal, exertion PvA 98 (viriyā-tapa; perhaps better to be read *ātapa q. v.). Cp. ātappa. -vāraṇa "warding off the sun-heat", i. e. a parasol, sun-shade Dāvs I.28; V.35.

Ātapatā (ātapatā) (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp 122.

Ātapi (ātapi) [ā + tap] to burn J III.447.

Ātappa (ātappa) (nt.) [Sk. *ātāpya, fr. ātāpa] ardour, zeal, exertion D I.13; III.30 sq., 104 sq., 238 sq.; M III.210; S II.132, 196 sq.; A I.153; III.249; IV.460 sq.; V.17 sq.; Sn 1062 (= ussāha usṣāhi thāma etc. Nd2 122); J III.447; Nd1 378; Vbh 194 (= vāyāma); DA I.104.

Ātāpa (ātāpa) [ā + tāpa fr. tap; cp. tāpeti] glow, heat; fig. ardour, keen endeavour, or perhaps better "torturing, mortifica- tion" Miln 313 (cittassa ātāpo paritāpo); PvA 98 (viriyā*). Cp. ātappa & ātāpana.

Ātāpana (ātāpana) (nt.) [ā + tāpana] tormenting, torture, mortification M I.78; A I.296 (*paritāpana); II.207 (id.); Pug 55 (id.); Vism 3 (id.).
Ātāpin (Atāpin) (adj.) [fr. ātāpa, cp. BSk. ātāpin Av. Ś I.233; II. 194 = Divy 37; 618] ardént, zealous, strenuous, active D III.58, 76 sq., 141 (+ sampajānā), 221, 276; M I.22, 56, 116, 207, 349; II.11; III.89, 128, 156; S 113, 117 sq., 140, 165; II.21, 136 sq.; III.73 sq.; IV.37, 48, 54, 218; V.165, 187, 213; A II.13 sq.; III 38, 100 sq.; IV. 29, 177 sq., 266 sq., 300, 457 sq.; V.343 sq.; Sn 926; Nd1 378; It 41, 42; Vbh 193 sq.; Miln 34, 366; Vism 3 (= viriyavā); DhA I.120; SnA 157, 503. - Freq. in the formula of Arahantship "eko vūpakaṭṭho appamatto ātāpi pahitatto": see arahant II. B. See also satipaṭṭhāna. - Opp. anātāpin S II.195 sq.; A II.13; It 27 (+ anottappin).

Ātāpeti (Atāpeti) [ā + tāpeti] to burn, scorch; fig. to torment, inflict pain, torture M I.341 (+ paritāpeti); S IV.337; Miln 314, 315.

Ātitheyya (Atitheyya) (nt.) [fr. ati + theyya] great theft (?) A I.93; IV. 63 sq. (v. l. ati* which is perhaps to be prcferred).

Ātu (Atu) [dialectical] father M I.449 (cp. Trenckner's note on p. 567: the text no doubt purports to make the woman speak a sort of patois).

Ātuman (Atuman) [Vedic ātman, diaeretic form for the usual contracted attan; only found in poetry. Cp. also the shortened form tuman] self. nom. sg. ātumo Pv IV.52 (= sabhāvo PvA 259), ātumā Nd1 69 (ātumā vucaṭti attā), 296 (id.), & ātumāno Nd1 351; acc. ātumānaṃ Sn 782 (= attanāṃ SnA 521), 888, 918; loc. ātume Pv II.1311 (= attani C.).

Ātura (Atura) (adj.) [Sk. ātura, prob. ā + dara, cp. semantically Ger. ehrfurcht awe] consideration of, esteem, regard, respect, reverence, honour J V.493; SnA 290; DA I.30; DhsA 61; VvA 36, 61, 101, 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. - anātura healthy, well, in good condition S III.1; Dh 198.

Āthabbaṇa (Athabbaṇa) (nt.) [= athhabbaṇa, q. v.] the Atharva Veda as a code of magic working formulas, witchcraft, sorcery Sn 927 (v. l. ath*, see interpreted at Nd1 381; expld. as āthabbaṇika-manta-ppayoga at SnA 564).

Āthabbaṇika (Athabbanika) (adj. n.) [fr. athabbaṇa] one conversant with magic, wonder-worker, medicine-man Nd1 381; SnA 564.

Ādapeti (Adapeti) [Caus. of ādāti] to cause one to take, to accept, agree to M II.104; S I.132.

Ādara (Adara) [Sk. ādara, prob. ā + dara, cp. semantically Ger. ehrfurcht awe] consideration of, esteem, regard, respect, reverence, honour J V.493; SnA 290; DA I.30; DhsA 61; VvA 36, 61, 101, 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. - anādara lack of reverence, disregard, disrespect; (adj.) disrespectful S I.96; Vin IV.218; Sn 247 (= ādara-virahita SnA 290; DA I.284; VvA 219; PvA 3, 5, 54, 67, 257.

Ādariya (ādariya) (nt.) [abstr. fr. ādara] showing respect of honour; neg. an° disregard, disrespect Vin II.220; A V.146, 148; Pug 20; Vbh 371; miñ 266.

Ādava (ādava) [ā + dava2?] is gloss at VvA 216 for maddava Vv 5123; meaning: excitement, adj. exciting. The passage in VvA is somewhat corrupt, & therefore unclear.

Ādahati¹ (ādahati) [ā + dahati1] to put down, put on, settle, fix Vism 289 (samaṃ ā.=samādahati). Cp. sam° and ādhiyati.

Ādahati² (ādahati) [ā + dahati2] to set fire to, to burn J VI.201, 203.

Ādā (ādā) [ger. of ādāti from reduced base *da of dadāti 1b] taking up, taking to oneself Vin IV.120 (= anādīyatvā C.; cp. the usual form ādāya).

Ādati & Ādadāti (ādati) [ā + dadāti of dadāti base 1 dā] to take up, accept, appropriate, grasp, seize; grd. ādātabba Vin I.50; inf. ādātuṃ D III.133 (adinnaṃ theyyasankhātaṃ ā.). - ger. ādā & ādāya (see sep.); grd. ādeyya, Caus. ādapeti (q. v.). - See also ādiyati & ādeti.

Ādāna (ādāna) (nt.) [ād + āna, or directly from ā + dā, base 1 of dadāti] taking up, getting, grasping, seizing; fig. appropriating, clinging to the world, seizing on (worldly objects). (1) (lit.) taking (food), pasturing M III.133; J V.371 (& “esana). - (2) getting, acquiring, taking, seizing S II.94; A IV.400 (daṇḍ); Pva 27 (phal°); esp. freq. in adinn° seizing what is not given, i. e. theft: see under adinna. - (3) (fig.) attachment, clinging A V.233, 253 (“paṭinissagga); Dh 89 (id.; cp. Dha II.163); Sn 1103 (“taṇhā), 1104 (“satta); Nd1 98 (“gaṇtha); Nd2 123, 124. - an° free from attachment S I.236 (sādānesu anādāno "not laying hold mong them that grip" trsl.); A II.10; It 109; J IV.354; Miñ 342; Dha IV.70 (= khandhādisu niggahaṇo). Cp. upa°, pari°.

Ādāsa (ādāsa) [Sk. ādarśa, ā + dṛś, P. dass, of dassati1 2] a mirror Vin II.107; D I.7, 11 (“paṇha mirror-questioning, cp. DA I.97: "ādāse devataṃ otaretvā paṇha-pucchanām"), 80; II.93 (dhamnā-ādāsām nāma dhamma-pariyāyaṃ desessāmi); S V.357 (id.); A V.92, 97 sq., 103; J I.504; Dhs 617 (“maṇḍala); Vism 591 (in simile); KhA 50 (“daṇḍa) 237; Dha I.226. - tala the surface of the mirror, in similes at Vism 450, 456, 489.

Ādāsaka (ādāsaka) = ādasa Th 2, 411.

Ādi (ādi) [Sk. ādi, etym. uncertain] - 1. (m.) starting-point, beginning Sn 358 (acc. ādim = kāranaṃ SnA 351); Dh 375 (nom. ādi); Miñ 10 (ādimhi); J VI.567 (abl. ādito from the beginning). For use as nt. see below 2 b. - 2. (adj. & adv.) (a) (“-) beginning, initially, first,
principal, chief: see cpds. - (b) (*) beginning with, being the first (of a series which either is supposed to be familiar in its constituents to the reader or hearer or is immediately intelligible from the context), i. e. and so on, so forth (cp. adhika); e. g. rukkha-gumb-ādayo (acc. pl.) trees, jungle etc. J I.150; amba-panaso ādīhi rukkhehi sampanno (and similar kinds of fruit) J I.278; amba-labuojaādīnam phalānam anto J II.159; asi-satti-dham-ādīni āvudāhāni (weapous, such as sword, knife, bow & the like) J I.150; kasi-gorakh-ādīni karonte manussa J II.128; ... ti ādīnā nyayena in this and similar ways J I.81; PvA 30. Absolute as nt. pl. ādinī with ti (evaṃ) (ādīni), closing a quotation, meaning "this and such like", e. g. at J II.128, 416 (ti ādīni viravitvā). - In phrase ādīṃ katvā meaning "putting (him, her, it) first", i. e. heginning with, from ... on, from ... down (c. acc.) e. g. DhA I.393 (rājānaṃ ādīṃ K. from the king down); PvA 20 (vihāraḥ ādikatvā), 21 (pañcavaggiye ādīṃ K.). -kammika [cp. BSk. ādikarmaka Divy 544] a beginner Vin III.146; IV.100; Miln 59; Vism 241; DhsA 187. -kalyāṇa in phrase ādikalyāṇa majhhe-kalyāṇa pariyosāna-kalyāṇa of the Dhamma, "beautiful in the beginning, the middle & the end" see references under dhamma C. 3 and cp. DA I.175 (= ādimhi kalyāṇa etc.); SnA 444; abstr. °kalyāṇata Vism 4. -pubbangama original Dīpvs IV.26. -kāhyacariyaka belonging to the principles or fundaments of moral life D I.189; III.284; M I.431; II.125, 211; III. 192; S II.75, 223; IV.91; V.417, 438; f. "īkā Vin I.64, 68; A I.231 sq. -majjhapororosāna beginning, middle & end Miln 10; cp. above ādikalyāṇa.

Ādika (ādika) (adj.) [ādi + ka] from the beginning, initial (see adhika); instr. ādikena in the beginning, at once, at the same time M I.395, 479; II.213; S II.224; J VI.567. Cp. ādiya3.

Ādicca (ādicca) [Vedic āditya] the sun S I.15, 47; II.284; III.156; V.44, 101; A I.242; V.22, 263, 266 sq.; It 85; Sn 550, 569, 1097 ("ādico vocciuti suriyō" Nd2 125); DhA IV. 143; Sdhp 14, 17, 40. - upatthānā sun-worship D I.11 (= jivakatthāya ādiccaparicariyā DA I.97); J II.72 ("jātaka; ādiccam upatthāhati p. 73 = suriyām namassamāno tiṭṭhati C."). -patha the path of the sun, i. e. the sky, the heavens Dh 175 (= ākāsa DhA III.177). -bandhu "kinsman of the sun", Ep. of the Buddha Vin II.296; S I.186, 192; A II.54; Sn 54, 915, 1128; Nd1 341; Nd2 125b; Vv 425, 7810; VvA 116.

Ādīnṇa (ādīnṇa) [Sk. ādīrṇa, pp. of ā + dṛ, see ādiyati2] broken, split open S IV.193 (= sipātikā with burst pod); cp. M I.306.

Ādīnṇata (ādīnṇata) (nt.) [abstr. fr. ādīnṇa] state of being broken or split Ps I.49.

Ādittta (ādittta) [ā + dittta1, Sk. ādīpta, pp. of ā + dip] set on fire, blazing, burning Vin I.34; Kv 209 (sabbāṃ āditttaṃ); S III.71; IV.19, 108; A IV.320 ("cela"); Sn 591; J IV.391; Pvi 185 (= paditta jalita Pva 41); Kvu 209; DA I.264; Pva 149; Sdhp 599. -pariyāya the discourse or sermon on the fire (lit. being in fllames) S IV.168 sq.; Vin I.34; DhA I.88.

Ādina (ādina) only at D I.115 (T. reading ādina, but v. l. S id. ādīna, B p. abhimna) in phrase ādina-khattiya-kula primordial. See note in Dial. I.148.

Ādiya1 (ādiya) (adj.) grd. of admi, ad, Sk. ādya) edible, eatable A III.45 (bhojanāni).

Ādiya2 (ādiya) in "mukha is uncertain reading at A III.164 sq. (vv. ll. ādēyya & ādēyya), meaning perhaps "graspmouth", i. e. gossip; thus equal to ger. of ādiyati. Perhaps to be taken to ādiyati. The same phrase occurs at Pug 65 (T. ādēyya", C. has v. l. ādēyya* where
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Pug A 248 explns. "ādito dheyyamukho, paṭhama-vacanasmiṃ yeva ṭhapita-mukho ti attho" (sticking to one's word?). See ādheyya.

Ādiya³ (ādyya) = ādika, instr. ādiyena in the beginning J VI.567 (= ādikena C.).

Ādiya⁴ (ādyya) ger. of ādiyati.

Ādiyati¹ (ādyati) [ā + diyati, med. pass. base of dadāti4, viz. di° & dī°; see also ādāti & ādeti] to take up; take to oneself, seize on, grasp, appropriate, fig. take notice of, take to heart, heed. - pres. ādiyati A IIJ.46; Sn 119, 156, 633, 785, Nd1 67; Nd2 123, 124; J III.296: V.367. - pot. ādiye Sn 400; imper. ādiya M III.133 (so read for ādiya?). - aer. ādiyati D III.65; A III.209, ādīya Pv IV.148 (śayaṃ dandaṃ ā. = achhinditvā gaṇhasi Pv A 241), & ādapi (Caus. formation fr. ādīti?) to take heed S I.132 (v. l. ādiyati, trsl. "put this into thy mind"). - ger. ādiyitvā Vin IV.120 (= ādā); J II.224 (C. for ādiya T.); III.104; IV.352 (an° not heeding; v. l. anādītvā, cp. anādiyanto not attending J III.196); DhA III.32 (id.); Pv A 13 (T. anādayitva not heeding), 212 (vacanaṃ anādiyitvā not paying attention to his word), ādiya S III.26 (v. l. an° for anādīya); J II.223 (= ādiyitvā C.); see also ādiya2, & ādiya S III.26 (an°). See also upādiyati & pariyādiyati.

Ādiyati² (ādyati) [ā + diyati, Sk. ādīryate, Pass. ādīryate, instr. ādīryena] to split, go asunder, break Ps I.49.

Ādiyanatā (ādiyanata) (f.) [abstr. formation ādiyana (fr. ādiya ger. of ādiyati) + ta] in an° the fact of not taking up or heeding SnA 516.

Ādisati (ādisati) [ā + disati] (a) to announce, tell, point out, refer to. - (b) to dedicate (a gift, dakkhaṇaṃ or dānaṃ). - pres. ind. ādisati D I.213 = A I.170 (tell or read one's character); Sn 1112 (atitam); Nd1 382 (nakkhatram set the horoscope); Miln 294 (dānaṃ); pot. ādiseyya Th 2, 307 (dakkhaṇaṃ); Pv IV.130 (id. = uddiseyya Pv A 228), & ādisa Vin I.229 = D II.88 (dakkhaṇaṃ); imper. ādisa Ps I.49. - fut. ādisati Th 2, 308 (dakkhaṇaṃ) A 58 (id.). - aer. ādisi Ps II.28; Ps V A 46 (dakkhaṇaṃ); pl. ādisimuse ibid. 53 (id.) & ādisum Ps I.106 (id.). - ger. ādisa Vin III.127; Sn 1018; Ps II.16 (dānaṃ), & ādisitvāna Th 2, 311. - grd. ādisa (adj.) to be told or shown M I.12.

Ādiso (ādiso) (adv.) [orig. abl. of ādi, Qormed with "sah] from the beginning, i. e. thoroughly, absolutely D I.180; M III.208.

Ādisa (ādisa) at M III.133 is an imper. pres. meaning "take", & should probably better be read ādiya (in correspnsion with ādāna). It is not grd. of ādisi, which its form might suggest.

Ādisa² (ādisa) (adj.) blameworthy M I.12; MA =garāyha.

Ādīna (ādīna) at D I.115 & S V.74 (vv. ll. ādīna, & abhinna) see ādīna. See diṇḍa.

Ādīnava (ādīnava) [ā + dīna + va (nt.), a substantivised adj., orig. meaning "full of wretchedness", cp. BSk. ādīnava M Vastu III.297 (miserly); Divy 329] disadvantage, danger (in or through = loc.) D I.38 (vedanānaṃ assādāṇ ca ādīnavaṇaḥ ca etc.), 213 (iddhi-paṭhihāriye M I.318; S I.9 (ettha bhīyo); II.170 sq. (dhātūnaṃ); III.27, 62, 102 (rūpaṇa etc.); IV.7, 168; A I.57 (akaranīye kayiramāṇe) 258 (ko loke assādo); III.250 sq.; 267 sq. (duccarite), 270 (puggala-ppasāde);
There are several sets of sources of evil or danger, viz. five dussīlassa sīla-ā. at D II.85 = III.235 = A III.252; five akkhantiyā ā. at Vbh 378; six of six each at D III.182 sq. - In phrase kāmānaṃ ā. okāro sankileso D I.110, 148; M I.115; Nett 42; DhA 16. ānupassin realising the danger or evil of S II.85 (upā dāniyesu dhammesu) abstr. ānupassanā Vism 647 sq., 695. - dassāvin same as ānupassin D.1.245 (an'); A V.178 (id.); D III.46; S II.194, 269; A III.146; V.181 sq.; Nd2 141. - pāriyesanā search for danger in (-) S II.171; III.29; IV.8 sq. - sañña consciousness of danger D I.7; III.253, 283; A III.79.

Ādīpanīya (Adipaniya) (adj.) [grd. of ā + dīpeti] to be explained Miln 270.

Ādīpita (Adipita) [pp. of ādīpeti, ā + caus. of dīp, cp. dipeti] ablaze, in flames S I.31 (loka; v. l. ādittaka) 108; J V.366; DhA III.32 (v. l. āditta).

Ādu (Adu) (indecl.) [see also adu] emphatic (adversative) part. (1) of affirmation & emphasis: but, indeed, rather J III. 499 = VI.443; V.180; VI.552. - (2) as 2nd component of a disjunctive question, mostly in correspnsion udāhu . . . ādu (= kiṃ . . . udāhu SnA 350), viz. is it so . . . or" Th 1, 1274 = Sn 354; Pv IV.317 = DhA I.31; J V.384; VI.382; without udāhu at J V.460 (adu). The close connection with udāhu suggests an expln. of ādu as a somehow distorted abbreviation of udāhu.

Ādeti (Adeti) [a + deti, base2 of dadāti (day° & de°), cp. also ādiyati] to take, receive, get Sn 121 (= gaṇhāti SnA 179), 954 (= upādiyati gaṇhāti Nd1 444); cp. I.43; J III. 103, 296; V.366 (= gaṇhāti C.; cp. ādiyati on p. 367); Miln 336.

Ādeyya (Adeyya) (adj.) [grd. of ādāti (q. v.)] to be taken up, acceptable, pleasant, welcome, only in phrase °vacana welcome or acceptable speech, glad words Vin II.158; J VI.243; Miln 110; ThA 42.

Ādeva & Ādevana (Adeva) (Adevana) [ā + div. devati] lamenting, deploring, crying etc. in ster. phrase (explaining parideva or pariddava) ādevo paridevo ādevanā pari° ādevitattaṃ pari° Nd1 370 = Nd2 416 = Ps I.38.

Ādesa (Adesa) [fr. ādisati, cp. Sk. ādeśa] information, pointing out; as tt. g. characteristic, determination, substitute, e. g. kutoniṃdāna is at SnA 303 said to equal kim-nidānā, the to of kuto (abl.) equalling or being substituted for the acc. case: paccatta-vacanassa to-ādeso veditabbo.

Ādesanā (Adesanā) (f.) [ā + desanā] pointing out, guessing, prophesy; only in phrase °pāṭihāriya trick or marvellous ability of mind-reading or guessing other peoples character Vin II. 200; D I.212, 213; III.220; A I.170, 292; V.327; Ps II. 227. For pāṭihāriya is subsiituted °vidhā (lit. variety of, i. e. act or performance etc.) at D III.103.

e. obstinate (?), reading uncertain & interchanging with ādāna, only in one ster. phrase, viz. sandiṭṭhi-parāmāsin ādhāna-gāhin duppaṭinissaggī Vin II.89; M I.43, 96; A III.335 (v. l. ādāna°, C. expls by dalhağaḥin); D III.247 (adhāna°).

Ādhāra (Adhāra) [ā + dhāra] - 1. a container, receptacle, basin, lit. holder A III.27; J VI.257. - 2. "holding up", i. e. support, basis, prop. esp. a (round) stool or stand for the alms-bowl (patta) Vin II.113 (an° patta); M III.95; S V.21; J V.202. - fig. S V.20 (an° without a support, cittaṃ); Vism 8, 444. - 3. (tt. g.) name for the loc. case ("resting on") Sn 211.

Ādhāraka (Adhāraka) (m. & nt.) [ā + dhāraka, or simply ādhāra + ka] - 1. a stool or stand (as ādhāra2) (always m., except at J I.33 where āni pl. nt.) J I.33; DhA III.290 = VvA 220; DhA III.120 = 186 (one of the four priceless things of a Tathāgata, viz.: setacchattam, nisidana-pallanko, ādhārako pādapiṭham). - 2. a reading desk, pulpit J III.235; IV.299.

Ādhāraṇatā (Adhāraṇatā) (f.) [ā + dhāraṇatā] concentration, attention, mindfulness SnA 290 (+ dalhaṅkaraṇa), 398 (id.).

Ādheyya (Adheyya) [pp. of ā + dhārethi, cp. dhārethi1] supported, held up Miln 68.

Ādhāvati (Adhāvati) [ā + dhavati1] to run towards a goal, to run after M I.265 (where id. p. S II.26 has upadh°); DA I. 39. Freq. in combn. ādhāvati paridhāvaQi to run about, e. g. J I.127, 134, 158; II.68.


Ādhipacca & Ādhipateyya (Adhipacca (Adhipateyya)) (nt.) [fr. adhi + pati + ya "being over-lord"; see also adhipateyya] supreme rule, lordship, sovereignty, power S V.342 (issariya°); A I.62 (id.), 147, 212; II.205 (id.); III.33, 76; IV.252 sg.; Pv II.959 (one of the ṭhānas, cp. ṭhāna II.2b; see also D III. 146, where spelt ādhipateyya; expld. by issariya at PVA 137); J I.57; Dāvs V.17; VvA 126 (gehe ā = issariya). The three (att°, lok°, dhamm°) at Vism 14.

Ādhuta (Adhuta) [ā + dhuta1] shaken, moved (by the wind, i. e. fanned VV 394 (v. l. adhuta which is perhaps to be preferred, i. e. not shaken, cp. vātadhutaṃ Dāvs V.49; VvA 178 expls. by sañkaṃ vidhūpayamāna, i. e. gently fanned).

Ādheyya (Adheyya) (adj.) [grd. of ā + dadhāti cp. ādhāna2] to be deposited (in one's head & heart Pug A), to be heeded, to be appropriated [in latter meaning easily mixed with ādheyya, cp. vv. II. under ādiya2]; nt. depository (= ādhattabatā ṭhapetabbatā Pug A 217) Pug 34 (*m gačchati is deposited); Miln 359 (sabbe tassa ādheyya2 honti they all become deposited in him, i. e. his deposits or his property). -mukha see ādiya2.

Ānaka (Anaka) [Sk. ānaka, cp. Morris J.P.T.S. 1893, 10] a kind of kettledrum, beaten only at one end S II.266; J II. 344; Dpvs XVI.14.

Ānañca (Ananca) see ākāsa° see ākāsa° and viññāna°.

Ānañja (Ananja) See ānejja.
Ānanya (ānanya) (nt.) [Sk. āṇṛṇya, so also BSk. e.g. Jtm 3118; from a + ṛṇa, P. ina but also anā in composition, thus an-āṇa as base of āṇanāya] freedom from debt D 1.73; A III.354 (Ep. of Nibbāna, cp. anaṇa); Nd1 160; Vism 44; DA I.3.

Ānadati (ānadati) [ā + nadati] to trumpet (of elephants) J IV.233.

Ānana (ānana) (nt.) [Vedic āṇa, later Sk. ānana from an to breathe] the mouth; adj. (-*) having a mouth Sdhp 103; Pgdp 63 (vikaṭ*).

Ānantarika (āantarika) (& °ya) [fr. an + antara + ika] without an interval, immediately following, successive Vin I.321; II. 212; Pug 13; Dhs 1291. -kamma "conduct that finds retribution without delay" (Kvu trsl. 275 n. 2) Vin II.193; J I.45; Kv 480; Miln 25 (cp. Dhs trsl. 267); Vism 177 (as prohibiting practice of kammaṭṭhāna).

Ānanda (ānanda) [Vedic āṇanda, fr. ā + nand, cp. BSk. āṇandī joy Divy 37] joy, pleasure, bliss, delight D I.3; Sn 679, 687; J I.207 (*maccha Leviathan); VI.589 (*bheri festive drum); DA I 53 (= pitiyā ātāṃ adhivacanāṃ).

Ānandati (ānandati) [ā + nandati] to be pleased or delighted J VI. 589 (aor. ānandi in T. reading ānandi vitta, expld. by C. as nanditha was pleased; we should however read ānandi-cittā with gladdened heart). See also ānandiya.

Ānandin (ānandin) (adj.) [fr. ā + nand] joyful, friendly Th 1, 555; J IV.226.

Ānandiya (ānandiya) (adj.--) [grd. of ānandati] enjoyable, nt. joy, feast J VI.589 (*ṁ acarati to celebrate the feast = ānandachaṇa C.).

Ānandi (ānandi) (f.) [ā + nandi, cp. ānanda] joy, happiness in cpd. ānandi-citta J VI.589 (so read probably for ānandi vitta: see ānandati).

Ānaya (ānaya) (adj.) [ā + naya] to be brought, in suvānaya easy to bring S I.124 = J I.80.

Ānayati (ānayati) See āneti.

Ānāpāna (ānāpāna) (nt.) [āna + apāna, cpds. of an to breathe] in haled & exhaled breath, inspiration & respiration S V.132, 311 sq.; J I.58; Ps I.162 (*kathā); usually in cpd. “sati concentration by in-breathing & out-breathing (cp. Man. of Mystic 70)” M I.425 (cp. D II.291); III.82; Vin III.70; A I.30; It 80; Ps I.166, 172, 185 (*samādhi); Nd2 466 B (id.); Miln 332; Vism 111, 197, 266 sq.; SnA 165. See detail under sati.

Ānāpeti (ānāpeti) See āneti.

Ānāmeti (ānāmeti) [ā + nāmeti, Caus. of namati, which is usually spelt nameti] to make bend, to bend, to bring toward or under J V.154 (doubtful reading fut ānāmāyissasi, v. l. ānayissati, C. ānassasi = lead to).
Ānisāṃsa (ānisamsa, BSk. distorted to anuśamsa) praise i.e. that which is commendable, profit, merit, advantage, good result, blessing in or from (c. loc.). There are five ānisāṃsā silāvato sīlavato sīlasampadāya or blessings which accrue to the virtuous enumd. at D II.86, viz. bhogakkhandhā great wealth, kittisadda good report, visārada sīla confidence, asammūlho kālaṃ karoti an untroubled death, saggam lokam uppajjati a happy state after death. - D I.110, 143; III.132 (four), 236 (five); M I.204; S I.46, 52; III.8, 93 (mahā°); V.69 (seven), 73, 129, 133, 237 (seven), 267, 276; A I.58 (karaṇiye kariyamāne); II.26, 185, 239, 243 (sikkhā°); III.41 (dāne), 248 (dhammasavane), 250 (yāguyā), 251 (upaṭṭhita-satissa), 253 sq. (sīlāvato silasampadāya etc., as above), 267 (sucarite), 441; IV.150 (mettāya ceto-vimuttiyā), 361 (dhammasavane), 439 sq. (nekhamme avitakke nippītike), 442, 443 sq. (ākāsānāñcāyatane); V.1, 106 (mahā°), 311; It 28, 29, 40 (sikkhā°); Sn 256 (phala°), 784, 952; J I.9, 94; V.491 (v. l. anu°); Nd1 73, 104, 441; Kv 400; Miln 198; VvA 6, 113; PVA 9 (dāna°) 12, 64 (= phala), 208, 221 (= guna); Sdhp 263. - Eleven ānisāṃsas of mettā (cp. Ps II.130) are given in detail at Vism 311-314; on another eight see pp. 644 sq.


Ānuttariya (ānuttariya) (nt.) [see also anuttariya which as -° probably represents ānutt°] incomparableness, excellency, supreme ideal D III.102 sq.; A V.37.

Ānīta (āṇīta) [pp. of ānetī] fetched, brought (here), brought back added J I.291; III.127; IV.1.

Ānupuṭṭha (ānuputta) metri causa for anupuṭṭha metri causa for anupuṭṭha (q. v.).

Ānupubba (ānuputta) (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, 727 (cp. M Vastu II.224 ānupubbā).

Ānupubbatā (ānupubbata) (f.) (or °ta nt.?) [fr. last] succession; only in tt. g. padānu-pubbatā word sequence, in expln. of iti Nd1 140; Nd2 137 (v. l. *ka).

Ānupubbikathā (ānupubbikatha) [for anupubbi° representing its isolated composition form, cp. ānubhāva & see also anupubbi°] regulated exposition, graduated sermon D I.110; II.41 sq.; M I.379; J I.8; Miln 228; DA I.277, 308; DHA IV.199.

Ānubhāva (ānubhava) [the dissociated composition form of anubhāva, q. v. for details. Only in later language] greatness, magnificence, majesty, splendour J I.69 (mahanto); II.102 (of a jewel) V.491; DHA II.58.

Ānejja & Ānañja (ānejja & ānañja) [abstr. fr. an + *añja or *ejja = *ijja. The Sanskritised equivalent would be *iñjya or *iñgya of ing to stir, move, with a peculiar substitution of *ang in Pāli, referring it to a base with ā (probably Sk. ṛj, ṛjāti) in analogy to a form like Sk. ṛṇa = Pāli anā & iṅ, both a & i representing Sk. ō. The form anja would thus correspond to a Sk. *añja (*iñjya). The third P. form ān-eñja is a direct (later, and probably re-instituted) formation from Sk. iñjya, which in an interesting way became in BSk. re-sanskritised to āñjijya (which on the other hand may represent āñejja & thus give the latter the feature of a later, but more specifically Pāli form). The editions of P. Texts show a great variance of spelling, based on
MSS. vacillation, in part also due to confusion of derivation] immovability, imperturbability, impassibility. The word is n. but occurs as adj. at Vin III. 109 (ānañja samādhi, with which cp. BSk. āniyā śānti at Av. Ś I.199. - The term usually occurs in cpd. ānejja-patia (adj.) immovable lit. having attained impassibility, expld. by Bdhgh. at Vin III.267 (on Pār. I.1, 6) as acala, niccala, i. e. motionless. This cpd. is indicated below by (p.) after the reference. - The various spellings of the word are as follows: - 1. ānejja D I.76 (v. l. ānañja-p.) A II.184 (p.); III.93 (p.), 100 (p.), 377 sq. (p.); Nd 471 (v. l. aneja, ānañja) = Vbh 137 (āneñja); Nd 569a (v. l. ānañja); D I.129 (v. l. BB ānejja-p.). - 2. ānjya Vin III.4 (p.) ānejja*, ānañja*, aneñjaa*; Bdhgh. ānejja* p. 267, 109; Ud 27 (samādhi, adj. v. l. ānañja). - The term usually occurs in cpd. ānejja-patia (adj.) immovable, expld. by Bdhgh. at Vin III.267 (on Pār. I.1, 6) as acala, niccala, i. e. motionless. This cpd. is indicated below by (p.) after the reference. - The various spellings of the word are as follows: - 1. ānejja D I.76 (v. l. ānañja-p.) A II.184 (p.); III.93 (p.), 100 (p.), 377 sq. (p.); Nd 471 (v. l. aneja, ānañja) = Vbh 137 (āneñja); Nd 569a (v. l. ānañja); D I.129 (v. l. BB ānejja-p.). - 2. ānjya Vin III.4 (p.) ānejja*, ānañja*, āneñjaa*; Bdhgh. ānejja* p. 267, 109; Ud 27 (samādhi, adj. v. l. ānañja). - Ānejjata (āneñjata) (f.) [fr. ānejjaa] steadfastness Vism 330, 386.

Āneñjata (āneñjata) (f.) [fr. ānejjaa] steadfastness Vism 330, 386.

Āneti (āneti) [ā + neti] to bring, to bring towards, to fetch, procure, convey, bring back Sn 110; PvA 54, 92. pot. 1st pl. ānete (or imper. 2nd pl ānete M I.371. fut. ānesati S I.124; Pv II.65; J III.173; V.154 (v. l.), & ānesati J V.154. inf. ānesitum Na II.60, ger. ānetvā PVa 42, 74. aor. ānesi PVa 3, & ānesa PVa I.77 (sapa). - pp. ānita (q. v.). - Med. pass. āniñati & āniyyati D II.245 (āniyyata) imper. shal be brought); M I. 371 (ppr. ānīta). - Āpa & Āpo (apal apes) (nt.) [Vedic ap & āp, f. sg. apā, pl. āpah, later Sk. also āpah nt. - Idg. *ap & *a, primarily to Lith. upē water, Old Prussian ape river, Gr. *ápi/a N. of the Peloponnesus; further (as *a) to Lat. amnis river, Sk. abda cloud, & perhaps ambu water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), viz. paṭhavi, āpo, tejo, vāyo: see Cpd. 268 & Dhs trsl. 201, also below *dhātu. - D II.259; M I.327; II.103; III.54, 207; A IV.312, 375; Sn 307, 391 (*m), 392 (loc. āpe), 437 (id.); J IV.8 (paṭhavi-āpa-teja); Dhs 652; Miln 363 (gen. āpassa, with paṭhavi etc.); Sdhp 100. - kasiṇa the water-device, i. e. meditation by (the element of) water (cp. Mystic 75 n.) D III.229 (v. l. ānañja, āneñjaa, āneñjaa); D I.415; II.325 (v. l. ānañja, āneñjaa, āneñjaa); IV.308; V.273, 310.

Āpa (āpa) (f.) [= āpagā] river J V.452; VI.518.

Āpagā (āpagā) (f.) [āpa + ga of gam] a river Th 1, 309; Sn 319; J V.454; Dāvs I.32; VvA 41.

Āpajjati (āpajjati) [Sk. āpadyate, ā + pad] to get into, to meet with (acc.); to undergo; to make, produce, exhibit Vin II.126 (samvaram); D I.222 (pariyutthi); It 113 (vuddhi); J I.73; Pug 20, 33 (diṭṭhāṅnugati); Pva 29 (ppr. āpajjanto); DhII.71 - pot. āpajjeyya D I.119 (musāvatam). - aor. āpajji J V.349; Pva 124 (sankocāma) & āpādi S I.37; A II.34; It 85; J II.293; 3rd pl. āpādu D II.273. - ger. āpajjita Pva 22 (samvegasam), 151. - pp. āpanna (q. v.). - Caus. āpādeti (q. v.).
Note. The reading āpajja in āpajja naṃ it 86 is uncertain (vv. ll. āsajja & ālajja). The id. p. at Vin II.203 (CV. VII.4, 8) has āsajjanaṃ, for which Bdhgh, on p. 325 has āpajjanaṃ. Cp. pariyāpajjati.

Āpana (āpana) [Sk. āpana, ā + paṇ] a bazaar, shop Vin I.140; J I.55; V.445; Pv II.322; Miln 2, 341; SnA 440; Dīa I. 317; II.89; VvA 157; PvA 88, 333 (phal° fruit shop), 215.

Āpanika (āpanika) [fr. āpana] a shopkeeper, tradesman J I.124; Miln 344; VvA 157; Dīa II.89.

Āpatacchika (āpatacchika) at J VI.17 is C. reading for apatcchika in kharapat° (q. v.).

Āpatati (āpatati) [ā + patati] to fall on to, to rush on to J V.349 (= upadhāvati Č.); VI.451 (= āgacchati Č.); Miln 371.

Āpatti (āpatti) (f.) [Sk. āpatti, fr. ā + pad, cp. apajjati & BSk. āpatti, e. g. Divy 330] an ecclesiastical offence (cp. Kvu trsl. 362 n. 1), Vin I.103 (*khandha), 164 (*m paṭikaroti), 322 (*m passati), 354 (avasesā & anavasesā); II.2 sq. (*m ropeti), 59, 60 (*pariyanta), 88 (*adhikaraṇa), 259 (*m paṭikaroti); IV.344; D III.212 (*kusalatā); A I.84 (id.), 87; II.240 (*bhaya); Dhs 1330 sq. (cp. Dhs trsl. 346). - anāpatti Vin III.35. *vutthānata forgiveness of an offence Vin II.250 (put before anāpatti).


Āpatha (āpatha) in miccāpatha, dvedhāpatha as classified in Vbh Ind. p. 441 should be grouped under patha as micchā°, dvedhā°.

Āpathaka (āpathaka) in *jjhāyin Nd2 3422 is read āpādaka° in *jjhāyin Nd2 3422 is read āpādaka° at Nd1 226, and āpātaka° at Vism 26.

Āpadā (āpadā) (f.) [Sk. āpad, fr. ā + pad, cp. apajjati & BSk. āpad, e. g. in āpagata Jtm 3133] accident, misfortune, distress, D III.190; A II.68 (loc. pl. āpadāsu), 187; III. 45; IV.31; Th 1, 371; J IV.163 (āpadatīthā, a difficult form; vv. ll. T. aparattā, āpadatvā, C. aparathā; expld. by āpadāya); V.340 (loc. āpade), 368; PvA 130 (quot.); Sdhp 312, 554. Note. For the contracted form in loc. pl. āpāsu (= *āpatsu) see *āpā.


*Āpā & *Āvā (āpā, āvā) (f.) [for āpāda, q. v.] misery, misfortune J II.317 (loc. pl. āpāsu, v. l. avāsu, C. āpadāsu); III.12 (BB avāsu); V.82 (avāgata gone into misery, v. l. apagata, C. apagata parihaṇa), 445 (loc. āvāsu, v. l. avāsu, C. āpadāsu), 448 (avāsu kiccesu; v. l. apassu, read āpāsu). Note. Since *āpā only occurs in loc. pl., the form āpāsu is to be regarded as a direct contraction of Sk. āpatsu.
Āpāṇa [ā + pāṇa] life, lit. breathing, only in cpd. °koṭi the end of life Miln 397; Dāvs III.93; adj. -koṭika M II.120; Vism 10.

Āpātha [etym.? Trenckner, Miln p. 428 says: "I suspect ā. to be corrupted from āpāta (cp. āpatati), under an impression that it is allied to patha; but it is scarcely ever written so"] sphere, range, focus, field (of consciousness or perception; cp. Dhs trsl. 199), appearance A II.67; J I.336; Vbh 321; Miln 298; Vism 21, 548; DA I.228; DhsA 308, 333; VvA 232 (*kāla); DhA IV.85; Sdhp 356. Usually in phrase āpātham gacchati to come into focus, to become clear, to appear M I.190; S IV.160, or °m āgacchati Vin I.184; A III.377 sq.; IV.404; Vism 125. Cp. °gata below. -gata come into the sphere of, appearing, visible M I.174 = Nd2 jhāna (an° unapproached); PVa 23 (āpātham gata). -gatatta abstr. fr. last: appearance Vism 617.

Āpāthaka (adj.) [fr. āpātha] belonging to the (perceptual) sphere of, visible, in °nisādin lying down visible D III.44, 47. Cp. āpathaka.


Āpādi aor. of āpajjati (q. v.).

Āpādeti [Caus. of āpajjati] to produce, make out, bring, bring into M I.78; III.248; S IV.110 (addhānam to live one’s life, cp. addhānam āpādi J II.293 = jivtoaddhānam āpādi āyuṃ vindi C.); SnA 466. - Cp. pari°

Āpāna (nt.) [fr. ā + pā] drinking; drinking party, banquet; banqueting-hall, drinking-hall J I.52 (*maṇḍala); V.292 (*bhūmi); Vism 399 (id.); DhA I.213 (id., rañño).

Āpānaka (adj.) [āpāna + ka] drinking, one who is in the habit of drinking D I.167.

Āpāniya (adj.) [fr. āpāna, ā + pā] drinkable, fit for drinking or drinking with, in °kaṃsa drinking-bowl, goblet M I. 316; S II.110.

Āpāyika (adj.-n.) [fr. apāya] one suffering in an apāya or state of misery after death Vin II.202 = It 85 (v. l. ap°); Vin II.205; D I.103; A I.265; It 42; Vism 16; PVa 60.

Āpiyati [fr. ṛ, cp. appāyati & appeti] to be in motion (in etym. of āpo) Vism 364.

Āpucchati [a + pucchati] to enquire after, look for, ask, esp. to ask permission or leave; aor. āpucchi J I.140; PVa 110; grd. āpucchitabba DhA I.6; ger. āpucchitvā Vin IV.267 (apaloketvā +); Miln 29; PVa 111; āpucchitāna (cp. Geiger § 211) Th 2, 426; āpuccha Th 2, 416, & āpuccha [= āprcycha, cp. Vedic ācyā for ācyā], only in neg. form an° without asking Vin II.211, 219; IV.165, 226 (= anapaloketvā); DhA I.81. - pp. āpucchita Vin IV.272.
Āpūrati (a + pūrati) [a + pūrati] to be filled, to become full, to increase J III.154 (cando ā. = pūrati C.); IV.26, 99, 100.

Āpeti (a + pānuṇāti) [Caus. of āp, see appoti & pāpuṇāti] to cause to reach or obtain J VI.46. Cp. vy*.

Āphusati (a + phusati) [ā + phusati] to feel, realise, attain to, reach; aor. āphusi Vv 169 (= adhigacchi VvA 84).

Ābaddha [pp. of ābandhati] tied, bound, bound up DA I. 127; fig. bound to, attached to, in love with DhA I.88; PvA 82 (Tissāya *sineha); Sdhp 372 (sineh, *hadaya).

Ābandhaka (a + bandh, Sk. ābandhāti, bandh) to bind to, tie, fasten on to, hold fast; fig. to tie to, to attach to, J IV.132, 289; V.319, 338, 359. - pp. ābaddha.

Ābandhāna (a + bandhāna) [fr. ā + bandh] - 1. tie, bond DA I. 181 = Pug A 236 ("atthena nāti yeva nāti-parivaṭṭo"). - 2. tying, binding Vism 351 (lakkhaṇa, of āpodhātu). - 3. reins (?) or harness (on a chariot) J V.319 (but cp. C. expln. "hatthi-assa rathe ābandhitabbāni bhaṇḍakāni", thus taking it as ā + bhaṇḍa + na, i. e. wares, loads etc.). With this cp. Sk. ābandha, according to Halayudha 2, 420 a thong of leather which fastens the oxen to the yoke of a plough.

Ābādha [a + bādh to oppress, Vedic ābādha oppression] affliction, illness, disease Vin IV.261; D I.72; II.13; A I.121; III.94, 143; IV.333, 415 sq., 440; Dh 138; Pug 28; Vism 41 (udara-vātā) 95; VvA 351 (an* safe & sound); SnA 476; Sdhp 85. - A list of ābādhas or illnesses, as classified on grounds of aetiology, runs as follows: pittasamuttāhana, semha, vāta, sannipātikā, utu-paripāra, visama-parihārajā, opakkamikā, kammavipākajā (after Nd2 304.I.C., recurring with slight variations at S IV.230; A II.87; III.131; V.110; Nd1 17, 47; Miln 112, cp. 135). - Another list of illnesses mentioned in the Vinaya is given in Index to Vin II., p. 351. - Five ābādhas at Vin I. 71, viz. kūṭṭhaṃ gaṇḍa kilāso soso apamāro said to be raging in Magadha cp. p. 93. - Three ābādhas at D III.75, viz. icchā anāsanaṃ jarā, cp. Sn 311. - See also cpd. appābādha (health) under appa.

Ābādhika (a + bandh) affected with illness, a sick person A III.189, 238; Nd1 160; Miln 302; DA 212; DhA I.31; PvA 271. - f. ābādhikinī a sick woman A II.144.

Ābādhita (a + bādh) afflicted, oppressed, molested Th 1, 185.

Ābādheta (a + bādh) to oppress, vex, annoy, harass S IV.329.

Ābila (a + bandh) (adj.) Sk. āvila; see also P. āvila] turbid, disturbed, soiled J V.90.

Ābhata [pp. of ā + bhārati from bhār] brought (there or here), carried, conveyed, taken D I.142; S. I.65; A II.71, 83; It 12, 14 with phrase yathābhahaṃ as he has been reared (cp. J V.330 evam kicchā bhaṭo); Pv III.5 (ratt* = rattiyaṃ ā. PvA 199); DhA II.57, 81; IV.89; VvA 65. Cp. yathābhahaṃ.
Ābhataka (Abhataka) (adj.) = ābhata; DA I.205 (v. l. ābhata).

Ābharana (Abhara) (nt.) [Sk. ābharana, ā + bhr] that which is taken up or put on, viz. ornament, decoration, trinkets D I. 104; Vv 802; J III.11, 31; DhA III.83; VvA 187.

Ābharati (Abharti) [ā + bhr] to bring, to carry; ger. ābhatvā J IV.351.

Ābhassara (Abhassara) (adj.-n.) [etym. uncertain; one suggested in Cpd. 138 n. 4 is ā + *bha + *sar, i. e. from whose bodies are emitted rays like lightning, more probably a combn. of ābhā + svar (to shine, be bright), i. e. shining in splendour] shining, brilliant, radiant, N. of a class of gods in the Brahma heavens "the radiant gods", usually referred to as the representatives of supreme love (pīti & mettā); thus at D I.17; Dh 200; It 15; DhA III.258 (*loka). In another context at Vism 414 sq.

Ābhā (Abha) (f.) [Sk. ābha, fr. ā + bhā, see ābhāti] shine, splendour, lustre, light D II.12; M III.147 (adj. °); S II.150 (*dhātu); A II.130, 139; III.34; Mhvs XI.11; VvA 234 (of a Vimāna, v. l. pabhā); DhA IV.191; Sdhp 286.

Ābhāti (Abhati) [ā + bhā] to shine, shine forth, radiate Dh 387 (= virocati DhA IV.144); J V.204. See also ābheti.

Ābhāveti (Abhaveti) [ā + bhāveti] to cultivate, pursue Pv II.1319 (mettacittaṃ; gloss & v. l. abhāvetvā; expld. as vaḍḍhetvā brūhetvā PvA 168).


Abhicetasika (Abhicetasika) (adj.) See abhicetasika. This spelling, with guṇa of the first syllable, is probably more correct; but the short a is the more frequent.

Ābhidosika (Abhidosika) (adj.) [abhidosa+ika] belonging to the evening before, of last night Vin III.15 (of food; stale); M I.170 (*kālakata died last night); Miln 291.

Ābhidhammika (Abhidhammika) (adj.) [abhidhamma + ika] belonging to the specialised Dhamma, versed in or studying the

Abhidhamma (Abhidhamma) Miln 17, 341; Vism 93. As abhi° atKhA 151; J IV.219.

Ābhindati (Abhindati) [ā + bhindati] to split, cut, strike (with an axe) S IV.160 (v. l. a°).

Abhisekika (Abhisekika) (adj.) [fr. abhiseka] belonging to the consecration (of a king) Vin V.129.

Ābhujati (Abhujati) [ā + bhujati, bhuj1] to bend, bend towards or in, contract; usually in phrase pallankaṃ ā° "to bend in the round lap" or "bend in hookwise", to sit crosslegged (as a devotee with straightened back), e. g. at Vin I.24; D I.71; M I.56 (v. l. ābhujjītvā), 219; A III. 320; Pug 68; Ps I.176; J I.71, 213; Miln 289; DA I. 58, 210. In other connection J I.18 (V.101; of the ocean "to recede"); Miln 253 (kāyaṃ).
Ābhujana (ābhujana) (nt.) [fr. ābhujati] crouching, bending, turning in, in phrase pallankābhujana sitting cross-legged J I 17 (V.91); PvA 219.

Ābhujī (ābhujī) (f.) [lit. the one that bends, prob. a poetic metaphor] N. of a tree, the Bhūrja or Bhojpatr J V.195 (= bhūjapatta-vana C.), 405 (= bhūjapatta C.).

Ābhūnjati (ābhūnjati) [ā + bhuj2, Sk. bhunakti] to enjoy, partake of, take in, feel, experience J IV.456 (bhoge; Rh. D. "hold in its hood"); DhsA 333.


Ābheti (ābheti) [*ābhayati = ābhāti, q. v.] to shine Pv II.126 (ppr. *entī); Vv 82 ("antī, v. l. *entī; = obhāsentī VvA 50). Ābhoga (ābhoga) [fr. ābuṇjati, bhuj2 to enjoy etc. The translators of KvU derive it from bhuj1 to bend etc. (Kvu trsl. 221 n. 4) which however is hardly correct, cp. the similar meaning of gocara "pasturing", fig. perception etc.] ideation, idea, thought D I.37 (= manasikāro samanāhāro DA I.122; cp. semantically āhāra = ābhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dāvs 62; KhA 42 ("paccavekkhāna"); 43 (id.) 68.

Āma1 (āma) (indecl.) [a specific Pāli formation representing either amma (q. v.) or a gradation of pron. base amu° "that" (see asa), thus deictic-emphatic exclamn. Cp. also BS k. āma e. g. Av. Š I.36] affirmative part. "yes, indeed, certainly" D I.192 sq. (as v. l. BB.; T. has āmo); J I.115, 226 (in C. expln. of T. amā-jāta which is to be read for āmajāta); II.92; V.448; Miln 11, 19, 253; Dha I.10, 34; II.39, 44; VvA 69; Pav A 12, 22, 56, 61, 75, 93 etc.

Āma2 (āma) (adj.) [Vedic āma = Gr. w)m/o/s, connected with Lat. amārus. The more common P. form is āmaka (q. v.) raw, viz. (a) unbaked (of an earthen vessel), unfinished Sn 443; (b) uncooked (of flesh), nt. raw flesh, only in foll. cpds.: "gandha "smell of raw flesh", verminous odour, a smell attributed in particular to rotting corpses (cp. similarly BS k. āmagandha M Vastu III.214) D II.242 sq.; A I.280; Sn 241, 242 (= vissagandha kuṇapagandha SnA 286), 248, 251; Dha 625; and "giddha greedy after flesh (used as bait) J VI.416 (= āmasankhāta āmīsa C.). Āmaka (āmaka) (adj.) [= āma2] raw, uncooked D I.5 = Pug 58 (*mamsa raw flesh); M I.80 (tittakalābu āmaka-chinno). -dhaṇḍa "raw" grain, corn in its natural, unprepared state D I.5 = Pug 58 (see DA I.78 for definition); Vin IV.264; V.135. -sāka raw vegetables Vism 70. -susāna "cemetery of raw flesh" charnelgrove (cp. āmagandha under ama2), i. e. fetid smelling cremation ground J I.264, 489; IV.45 sq.; VI.10; Dha I.176; VvA 76; Pav A 196.

Āmaṭṭha (āmaṭṭha) (adj.) [Sk. āmrṣṭa, pp. of āmasati; cp. āmasita] touched, handled J I.98 (an*); DA I.107 (= parāmaṭṭha); Sdhp 333.

Āmanḍaliya (āmanḍaliya) [ā + manḍala + iya] a formation resembling a circle, in phrase *m karoti to form a ring (of people) or a circle, to stand closely together M I 225 (cp. Sk. āmanḍalikaroti).

Āmata (āmata) in anāmata at J II.56 is métric for amata.
Āmattikā (Amattika) (f.) [ā + māttikā] earthenware, crockery; in āpāṇa a crockery shop Vin IV.243.

Āmaddana (Amaddana) (nt.) [ā + maddana of mṛd] crushing VvA 311.

Āmanta (Amanta) (adj.-adv.) [either ger. of āmanteti (q. v.) or root der. fr. ā + mant, cp. āmantanā] asking or asked, invited, only as an° without being asked, unasked, uninvited Vin I.254 (°cāra); A III.259 (id.).

Āmantana (Amantana) (nt.) & °nā (f., also °nā) [from āmanteti] addressing, calling; invitation, greeting Sn 40 (ep. Nd2 128); °vacana the address-form of speech i. e. the vocative case (cp. Sk. āmantrita id.) SnA 435; KhA 167.

Āmantanaka (Amantanaka) (adj.-n.) [fr. āmantana] addressing, speaking to, conversing; f. °ikā interlocutor, companion, favourite queen Vv 188 (= allāpa-sallāpa-yoggā kilanakāle vā tena (i. e. Sakkena) āmantetabbā VvA 96).

Āmantaniya (Amantianiya) (adj.) [grd. of āmanteti] to be addressed J IV.371.

Āmantita (Amantita) [pp. of āmanteti] addressed, called, invited Pv II.313 (= nimantita PvA 86).

Āmanteti (Amanteti) [denom. of ā + *mantra] to call, address, speak to, invite, consult J VI.265; DA I.297; SnA 487 (= ālapati & avhayati); VvA 75, 80, 127. - aor. āmantesi D II.16; Sn p. 78 (= ālapi SnA 394) & in poetry āmantayi Sn 997; Pī II.27; 37 (perhaps better with v. l. SS samantayi). - ger. āmanta (= Sk. *āmantrya) J III.209, 315 (= āmantayitvā C.), 329; IV.111; V.233; VI.511. - pp. āmantita (q. v.). - Caus. II. āmantāpeti to invite to come, to cause to be called, to send for D I.134 (v. l. āmanteti); Miln 149.

Āmaya (Amaya) [etym.? cp. Sk. āmayā] affliction, illness, misery; only as an° (adj.) not afflicted, not decaying, healthy, well (cp. BSk. nirāmaya Aśvaghoṣa II.9) Vin I.294; Vv 1510 (= aroga VvA 74); 177; 368; J III.260, 528; IV. 427; VI.23. Positive only very late, e. g. Sdhp 397.

Āmalaka (Amalaka) [cp. Sk. āmalaka] emblic myrobalan, Phyllanthus Emblica Vin I.201, 278; II.149 (°vaṇṭika pīthu); S I.150; A V.170; Sn p. 125 (°matti); J IV.363; V.380 (as v. l. for T. āmala); Miln 11; DhA I.319; VvA 7.

Āmalakī (Amalaki) (f.) āmalaka Vin I.30; M I.456 (°vana).

Āmasati (Amasati) [ā + masati fr. mṛṣ] to touch (upon), to handle, to lay hold on Vin II.221; III.48 (kumbhim); J III.319 (id.); A V.263, 266; J IV.67; Ps II.209; Miln 306; SnA 400; DhsA 302; VvA 17. - aor. āmasi J II.360; ger. āmasitvā Vin III.140 (udakapatam) J II.330; grd. āmassa J II.360 (an°) and āmasitabba id. (C.). - pp. āmaṭṭha & āmasita (q. v.).

Āmasita (āmasita) [pp. of āmasati] touched, taken hold of, occupied VvA 113 (an° khetta virgin land).

Āmāya (āmāya) (adj.) [to be considered either a der. from amā (see amājāta in same meaning) or to be spelt amāya which metri causa may be written ā°] "born in the house" (cp. semantically Gr. i)qagenh/s > indigenous), inborn, being by birth, in cpd. *dāsa (dāsi) a born slave, a slave by birth J VI.117 (= gehadāsiyā kucchimīj jātadasi C.), 285 (= dāsassa dāsiyā kucchimhi jātadāsā).

Āmāsaya (āmāsaya) [āma2 + āsaya, cp. Sk. āmāsaya & āmāśraya] receptacle of undigested food, i.e. the stomach Vism 260; KhA 59. Opp. pakkāsaya.

Āmilāka (āmilaka) (nt.?) [etym.?] a woollen cover into which a floral pattern is woven DA I.87.

Āmisa (āmisa) (nt.) [der. fr. āma raw, q. v. for etym. - Vedic āmis (m.); later Sk. āmiśa (nt.), both in lit. & fig. meaning] - 1. originally raw meat; hence prevailing notion of "raw, unprepared, uncultivated"; thus "khāra raw lye Vin I. 206. - 2. "fleshy, of the flesh" (as opposed to mind or spirit), hence material, physical; generally in opposition to dhamma (see dhamma B 1. a. and also next no.), thus at M I.12 (*dāyāda); It 101 (id.); A I.91 = It 98 (*dāna material gifts opp. to spiritual ones); Dhs 1344 (*pāṭisanthāra hospitality towards bodily needs, cp. Dhs trsl. 350). - 3. food, esp. palatable food (cp. E. sweetmeat); food for enjoyment, dainties Vin II.269 sq.; J II.6; Miln 413 (*lok°); DA I.83 (*sannidhi), - 4. bait S I.67; IV.158; J IV.57, 219; VI.416; DA I.270. - 5. gain, reward, money,ouce, gratuity, "tip" P vA 36, 46; esp. in phrase *kiṃcikkha-hetu for the sake of some (little) gain S II.234; A I.128; V.265, 283 sq., 293 sq.; Pug 29; P v II.83 (*kiṃcī āmisam patthento P vA 107); Miln 93; VvA 241 (= bhogahetu). - 6. enjoyment P v II.82 (*kāmāmise-laggacitto P vA 107). - 7. greed, desire, lust Vin I.303 (*antara out of greed, selfish, opp. mettacitto); A III.144 (id.), 184 (id.); I.73 (*garū parisā); J V.91 (*cakkhu); P s II.238 (mār°). See also cpds. with nir° and sa°.

Āmuṇcati (āmuṇcati) [ā + mtic] to put on, take up; to be attached to, clinging to DhsA 305. - pp. āmutta (q. v.).

Āmutta (āmutta) [Sk. āmu, pp. of ā + muc, cp. also BSk. āmukta jewel Divy 2, 3 etc., a meaning which might also be seen in the later Pāli passages, e.g. at P vA 134. Semantically cp. ābharaṇa] having put on, clothed in, dressed with, adorned with (always *) - D I.104 (*mālābharaṇa); Vv II.156 = Vv 208 (*maṇi-kūṇḍala); S I.211; J IV.460; V. 155; VI.492; Vv 721 (= paṭimukka); 802 (*hatthābharaṇa); P v II.951 (*maṇikuṇḍala); J IV.183; VvA 182.

Āmeṇḍita (āmeṇḍita) (or Āmeṇḍita) [Sk. āmṛṣṭita fram ā + mṛṣṭ, dialectical] - (nt.) sympathy in °m karoti to show sympathy (?) so Morris J.P.T.S. 1887, 106) D A I.228 = SnA 155 (v. 1. at DA āmeṇḍita).

Āmo (āmo) = āma D I.192, 3.

Āmoda (āmoda) [Sk. āmoda, fr. ā + mud] that which pleases; fragrance, perfume Dāv S 51.

Āmodamāna (āmodamana) (adj.) [ppr. med. of āmodeti] rejoicing, glad S I.100 (v. l. anu°) = It 66; Vv 648 (= pamodamāna VvA 278); J V.45.

Āmodita (āmodita) [pp. fr. āmodeti] pleased, satisfied, glad J I.17 (V.80); V.45 (‘pamodita highly pleased); Miln 346.

Āmodeti (āmodeti) [Sk. āmodayati, Caus. of ā + mud] to please, gladden, satisfy Th 1, 649 (cittaṃ); J V.34. - ppr. āmodita (q. v.).

Āya (āya) [Sk. āya; ā + i] 1. coming in, entrance M III.93. - 2. tax J V.113. - 3. income, earning, profit, gain (opp. vaya loss) A IV.282 = 323; Sn 978; J I.228; KhA 38 (in expln. of kāya), 82 (in etym. of āyatana); PvA 130. - 4. (āyā f.?) a lucky dice (“the incomer”) J V.34.

Āyata (āyata) [Sk. āyata, pp. of ā + yam, cp. āyamati] - 1. (adj.) outstretched, extended, long, in length (with numeral) D III.73 (nātikkhaya, prolonged or heavy?); M I.178 (dīghato ā°; tiriyañ ca vittthata); J I.77, 273 (tettiṃso-angulāyato khaggo); III.438; Vv 8415 (“amsa; cp. expln. at VvA 339); SnA 447; DhsA 48; PvA 152 (dāthā fangs; lomā hair), 185 (“vatṭa”; Sdhp 257. - 2. (n.) a bow J III.438. - agga having its point (end) stretched forward, i. e. in the future (see āyati) It 15, 52. - pañhin having long eye-lashes (one of the signs of a Mahāpurisa) D II.17 = III.143. - pamha a long eye-lash Th 2, 384 (= dighapakhumā ThA 250).

Āyataka (āyataka) (adj.) [= āyata] - 1. long, extended, prolonged, kept up, lasting Vin II.108 (gītassara); A III.251 (id.); J I.362. - 2. sudden, abrupt, instr. *ena abruptly Vin II.237.

Āyatana (āyatana) (nt.) [Sk. āyatana, not found in the Vedas; but freq. in BSk. From ā + yam, cp. āyata. The pl. is āyatanā at S IV.70. - For full definition of term as seen by the Pāli Commentators see Bdhgh's expln at DA I. 124, 125, with which cp. the popular etym. at KhA 82: "āyassa vā tānato āyatassa vā samsāradukkhassa nayatō āyatanañña" and at Vism 527 "āye tanoti āyatañña ca nayatī ti ā." - 1. stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion (corresponding to Bdhgh's definition at DA I.124 as "samosara") D III.241, 279 (vimutti°); S II.41, 269; IV.217; V.119 sq., 318. sq.; A III.141 (ariya°); V.61 (abhībh°; q. v.) Sn 406 (rajas° "haunt of passion" = rāgādi-rajassa uppatti-deso SnA 381); J I.80 (raja°). Freq. in phrase araññ° a lonely spot, a spot in the forest J I.173; VvA 301; PvA 42, 54. - 2. exertion, doing, working, practice, performance (comprising Bdhgh's definition at DA I.124 as pañhinatti), usually -°, viz. kamm° Nd 1 505; Vbh 324, 353; kasiṃ° A V.46 sq., 60; Ps I.28; titth° A I.173, 175; Vbh 145, 367; sipp° (art, craft) D I.51; Nd 2 505; Vbh 324, 353; cp. an° non-exertion, indolence, sluggishness J V.121. - 3. sphere of perception or sense in general, object of thought, sense-organ & object; relation, order. - Cpd. p. 183 says rightly: "āyatana cannot be rendered by a single English word to cover both sense-organs (the mind being regarded as 6th sense) and sense objects". - These āyatanāni (relations, functions, reciprocals) are thus divided into two groups, inner (ajjhattikāni) and outer (bāhirāni), and comprise the foll.: (a) ajjhatt°: 1. cakkhu eye, 2. sota ear, 3. ghāna nose, 4. jīvha tongue, 5. kāya body, 6. mano mind; (b) bāh°: 1. rūpa visible object, 2. sadda sound, 3. gandha odour, 4. rasa taste, 5. phoṭṭhabba tangible object, 6. dhamma cognizable object. - For details as regards
connotation & application see Dhs trsl. introduction li sq. Cpđ. 90 n. 2; 254 sq. - Approximately covering this meaning (3) is Bdhg’h’s definition of āyatana at DA I.124 as saññāti and as kārāna (origin & cause, i.e. mutually occasioning & conditioning relations or adaptations). See also Nd2 under rūpa for further classifications. - For the above mentioned 12 āyatanāni see the foll. passages: D II.302 sq.; III.102, 243; A III.400; V.52; Sn 373 (cp. SnA 366); Ps I.7, 22, 101, 137; II. 181, 225, 230; Dhs 1335; Vbh 401 sq.; Nett 57, 82; Vism 481; ThA 49, 285. Of these 6 are mentioned at S I.113, II.3; IV.100, 174 sq.; It 114; Vbh 135 sq., 294; Nett 13, 28, 30; Vism 565 sq. Other sets of 10 at Nett 69; of 4 at D II.112, 156; of 2 at D II.69. - Here also belongs ākāsānācāṉa āyatana, ākiñcaṉa etc. (see under ākāsa etc. and s. v.), e.g. at D I.34 sq., 183; A IV.451 sq.; Vbh 172, 189, 262 sq.; Vism 324 sq. - Unclassified passages: M I.61; II.233; III.32, 216, 273; S I.196; II.6, 8, 24, 72 sq.; III.228; IV.98; V.426; A I.113, 163, 225; III.17, 27, 82, 426; IV.146, 426; V.30, 321, 351, 359; Nd1 109, 133, 171, 340; J I.38 1 (paripuṇṇa*); Vbh 412 sq. (id.). - uppāda birth of the āyatana see above 3) Vin I.185. -kusala skilled in the ā. M III.63. -kusalatā skill in the spheres (of sense) D III.212; Dhs 1335. -ṭṭha founded in the sense-organs Ps I.132; II.121.

Āyatanika (āyyatana) (adj.) [fr. āyatana] belonging to the sphere of (some special sense, see āyatana 3) S IV.126 (phassa niraya & sagga).

Āyati (āyati) (f.) [fr. ā + yam, cp. Sk. āyati] "stretching forth", extension, length (of time), future. Only (?) in acc. āyatiṃ (adv.) in future Vin II.89, 185; III.3; Sn 49; It 115 (T. reads āyati but cp. p. 94 where T. āyatim, v. l. āyat); J I.89; V.431; DA I 236.


Āyatikā (āyyatikā) (f.) [of āyataka] a tube, waterpipe Vin II.123.


Āyanā (āyyana) (f.) [?] at DhsA 259 and Vism 26 is a grammarian's construction, abstracted from f. abstr. words ending in āyanā, e.g. kankhā > kankhāyanā, of which the correct expln. is a derivation fr. caus.-formation kankhāyati > kankhāy + a + nā. What the idea of Bdhg. was in propounding his expln. is hard to say, however he related it to i and understood it to be the same as āyāna.

Āyamati (āyamati) [ā + yam] to stretch, extend, stretch out, draw out Miln 176, usually in ster. phrase piṭṭhi me āgilāyati tam ahaṃ āyamissāmi "my back feels weak, I will stretch it" Vin II.200; D III.209; M I.354; S IV.184; J I.491. - Besides this in commentaries e.g. J III.489 (mukhaāyamitum).

Āyasa (āyyasa) (adj.) [Sk. āyasa, of ayas iron] made of iron S II. 182; A III.58; Dh 345; J IV.416; V.81; Vv 845 (an*? cp. the rather strange expln. at VvA 335).

Āyasakya (āyakṣaya) (nt.) dishonour, disgrace, bad repute A IV.96; J V.17; VvA 110; usually in phrase *m pāpuṇāti to fall into disgrace Th 1, 292; J II.33 = 271; III.514. [Bdhg. on A IV.96 explains it as ayasaka + ya with guṇa of the initial, cp. ārogya].
Āyasmant (āyamant) (adj.) [Sk. āyuṣmant, the P. form showing assimilation of u to a] lit. old, i. e. venerable; used, either as adj. or absolute as a respectful appellation of a bhikkhu of some standing (cp. the semantically identical thera). It occurs usually in nom. āyasmā and is expld. in Nd by typical formula "piya-vacanam garu", sagārava-sappatissadhīvacanam", e. g. Nd1 140, 445; Nd2 130 on var. Sn loci (e. g. 814, 1032, 1040, 1061, 1096). - Freq. in all texts, of later passages see SnA 158; PvA 53, 54, 63, 78. - See also āvuso.

Āyāga [āyaga] [ā + yāga of yaj] sacrificial fee, gift; (m.) recipient of a sacrifice or gift (deyyadhamma) Sn 486 (= deyyadhammānā adhiṭṭhāna-bhūta SnA 412); Th 1, 566; J VI. 205 (*vatthu worthy object of sacrificial fees).

Āyācaka (āyacaka) (adj.-n.) [fr. ā + yāc] one who begs or prays, petitioner Miln 129.

Āyācati (āyacati) [ā + yāc, cp. Buddh. Sk. āyācate Divy 1.] - 1. to request, beg, implore, pray to (acc.) Vin III.127; D I.240; PvA 160. - 2. to make a vow, to vow, promise A I. 88; J I.169 = V.472; I.260; II.117. - pp. āyācita (q. v.).

Āyācana (āyacana) (nt.) [fr. āyācati] - 1. asking, adhortation, addressing (t. t. g. in expln. of imperative) SnA 43, 176, 412. - 2. a vow, prayer A I.88; III.47; J I.169 = V.472.

Āyācita [āyacita] [pp. of āyācati] vowed, promised J I.169 (*bhattajātaka N.).

Āyāta [āyata] [pp. of āyāt.; cp. BSk. āyāta in same meaning at Jtm 210] gone to, undertaken Sdhp 407.

Āyāti (āyati) [ā + yāti of yā] to come on or here, to come near, approach, get into S I.240; Sn 669; Sn p. 116 (= gacchati SnA 463); J IV.410; pv II.1212 (= āgacchati PvA 158); DhA I.93 (imper. āyāma let us go). - pp. āyāta.

Āyāna (āyana) (nt.) [fr. ā + yā to go] coming, arrival: see āyanā.

Āyāma (āyama) [fr. ā + yam, see āyamatī] - 1. (lit.) stretching, stretching out, extension Vin I.349 = J III.488 (mukha). - 2. (appl.) usually as linear measure: extension, length (often combd. with and contrasted to viṭṭhāra breadth or width & ubbedha height), as n. (esp. in abl. āyāmato & instr. āyāmena in length) or as adj. (-°): J I.7, 49 (*ato tīṇi yojanasatāni, viṭṭhārato aḍḍhatiyāni); III.389; Miln 17 (ratanam sojasahaththām āyāmena aṭṭhaththāna viṭṭhārena), 282 (ratanam catuhaththā āyāmam); Vism 205 (+ viṭṭh°); Khb 133 (+ viṭṭhārā & parikkhepa); VvA 188 (sojasayojan°), 199 (*viṭṭhārehi), 221 (*ato + viṭṭh°); PvA 77 (+ viṭṭh°), 113 (id. + ubbedha); DhA I.17 (saṭṭhi-yojan°).

Āyāsa (āyasa) [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. an° (adj.) peaceful, free from trouble A IV.98; Th 1, 1008.

Āyu (āyu) (nt.) [Vedic āyu; Av. āyu, gradation form of same root as Gr. ai]w/n "aeon", ai)e/n always; Lat. aevum, Goth. aëws. Ohg. éwa, io always; Ger. ewig eternal; Ags. aë eternity, a always (cp. ever and aye)] life, vitality, duration of life, longevity D III.68, 69, 73, 77; S III.143 (usmā ca); IV.294; A I.155; II.63, 66 (addh°); III.47; IV.76, 139; Sn 694, 1019; It 89; J I.197 (dīgh°);
Vv 555 (cp. VvA 247 with its definition of divine life as comprising 30 600 000 years); Vism 229 (length of man's āyu = 100 years); Dhs 19, 82, 295, 644, 716; Sdhp 234, 239, 258. - Long or divine life, dibbaṃ āyu is one of the 10 attributes of ādhipateyya or majesty (see ṭhāna), thus at Vin I.294; D III.146; S IV.275 sq.; A I.115; III. 33; IV.242, 396; Pv II.959 (= jīvitaṃ PvA 136). -ūhā see āyūhā. -kappa duration of life Miln 141; DhA I.250. -ūhā see āyūhā. -kappa duration of life Miln 141; DhA I.250.

- khaya decay of life (cp. jīvitaṃ-kkhaya) D I.17 (cp. DA I.110); III.29. - pariyanta end of life It 99; Vism 422. - sankhaya exhaustion of life or lifetime Dpvs V.102.

- sankhāra (usually pl. °ā) constituent of life, conditions or properties resulting in life, vital principle D II.106; M I.295 sq.; S II.266; A IV.311 sq.; Ud 64; J IV.215; Miln 285; Vism 292; DhA I.129; PvA 210. Cp. BSk. āyuḥ-sāṃskāra Divy 203.

Āyuka (Ayuka) (adj.) [fr. āyu] - being of life; having a life or age A IV.396 (niyat°); VvA 196 (yāvatāyukā dibbasampatti divine bliss lasting for a lifetime). Esp. frecv. in combn. with dīgha (long) and appa (short) as dīghāyuka A IV.240; PvA 27; appāyuka A IV.247; PvA 103; both at Vism 422. In phrase vīsati-vassasahassāyukesu manussesu at the time when men lived 20 000 years D II.5-12 (see Table at Dial. II.6); DhA II.9; PvA 135; dasa-vassasahassāyukesu manussesu (10 000 years) PvA 73; cattāḷīsa° DhA I.103; catusaṭṭhi-kappōyukā subhakiṇhā Vism 422.


Āyuta (Ayuta) (adj.) [Sk. ayuta, pp. of ā + yu, yuvati] - 1. connected with, endowed, furnished with Th 1, 753 (dve pannarasāyuta due to twice fifteen); Sn 301 (nāri-varagaṇa° = samaṇyutta SnA 320); Pv II.124 (nānā-saragaṇa° = yutta PvA 157). - 2. seized, conquered, in dur° hard to conquer, invincible J VI.271 (= paccatthikehi durāsada C.).

Āyutta (Ayutta) [Sk. āyukta; pp. of ā + yuj] - 1. yoked, to connected with, full of Pv I.1014 (tejasāyuta T., but PvA 52 reads *ayutta and explns. as samāyutta); PvA 157 (= ākīṇṇa of Pv II.124). - 2. intent upon, devoted to S I.67.

Āyuttaka (Ayuttaka) (adj.-n.) [āyutta + ka] one who is devoted to or entrusted with, a trustee, agent, superintendent, overseer J I.230 (*vesa); IV.492; DhA I.101, 103, 180.

Āyudha (Ayudha) is the Vedic form of the common Pāli form āvudha weapon, and occurs only spurious at D I.9 (v. l. āvudha).

Āyuvant (Ayuvant) (adj.) [fr. āyu] advanced in years, old, of age Th 1, 234.

Āyusmant (Ayusmant) (adj.) [Sk. āyuṃstant; see also the regular P. form āyasmant] having life or vitality PvA 63 (āyūsmāviṇṇāna feeling or sense of vitality; is reading correct?).


Āyūhaka (Ayuhaka) (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ viriyavā).

Āyūhati (Ayuhati) [ā + y + ūhati with euphonic y, fr. Vedic ūhati, ūh1, a gradation of vah (see etym. under vahati)]. Kern’s etym. on Toev. 99 = āyodhati is to be doubted, more acceptable is
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Āyūhā (Ayuhā) f. [āyu + ūhā] life, lifetime, only in °pariyosāna at the end of (his) life PvA 136, 162; VvA 319.

Āyūhāpeti (Ayuhapeti) [Caus. II. fr. āyuhati] to cause somebody to toil or strive after DhsA 364.

Āyūhita (Ayuhita) [*Sk. ā + ūhita, pp. of ūh] busy, eager, active Miln 181.


Ārakatta (Arakatta) (nt.) [*ārakāt + tvaṃ] warding off, keeping away, holding aloof, being far from (c. gen.); occurring only in pop. etym. of arahant at A IV.145; Dha IV.228; DA I.146 = VvA 105, 106 = PbA 7; cp. DhsA 349.

Ārakā (Araka) (adv.) [Sk. ārāt & ārakāt, abl. form. fr. *āraka, see ārā2] far off, far from, away from, also used as prep. c. abl. and as adj. pl. keeping away from, removed, far Vin II.239 = A IV.202 (sanghamhā); D I.99, 102 (adj.) 167; M I.280 (adj.) S II.99; IV.43 sq.; A I.281; It 91; J I.272; III.525; V.451; Miln 243; VvA 72, 73 (adj. + viratā).

Ārakkha (Arakkha) [ā + rakkha] watch, guard, protection, care D II.59; III.289; S IV.97, 175, 195; A II.120; III.38; IV. 266, 270, 281 (*sampadā), 322 (id.), 400; V.29 sq.; J I.203; II.326; IV.29 (*purisa); V.212 (*ṭṭhāna, i. e. harem), 374 (*parivāra); Pug 21 (an*), 24; Miln 154; Vism 19 (*gocara preventive behaviour, cautiousness); SnA 476 (*devatā); KhA 120 (id.), 169; Dha II.146; PbA 195; Sdhp 357, 365.

Ārakkhlka (Arakkhlka) [fr. ārakkha] a guard, watchman J IV.29.

Ārakkheyya (Arakkheyya) See arakkheyya.

Āragga (Aragga) (nt.) [ārā + agga; Sk. ārāgra of ārā an awl, a prick] the point of an awl, the head of certain arrows, having the shape of an awl, or an arrow of that kind (see Halayudha p. 151) A I.65; Sn 625, 631; Dh 401, 407; Vism 306; Dha II 51; IV.181.

Āracayāracayā (Aracayaracaya) [ā + racayā a ger. or abl. form. ā + *rac, in usual Sk. meaning "to produce", but here as a sound-root for slashing noise, in reduplication for sake of
intensification. Altogether problematic] by means of hammering, slashing or beating (like beating a hide) Sn 673 (gloss ārajayārajayā fr. ā + *raṇj or *raj). - SnA 481 explns. the passage as follows: ārajayārajayā; i. e. yathā manussā allacamma bhūmiyaṃ pattharitvā khilehi ākoṭenti, evam ākoṭetvā pharahetvā ekam ekam koṭim chinditvā vihananti, chinnachinnakoṭi punappuna samuṭṭhāti; āracayāracayā ti pī pāṭho, āviṇjītvā (v. l. BB. āvijjhītvā) āviṇjītvā ti attho. - Cp. āraṇjita.

Āraṇñaka (āraṇñaka) (adj.) [fr. arañña + ka] belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits (bhikkhū). Freq. spelt araññaka (q. v.). - Vin I.92 (bhikkhū); II.32, 197, 217 (bh.), 265 (bh.); M I.214; A III.100 sq., 219; IV.21; V.66; J III.174 (v. l. BB. a°); Miln 342; DhA II.94 (vihāra).

Āraṇñakatta (āraṇñakatta) (nt.) [abstr. fr. āraṇñaka, see also arañnakatta] the habit of sequestration or living in solitude M I.214; III.40; A I.38.

Āraṇñika (āraṇñika) (adj.) = āraṇñaka Vin III.15; A I.24; Pug 69; Vism 61, 71 (where defined); Miln 341.

Āraṇjita (āraṇjita) [in form = Sk. *āraṇjita, ā + pp. of raṇjaya, Caus. of raṇj or raj, but in meaning different. Perhaps to rac (as *racita) to furnish with, prepare, or better still to be regarded as an idiomatic Pāli form of soundroot *rac (see āracayā°) mixed with raṇj, of which we find another example in the double spelling of āracayā (& ārajayā) q. v.] furrowed, cut open, dug up, slashed, torn (perhaps also "beaten") M I.178 (hatthipadām dantehi āraṇjitaṃ an elephant-track bearing the marks of tusks, i. e. occasional slashes or furrows).

Ārata (ārata) [Sk. ārata, pp. of ā + ram, cp. ārati] leaving off, keeping away from, abstaining J IV.372 (= virata); Nd2 591 (+ virata paṭivirata).

Ārati (ārati) (f.) [Sk. ārati, ā + ram] leaving off, abstinence Vv 639 (= paṭivirati VvA 263); in exegetical style occurring in typ. combn. with virati paṭivirati veramaṇī, e. g. at Nd2 462; Dhs 299.

Āratta (āratta) (nt.?) [Sk. cp. ārakta, pp. of ā + raj] time, period (orig. affected, tinted with), only in cpd. vassāratta the rainy season, lent J IV.444; Dāvs II.74.

Āraddha (āraddha) (adj.) [pp. of ā + rabh] begun, started, bent on, undertaking, holding on to, resolved, firm A I.148 (āraddhaṃ me viriyaṃ lt 30; PvA 73 (ṭhapetum began to place), 212 (gantum). Cp. ārādhaka 1. -citta concentrated of mind, decided, settled D I.176; M I.414; S II.21; Sn p. 102; SnA 436. Cp. ārādheti 1. -viriya (adj.) strenuous, energetic, resolute Vin I.182; D III.252, 268, 282, 285; A I.24; Sn 68, 344; It 71 (opp. hīna-viriya); Nd2 131; Ps I.171; ThA 95. Cp. viriyārambah; f. abstr. *viriyatā M I.19.

Ārabbha (ārabbha) (indecl.) [ger. of ārabhati2 in abs. function; cp. Sk. ārabhya meaning since, from] - 1. beginning, under- taking etc., in cpd. *vatthu occasion for making an effort, concern, duty, obligation D III.256 = A IV.334 (eight such occasions enumd). - 2. (prep. with acc.) lit. beginning with, taking (into consideration), referring to, concerning, with reference
to, about D I.180; A II.27 = It 103 (senāsanām ā.); Sn 972 (upekṣaṃ; v. l. ārambha; C. upādētvā); Pv I.41 (pubbe pete ā.); Dха I.3; II.37; PvA 3 (seṭṭhiputta-ṃṭaṃ ā.), 16, and passim.

Ārabhatī¹ [ārabhati] [not with Morris J.P.T.S. 1889, 202 fr. rabh and identical with ārabhati2, but with Kern, Toev. s. v. identical with Sk. ālabhate, ā + rabh meaning to seize the sacrificial animal in order to kill it; cp. nirārambha] to kill, destroy M I.371 (pāṇaṃ).

Ārabhatī² & Ārabbhatī [ārabhati] [ā + rabhi, Sk. ārabhati & ārambhati, ā + rabh] to begin, start, undertake, attempt S I.156 (ārabbhatha "bestir yourselves") = Miln 245 = Th 1, 256 (bh.); Pug 64 (bh.); viriyāṃ ārabhati to make an effort, to exert oneself (cp. ārambha) A IV.334. - aor. ārabhi DhA II.38 & ārabbhi PvA 35. - ger. ārabbha, see sep. - pp. āraddha (q. v.).

Ārambha [ārambha] [Sk. ārambha in meaning "beginning", fr ā + rabh (rambh) cp. ārabhati] - 1. attempt, effort, inception of energy (cp. Dhs trsl. 15 & K. S. p. 318 giving C. def. as kicca, karaṇīya, attha, i. e. 1. undertaking & duty, 2. object) S I.76 (mah°); V.66, 104 sq. (dhältu); III.338 (id.), 166 (‘ja; T. arabbhaja, v. l. ārambhabha to be preferred) = Pug 64; Miln 244; Net 41; DhsA 145. -viriyārambha (cp. āraddha-viriyā) zeal, resolution, energy Vin II.197; S IV.175; A I.12, 16. - 2. support, ground, object, thing Nett 70 sq., 107; an° unsupported, independent Sn 743 (= nibbāna SnA 507). Cp. also nirambha, upārambha, sārambha.

Ārammana [ārammana] (nt.) [cp. Sk. ālambana, lamb, but in meaning confounded with rambh (see rabhati)] primary meaning "foundation", from this applied in the foll. senses: (1) support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i. e. basis of operation, chance Sn 1069 (= ālambana, nissaya, upanissaya Nd2 132); Pv I.41 (yaṃ kiñco ārammanām katvā); ārammanā labhati (+ otāraṃ labhati) to get the chance S II.268; IV.185. - (2) condition, ground, cause, means, esp. a cause of desire or clinging to life, pl. °ā causes of rebirth (interpreted by tantrā at Nd1 429), lust Sn 474 (= paccayā SnA 410), 945 (= Nd1 429); KhA 23; DhA I.288 (sappāya*); PvA 279. - (3) a basis for the working of the mind & intellect; i. e. sense-object, object of thought or consciousness, the outward constituent in the relation of subject & object, object in general. In this meaning of "relation" it is closely connected with āyata (see āyata3), so that it sometimes takes its place, it is also similar to visaya. Cpd. 3 distinguishes a 5 fold object, viz. citta, cetasika, pasāda- & sukhuma-rūpa, paññatti, nibbāna. See on term especially Cpd. 3, 14; Dhs trsl. XLI. & 209. - A 1. sq.; IV.385; Sn 506; Ps I.57 sq., 84 (four ā.); II.97, 118, 143; DhA 1 (dhammad object of ideation), 180, 584, 1186 et passim; Vbh 12, 79, 92, 319, 332 (four); Nett 191 (six); Vism 87 sq., 375 (‘sankantika), 430 sq. (in var. sets with ref. to var. objects), 533; DhsA 48, 127; VvA 11, 38. - rūpārammaṇa lit. dependence on form, i. e. object of sight, visible form, especially striking appearance, visibility, sight D III.228; S III.53; A I.82; J I.304; II.439, 442; PvA 265. - ārammaṇa karoti to make it an object (of intellection or intention), to make it one's concern (cp. Pv I.41, above 1). - ārammaṇa-kusala clever in the objects (of meditation) S III.266; ā°-paccayatā relation of presentation (i. e. of subj. & obj.) Nett 80. - (4) (*°) (adj.) being supported by, depending on, centred in, concentrated upon PvA 8 (nissaya*), 98 (ek*); VvA 119 (buddh* pīti rapture centred in the Buddha).

Āraha [āraha] (adj.) metri causa for araha deserving J VI.164.

Āraō¹ [āraō] (f.) [Sk. ārā; *ēl "pointed", as in Ohg. āla = Ger. ahle, Ags. āēl = E awl; Oicel. āl] an awl; see cp. āragga. Perhaps a der. of ārā is āḷakā (q. v.).
**Ārā** [Āra] (indecl.) [Vedic ārā, abl. as adv.; orig. a root der. fr. *ara remoteness, as in Sk. aranā foreign & aranya solitude q. v. under aranā1 and arañña] far from, remote (from) (adv. as well as prep. with abl.) Sn 156 (pamādamhā), 736; Dh 253 (āsavakhāyā; DhA III.377 expls. by dūragata); J II.449 (jhānabhūmiyā = dūre tīta C.); V.78 (samyame; = dūrato C.). See also ārakā.

- *cāra [in this combn. by Kern, Toev. s. v. unnecessarily expld. as ārā = ārya; cp. similar phrases under ārakā] a life remote (from evil) A IV.389.

- *cārin living far from evil leading a virtuous life D I.4; M I.179; III.33; A III. 216, 348; IV.249; V.138, 205; DA I.72 (= abrahmacariyato dūracārin).

**Ārādhaka** [Aradhaka] (adj.-n.) [fr. ā + rādh] 1. [perhaps for *āraddhaka because of analogy to āraddha of ā + rabh] successful, accomplishing or accomplished, undertaking, eager Vin I.70 (an° one who fails); M I.491; II.197 = A I.69 = Miln 243; S V.19; A V.329 (in correlation with āraddhaviriya).

- 2. pleasing, propitiating Miln 227; VvA 220 (°ikā f.).

**Ārādhana** [Aradhana] (nt.) & °ā (f.) (either fr. ā + rādh or ā + rabh, cp. ārādhaka] satisfying, accomplishing; satisfaction, accomplishment D II.287 (opp. virādhanā failure); M I.479; II.199; A V.211 sq.; J IV.427.

**Ārādhaniya** [Aradhaniya] (adj.) [grd. fr. ārādheti] to be attained, to be won; successful Vin I.70 (an°); J II.233 (dur°).

**Ārādhita** [Aradhita] [pp. of ārādheti; Sk. ārādhita, but BSk. ārāgita, e. g. Divy 131, 233] pleased Sdhp 510.

**Ārādheti** [Aradhetti] [Caus. of ā + rādh, in meaning 2 confused with ārabhati. In BSk. strangely distorted to āragayati; freq. in Divy as well as Av. Ś] 1. to please, win favour, propitiate, convince J I.337 (dārake), 421, 452; II.72 (manusse); IV.274 (for ābhirādheti T.); Vism 73 (ārādhayanto Nāthassa vana-वासना mānasam); DhA II.71; Dāvs III.93 (ārādhayi sabbajanaṃ); Miln 352. In older literature only in phrase cittaṃ ārādheti to please one’s heart, to gladden, win over, propitiate D I.118 sq., 175 (but cp. āraddha-citta to ārabhati); M 185, 341; S II.107; V.109; J I.372; Miln 25. - 2. to attain, accomplish, fulfill, succeed S V.23 (maggām), 82, 180, 294; It III. (v. l. ārām°); Sn 488 = 509. Cp. ārādhaka 1. - pp. ārādhita (q. v.). - See also parābhetvā.

**Ārāma** [Arama] [Sk. ārāma, ā + ram] 1. pleasure, fondness of (-°), delight, always as adj. (-°) delighting in, enjoying, finding pleasure in (usually combd. with rata, e. g. dhammārāma dhammarata finding delight in the Dh.) S I.235; IV.389 sq. (bhav°, upādān°); A I.35, 37, 130; II.28 (bhāvan°); It 82 (dhamm°); Sn 327 (id.; expld. by SnA 333 as rati and "dhamme ārāmo assa ti"); Pug 53 (samagg°); Vbh 351. - 2. a pleasure-ground, park, garden (lit. sport, sporting); classified at Vin III.49 as puppy° and phal° a park with flowers or with fruit (i. e. orchard), def. at DhA III.246 as Veļuvana-Jīvako ambavano ādayo, i. e. the park of Veļuvana, or the park belonging to Jīvaka or mango-groves in general. Therefore: (a) (in general) a park, resort for pastime etc. Vin II.109; D I. 106; Dh 188; Vv 795 (amb° garden of mangoes); VvA 305 (id.); P 78 (pl. āramāni = ārāmo āyapanāni PVA 102). - (b) (in special) a private park, given to the Buddha or the Sangha for the benefit of the bhikkhus, where they meet & hold discussions about sacred & secular matters; a place of recreation and meditation, a meeting place for religious gatherings. Amongst the many ārāmas given to the bhikkhus the most renowned is that of Anāthapindika (Jetavana; see J I.92-94) D I.178; Vin IV.69; others more frequently mentioned are e. g. the park of Ambapāli (Vin I.233); of Mallikā (D I.178), etc. - Vin I.39, 140,
283, 291; II.170; III.6, 45, 162; IV.85; A II.176; Dpvs V.18. -pāla keeper of a park or orchard, gardener Vin II. 109; VvA 288. -ropa, -ropana planter, planting of pleasuregroves S I.33; PvA 151. -vatthu the site of an Ārāma Vin I.140; II. 170; III.50, 90.

Ārāmakī (āramakī) (f.) see ārāmika.

Ārāmatā (āramata) (f.) [abstr. fr. ārāma 1] pleasure, satisfaction A II.28; III.116; Vbh 381; Miln 233.

Ārāmika (āramika) (adj.) [fr. ārāma] 1. (to ārāma 1) finding delight in, fond of (c. gen.) (or servant in general?) Miln 6 (sanghassa trsl. at the service of the order). - 2. (to ārāma 2) belonging to an Ārāma, one who shares the congregation, an attendant of the Ārāma Vin I.207 sq.; II.177 (& pesaka), 211; III.24; IV.40; V.204; A II.78 (*samaṇuddesa); III.109 (id.), 275 (*pesaka); J I.38 (*kicca) Vism 74 (*samaṇuddesa). - f. ārāmakī a female attendant or visitor of an Ārāma Vin I.208.


Āraha (āraha) (nt.) only in pl. gihināṃ ārahāni, things proper to laymen, D III.163.

Āriya (āriya) in anāriya at Sn 815 is metric for anariya (q. v.).


Āruppa (āruppa) (adj.) [fr. arūpa as ā (= a2) - *rūpya] formless, incorporeal; nt. formless existence D III.275; M I.410, cp. 472; III.163; S I.131 (*ṭṭhāyin); II.123; A IV.316; It 61; Sn 754; J I.406; Dhs 1385 (cp. trsl. 57); Vism 338; DA I.224; SnA 488, 508; Sdhp 5, 10; the four: Vism III, 326 sq.

Āruhati [āruhati] [ā + ruh] to climb, ascend, go up or on to Sn 1014 (aor. āruham); Sdhp 188; ger. āruhitvā Sn 321 & āruyha J VI.452; Sn 139 (v. l. abhiruyha); It 71. - Caus. āropeti (q. v.).

Āruha (āruha) see āroha.

Ārogatā (āroga) (f.) [abstr. fr. a + roga + tā] freedom from illness, health Miln 341.

Āroga (āroga) (nt.) [abstr. fr. aroga, i. e. ā (= a2) + roga + ya] absence of illness, health D I.11; III.220 (*mada), 235 (*sampadā); M I.451 (T. āruḍha, v. l. āroga), 508, 509; S II.109; A I.146 (*mada); II.143; III.72; V.135 sq.; Sn 749, 257 = Dh 204 = J III.196; Nd1 160; Vism 77 (*mada pride of health); PvA 129, 198; Sdhp 234.
Ārocāpana (ārocāpana) (nt.) [fr. ārocāpeti, Caus. of āroceti] announcement DhA II.167.

Ārocāpeti (ārocāpeti) (Caus. II. of āroceti) to make some one announce, to let somebody know, usually in phrase kālaṃ ā. Sn p. 111; J I.115, 125; DhA II.89; PvA 141.

Ārocīta [pp. of āroceti] announced, called Vin II.213 (kāla).

Āroceti (āroceti) [ā + roceti, Caus. of ruc; cp. BSk. ārocayati Sp. Av. Ś I.9 etc.] to relate, to tell, announce, speak to, address D I.109, 224; Pv II.89 (aor, ārocayi); PvA 4, 13 (aṇñamaṇṇaṃ anārocetvā not speaking to each other), 81, 274 & freq. passim. - pp. ārocīta; Caus. II. ārocāpeti (q. v.).

Ārodana (ārodana) (nt.) [fr. ā + rud, cp. āruṇṇa] crying, lamenting A III.268 sq.; J I.34; DhA I.184; II.100.

Āropana (āropana) (nt.) [fr. āropet] "putting on to", impaling Miln 197 (sūl*), 290 (id.).

Āropeti (āropeti) [Caus. of āruhati]. - 1. to make ascend, to lead up to (w. acc.) PvA 76 (pāśādaṃ), 160 (id.) - 2. to put on, take up to (w. acc. or loc.) Pv II.92 (yakkham yānaṃ āropayitvāna); PvA 62 (sarīraṃ citakaṃ ā.), 100 (bhaṇḍaṃ sakaṭesu ā.). - 3. to put on, commit to the care of, entrust, give over to (w. loc.) J I.227; PVA 154 (rajaṃ amaccesu ā.). - 4. to bring about, get ready, make PVA 73, 257 (sangahaṃ ā. make a collection); SnA 51, 142. - 5. to exhibit, tell, show, give S I.160 (ovādam); Miln 176 (dosam); DhA II.75 (id.) - 6. ārohaṃ āropeti to refute a person, to get the better of (gen.) Vin I.60; M II.122; S I.160. - pp. āropita (q. v.).

Āroha (āroha) (°) [fr. ā + ruh] - 1. climbing up, growth, increase, extent, in cpd. °parinaḥ length & circumference S II.206; A I.288; II.250; IV.397; V.19; J III.192; V. 299; VI.20; Vbh 345 (‘māna + parinaḥ-māna); SnA 382. - 2. one who has climbed up, mounted on, a rider, usually in cpd. ass° & hattha° horse-rider & elephantrider S IV.310; A II.166 = III.162 (T. ārūha); IV.107; DhsA 305. - 3. outfit, possession (or increase, as 1?) Sn 420 (vaṇṇ°).

Ārohaṇa (ārohana) (nt.) [fr. ā + ruh] climbing, ascending; ascent J I.70; VI.488; Miln 352; Vism 244; PvA 74.

Ālaka-manda (ālakamanda) [ālaya°?] at Vin II.152 is of uncertain reading and meaning ("open to view"? or "not having pegs" = ālaka?) vv. ll. ālakamanda & ālakamandāra; Bdhgh on p. 321 explns. ālakamandā ti ekanaṃ manusṣabhikinīṇa, i. e. full of a crowd of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. Sk. alakā).

Ālaggeti (ālaggeti) [ā + Caus. of lag] to (make) hang on to (loc.), to stick on, fasten to Vin II.110 (pattama velagge ālaggetvā).

Ālapati (ālapati) to address S I.177, 212; J V.201; SnA 42, 347, 383, 394 (= āmantayi of Sn 997), 487 (- avhayati); PvA 11, 13, 33, 69.
Ālapana (ālapana) (nt.) & °ā (f.) [fr. ā + lap] talking to, addressing, conversation Vin III.73 (with ref. to exlam. "ambho"); J V.253 (°ā); Vism 23 (°ā); SnA 396; PvA 131 (re ti ā.).

Ālapanatā (ālapanata) (f.) [abstr. fr. ālapana] speaking to, conversing with, conversation M I.331 (an°).

Ālamba (ālamba) [Sk. ālamba, ā + lamb] anything to hang on, support S I.53 (an° without support); Sn 173 (id. + appatiṭṭha); J III.396; Miln 434; Sdhp 245, 463.

Ālambati (ālambati) [ā + lamb] to hang on to or up, to take hold of, to fasten to Vin I.28, J I.57; VI.192; Vv 8448; ThA 34. - ālambeti id. VvA 32.

Ālambana (ālambana) (adj.-nt.) [fr. ā + lamb, cp. ālamba] (adj.) hanging down from, hanging up J III.396; IV.457; SnA 214. - (nt.) support, balustrade (or screen?) Vin II.117, 152 (°bāha) Miln 126.

Ālambara & Āḷambara (ālambara) (nt.) [Sk. āḍambara] a drum Vin I.15 (l); J II.344 (l); V.390 (l); Vv 5418 (l).

Ālaya (ālaya) (m. & nt.) [cp. Sk. ālaya, ā + lī, līyate, also nirālaya] - 1. orig. roosting place, perch, i. e. abode settling place, house J I.10 (geh°); Miln 213; DhA II.162 (an° = anoka), 170 (= oka). - 2. "hanging on", attachment, desire, clinging, lust S I.136 = Vin I.4 (°rāma "devoted to the things to which it clings" K. S); Vin III.20, 111; S IV.372 (an°); V.421 sq. (id.); A II. 34, 131 (°rāma); III.35; It 88; Sn 177 (kām° = kāmesu taṇhā-diṭṭhi-vasena duvidho ālayo SnA 216), 535 (+ āsavāni), 635; Nett 121, 123 (°samugghāta); Vism 293 (id.), 497; Miln 203 (Buddh °m akāsi?); DhA I.121; IV.186 (= taṇhā); SnA 468 (= anoka of Sn 366). - 3. pretence, pretext, feint [cp. BSk. ālaya M Vastu III.314] J I.157 (gilān°), 438; III.533 (mat°); IV.37 (gabbhinī); VI 20, 262 (gilān°).

Ālayati see allīyati.

Ālassa (ālassa) (nt.) [Der. fr. alasa] sloth, idleness, laziness S I.43; D III.182; A IV.59; V.136; Sdhp 567. Spelling also ālasya S I.43 (v. l. BB); Vbh 352; Miln 289, and ālasiya J I.427; DA I.310; DhA I.299; VvA 43.

Ālāna & Āḷāna (ālāna) (nt.) [for ānāhana with substitution of l for n (cp. apilandhana for apinanḍh° and contraction of °āhana to °āna originally meaning "tying to" then the thing to which anything is tied] a peg, stake, post, esp. one to which an elephant is tied J I.415; IV.308; DhA I.126 (l) where all MSS. have ālāhana, perhaps correctly.

Āli (āli) (m. or f.? [Sk. āli] a certain kind of fish J V.405.

Āli² & Āśli (āśli) (f.) [Sk. āśli] a dike, embankment Vin II.256; M III.96; A II.166 (*pabbheda); III.28; J I.336; III.533, 334.

Ālika in saccālika at S IV.306 is sacc°alika distortion of truth, falsehood S IV.306.
Ālikhati [ālikhati] [ā + likhati] to draw, delineate, copy in writing or drawing J I.71; Miln 51.

Ālinga [ālinga] [ā + ling] a small drum V.156 (suvaṃṭ-tala).

Ālingati [ālingati] [ā + ling] to embrace, enfold D I.230; III.73; J I.281; IV.21, 316, 438; V.8; Miln 7; DhA I.101: VvA 260.

Ālitta [ālitta] [pp. of ālimpati; Sk. ālipta] besmeared, stained Th 1, 737.

Ālinda & Āḷinda (āḷinda) [Sk. alinda] a terrace or verandah before the house-door Vin I.248; II.153; D I.89; M II.119; S IV.290 (l); A V.65 (l); J VI.429; DA I.252; DhA I. 26; IV.196; SnA 55 (“ka-vāsin; v. l. alindaka); MhvS 35, 3. As ālindaka at J III.283.

Ālippati [ālippati] Pass. of ālimpeti (q. v.).

Ālimpana (ālimpana) (nt.) [for ālimp° = Sk. ādīpana, see ālimpeti2] conflagration, burning, flame Miln 43.


Ālimpeti1 (ālimpeti) [Sk. ālimpayati or ālepayati. ā + lip or limp] to smear, anoint Vin II.107; S IV.177 (vaṇaṃ). - Caus. II. ālimpāpeti Vin IV.316. - Pass. ālimpiyati Miln 74 & ālippati DhA IV.166 (v. l. for lippati). - pp. ālitta (q. v.).

Ālimpeti2 (ālimpeti) [for Sk. ādīpayati, with change of d to l over ḍ and substitution of limp for ṭ after analogy of roots in °mp, like lup > lump, lip > limp] to kindle, ignite, set fire to Vin II.138 (dāyo ālimpetabbo); III.85; D II.163 (citakaṃ); A I.257; DhA I.177 (āvāsam read āvāpaṃ), 225; Pva 62 (kaṭṭhāni). - pp. ālimpita (q. v.).

Ālu (ālu) (nt.) [Sk. ālu & “ka; cognate with Lat. ālum & alium, see Walde Lat. Wtb. under alium] a bulbous plant, Radix Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J IV.371 = VI.578; IV.373.

Āluka1 (āluka) = ālu J IV.46 (C. for ālupa).

Āluka2 (āluka) (adj.) [etym.?] susceptibilé of, longing for, affected with (-*) Vin I.288 (sīt*); DA I.198 (id.); J II.278 (taṅh* greedy).


Ā lumpakāra (ā lumpakāra) [reading not sure, to ālumpati or ālopa] breaking off, falling off (?) or forming into bits(?) DhA II.55 (“gūtha).

Ālumpati (ālumpati) [ā + lup or lump, cp. ālopa] to pull out, break off M I.324.
Āluḷa (ālula) (adj. [fr. ā + lul] being in motion, confusion or agitation, disturbed, agitated J VI.431.

Āluḷati (ālulati) [ā + lul; Sk. ālotati, cp. also P. ālo[eti] to move here & there, ppr. med. āluḷamāṇa agitated, whirling about DhA IV.47 (T. ālūl*; v. l. ālūl*) confuse DhsA 375. Caus. āluḷeti to set in motion, agitate, confound J II.9, 33. - pp. āluḷita (q. v.).

Āluḷita (ālūlita) [pp. of āluḷeti] agitated, confused J II.101; Miln 397 (+ khalita).

Ālepa (ālepa) [cp. Sk. ālepa, of ā + lip] ointment, salve, liniment Vin I.274; Miln 74; DhsA 249.

Ālepana (ālepana) (nt.) [fr. ā + lip] anointing, application of salve D I.7 (mukkh*).

Āloka (āloka) [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. - 1. sight, view, look S IV.128 = Sn 763; A III. 236 (āloka nikkhitta laid before one's eye). ānāloka without sight, blind Miln 296 (andha +). - 2. light A I. 164 (tamo vigato ā. uppanno) = It 100 (vihato); A II. 139 (four lights, i.e. canda*, suriya*, agg*, paññ*, of the moon, sun, fire & wisdom); J II 34; Dhs 617 (opp. andhakāra); VV A 51 (ādīp*). - 3. (clear) sight, power of observation, intuition, in combn. with vijjā knowledge D II.33 = S II.7 = 105, cp. Ps II.150 sq. (obhāsaṇṭhena, S A. on II.7). - 4. splendour VvA 53; DvA 71. -kara making light, bringing light, n. light-bringer It 108. -karaṇa making light, illumining It 108. -da giving light or insight Th 1, 3. -dassana seeing light, i. e. perceiving Th 1, 422. -pharaṇa diffusing light or diffusion of light Vbh 334; Nett 89. -bahula good in sight, fig. full of foresight A III.432. -bhūta light J VI 459. -saññā consciousness or faculty of sight or perception D III.223; A II.45; III.93. -saññin conscious of sight, i. e. susceptible to sight or insight D III.49; M III.3; A II 211; III.92, 323; IV.437; V.207; Pug 69. -sandhi "break for the light", a slit to look through, an opening, a crack or casement Vin I.48 = II.209 = 218; II.172; III.65; IV.47; J IV.310; Pva 24.


Ālokita (ālokita) (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitam looking behind or backward), always in combn. ālokita-vilokita in ster. phrase at D I.70 = e. g. A II.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA I.193 (ālokitaṁ purato pakkhanaṁ vilṅ anudisā p.).

Āloketar (āloketar) [n. ag. to āloketi] one who looks forward or before, a beholder DA I.194 (opp. viloketar).

Āloketi (āloketi) [Sk. ālokayati, ā + lok] to look before, look at, regard, see DA I.193, 194. - pp. āloket (q. v.).

Ālopa (ālopa) [ā + lup, cp. ālumpati; BSk. ālopa, e. g. Av. Ś I. 173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D I.5 = A V.206; III.176; A II 209; III.304; IV.318; Th 1, 1055; It 18; Pvi 11.17; Pug 58; Miln 231, 406; Vism 106; DA I.80 (= vilopa-karaṇaṁ).

Ālopati (ālopati) [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plunder, violate Th 1, 743.
Ālopika (ālopika) (adj.) [ālopa + ika] getting or having, or consisting of pieces (of food) A I.295; II.206; Pug 55.

Āloḷa (āloḷa) [fr. ā + lul, cp. āluḷati & āloḷeti] confusion, uproar, agitation DhA I.38.

Āloḷi (āloḷi) (f.) [a + lul] that which is stirred up, mud, in cpd. sītāloḷī mud or loam from the furrow adhering to the plough Vin I.206.

Āloḷeti (āloḷeti) [Caus. of āloḷati, cp. āloḷeti] to confuse, mix, shake together, jumble S I.175; J II.272, 363; IV.333; VI.331; Vism 105.

Āḷaka (āḷaka) (or °ā f.) [Dimin of āḷa (?) or of āQ 1 (?). See Morris J.P.T.S. 1886, 158] - 1. a thorn, sting, dart, spike, used either as arrow-straightener Miln 418; DhA I.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 (“sandhāpana = comb; how Hardy got the meaning of "alum" in Ind. to VvA is incomprehensible). - 2 a peg, spike, stake or post (to tie an elephant to, cp. ālāna). Cp. II.13.

Āḷamba (āḷamba) = ālambara Vv 189 = 5024. See ālambara.

Āḷavaka (āḷavaka) (& °ika) (adj.-n.) [= āṭavika] dwelling in forests, a forest-dweller S II.235. As Np. at Vism 208.

Āḷadvāraka (āḷadvāraka) (adj.) at J V.81, 82 is corrupt & should with v. l. perhaps better be read advāraka without doors. Cp. Kern, Toev. 29 (ālaraka?). J V.81 has āḷāraka only.

Āḷāra (āḷāra) (adj.) [= aḷāra or uḷāra or = Sk. arāla?] thick, massed, dense or crooked, arched (?), only in cpd. pamha with thick eyelashes Vv 6411 (= gopakhuma VvA 279); Pv III.35 (= vellita-dīgha-nilā-pamukha). Cp. alāra.

Āḷārika (āḷārika) & °iya (adj.-n.) [Sk. ārālika, of uncertain etym.] a cook D I.51 (= bhattakāraka DA I.157); J V.296 (= bhattakāraka C.); 307; VI.276 (°iya, C. °ika = sūpika); Miln 331.

Āḷāhana (āḷāhana) (nt.) [fr. ā + dah or dah, see dahati] a place of cremation, cemetery D I.55; J I.287 (here meaning the funereal fire) 402; III.505; Pv II.122; Vism 76; Miln 350; DA I.166; DhA I.26; III.276; VvA 92, 161, 163 (= sarirassa daḍḍha-ṭṭhāna). - Note. For āḷāhana in meaning "peg, stake" see ālāna.

Āḷika (āḷika) at A III.352, 384 (an*) is preferably to be read ālhika, see ālhaka.

Āḷha (āḷha) (nt.) = āḷhaka; only at A III.52 (udak*), where perhaps better with v. l. to be read as ālhaka. The id. p. at A II.55 has ālhaka only.

Āḷhaka (āḷhaka) (m. & nt.) [Sk. āḍhaka, fr. *āḍha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udaka*). Its size is given by Bdhgh. at SnA 476 as follows: "cattāro patthā āḷhakāni doṇaṃ etc." - udakāḷhaka S V.400; A II.55 = III.337; VvA 155. - In other connections at J I.419 (āḍdh*); III.541 (mitaṃ āḷhakena = dhaṃḍa-māpaka-kammaṃ kataṃ C.); Miln 229 (patt*); DhA III.367 (āḍḍh*).
-thālikā a bowl of the capacity of an āḷhaka Vin I. 240; A III.369; DhA III.370 (v. l. bhatta-thālikā).

Āḷhiya & Āḷhika (āḷhya āḷhika) (adj.) [fr. *āḷha, Sk. āḍhya, orig. possessing grain, rich in grain, i. e. wealth; semantically cp. dhañña2] rich, happy, fortunate; only in neg. anāḷhiya poor, unlucky, miserable M I.450; II.178 (+ dalidda); A III.352 sq. (so read with v. l. BB. *āḷhika for T. *āḷika; combd. with dalidda; v. l. SS. anaddhika); J V. 96, 97 (+ dalidda; C. na āḷhika).

Āvajati (āvajati) [ā + vajati, vraj] - 1. to go into, to or towards J III.434; IV.49, 107. - 2. to return, come back J V.24, 479.

Āvajjati (āvajjati) [not with Senart M Vastu 377 = ava + dhyā, but = Sk. āvṛṇakti ā + vṛj, with pres. act. āvajjeti = Sk. āvarjyati] - 1. to reflect upon, notice, take in, advert to, catch (a sound), listen J I.81; II.423; V.3; Miln 106. - 2. to remove, upset (a vessel), pour out Vin I.286 (kumbhīm); J II.102 (gloss asiñcati). - Caus. āvajjeti (q. v.).

Āvajjana (āvajjana) (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. meaning] turning to, paying attention, apprehending; adverting the mind. - See discussion of term at Cpd. 85, 227 (the C. derive āvajjana fr. āvaṭṭeti to turn towards, this confusion being due to close resemblance of jj and ṭṭ in writing); also Kvū trsl. 221 n. 4 (on Kvū 380 which has āvaṭṭanā), 282 n. 2 (on Kvū 491 āvaṭṭanā). - Ps II.5, 120; J II.243; Vbh 320; Miln 102 sq.; Vism 432; DA I.271.

Āvajjita (āvajjita) [pp. of āvajjati cp. BSk. āvarjita, e. g. Divy 171; Itin 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

Āvajjitatta (āvajjitatta) (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps II.27 sq.

Āvajjeti (āvajjeti) [Caus. of āvajjati] 1. to turn over, incline, bend M III.96; J IV.56 (so read for āvijjhanto); DA I.10 (kāyaṃ). - 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to Cpd. 227 often paraphrased in C. by pariṇāmeti. - J I.69, 74, 81, 89, 108, 200; Miln 297; DhA II.96; PvA 181 (= manasikaroti). - 3. to cause to yield A III.27 (perhaps better āvaṭṭ*). - pp. āvajjita (q. v.).

Āvaṭta (āvata) [Sk. āvṛta, pp. of ā + vṛ] covered, veiled, shut off against, prohibited D I.97, 246; M I.381 (*dvāra); J VI.267. -anāvaṭta uncovered, unveiled, exposed, open D I.137 (*dvāra); III.191 (*dvāratā); S I.55; J V.213; Pv III.64; Miln 283. Cp. āvuta2 & vy°.

Āvaṭṭa (āvatta) (adj.-n.) [Sk. āvarta, ā + vṛt] - 1. turning round, winding, twisting M I.382; S I.32 (dvi-r-ā* turning twice); J II.217; SnA 439 (*gangā). - 2. turned, brought round, changed, enticed M I.381; DhA II.153. - 3. an eddy, whirlpool, vortex M I.461 = A II.123 (*bhaya); Miln 122, 196, 377. - 4. circumference J V.337; Dāvs V.24; DhA III 184.

Āvaṭṭati (āvattati) [= āvattati] in phrase ā. vivaṭṭati to turn forward & backward Vism 504.

Āvaṭṭana (āvattana) (nt.) [fr. ā + vṛt, cp. āvaṭṭa 2 and āvaṭṭanin] turning, twisting; enticement, snare, temptation J III.494; DhA II.153.
Āvaṭṭanā (Avattana) (f.) [most likely for āvajjana. q. v. & see also Kvu trsl. 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491.

Āvaṭṭanin (Avattanin) (adj.) [fr. āvaṭṭana] turning (away or towards), changing, tempting, enticing M I.375, 381; A II.190; J II.330 = IV.471; DA I.250. - Cp. etymologically the same, but semantically diff. āvattanin.

Āvaṭṭin (Avattin) (adj.-n.) [fr. āvaṭṭa instead of āvaṭṭana] only at M I.91 in neg. an° not enticed by (loc.), i. e. kāmesu. - Cp. āvattin.

Āvaṭṭeti (Avatteti) [ā + vatteti, Caus. vṛt, cp. BSk. āvartayati to employ spells Divy 438] to turn round, entice, change, convert, bring or win over M I.375, 381, 383, 505; A III.27; DA I.272.

Āvatta1 (Avatta) (adj.) [pp. of āvattati] gone away to, fallen back to, in phrase hīnāyaāvatta (see same phrase under āvattati) M I.460; S II.50; J I.206.

Āvatta2 (Avatta) (nt.) [Sk. āvarta, of ā + vṛt, cp. āvaṭṭa{winding, turn, bent J I.70 (in a river); Nett 81 (v. l. āvaṭṭa?)] 105 (*hārasampāta).

Āvattaka (Avattaka) (adj.) [āvatta + ka] turning, in dakkhiṇ° turning to the right, dextrorsal D II.18; cp. dakkhiṇāvatta at DA I.259.

Āvattati (Avattati) [ā + vattati, of vṛt] to turn round, come to, go back, go away to, turn to; only in phrase hīnāya āvattati to turn to "the low", i. e. to give up orders & return to the world Vin I.17; M I.460; S II.231; IV.191; Sn p. 92 (= osakkati SnA 423); Ud 21; Pug 66; Miln 246. - pp. āvatta (q. v.). Cp. āvaṭṭati.

Āvattana (Avattana) (adj.-nt.) [Sk. āvartana] turning; turn, return Nett 113; Miln 251.

Āvattanin (Avattanin) (adj.) [fr. āvattana] turning round or back Th 1, 16 (cp. āvaṭṭanin).

Āvattin (Avattin) (adj.-n.) [fr. āvatta, cp. āvaṭṭin in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with āgāmin (an°), only in neg. anāvattin not returning, a non-returner, with °dhama not liable to return at D I. 156; III.132; S V.346, 357, 376, 406; M I.91; DA I.313.

Āvatthika (Avatthika) (adj.) [ā + vatthika] befitting, original, inherent (one of the 4 kinds of nomenclature) Vism 210 = KhA 107.

Āvapati (Avapati) [a + vap] to give away, to offer, to deposit as a pledge Miln 279.


Āvara (Avara) (adj.) [fr. ā + vr] obstructing, keeping off from J V.325 (so to be read in ariya-magg-āvara).
Āvaraṇa (āvarana) (adj.-n.) [fr. ā + vṛ, cp. āvarati; BSk. āvaraṇa in pañca āvaraṇāni Divy 378] shutting off, barring out, withstanding; nt. hindrance, obstruction, bar Vin I.84 (*m karoti to prohibit, hinder); II.262 (id.); D I.246 (syn. of pañca nivaranaṇī); S V.93 sq.; A III.63; J I.78 (an*); V.412 (nādiṃ *ena bandhāpeti to obstruct or dam off the river); Sn 66 (pahāya pañca āvaraṇāni cetaso, cp. Nd2 379), 1005 (an*-dassāvin); Ps I.131 sq.; II.158 (an*); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur* hard to withstand or oppose). - dant* "screen of the teeth", lip J IV.188; VI.590.

Āvaraṇatā (āvaranaṭa) (f.) [abstr. fr. āvaraṇa] keeping away from, withholding from A III 436.

Āvaraniya (āvaranīya) (adj.) [grd. fr. āvarati], M I.273; an* not to be obstructed, impossible to obstruct M III.3; Miln 157.

Āvarati (āvarati) [ā + vṛ, cp. āvuṇāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M I.380 (dvāraṃ); Sn 922 (pot. °aye, cp. Nd1 368); DA I.235 (dvāraṃ); Dpvs I.38. - pp. āvaṭa and āvuta (q. v.).

Āvali (āvalī) (f.) [cp. Sk. āvalī & see valī] a row, range J V.69; DA I.140.

Āvasati (āvasati) [ā + vas] to live at or in, to inhabit, reside, stay M II.72; S I.42; Sn 43, 805, 1134; Nd1 123, 127; Nd2 133; J VI.317. - pp. āvuttha (q. v.).

Āvasatha (āvasatha) [SkQ āvasatha, fr. ā + vas] dwelling-place, habitation; abode, house, dwelling Vin I 226 (*āgāra restinghouse); IV.304 (= kavāṭabaddha); S I.94, 229; IV.329; Sn 287, 672; J IV.396; VI.425; Pug 51; Miln 279.

Āvaha (āvaha) (adj.) (-*) [fr. ā + vah] bringing, going, causing Pv II.924 (sukh*); Vv 2211 (id); Dāvs II.37; PvA 86 (upakār*), 116 (anatth*); Sdhp 15, 98, 206.

Āvahati (āvahati) [ā + vahati] to bring, cause, entail, give S I.42 = Sn 181, 182 (āvahāti sukham metri causā); J III.169; V. 80; Sn 823; Nd1 302; PvA 6. - Pass. āvuyhati VvA 237 (ppr. *amāna).

Āvahana (āvahana) (adj) (-*) [= āvaha] bringing, causing Th 1, 519; Sn 256.

Āvahanaka (āvahanaka) (adj.-nt) [= āvahana] one who brings VvA 114 (sukhassa).

Āva (āva) (misery, misfortune) see avā.

Āvāta (āvāta) [etym.?] a hole dug in the ground, a pit, a well D I.142 (yaññ*); J I.99, 264; II 406; III.286; IV 46 (caturassa); VI.10; DhA I.223; VvA 63; PvA 225.


Āvāra (āvāra) [Sk. āvāra, fr. ā + vṛ] warding off, protection, guard J VI 432 (yanta-yutta*, does it mean "cover, shield"?) - For cpd. khandhāvāra see khandha.
Āvāreti (Avareti) [Sk. āvārayati, ā + Caus. of vr] to ward off, hold back, bar, S IV. 298; Nett 99.

Āvāsa (Avasa) [Sk. āvāsa; ā + vas] sojourn, stay, dwelling, living; dwelling-place, residence Vin I.92; D III.234; S IV.91; A II 68, 168; III.46, 262; Sn 406; Dh 73 (cp. Dha II.77); Nd1 128; J VI.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; Dha I.177 (āvāsam ālimpeti: read āvāpaṃ); PVA 13, 14, 36; VvA 247. -ānāvāsa (n. & adj.) uninhabited, without a home; an uninhabited place A IV.345; J II.77; PII.333; PVA 80 (= anāgāra); VvA 46. -kappa the practice of (holding Uposatha in different) residence (within the same boundary) Vin II.294, 300, 306; Dpsv IV.47, cp. V.18 - palibodha the obstruction of having a home (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. - sappāyatā suitability of residence Vism 127.

Āvāsika (Avasika) (adj.) [āvāsa + ika] living in, residing at home, being in (constant or fixed) residence, usually appld. to bhikkhus (opp. āgantuka) Vin I.128 sq.; II.15, 170; III. 65; V.203 sq.; M I.473; A I.236; III.261 sq., 366; J IV.310; PVA IV.84 (= nibaddha-vasanaka PVA 267).

Āvāha (Avaha) [ā + vah] taking in marriage, lit. carrying away to oneself, marriage D I.99; J VI.363; SnA 273, 448; Dha IV.7. Often in cpd. ā° vivāha(ka) lit. leading to (one's home) & leading away (from the bride's home), wedding feast D III.183 (°ka); J I.452; VvA 109, 157. (v. l. °ka).

Āvāhana (Avahana) (nt.) [ā + vshana, of vah] - 1. = āvāha, i. e. marriage, taking a wife D I.99 (= āvāha-karaṇa DA I. 96). - 2. "getting up, bringing together", i. e. a mass, a group or formation, in senā° a contingent of an army J IV.91.

Āvi (Avi) (adv.) [Sk. āvi, to Gr. a]i/w to hear, Lat. audio (fr. *auizdiō) to hear] clear, manifest, evident; openly, before one's eyes, in full view. Only in phrase āvī vā raho openly or secret A V.350, 353; Pva II.716 = Dha IV.21 (āvī v. l.), expld. at PVA 103 by pakāsanaṃ paresaṃ pākaṭavasana. Otherwise in foll. cpds. (with kar & bhū): °kamma making clear, evidence, explanation Vin II.88; III.24; Pug 19, 23; °karoti to make clear, show, explain D III.121; Sn 84, 85, 349; J V.457; Pug 57; VvA 79, 150; °bhavati (°bhoti) to become visible or evident, to be explained, to get clear J I.136; Vism 287 (fnt. āvibhavissati); Dha II.51, 82; bhāva appearance, manifestation D I.78; A III.17; J II.50, 111; Vism 390 sq. (revelation, opp. tirobhāva). Cp. pātur.

Āvijjhati (Avijjhati) (āviññjati avinjati, āviñchati avinchati) [ā + vijjhati of vyadh to pierce; thus recognised by Morris J P T S. 1884, 72 against Trenckner, Notes 59 (to piñj) & Hardy Nett. Ind. = vicchāy] - 1. to encircle, encompass, comprise, go round, usually in ger. āvijjhitvā (w. acc.) used as prep. round about, near J I.153 (khettam), 170 (pokkharāṇīm); DA I.245 (nagaraṃ bhāvi āvijjhitvā round the outer circle of the town). Ordinarily = go round (acc.) at J IV.59 (chārika-puñjaṃ). - 2. [as in lit. Sk.] to swing round, brandish, twirl, whirl round Vin III.127 (daṇḍam āvijj); M III.141 (matthena āvijjati to churn); J I.313; V.291 (cakkaṃ, of a potter's wheel); SnA 481 (T. āvijj°, v. l. āvijjh°; see āracaya°); Dha II.277 (āvijjhamāna T.; v. l. āsiñciy°, āvajiy°, āgañciy°). - 3. to resort to, go to, approach, incline to S IV.199 (T. āvijch°; v. l. avicch° & āvijj°); Nett 13. - 4. to arrange, set in order J II.406. - 5. to pull (?) A IV.86 (kāṇnasotani āvijjeyyāsi, v. l. āvijj°, āvijch°, āvivch°, āvichch°; cp. Trenckner, Notes 59 āvijjati "to pull"). - pp. āviddha (q. v.).

Āviñjhana (Avijnhana) (so for āviñchana & āviñjana) (adj.-n.) [fr. āvijjhati, lit. piercing through, i. e. revolving axis] - 1. (= āvijjhati 2) swinging round, hanging loose, spinning in āvijhana-raju a
loose, rope, esp. in mythology the swinging or whirling rope by which Sakka holds the world's wheel or axis, in the latter sense at DhA II.143 (T. āviñch* (v. l. āvij*)) = III.97, 98 (where āviñjanaṭṭhāna for "raju"). Otherwise a rope used in connection with the opening & shutting of a door (pulling rope?) Vin II.120, 148; J V.298, 299 (T. āviñj*, v. l. āvicch* & āvij*). - 2. (cp. āvijjhati 3) going to, approach, contact with DhsA 312 ("rasa, T. āviñj", v. l. āvinch*; or is it "encompassing"? = āvijjati 1 ?); Vism 444 (āviñjanarasa). - 3. (cp. āvijjhati 5) pulling, drawing along Vin III.121 (= ākaṇḍhanā nāma).

Āvijjhanaka (āvijjhanaka) (ntQ) [fr. āvijjhati in meaning 2] whirlinQ round, that which spins round, the whirling-wheel round wheel (or pole) of the world (cp. the potter's wheel), the worldaxis DhA II.146 (T. āviñch*).

Āviddha (āviddha) [pp. of āvijjhati 2, cp. BSk. āviddha in meaning curved, crooked Av. S I.87 Lal. V. 207] whirling or spinning round, revolving; swung round, set into whirling motion J IV.6 (cakkaṃ = kumbhakāra-cakkam iva bhamati C.); V.291. What does an-āviddha at PvA 135 mean?

Āvila (āvila) (adj.) [is it a haplological contraction from ā + vi + lul to roll about?] stirred up, agitated, disturbed, stained, dirty A I.9; III.233; J V.16, 90 (ābila); Nd1 488 (+ lulīta), 489; ThA 251; DA I.226. More frequent as anāvila undisturbed, clean, pure, serene D I.76; S III. 83; IV,118; A I.9; III.236; Sn 160; Dh 82, 413; J III. 157; Miln 35; VvA 29, 30; ThA 251.

Āvilati (āvilati) [fr. āvila or is it a direct contraction of ā + vi + lulati?] to whirl round, to be agitated, to be in motion Miln 259 (+ lulītai).

Āvilatta (āvilatta) (nt.) [abstr. fr. āvila] confusion, disturbance, agitation Sn 967; Nd1 488.

Āvisati (āvisati) [ā + vīś] to approach, to enter Vin IV.334; Sn 936 (aor. āvisi); J IV.410, 496; Vism 42.

Āvuṇāti (āvuṇāti) [in form = *āvṛṇoti, ā + vṛ, cp. āvarati, but in meaning = *āvayati, ā + vā to weave, thus a confusion of the two roots, the latter being merged into the former] to string upon, to fix on to (c. loc.), to impale J I.430; III.35; V.145; VI.105. - Caus. II. āvuṇāpeti J III.218 (sūle). - pp. āvuta1 (q. v.), whereas the other pp. āvaṭa is the true derivative of ā + vṛ.

Āvuta (āvuta) [pp. of āvuṇāti in meaning of Sk. āvayati, the corresponding Sk. form being ā + uta = ota] - 1. strung upon, tied on, fixed on to D I.76 (suttām); II.13 (id.); A I.286 (tantāvutām web); J III.52 (vallīyā); VI.346 (suttakena); DA I.94 (*sutta). - 2. impaled, stuck on (sūle on the pale) J I.430; III.35; V.497; VI.105; PvA 217, 220.

Āvuta2 (āvuta) = Āvaṭa (see āvuṇāti & āvuta1) covered, obstructed, hindered It 8 (mohena); also in phrase āvuta nivuta ophuta etc. Nd1 24 (t) = Nd2 365 = DA I.59.

Āvuttha (āvuttha) [pp. of āvasati] inhabited D II.50 (an*); S I.33.
Āvudha (Avudha) (nt.) [Vedic āyudha, fr. ā + yudh to fight] an instrument to fight with, a weapon, stick etc. D III.219; M II.100; A IV.107, 110; Sn 1008; J I.150; II.110; III.467; IV.160, 283, 437; Nd2 on Sn 72; Miln 8, 339; DhA II.2; IV.207; SnA 225, 466 (*jīvika = issattha). See also āyudha.

Āvuyhamāna (Avuyhamana) ppr. of āvuyhati (Pass. of āvahati), being conveyed or brought VvA 237 (reading uncertain).

Āvuso (Avuso) (voc. pl. m.) [a contracted form of āyusmanto pl. of āyusman, of which the regular Pāli form is āyasmant, with v for y as frequently in Pāli, e. g. āvudha for āyudha] friend, a form of polite address "friend, brother, Sir", usually in conversation between bhikkhus. The grammatical construction is with the pl. of the verb, like bhavaṃ and bhavanto. - Vin II.302; D I.151, 157; II.8; SnA 227; DhA I.9; II.93; PvA 12, 13, 38, 208.

Āveṭhana (Avethana) (nt.) [ā + veṭhana, veṣṭ] rolling up, winding up or round, fig. explanation Miln 28 (+ nibbeṭhana, lit. rolling up and rolling down, ravelling & unravelling), 231 (*viniveṭhana).

Āveṭhita (Avethita) [pp. of āveṭheti, ā + veṣṭ, cp. āvedhikā] turned round, slung round or over J IV.383 sq. (v. l. āvedhita & āvelita, C. expls. by parivattita).

Āveni (Aveni) (adj) (-*) [according to Trenckner, Notes 75 fr. ā + vinā "Sine quā non", but very doubtful] special, peculiar, separate Vin II.204 (*uposatha etc.); J I.490 (*sangha-kammāni).

Āvenika (Aveniika) (adj.) [fr. āveni; cp. BSk. āvenika Av. Ś I.14, 108; Divy 2, 182, 268, 302] special, extraordinary, exceptional S IV.239; A V.74 sq.; Vism 268; VvA 112 (*bhāva peculiarity, specialty), KhA 23, 35.

Āveninya (Aveniya) (adj.) = āvenika Vin I.71; J IV.358; VI.128.

Āvedha (Avudha) [cp. Sk. āviddha, ā + pp. of vyadh] piercing, hole, wound J II.276 (v. l. āvedha; C. = viddha-ṭṭṭhāne vāna).

Āvedhika (Avudhika) (adj. f. scil. pannā) [ā + vedhaka of āvedha, vyadh, but confused with āveṭh of ā + veṣṭ, cp. āveṭhana & nibbedhaka] piercing, penetrating; or ravelling, turning, rolling up or round (cp. āvijjhati which is derived from ā + vyadh, but takes its meaning from āveṭheti), discrimination, thinking over J II.9 (+ nibbedhikā, v. l. for both ṭh).

Āvela (Avuelda) (adj. & ā f.) [not with Müller P.Gr. 10, 30, 37 = Sk. āpīḍa, but fr. ā + veṣṭ to wind or turn round, which in P. is represented by āveṭhēti as well as āvijjhati; ġ then standing for either dh (ṭh) or dh (āvedha, q. v.). There may have been an analogy influence through vell to move to and fro, cp. āvelita. Müller refers to āvelā rightly the late dial. (Prk.) āmela] - 1. turning round, swinging round; diffusion, radiation; protuberance, with reference to the rays of the Buddha at J I.12, 95, 501. - 2. (f.) a garland or other ornament slung round & worn over the head Vv 362 (kañcan*; = āvela-pilandhana VvA 167). See āvelin.

Āvelin (āvela) (adj.) [fr. āvela] wearing garlands or other headornaments, usually in f. inī J V.409 (= kaññalankārehi yuttā C.); Vv 302 (voc. āvelinī, but at id. p. 482 āveline), 323; VvA 125 (on Vv 302 expls. as ratana-maya-puppho- āvelatī).

Āvesana (āvesana) (nt.) [fr. āvisati] entrance; workshop; living-place, house Vin II 117 ("vithhaka, meaning"); M II 53; Pv II.915.

Āsa1 (āsa) Contr.-form of aṃsa in cpd. koṭṭhāsa part., portion etc.: see aṃsa1. Can we compare BSk. āsapātri (see next).

Āsa2 (āsa) [Sk. āśa] food, only in cpd. pātarāsa morning food, breakfast Sn 387 (pāto asitabbo ti pātar-āso pīṇḍapātasso etaṃ nāmaṃ SnA 374); DhA IV.211; see further ref. under pātar; and pacchā-āsa aftermath S I.74. Can we compare BSk. āsa-pātri (vessel) Divy 246? Der. fr. āsa is āsaka with abstr. ending āsakattām "eating", food, in nānā° various food or na + anāsak°) Sn 249. See also nirāsa, which may be taken either as nir + āśa or nir + āsā.

Āsa3 (āsa) the adj. form of āsā (f.), wish, hope. See under āśa.

Āsa4 (āsa) archaic 3rd sg. perf. of atthi to be, only in cpd. itihāsa = iti ha āsa "thus it has been".


Āsamsati (āsamsati) [for the usual āsiṃsati, ā + sāṃ] to expect, hope for, wish Pug A 208 (= patthetii). See also āsāmāna.

Āsāṃsā (āsāṃsā) (f.) [from ā + sāṃs] wish, desire, expectation, hope J IV.92. - Cp. nirāsāṃsā.

Āsāṃsuka (āsāṃsuka) (adj.) [fr. āsāṃsā] full of expectation, longing, hankering after, Th 2, 273 (= āsāṃsanaka ThA 217; trsl. "cadging").

Āsaka (āsaka) (adj.) [of āsa2] belonging to food, having food, only in neg. an° fasting S IV.118; Dh 141 (f. ā fasting = bhatta-pāṭikkhepa DhA III.77); J V.17; VI.63.


Āsankati (āsankati) [ā + śank] to be doubtful or afraid, to suspect, distrust, J I.151 (pret. āsankittha), 163 (aor. āsanki); II. 203; SnA 298. - pp. āsankita (q.v.),

Āsankā (āsankā) (fQ) [Sk. āśankā fr. ā + śank] fear, apprehension, doubt, suspicion J I.338; II.383; III.533; VI.350, 370; DhA III.485; VvA 110. - Cp. sāsanka & nirāsanka.

Āsankin (āsankin) (-°) (adj.) [fr. āsankā] fearing, anxious, apprehensive Sn 255 (bhedā°); J III.192 (id.).

Āsanga (āsanga) [ā + saŋ ga fr. saŋ ja to hang on, cp. Sk. āsanga & āsakti] - 1. adhering, clinging to, attachment, pursuit J IV.11. - 2. that which hangs on (the body), clothing, garment, dress; adj. dressed or clothed in (-°); usually in cpd. uttarāsanga a loose (hanging) outer robe e. g. Vin I.289; S IV.290; PvA 73; VvA 33 (suddh°), 51 (id.).

Āsangin (āsangin) (adj.) [fr. āsanga] hanging on, attached to J IV.11.

Āsajja (āsajja) (indecl.) [ger. of āsā deti, Caus. of āsādīti, ā + sad; Sk. āsādyā] - 1. sitting on, going to, approaching; belonging to; sometimes merely as prep. acc. "near" (cp. āsanna) Sn 418 (āsajja nām upāvisi he came up near to him), 448 (kāko va selam ā. nibbijjāpema Gotamaṃ); J II.95; VI.194; Miln 271. - 2. put on to (lit. sitting or sticking on), hitting, striking S I.127 (khaṇṭum va urasā ā. nibbijjapetha Gotamā "ye've thrust as 't were your breast against a stake. Disgusted, come ye hence from Gotama" trsl. p. 159; C. expls. by paharitvā, which comes near the usual paraphrase ghaṭṭetvā) - 3. knocking against or "giving one a setting to", insulting, offending, assailing D I.107 (ā. ā. avocāsi = ghaṭṭetvā DA I.276); A III.373 (tādisam bhikkhum ā.); J V.267 (īsiṃ ā. Gotamaṃ; C. p. 272 āsādetvā); Pv IV.710 (īsiṃ ā. = āsādetvā PvA 266). - 4. "sitting on", i. e. attending constantly to, persevering, energetically, with energy or emphasis, willingly, spontaneously M I.250; D III.258 = A IV.236 (dānam adāsimi; cp. VvA 55 samāgantvā). See āsada, āsādeta, āsādeti, āsajjana.

Āsajjana (āsajjana) (nt.) [fr. āsajja in meaning of no. 3] "knocking against", setting on, insult, offence Vin II.203 (*tī Tathāgataṃ an insult to the T.; quoted as such at VvA 55, where two meanings of ā. are given, corresponding to āsaja 1 & 3, viz. samāgama & ghaṭṭana, the latter in this quot.) = It 86 (so to be read with v. l.; T. has āpajjana naṃ); S I.114 (apuññaṃ pasavi Māro āsajjanaṃ Tathāgataṃ; trsl. "in seeking the T. to assail"); J V.208.

Āsati (āsati) [from as] to sit DA I.208; h. sg. āsi S I.130. - pp. āsīna (q. v.).

Āsatta1 (āsatta) [pp. of ā + saŋ ja] (a) lit. hanging on, in phrase kaṇṭhe āsatto kuṇapālo a corpse hanging round one's neck M I.120; J I.5. - (b) fig. attached to, clunging to J I. 377 (+ satta lagga); ThA 259 (an°).

Āsatta2 (āsatta) [pp. of ā + śap] accursed, cursed J V.446 (an°).

Āsatti (āsatti) (f.) [ā + saŋ ja] attachment, hanging on (w. loc.), dependence, clinging Vin II.156 = A I.138; S I.212; Sn 777 (bhavesu); Nd1 51, 221; Nett 12, 128. - Cp. nirāsattin.

Āsada (āsada) [ā + sad; cp. āsajja & āsādeti] - 1. approach, dealing with, business with (acc.), concern, affair, means of acting or getting Vin II.195 = J V.336 (mā kuṇṭara nāgam āsado); M I.326 (metaṃ āsado = mā etaṃ āsado do not meddle with this, lit., be not this any affair); J I
414 (cakkaṃ āsado you have to do with the wheel; interpreted as adj. in meaning patto = finding, getting); VI.528 (interpreted as ankusa a hook, i.e. means of getting something). - 2. (as adj.) in phrase durāsada hard to sit on, i.e. hard to get at, unapproachable, difficult to attack or manage or conquer Sn p. 107 (cp. SnA 451); J VI.272; Vv 5016 (= anupagamanīyato kenaci pi anāsādanīyato ca durāsado VvA 213); Miln 21; Dpvs V.21; VI.38; Sdhp 384.

Āsana (nt.) [from āsati] sitting, sitting down; a seat, throne. M I.469; Vin I.272 (= pallankassa okāsa); S I.46 (ek° sitting alone, a solitary seat); A III.389 (an° without a seat); Sn 338, 718, 810, 981; Nd1 131; J IV.435 (āsān' ēdaka-dāyin giving seat & drink); V.403 (id.); VI.413; DhA II.31 (dhamm° the preacher’s seat or throne); SnA 401; PvA 16, 23, 141. ābhihara gift or distinction of the seat J I.81. ābhihara gift or distinction of the seat J I.81.

- āsana (adj.) in phrase durāsada hard to sit on, i.e. hard to get at, unapproachable, difficult to attack or manage or conquer Sn p. 107 (cp. SnA 451); J VI.272; Vv 5016 (= anupagamanīyato kenaci pi anāsādanīyato ca durāsado VvA 213); Miln 21; Dpvs V.21; VI.38; Sdhp 384.

Āsanaka (nt.) āsana + ka a small seat Vv 15.

Āsanika (adj.) āsana ka having a seat; in ek° sitting by oneself Vism 69.

Āsandhi (f.) ā + sad an extra long chair, a deck-chair Vin I.192; II.142, 163, 169, 170; D I.7 (= pamāṇatikkant'āsana DA I.86), 55 = M I.515 = S III.307 (used as a bier) A I.181; J I.108. See note at Dial. I.11.

Āsandikā (f.) fr. āsandhi a small chair or tabouret Vin II. 149; KhA 44.

Āsanna (adj.) pp. of ā + sad, see āsīdati near (cp. āsajja1), opp. dūra J II.154; DhA II 91; PvA 42, 243.


Āsabha (in compn.) a bull, peculiar to a bull, bull-like, fig. a man of strong & eminent qualities, a hero or great man, a leader, thus in tār° Sn 687; nar° Sn 684, 696; āsabha-camma bull's hide J VI. 453 (v. l. usabha°). -ṭṭhāna (as āsabhanṭṭhāna) "bull's place", first place, distinguished position, leadership M I.69; S II.27; A II.8 (C. setṭha-ṭṭhāna uttama-ṭṭhāna); III.9; V.33 sq.; DA I. 31; KhA 104.

Āsabhin (adjQ) fr. āsabhaj bull-like, becoming to a bull, lordly, majestic, imposing, bold; only in phrase °ṃ vācaṃ bhāsati "speak the lordly word" D II.15, 82; M III.123 j I.53; DA I.91; cp. Dāvs I.28 (nicchārayi vācaṃ āsabhaj).

Āsamāna (adj.) ppr. of āsaṃsati or āsimasati, for the usual earlier āsasāna] wishing, desiring, hoping, expecting Vv 846 (kimā ā = kimā paccāsiṃ santo VvA 336); Pv IV.124 (= āsimasāna patthayamana PvA 226).
**Āsaya** *(āsaya)* [ā + śī, cp. in similar meaning & derivation anusaya. The semantically related Sk. āśraya from ā + śī is in P. represented by assaya. Cp. also BSk. āśayata intentionally, in earnest Divy 281; Av. Ś II.161] - 1. abode, haunt, receptacle; dependence on, refuge, support, condition S I.38; Vin III.151; J II.99; Miln 257; VvA 60; PVA 210; jal° river VVA 47; Pgdp 80; adj. depending on, living in (-°) Miln 317; Nd1 362 (bil°, dak° etc.). See also āmāsaya, pakkāsaya.

- 2. (fig.) inclination, intention, will, hope; often cmbd. & compared with anusaya (inclination, hankering, disposition), e. g. at Ps I. 133; II.158; Vbh 340; Vism 140 (°posana); PvA 197.

- 3. outflow, excretion Pv III.53 (gabbh° = gabba-mala PvA 198); Vism 344.


**Āsava** *(āsava)* [fr. ā + sru, would corresp. to a Sk. *āsrava, cp. Sk. āsrāva. The BSk. āśrava is a (wrong) sankritisation of the Pāli āsava, cp. Divy 391 & kṣīnāśrava] that which flows (out or on to) outflow & influx. 1. spirit, the intoxicating extract or secretion of a tree or flower, O. C. in Vin IV.110 (four kinds); B. on D III.182 (five kinds) DhsA 48; KhA 26; J IV.222; VI.9. - 2. discharge from a sore, A I.124, 127 = Pug 30. - 3. in psychologQ, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befoozle it, so that it cannot rise to higher things).

Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man. On the difficulty of translating the term see Cpd. 227. See also discussion of term āsava (= āsavantīti āsavā) at DhsA 48 (cp. Expositor pp. 63 sq).

See also Cpd. 227 sq., & especially Dhs trsl. 291 sq. - The 4 āsavas are kāma°, bhav°, diṭṭh°, avijj°, i. e. sensuality, rebirth (lust of life), speculation and ignorance.

They are mentioned as such at D II.81, 84, 91, 94, 98, 123, 126; A I.165 sq., 196; II.211; III.93, 414; IV.79; Ps I.94, 117; Dhs 1099, 1448; Nd2 134; Nett 31, 114 sq. - The set of 3, which is probably older (kāma°, bhava°, avijjā°) occurs at M I. 55; A I.165; III.414; S IV.256; V.56, 189; It 49; Vbh 364. For other connections see Vin I.14 (anupādāya āsavehi cittani vimuccīmu), 17, 20, 182; II.202; III.5 (°samudaya, °nirodha etc.); D I.83, 167; III.78, 108, 130, 220, 223, 230, 240, 283; M I.7 sq., 23, 35, 76, 219, 279, 445 (°thāniya); II.22; III.72, 277; S II.187 sq. (°ehi cittam vimuccim); III.45 (id.); IV.107 (id.), 20; V.8, 28, 410; A I.85 sq. (vaḍḍhanti), 98, 165 (°samudaya, °nirodha etc.), 187; II.154 (°ehi cittam vimuttaṃ), 196; III.21, 93 (°samudaya, °nirodha etc.), 245, 387 sq., 410, 414; IV.13, 146 (°pariyādāna end of the ā.), 161 (°vighāta-pariḷāha); V.70; 237; Th 2, 4, 99, 101 (pahāsi āsave sabbe); Sn 162, 374, 535 (pl. āsavāni), 546, 749, 915, 1100; Dh 93, 253, 292; Nd1 331 (pubb°); Vbh 42, 64, 426; Pug 11, 13, 27, 30 sq.; Miln 419; DhsA 48; ThA 94, 173; KhA 26; DA I 224; Sdhp 1; Pgdp 65 (piyāsava-surā, meaning?). Referring specially to the extinction (khaya) of the āsavas & to Arahantship following as a result are the foll. passages: (1) āsavānaṃ khaya D I.156; S II.29, 214; III.57, 96 sq, 152 sq; IV.105, 175; V.92, 203, 220, 271, 284; A I.107 sq., 123 sq., 232 sq., 273, 291; II.6, 36, 44 sq., 149 sq., 214; III 69, 114, 131, 202, 306, 319 sq.; IV.83 sq., 119, 140 sq., 314 sq.; V.10 sq., 36, 69, 94 sq, 105, 132, 174 sq., 343 sq.; It 49; Pug 27, 62; Vbh 334, 344; Vism 9; DA I.224; cp. *parikkhaya A V 343 sq. See also arahatta formula C. - (2) khīṇāsava (adj.) one whose Āsavas are destroyed (see khīna) S I.13, 48, 53, 146; II 83, 239; III.199, 128, 178; IV.217; A I 77, 109, 241, 266; IV.120, 224, 370 sq.; V 40, 253 sq.; Ps II 173; cp. parikkhīṇa āsavā A IV.418, 434, 451 sq.; āsavakhīṇa Sn 370. - (3) anāsava (adj.) one who is free from the āsavas, an Arahant Vin II.148 = 164; D III.112; S I 130; II.214, 222; III.83; IV.128; A I.81, 107 sqQ, 123 sq., 273, 291; II.6, 36, 87, 146; III.19, 29, 114, 166; IV.98, 140 sq., 314 sq., 400; A V.10 sqQ, 36, 242, 340; Sn 1105, 1133; Dh 94, 126, 386; Th I.100; It 75; Nd2 44; Pvi.6.15; Pug 27; Vbh 426; Dhs 1101, 1451; VvA 9Q Cp. nirāsava ThA 148. - Opp. sāsava S III 47; V.232; A I.81 V.242; Dhs 990; Nett 10; Vism 13, 438.
Āsavati (Asavati) [ā + sru, cp. Sk. āsravati; its doublet is assavati] to flow towards, come to, occur, happen Nett 116.

Āsasāna (Asasana) [either grd. for *āsaṃsāna or contracted form of ppr. med. of āsaṃsati (= āsiṃsati) for *asaṃsamāna] hoping, wishing, desiring, longing for Sn 369 (an°; SnA 365 however reads asayāna), 1090; Th 1, 528; J IV.18 (= āsiṃsanto C.), 381; V.391 (= āsiṃsanto C.). See anāsasāna, āsaṃsati, āsaṃmāna & āsayāna.

Āsā (Asa) (f.) [cp. Sk. āśaḥ f.] expectation, hope, wish, longing; adj. āsa (-°) longing for, anticipating, desirous of Vin I.255 (‘avacchedika hope-destroying), 259; D II. 206; III.88; M III.138 (āsaṃ karoti); A I.86 (dve āsā), 107 (vigat-āso one whose longings have gone); Sn 474, 634, 794, 864; J I.267, 285; V.401; VI.452 (‘chinna = chinnāsa C.); Nd 99, 261, 213 sq; Vv 3713 (perhaps better to be read with v. l. SS ahaṃ, cp. VvA 172); Dāvs V.13; Sdhp 78, 111, 498, 609.


Āsādeti (Asadeti) [Caus. of āsīdati, ā + sad; cp. āsajja & āsanna] - 1. to lay hand on, to touch, strike; fig. to offend, assail, insult M I.371; J I.481; V.197; aor. āsādesi Th 1, 280 (mā ā. Tathāgate); ger. āsādetvā J V.272; Miln 100, 205 (‘ayitvā); PVA 266 (isim), āsādiya J V.154 (āsādiya metri causa; isim, cp. āsajja3), & āsajja (q. v.); infin. āsāduṃ J V.154 & āsādituṃ i bid.; grd. āsādanīya Miln 205; VVA 213 (an°). - 2. to come near to (c. acc.), approach, get J III.206 (khuracakkam).

Āsāḷha & Āsāḷhi (Asalha, Asalhi) (f.) [Sk. āṣāḍha] N. of a month (JuneJuly) and of a Nakkhatta; only in compn. as Āsaḷha° & Āsaḷhi°, viz. “nakkhatta J I.50; SnA 208; “puṇṇamā J I.63; DHa I.87; SnA 199; VVA 66; PVA 137; “māsa SnA 378 (= vassūpanāyikāya purimabhāge A.); VVA 307 (= ginhānam pacchimo māso).

Āsāvaṭi (Asavati) (f.) N. of a creeper (growing at the celestial grove Cittalatā) J III.250, 251.

Āsāsati (Asasati) [cp. Sk. āśasati & āśasti, ā + sās] to pray for, expect, hope; confounded with śaṃ in āsaṃsati & āsiṃsati (q. v.) & their derivations. - pp. āsiṭṭha (q. v.).

Āsi & Āsim (Asi, Asim) 3rd & 1st sg. aor. of atthi (q. v.).


Āsiṃsati (Asimsati) [fr. āšasati, ā + ās, cp. also śās & āsāsti, further abhisamsati, abhisimtati & āasamsati] to hope for, wish, pray for (lit. praise for the sake of gain), desire, (w. acc.) S I.34, 62; Sn 779, 1044, 1046 (see Nd 135); J I.267; III.251; IV.18; V.435; VI.43; Nd 60; Mhv 30, 100; VVA 337; PVA 226 (ppr. āsiṃsamāna for āsaṃmāna, q. v.).


Āsīmsaniya (āsimanyā) (adj.) [grd. of āsīmsati] to be wished for, desirable Miln 2 (*ratana).

Āsikkhita (āsikkhita) [pp. of ā + śikṣ, Sk. āśikṣita] sohooled, instructed PvA 67, 68.

Āsiṇcati (āsinicati) [ā + sic, cp. abhisiṇcati & avasiṇcati] to sprinkle, besprinkle Vin I.44; II.208; J IV.376; Vv 796 (= sīnicati VvA 307); PvA 41 (udakena), 104, 213 (ger. *itvā). - pp. āsitta (q. v.). Cp. vy*.

Āsiṭṭha (āsittha) [pp. of āsāsati, Sk. āśiṣṭa] wished or longed for PvA 104.

Āsita1 [āsita?] "having eaten", but probably māsita (pp. of mrś to touch, cp. Sk. mršita, which is ordinarily in massita), since it only occurs in combns. where m precedes, viz. J II.446 (dumapakkani-m-asita, where C. reading is māsita & expln. khāditvā asita (v. l. āsita) dhāta); Miln 302 (visam-āsita affected with poison = visamāsita). Cp. also the form māsi(n) touching, eating at J VI.354 (tina*, expld. by C. as khādaka). - āsita at J V.70 is very doubtful, v. l. āsina & asita; C. expls. by dhāta suhīta p. 73.

*Āsita2 [āsita] [registered as such with meaning "performed" by Hardy in Index] at VvA 276 is better read with v. l. SS bhāsita (-vādana etc.).

Āsitta [āsitta] [pp. of āśiṇcati, Sk. āśikta] sprinkled, poured out, anointed J V.87; Pug 31; Miln 286; DhsA 307; DhA I.10; VvA 69.

Āsittaka (āsittaka) (adj.) [āsitta + ka] mixed, mingled, adulterated Vin II.123 (*ūpadhāna "decorated divan"?); ThA 61, 168 (an* for asecanaka, q. v.).

Āsītika (āsītika) (adj.) [fr. āsīta] 80 years old M II.124; J III.395; SnA 172.

Āsītika (āsītika) (m.) [etym.? Cp. BSk. āsītakī Lal. V. 319] a certain plant M I 80 = 245 (*pabba).

Āsīdati (āsīdati) [cp. Sk. āśidati, ā sad] - 1. to come together, lit. to sit by D I.248 (v. l. BB ādīsitvā for āsīditvā, to be preferred?). - 2. to come or go near, to approach (w. acc.), to get (to) A III.69 (āsīvisaṁ), 373 (na sādhurūpa āśide, should perhaps be read without the na); J IV.56. - 3. to knock against, insult, offend attack J V. 267 (Pot. āśide = pharusa-vacanehe kāyakammena vā gbatṭento upagaccheyya C.). - pp. āśanna (q. v.). See also āśajja, āśajjana, āsada & Caus. āsādeti.

Āsīna (āsīna) (adj.) [pp. of āśe, see āsati] sitting S I.195 = Nd2 136; Sn 1105, 1136; Dh 227, 386; J I.390; III.95; V. 340; VI.297; Dāvs II.17.

Āsīyati (āsīyati) [etym. doubtful; Trenckner Miln p. 422 = ā + śyā to freeze or dry up, but taken by him in meaning to thaw, to warm oneself; Müller, P. Gr. 40 same with meaning "cool oneself"; Morris'].P. T. S. 1884, 72 as ā + śrā or śrī to become ripe, come to perfection, evidently at fault because of śrā etc. not found in Sk. More likely as a Pass. formation to be referred to ā + ści as
in āsaya, i.e. to abide etc.] to have one's home, one's abode or support in (loc.), to live in, thrive by means of, to depend on Miln 75 (kaddame jāyati udake āsiyati i.e. the lotus is born in the mud and is supported or thrives by means of the water).

Āsīvisa (Aūsiwa) Derivation uncertain. The BSk. āsīviṣa (e. g. Jtm 3161) is a Sanskritisation of the Pali. To suppose this to come from ahi + visa (snake's poison) would give a wrong meaning, and leave unexplained the change from ahi to āsi] a snake Vin IV.108; S IV.172; A II.110; III. 69; J I.245; II.274; IV.30, 496; V.82, 267; Pug 48; Vism 470 (in comp.); DhA I.139; II.8, 38; SnA 334, 458, 465; VvA 308.

Āsīsanā (Aśisana) see āsīṃsanā.

Āsu (Aśu) expletive particle = assu3 J V.241 (v. l. assu; nipātamattaṃ C. p.243).

Āsum (Asum) 3rd pl. aor. of atthi.

Āsumbhati & Āsumhati (Aśumbhati) (Aasumbhati) [ā + śumbh to glide] to bring to fall, throw down or round, sling round Vin IV.263, 265; Vv 5011 (*itvāna); J III.435 (aor. āsumhi, gloss khipi).

Āsevati (Aśevati) [ā + sev] to frequent, visit; to practise, pursue, indulge, enjoy A I.10; Sn 73 (cp. Nd2 94); Ps II.93 (maggam). - pp. āsevita.


Āsevita (Aśevita) [pp. of āsevati] frequented, indulged, practised, enjoyed J I.21 (V.141; āsevita-nisevita); II.60; Sdhp 93, 237.

Āha (Aha) [Vedic āha, orig. perfect of ah to speak, meaning "he began to speak", thus in meaning of pres. "he says"] a perfect in meaning of pret. & pres. "he says or he said", he spoke, also spoke to somebody (w. acc.), as at J I.197 (cullalohitaṃ āha). Usually in 3rd person, very rarely used of 2nd person, as at Sn 839, 840 (= kathesi bhānasī Nd 188, 191). - 3rd sg. āha Vin II.191; Sn 790 (= bhaṇati Nd1 87), 888; J I.280; III.53 and freq. passim; 3rd pl. āhu Sn 87, 181; Dh 345; J I.59; SnA 377, and āhaṃsu J I.222; III.278 and freq.

Āhacca1 (Aḥacca) ger. of āhanati.

Āhacca2 (Aḥacca) (adj.) [grd. of āharati, corresponding to a Sk. *āharīya] 1. (cp. āharati1) to be removed, removable, in *pādaka-pīṭha & *mañca a collapsible bed or chair, i.e. whose legs or feet can be put on & taken away at pleasure (by drawing out a pin) Vin II.149 (cp. Vin Texts III.164 n. 5); IV.40, 46 (def. as "ange vijjhitvā ṭhito hoti" it stands by means of a perforated limb), 168, 169. - 2. (cp. āharati2) reciting, repeating, or to be quoted, recitation (of the Scriptures); by authority or by tradition M III.139; DhA 9, & in cpds. *pada a text quoted from Scripture), tradition Miln 148 (*ena by reference to the text of the Scriptures); *vacana a saying of the Scriptures, a traditional or proverbial saying Nett 21 (in def. of suttaṃ).
Āhaṭa (āhata) [pp. of āharati] brought, carried, obtained Vin I.121; III.53; D II.180 (spelt āhata); J III.512 (gloss ānīta); Dāvs I.58.

Āhata (āhata) [pp. of āhanati] struck, beaten, stamped; afflicted, affected with (-°) Vin IV.236 = D III.238 (kupito anattamano āhata-citto); Vin I.75, 76; S I.170 (tilak°, so read for tilakā-hata, affected with freckles, C. kāḷa-setādi vanṇehe tilakehi āhatagatta, K. S. p. 318); J III 456; Sdp 187, 401.

Āhataka (āhatakā) [fr. āhata] "one who is beaten", a slave, a worker (of low grade) Vin IV.224 (in def. of kammakāra, as bhaṭaka + ā).

Āhanati (āhanato) [ā + han] to beat, strike, press against, touch ppr. āhananto Miln 21 (dhamma-bheriṃ); Dāvs IV.50. - ger. āhacca touching M I.493; J I.330; VI 2, 200; Sn 716 = uppiṭetva SnA 498; Vism 420. - pp. āhata (q. v.). 1st sg. fut. āhaṭhi Vin I.8; D II.72, where probably to be read as āhaṇīḥ (āhaṭhī). See Geiger, P.Gr. § 153, 2.

Āhanaṇa (āhanaṇa) (nt.) [fr. ā + han] beating, striking, coming into touch, "impinging" Vism 142 (+ pariyāhaṇana, in def. of vitakka) = DhsA 114 (cp. Expos. 151); Vism 515 (id.).

Āharana (āharana) (adj.-n.) [fr. āharati] to be taken; taking away; only in phrase acorāharano nidhi a treasure not to be taken by thieves Miln 320; Kh VIII.9; KhA 224; Sdp 589.

Āharanaka (āharanaka) [āharaṇa + ka] one who has to take or bring, a messenger J II.199; III.328.

Āharati (āharato) [ā + hṛ] - 1. to take, take up, take hold of, take out, take away M I.429 (sallam); S I 121; III.123; J I.40 (ger. āharivā "with"), 293 (te hattaṃ); Nd2 540c (puttanamsaṃ, read āhāreyya?); Pv II.310; DA I.186, 188 - 2. to bring, bring down, fetch D II.245; J IV 159 (nāvam; v. l. āhāhitvā); V.466; VvA 63 (bhattam); Pva 75. - 3. to get, acquire, bring upon oneself J V.433 (padosam); Dha II.89. - 4. to bring on to, put into (w. loc.); fig. & intrs. to hold on to, put oneself to, touch, resort to M I.395 (kathalam mukhe ā.; also inf. āhattum); Th 1, 1156 (pāpacitte ā.; Mrs. Rh. D. Brethren ver. 1156, not as "accost" p. 419, n.). - 5. to assault, strike, offend (for pāhari?) Th 1, 1173. - 6. (fig.) to take up, fall or go back on (w. acc.), recite, quote, repeat (usually with desanam & dasseti of an instructive story or sermon or homily) J III.383 (desanam), 401; V.462 (vatthum āharitvā dassesi told a story for example); SnA 376; Pva 38, 39 (atitaṃ), 42, 66, 99 (dhamma-desanam). See also payirudāharati. - pp. āhaṭa (q. v.). - Caus. II. āhārapeti to cause to be brought or fetched; to wish to take, to call or ask for J III.88, 342; V.466; Pva 215.

Āharima (āharima) (adj.) [fr. āharati] "fetching", fascinating, captivating, charming Vin IV.299; Th 2, 299; ThA 227; VvA 14, 15, 77.

Āhariya (āhariya) [grd. of āharati] one who is to bring something J III.328.

Āhavana & Āhavaniya (āhavana) (āhavaniya) see under āhuneyya.

Āhāra (āhāra) [fr. ā + hṛ, lit. taking up or on to oneself] feeding, support, food, nutriment (lit & fig.). The term is used comprehensively and the usual enumn. comprises four kinds of
nutriment, viz. (1) kabalinkāra āhāro (bodily nutriment, either olārīko gross, solid, or sukhumo fine), (2) phassāhāro n. of contact, (3) manosañcetanā° n. of volition (= cetanā S. A. on II.11 f.), (4) viññān° of consciousness. Thus at M I.261; D III.228, 276; Dhs 71-73; Vism 341. Another definition of Dhammapāla’s refers it to the fourfold tasting as asita (eaten), pīta (drunk), khāyita (chewed), sāyita (tasted) food PVA 25. A synonym with mūla, hetu, etc. for cause, Yamaka, I.3; Yam. A (J.P.T.S., 1910-12) 54. See on term also Dhs trsl. 30. - Vin I.84; D I.166; S I.172; II.11, 13, 98 sq. (the 4 kinds, in detail); III.54 (sa°); V.64, 391; A III.51 (sukhass°), 79, 142 sq., 192 sq.; IV.49, 108; V.52 (the four), 108, 113 (avijjāya etc.), 116 (bhavatāhāya), 269 sq. (nerayikānāṃ etc.); Sn 78, 165, 707, 747; Nd1 25; Ps I.22 (the four) 122 (id.), 55, 76 sq; Kvu 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the four); Dhs 58, 121, 358, 646; Nett 31, 114, 124; DhsA 153, 401; DHA I.183 (“m pacchindati to bring up food, to vomit); II.87; VVA 118; PVA 14, 35, 112, 148 (utu° physical nutriment); Sdhp 100, 395, 406; A V.136 gives ten āhāra opposed to ten paripanthā. - an° without food, unfed M I.487 (aggi); S III.126; V.105; Sn 985. -ūpahāra consumption of food, feeding, eating Vin III. 136. -ṭhitika subsisting or living on food D III.211, 273; A V.50, 55; Ps I.5, 122. -pariggaha taking up or acquirement of food Miln 244 or is it "restraint or abstinence in food"? Same combn. at Miln 313. -maya "food-like", feeding stuff, food J III.523. -lolatā greed after food SnA 35. -samudaya origin of nutriment S III.59.

Āhārattham (ahārattham) [āhāra + tta] the state of being food. In the idiom āhārattham pharati; Vin I.199, of medicine, ‘to penetrate into food-ness’, to come under the category of food; Miln 152, of poison, to turn into food. [According to Oldenberg (Vin I.381) his MSS read about equally °attaṃ and °atthaṃ. Trenckner prints °atthaṃ, and records no variant (see p. 425)].

Āhāreti (ahāreti) [Denom. fr. āhāra] to take food, eat, feed on S II.13; III.240; IV.104; A I.114, 295; II.40, 145, 206; IV.167; Nd2 540c (āhāraṃ & puttamaṃ saṃ cp. S II.98).

Āhika (ahika) (-*) (adj.) [der. fr. aha2] only in pañcāhika every five days (cp. pañcāhām & sattāhām) M III.157.

Āhiṇḍati (ahindati) [ā + hiṇḍ, cp. BSk. āhīṅḍate Divy 165 etc.] to wander about, to roam, to be on an errand, to be engaged in (w. acc.) Vin I.203 (senāsana-cārikaṃ), 217; II.132 (na sakkoti vinā daṇḍena āhiṇḍitum); IV.62; J I.48, 108, 239; Nd2 540B; Pv III.229 (= vicarati PVA 185); Vism 38, 284 (ataviṃ); VVA 238 (tattha tattha); PVA 143.

Āhita (ahita) [pp. of ā + dhā] put up, heaped; provided with fuel (of a fire), blazing Sn 18 (gini = ābhato jalito vā SnA 28). See sam°.

Āhu (ahu) 3rd pl. of āha (q. v.).

Āhuti (ahu) (f.) [Vedic āhuti, ā + hu] oblation, sacrifice; veneration, adoration M III 167; S I.141; Th 1, 566 (“inām paṭiggaho recipient of sacrificial gifts); J I.15; V.70 (id.); Vv 6433 (paramāhutim gato deserving the highest adoration); Sn 249, 458; Kvu 530; SnA 175; VVA 285.

Āhuna (ahuṇa) = āhuti, in āhuna-pāhuna giving oblations and sacrificing VVA 155; by itself at Vism 219.
Āhuneyya (Ahuneyya) (adj.) [a grd. form. fr. ā + hu, cp. āhuti] sacrificial, worthy of offerings or of sacrifice, venerable, adorable, worshipful D III.5, 217 (aggi); A II.56, 70 (sāhuneyyaka), 145 sq. (id.); IV.13, 41 (aggi); It 88 (+ pāhuneyya); Vv 6433 (cp. VvA 285). See def. at Vism 219 where expld. by "āhavanīya" and "āhavanam arahati" deserving of offerings.

Āhundarika (Ahundarika) (adj.) [doubtful or āhunḍ*?] according to Morris J.P.T.S. 1884, 73 "crowded up, blocked up, impassable" Vin I.79; IV.297; Vism 413 (*ṁ andha-tamaṁ).
I

I in i-kāra in i-kāra the letter or sound i SnA 12 (*lopa), 508 (id.).

Ikka [Śk. rksa, of which the regular representation is P. accha] a bear J VI.538 [= accha C.].

Ikkāsa (?) [uncertain as regard meaning & etym.] at Vin II.151 (+ kasāva) is trsl. by "slime of trees", according to Bdhgh's expln. on p. 321 (to C. V. VI.3, 1), who however reads nikkāsa.

Ikkhāna (nt.) [fr. ikṣ] seeing Vism 16.

Ikkhaṭi [fr. īkṣ] to look or see, cp. akkhi a fortuneteller Vin III.107; S II.260; J I.456, 457; VI.504.

Ikkhati [fr. īkṣ] to look J V.153; ThA 147; DhsA 172.

Ingita (nt.) [pp. of ingati = iñjati] movement, gesture, sign J II.195, 408; VI.368, 459.

Ingha (indecl.) [Śk. anga prob. after P. ingha (or añja, q. v.); fr. iñjati, cp. J.P.T.S. 1883, 84] part. of exhortation, lit. "get a move on", come on, go on, look here, Sn 83, 189, 862, 875 = 1052; J V.148; Pv IV.57; Vv 539 (= codan'atthe nipāto VvA 237); VvA 47; DhA IV.62.

Inghāla [according to Morris J.P. T.S. 1884, 74 = angāra, cp. Marāthī ingala live coal] coal, embers, in inghālakhu Th 2, 386 a pit of glowing embers (= angāra-kāsu ThA 256). The whole cpd. is doubtful. see iti.

Iccha (adj.) [the adj. form of icchā] wishing, longing, having desires, only in pāp° having evil desires S I.50; II.156; an° without desires S I.61, 204; Sn 70; app° id. Sn 628, 707.

Icchaka (adj.) [fr. iccha] wishing, desirous, only in nt. adv. yad-icchikam (and yen°) after one's wish or liking M III.97; A III.28.

Icchati1 [Sk. icchati, iṣ, cp. Av. isaiti, Òbulg. iskati, Òhg. eiscōn, Ags. āšcian = E. ask; all of same meaning "seek, wish"] to wish, desire, ask for (c. acc.), expect S I.210 (dhammaṃ sotum i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd1 3, 138, 164; Nd2 s. v.; Pv II.63; Pug 19; Miln 269, 327; SnA 16, 23, 321; KhA 17; Pva 20, 71, 74; Pot. icche Dh 84; Sn 835 Pv II.66 & iccheyya D II.2, 10; Sn 35; Dh 73, 88; ppr. iccham Sn 826, 831, 937; Dh 334 (phalam) aor. icchi PvA 31. - grd. icchitabba PvA 8. - pp. iṭṭha & icchita (q. v.). - Note. In prep.-cpds. the root iṣ2 (icchati) is confused with root iṣ1 (iṣati, eṣati) with pp. both iṭṭha and iṣita. Thus ajjhesati, pp. ajjhiṭṭha & ajjhesita; anvesati (Sk. avicehati); pariyesati (Sk. parīcchati), pp. pariyiṭṭha & pariyesita.

Icchati2 [Śk. rcchati of ķ, concerning which see appeitī] see aticchati & cp. icchātā.
Icchatā (Icchatā) (-tā) (f.) [abstr. fr. icchā] wishfulness, wishing: only in aticchatā too great wish for, covetousness, greed Vbh 350 (cp. aticchatī, which is probably the primary basis of the word); mahū & pāpū Vbh 351, 370.

Icchana (Icchana) (nt.) [fr. iṣṭ, cp. Sk. īṣṭana] desiring, wish J IV. 5; VI.244.

Icchā (Iccha) (f.) [fr. icchati, iṣṭ] wish, longing, desire D II.243; III.75; S I.40 (*dhūpāyito loko), 44 (naraṃ parikassati); A II.143; IV.293 sq.; 325 sq.; V.40, 42 sq.; Sn 773, 872; Dh 74, 264 (*lobha-samāpanna); Nd 129, 30; Pug 19; Dhs 1059, 1136; Vbh 101, 357, 361, 370; Nett 18, 23, 24; As. 363; DhsA 250 (read icchā for issā? See Dhs trsl. 100); SnA 108; PvA 3, 53, 64 (read anicchita for anijjhita, which may be a contamination of icchita & iṭṭha), 113, 127 (twice).

Ijjhati (Ijjhati) [Vedic ṛdhyate & ṛdhnoti; Gr. a)īlqomai to thrive, Lat. alo to nourish, also Vedic iḍā refreshment & P. iddhi power] to have a good result, turn out a blessing, succeed, prosper, be successful S I.175 (*"work effectively" trsl.; = samījhatī mahapphala hoti C.); IV.303; Sn 461, 485; J V.393; Pv II.111; II.913 (= samījhati PvA 120); Pot. ijjhe Sn 458, 459; pret. ijjhittha (= Sk. ṛdhiṣṭha) Vv 206 (= nippajjittā mahapphalo ahuvattha VvA 103). - pp. iddha. See also aḍḍha & aḍḍhaka. Cp. samū.

Ijjhan (Ijjhana) (nt.) & °ā (f.) [fr. ijjhati] success, carrying out successfully Ps I.17 sq., 74, 181; II.125, 143 sq., 161, 174; Vbh 217 sq.; Vism 266, 383 (*aṭṭhena iddhi); DhsA 91, 118, 237.

Iñjati (Iñjati) [Vedic ṛñjati (cp. P. ajjati). Also found as inga ṛñjati (so Veda), and as anga & Vedic pali-angati to turn about. See also ānejja & aṣṭati1] to shake, move, turn about, stir D I.56; S I.107, 132, 181 (aniñjamāna ppr. med. "impassive"); III.211; Th 1, 142; 2, 231; Ndž s. v. (+ calati vedhati); Vism 377; DA I.167. - pp. iñjita (q. v.).

Iñjanā (Iñjana) (f.) & °āṃ (nt.) [fr. iñj, see iñjati] shaking, movement, motion Sn 193 (= calanā phandana SnA 245); Nett 88 (= phandana C.). anā immobility, steadfastness Ps I.15; II.118.

Iñjita (Iñjita) [pp. of iñjati] shaken, moved Th 1, 386 (anā). Usually as nt. iñjitam shaking, turning about, movement, vacillation M I.454; S I.109; IV.202; A II.45; Sn 750, 1040 (pl. iñjita), 1048 (see Nd 140); Dh 255; Vbh 390. - On the 7 iñjitas see J.P. T.S. 1884, 58.


Iṭṭha (Iṭṭha) (adj.) [pp. of icchatī] pleasing, welcome, agreeable, pleasant, often in the idiomatic group iṭṭha kanta manāpa (of objects pleasing to the senses) D I.245; II.192; M I.85; S IV.60, 158, 235 sq.; V.22, 60, 147; A II.66 sq.; V.135 (dasa, dhammā etc., ten objects affording pleasure); Sn 759; It. 15; Vbh 2, 100, 337. - Alone as nt. meaning welfare, good state, pleasure,
happiness at Sn 154 (+ anīṭṭha); Nett 28 (+ anīṭṭha); Vism 167 (id.); PvA 116 (= bhadrām), 140. - anīṭṭha unpleasant, disagreeable PvA 32, 52, 60, 116. - See also pariya*, in which iṭṭha stands for eṭṭha.

Iṭṭhāka{[thaka]} (Itthakā) (f.) [BSk. iṣṭakā, e. g. Divy 221; from the Idg. root *idh > *aidh to burn, cp. Sk. idhma firewood, inddh to kindle (idh or indh), edhaḥ fuel; Gr. a)i/qw burn, ai(_qos fire-brand; Lat. aedes, aestas & aestus; more especially Av. ištya tile, brick] - 1. a burnt brick, a tile Vin II 121 (±pākara a brick wall, distinguished fr. silāpakāra & dāru°); J III.435, 446 (pākāṁ iṭṭhikā read °aṭṭhakā); V.213 (rattiṭṭhikā); Vism 355 (±dārugomaya); PvA 4 (±cuṇṇa-makkhita-śīsa the head rubbed with brickpowder, i. e. plaster; a ceremony performed on one to be executed, cp. Mṛcchakaṭṭika X.5 piṣṭā-cūṛnā vakīrṇaṃ paśūkṛtaṃ with striking equation iṣṭaka > piṣṭa). - 2. pl. (as suvaṇṇa*) gold or gilt tiles used for covering a cetiya or tope DhA III.29, 61; VvA 157.

Iṭṭhi{[thi]} in °khagga-dhāra at J VI.223 should be read iddhā.

Iṇa{[na]} (nt.) [Sk. ṛṇa, see also P. an-aṇa] debt D I.71, 73; A III.352; V.324 (enumd. with baddha, jāni & kalī); Sn 120; J I.307; II.388, 423; III.66; IV.184 (iṇaggā for nagga?); 256; V.253 (where enumd. as one of the 4 paribhogas, viz. theyya°, ina°, dāya°, sāmi°); VI.69, 193; Miln 375; PvA 273, 276, inaṁ gānīti to borrow money or take up a loan Vism 556; SnA 289; PvA 3. - inaṁ muṇcati to discharge a debt J IV.280; V.238; ṭmv sodheti same PvA 276; labhati same PvA 3. - apagama absence of debt ThA 245. -gāhaka a borrower Miln 364. -ghāta stricken by debt Sn 246 (= inaṁ gahetva tassa appadānena āṭṭhāna). -ṭṭha (with iṇaṭṭha as v. l. at all passages, see aṭṭha) fallen into or being in debt M I.463 = S III.93 = It 89 = Miln 279. -paṇṇa promissory note J IV.280; V.239. -sādhaka negotiator of a loan Miln 365.

Iṇāyika{[nayika]} [fr. iṇa] one connected with a debt, viz. (1) a creditor S I.170; J IV.159, 256; VI.178; ThA 271 see also dhanika); PvA 3. - (2) a debtor Vin I.76; Nd1 160.

Ita{[ta]} pp. of eti, i gone, only in cpd. dur-ita gone badly, as nt. evil, wrong Davs I.61; otherwise in compn. with prep., as peta, vita etc.

Itara{[tara]} (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base *i, as in ayaṁ, etaṁ, iti etc.] other, second, next; different Dh 85, 104, 222; J II.3; III.26; IV.4; PvA 13, 14, 42, 83, 117. In repetition cpd. itara or the other, whatsoever, any Sn 42; J V.425; Nd2 141; Miln 395; KhA 145, 147; acc. itaritaram & instr. itaratarena used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaretara M Vastu III. 348 and see Wackernagel Altind. Gram. II. Ś 121 c.] J VI 448 (*tm); Dh 331 (*ena); Vv 841 (text reads itiritarena, v. l. itaratarena, expld. by itaritaram VvA 333).

Itara²{[tara]} (adj.) freq. spelling for ittara (q. v.).

Iti{[ti]} (indecl.) [Vedic iti, of pron. base *i, cp. Sk. itthām thus, itthā here, there; Av. ipa so; Lat. ita & item thus. Cp. also P. ettha; lit. "here, there (now), then"] emphatic-deictic particle "thus". Occurs in both forms iti & ti, the former in higher style (poetry), the latter more familiar in conversational prose. The function of "iti" is expld. by the old Pāli C. in a conventional phrase, looking upon it more as a "filling" particle than trying to define its
meaning viz. "iti ti padasandhi padasamsaggo padapāripuri akkharasamavayo etc." Nd1 123 = Nd2 137. The same expln. also for iti'ham (see below IV.) - I. As deictic adv. "thus, in this way" (Vism 423 iti = evam) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn 253 (n'eso maman ti iti naṃ vijāññā), 805; It 123 (ito devā. . . tāṃ namassanti); Dh 74 (iti bālassa sankappo thus think the -foolish), 286 (iti bālo vicinteti); Vv 7910 (= evam VvA 307); VvA 5. - (b) referring to what follows D I.63 (iti paṭiṣaṅcikkhati); A I.205 (id.) - II. As emphatic part. pointing out or marking off a statement either as not one's own (reported) or as the definite contents of (one's own or other's) thoughts. On the whole untranslatable (unless written as quotation marks), often only setting off a statement as emphatic, where we would either underline the word or phrase in question, or print it in italics, or put it in quot. marks (e. g. bālo ti vuccati Dh 63 = bālo vuccati). - 1. in direct speech (as given by writer or narrator), e. g. sādhu bhante Kassapa lābhatam esā janatā dassanāyā ti. Tena hi Siha tvam yeva Bhagavato ārocehi ti. Evam bhante ti kho Siho . . . D I.151. - 2. in indirect speech: (a) as statement of a fact "so it is that" (cp. E. "viz.", Ger. "und zwar"), mostly untranslated Kh IV. (arahā ti pavuccati); J I.253 (tasmā pesanaka-corā t'eva vuccanti); III.51 (tayo sahāyā ahesu makkato sigālo uddo ti); PvA 112 (ankuro pañca-sakaṭasatehi . . . aṅñatāro pi brāhmaṇo pañca-sakaṭasatehi ti dve janā sakata-sahassehi . . . patipannā). - (b) as statement of a thought "like this", "I think", so, thus Sn 61 ("sango eso" iti nātvā knowing "this is defilement"), 253 ("neso maman" ti iti naṃ vijāññā), 783 ("iti'han" ti), 1094 (etaṃ dipaṃ anāpāram Nibbāna iti naṃ brūmi i call this N.), 1130 (aparaṇa pāram gaccheyya tasmā "Parāyana" iti). - III. Peculiarities of spelling. (1) in combn. with other part. iti is elided & contracted as follows: ic'eva, t'eva, etc. - (2) final a, i, u preceding ti are lengthened to ā, ī, ū, e. g. mā evam akatthā ti DhA I.7; kati dhurāni ti ibid; dve yeva dhurāni bhikkhū ti ibid. - IV. Combinations with other emphatic particles: + eva thus indeed, in truth, really; as ic'eva Pv I.119 (= evam eva PvA 59); t'eva J I.253; Miin 114; tv'eva J I.203; II.2. -iti kira thus now, perhaps, I should say D I.228, 229, 240. -iti kira thus, therefore D I.98, 103; III.135. iti vā and so on (?), thus and such (similar cases) Nd1 13 = Nd2 420 A1. -iti ha thus surely, indeed Sn 934, 1084 (see below under itihiṭhitam; cp. SnA Index 669; itiha? and itikirā); It 76; DA I.247, as iti haṃ at Sn 783 (same expln. at Nd1 71 as for iti). -kin ti how J II.159. -kirā (f.) [a substantivised iti kira] hearsay, lit. "so I guess" or "I have heard" A I.189 = II.191 sq. = Nd2 151. Cp. itiha. -bhava becoming so & so (opp. abhava not becoming) Vin II.184 (abhava); D I.8 (ip = iti bhavo iti abhavo DA I.91); A II.248; It 109 (id.); syn. with itthabhavo (q. v.). -vāda "speaking so & so", talk, gossip M I.133; S V.73; A II.26; It III.35. -vuttaka (nt.) [a noun formation fr. iti vutta] "so it has been said", (book of) quotations, "Logia", N. of the fourth book of the Khuddaka-nikāya, named thus because every sutta bāḷa nibbāyeyya "thus has the Buddha said" (see khuddaka and navanga) Vin III.8; M I.133; A II.7, 103; III.86, 177, 361 sq.; Pug 43, 62; KhA 12. Kern, Toev. s. v. compares the interesting Bsk. distortion itivṛttam. -hāsa (= iti ha āsa, preserving the Vedic form āsa, 3rd sg. perf. of atthi) "thus indeed it has been", legendary lore, oral tradition, history; usually mentioned as a branch of brahmanic learning, in phrase itihāsa-paṃca-mānaṃ padako veyyākaraṇo etc. D I.88 = (see DA I.247); A I.163; III.223; Sn 447, 1020. Cp. also M Vastu I.556. -itihiṭha [itiha + itiha] "so & so" talk, gossip, oral tradition, belief by hearsay etc. (cp. itikirā & anitiha. Nd2 spells itihītiha) M I.520; S I.154; Sn 1084; Nd2 151.

Ito (indcl. [Vedic itaḥ, abl.-adv. formation fr. pron. base *i, cp. iti, ayaṃ etc.] adv. of succession or motion in space & time "from here", "from now". (1) with ref. to space: (a) from here, from this, often implying the present existence (in opp. to the "other" world) It 77; Sn 271 ("ja. "nīdāṇa caused or founded in or by this existence = attabhāvaṃ sandhāy'āha SnA 303), 774 (cutāse), 870 ("nīdāṇa), 1062 (from this source, i. e. from me), 1101; Pv L57 (ito dinnaṃ what is given in this world); I.62 (i. e. manussalokato PvA 33); I.123 (= idhalokato PvA
(b) here (with implication of movement), in phrases ito c’ito here and there PvA 4, 6; and ito vā etto vā here & there DhA II.80. - (2) with ref. to time: from here, from now, hence (in chronological records with num. ord. or card., with ref. either to past or future). (a) referring to the past, since D II.2 (ito so ekanavuto kappo 91 kappas ago); Sn 570 (ito atthame, scil. divase 8 days ago SnA 457; T. reads atthami); VvA 319 (ito kira tiṃsa-kappa-sahasse); PvA 19 (dvā navuti kappe 92 kappas ago), 21 (id.), 78 (pañcamāya jātiyā in the fifth previous re-birth). - (b) referring to the future, i. e. henceforth, in future, from now e. g. ito sattame in a week VvA 138; ito param further, after this SnA 160, 178, 412, 549; PvA 83; ito paṭṭhāya from now on, henceforward J I.63 (ito dāni p.); PvA 41.

Ittara

(sometimes spelt itara) (adj.) [Vedic itvara in meaning "going", going along, hence developed meaning "passing"; fr. i] - 1. passing, changeable, short, temporary, brief, unstable M I.318 (opp. dīgharattaṃ); A II.187; J I.393; III.83 (*dassana = khaṇika° C.), IV.112 (*vāsa temporary abode); Pv I.1111 (= na cira-kāla-ṭṭhāyin anicca viparināma-dhamma PvA 60); DA I.195; PvA 60 (= paritta khaṇika). - 2. small, inferior, poor, unreliable, mean M II.47 (*jaccā of inferior birth); A II.34; Sn 757 (= paritta paccupaṭṭhāna SnA 509); Miln 93, 114 (*pañña of small wisdom). This meaning (2) also in BSk. itvara, e. g. Divy 317 (dāna).

Ittaratā


Ittha

(indcl.) [the regular representative of Vedic ittha here, there, but preserved only in cpds. while the Pāli form is ettha] here, in this world (or "thus, in such a way"), only in cpd. "bhāv'aṭṭathā-bhāva such an (i. e. earthly) existence and one of another kind, or existence here (in this life) and in another form" (cp. itibhāva & itthatta) Sn 729, 740 = 752; It 9 (v. l. itthi° for iti°) = A II.10 = Nd2 172a; It 94 (v. l. ittha°). There is likely to have been a confusion between ittha = Sk. itthā & itthaṃ (see next). - nāma (itthan°) having such as name, called thus, socalled Vin I.56; IV.136; J I.297; Miln 115; DhA II.98. - bhūta being thus, of this kind, modal, only in cpd. "lakkhaṇa or "ākhyāna the sign or case of modality, i. e. the ablative case SnA 441; VvA 162, 174; PvA 150.

Itthatta

1 (nt.) [ittha + *tvam, abstr. fr. ittha. The curious BSk. distortion of this word is icchatta M Vastu 417] being here (in this world), in the present state of becoming, this (earthly) state (not "thusness" or "life as we conceive it", as Mrs. Rh. D. in K. S. I.177; although a confusion between ittha & ittham seems to exist, see ittha); "life in these conditions" K. S. II.17; expld. by itthabhāva C. on S I.140 (see K. S. 318). - See also freq. formula A of arahatta. - D I.18, 84; A I.63; II.82, 159, 203; Sn 158; DhS 633; Pug 70, 71; DA I.112.

Itthatta

2 (nt.) [itthi + *tvam abstr. fr. itthi] state or condition of femininity, womanhood, muliebrity DhS 633 (= itthi-sabhāva DhSA 321).

Itthi & Itthi

(f.) [Vedic strī, Av. strī woman, perhaps with Sk. sātuḥ uterus fr. Idg. *sī to sow or produce, Lat. sero, Goth. saian, Ohg. sāen, Ags. sāwan etc., cp. also Cymr. hil progeny, Oir. sil seed; see J. Schmidt, K. Z. XXV.29. The regular representative of Vedic strī is P. thī, which only occurs rarely (in poetry & compn.) see thī] woman, female; also (usually as -°)
wife. Opp. purisa man (see e. g. for contrast of itthi and purisa J V.72, 398; Nett 93; DhA I.390; PvA 153). - S I.33 (nibbānass'eva santike), 42, 125 (majjhim*, mah*), 185; A I.28, 138; II.115, 209; III.68, 90, 156; IV.196 (purisam bandhati); Sn 112, 769 (nom. pl. thiyo = itthi-saṅnikā thiyo SnA 513); J I.286 (iththi doso), 300 (gen. pl. itthinam); II.415 (nom. pl. thiyo); V.397 (thi-ghātaka), 398 (gen. dat. itthiyā), V.425 (nom. pl. itthiyo); Vbh 336, 337; DA I.147; PvA 5, 44, 46, 67, 154 (amanuss* of petis); Sdhp 64, 79. - aniththi a woman lacking the characteristics of womanhood, an unfaithful wife J II.126 (= ucchiṭṭh° C.); kul'-iththi a wife of good descent Vin I I.10; A III.76; IV.16, 19; dhar° a young wife J I.291; dur° a poor woman J IV.38. - Some general characterisations of womanhood: 10 kinds of women enumd. at Vin III.139 = A V.264 = VvA 72, viz. mātrakkhitā, pitu°, mātāpitu° bhātu°, bhaginī°, ðāti°, gottā°, dhamma°, sarakkhā, saparidāṇḍā; see Vin III.139 for expln. - S I.38 (malaṃ brahmacariyassa), 43 (id.); J I.287 (iththiyo nāma āsa lāmikā pacchimikā); IV.222 (iththiyo papāto akkhāto; pamattaṃ pamathenti); V.425 (sīho yathā ... tath'itthiyo); women as goods for sale S I.43 (bhaṇḍanaṃ uttamāṃ); DhA I.147 (itthiyo vikkiṇiya bhaṇḍaṃ). - agāra (gāra women's apartment, seraglio Vin I.72; IV.158; S I.58, 89; J I.90; also coll. for womenfolk, women (cp. Ger. frauenzimmer) D II.249; J V.188. - indriya the female principle or sex, femininity (opp. puris' indriya) S V.204; A IV.57 sq.; Vism 447, 492; Dhs 585, 633, 653 et passim. - kathā talk about women D I.7 (cp. DA I.90). - kāma existence as woman, womanhood S I.129; Th 2, 216. - rūpa womanly beauty A I.1; III.68; Th 2, 294. - lakkhaṇa fortune-telling regarding a woman D I.9 (cp. DhA I.94, + purisa*); J VI.135. - linga "sign of a woman", feminine quality, female sex Vism 184; Dhs 633, 713, 836; DhsA 321 sq. - sadda the sound (or word) "woman" DhA I.15. - soṇḍi a woman addicted to drink Sn 112.

Itthīkā (pethika) (f.) [fr. itthi] a woman Vin III.16; D II.14; J I.336; Vv 187; Sdhp 79. As adj. itthīka in bahutthika having many women, plentiful in women Vin II.256 (kulāni bahutthikāni appapurisakāni rich in women & lacking in men); S II.264 (id. and appitthikāni).

Ida & Idam (inda) (indecl.) [nt. of ayaṃ (idam) in function of a deictic part.] emphatic demonstr. adv. in local, temporal & modal function, as (1) in this, here: idappaccayatā having its foundation in this, i. e. causally connected, by way of cause Vin I.5 = S I.136; D I.185; Dhs 1004, 1061; Vbh 340, 362, 365; Vism 518; etc. - (2) now, then which idha is more freq.) D II.267, 270, almost syn. (for with kira. - (3) just (this), even so, only: idam-atthika just sufficient, proper, right Th 1, 984 (cīvara); Pug 69 (read so for “maṭṭhīka, see Pug A 250); as idam-atthitā "being satisfied with what is sufficient" at Vism 81: expld. as atthīka-bhāva at Pug A 250. idamsaccābhīnivesa inclination to say: only this is the truth, i. e. inclination to dogmatise, one of the four kāya-ganthā, viz. abhijjhā, byāpāda, sīlabbataparamāsa, idam* (see Dhs 1135 & Dhs trsl. 304); D III.230; S V.59; Nd1 98; Nett 115 sq.

Idāni (indani) (indecl.) [Vedic idānī] now Dh 235, 237; KhA 247.

Iddha† (iddha) [pp. of iddhe to idh or indh, cp. indhana & idhuma] in flames, burning, flaming bright, clear J VI.223 ("khaggadharā bali; so read for T. itīthi-khagga"); Dpvs VI.42.
Iddha\textsuperscript{2} \textsubscript{(iddha)} [pp. of ijjhati; cp. Sk. \textit{ṛddha}] (a) prospero-
us, opulent, wealthy D I.211 (in idiomatic phrase \textit{iddha phīta bahujana}, of a prosperous town); A III.215 (id.); J VI.227, 361 (= issara C.), 517; Dāvs I.11. - (b) successful, satisfactory, sufficient Vin I.212 (bhattam); IV.313 (ovādo).

\textbf{Iddhi \textsubscript{(iddhi)} [Vedic \textit{ṛddhi} from \textit{ardh}, to prosper; Pali ijjhati]. There is no single word in English for Iddhi, as the idea is unknown in Europe. The main sense seems to be 'potency'. - 1. Pre-Buddhistic; the Iddhi of a layman. The four Iddhis of a king are personal beauty, long life, good health, and popularity (D II.177; M III.176, cp. J III.454 for a later set). The Iddhi of a rich young noble is 1. The use of a beautiful garden, 2. of soft and pleasant clothing, 3. of different houses for the different seasons, 4. of good food, A I.145. At M I.152 the Iddhi of a hunter, is the craft and skill with which he captures game; but at p. 155 other game have an Iddhi of their own by which they outwit the hunter. The Iddhi, the power of a confederation of clans, is referred to at D II.72. It is by the Iddhi they possess that birds are able to fly (Dhp 175). - 2. Psychic powers. including most of those claimed for modern mediums (see under Abhiññā). Ten such are given in a stock paragraph. They are the power to project mind-made images of oneself; to become invisible; to pass through solid things, such as a wall; to penetrate solid ground as if it were water; to walk on water; to fly through the air; to touch sun and moon; to ascend into the highest heavens (D I.77, 212; II.87, 213; III.112, 281; S II.121; V.264, 303; A I.170, 255; III.17, 28, 82, 425; V.199; Ps I.111; II.207; Vism 378 sq., 384; DA I.122). For other such powers see S I.144; IV.290; V.263; A III.340. - 3. The Buddhist theory of Iddhi. At D I.213 the Buddha is represented as saying: 'It is because I see danger in the practice of these mystic wonders that I loathe and abhor and am ashamed thereof'. The mystic wonder that he himself believed in and advocated (p. 214) was the wonder of education. What education was meant in the case of Iddhi, we learn from M I.34; A III.425, and from the four bases of Iddhi, the Iddhipādā. They are the making determination in respect of concentration on purpose, on will, on thoughts & on investigation (D II.213; M I.103; A I.39, 297; II.256; III. 82; Ps I.111; II 154, 164, 205; Vbh 216). It was an offence against the regulations of the Sangha for a Bhikkhv to display before the laity these psychic powers beyond the capacity of ordinary men (Vin II.112). And falsely to claim the possession of such powers involved expulsion from the Order (Vin III.91). The psychic powers of Iddhi were looked upon as inferior (as the Iddhi of an unconverted man seeking his own profit), compared to the higher Iddhi, the Ariyan Iddhi (D III.112; A I.93; Vin II.183). There is no valid evidence that any one of the ten Iddhis in the above list actually took place. A few instances are given, but all are in texts more than a century later than the recorded wonder. And now for nearly two thousand years we have no further instances. Various points on Iddhi discussed at Dial. I.272, 3; Čpd. 60 ff.; Expositor 121. Also at Kvu 55; Ps II.150; Vism XII; DvA I.91; J I.47, 360. -ānubhāva (iddhānu°) power or majesty of thaumaturgy Vin 31, 209, 240; III.67; S I 147; IV.290; PVA 53. -ābhisankhāra (iddhābhi°) exercise of any of the psychic powers Vin I.16, 17, 25; D I.106; S III.92; IV.289; V.270; Sn p. 107; PVA 57, 172 212. -pāṭihāriya a wonder of psychic power Vin I.25, 28, 180, 209; II.76, 112, 200; D I.211, 212; III.3, 4, 9, 12 sq., 27; S IV.290; A I.170, 292; Ps II.227. -pāḍa constituent or basis of psychic power Vin II.240; D II.103, 115 sq., 120; III.77, 102, 127, 221; M II.11; III.296; S I.116, 132; III.96, 153; IV.360; V.254, 255, 259 sq., 264 sq., 269 sq., 275, 285; A IV.128 sq., 203, 463; V.175; Nd1 14, 45 ("dhāra"), 340 ("pucchā"); Nd1 s. v.; Ps I.17, 21, 84; II.56, 85 sq., 120, 166, 174; Ud 62; Dhs 358, 528, 552; Nett 16, 31, 83; DhsA 237; DvA III.177; IV.32. -bala the power of working wonders Vva 4; PVA 171. -yāna the carriage (fig.) of psychic faculties Miln 276. -vikubbāna the practice of psychic powers Vism 373 sq. -vidhā kinds of iddhi D I.77, 212; II.213; III.112, 281; S II.121; v.264 sq., 303; A I.170 sq., 255; III.17, 28, 82 sq., 425 sq.; V.199; Ps I.111; II.207; Vism 384; DA I.222. -visaya range or extent of psychic power Vin III.67; Nett 23.
Iddhika1 (iddhika) (-*) (adj.) the compn. form of addhika in cpd. kapaṇ-iddhika tramps & wayfarers (see kapaṇa), e. g. at J I.6; IV.15; PvA 78.

Iddhika2 (iddhika) (-*) (adj.) [iddhi + ka] possessed of power, only in cpd. mah-iddhika of great power, always combd. with mah-ānubhāva, e. g. at Vin I.31; II.193; III.101; S II. 155; M I.34; Th 1, 429. As mahiddhiya at J V.149. See mahiddhika.

Iddhimant (iddhimant) (adj.) [fr. iddhi]-1. (lit.) successful, proficient, only in neg. an° unfortunate, miserable, poor J VI.361. -2. (fig.) possessing psychic powers Vin III.67; IV.108; A I.23, 25; II.185; III.340; IV.312; Sn 179; Nett 23; Sdhp 32, 472.

Idha (idha) (indecl.) [Sk. iha, adv. of space fr. pron. base *i (cp. ayaṃ, iti etc.), cp. Lat. ihi, Gr. i)qa-genh/s, Av. ida] here, in this place, in this connection, now; esp. in this world or present existence Sn 1038, 1056, 1065; It 99 (idh' ûpapanna reborn in this existence); Dh 5, 15, 267, 343, 392; Nd1 40, 109, 156; Nd2 145, 146; SnA 147; PvA 45, 60, 71. -idhaloka this world, the world of men Sn 1043 (= manussaloka Nd2 552c); PvA 64; in this religion, Vbh 245. On diff. meanings of idha see DhsA 348.

Idhuma (idhuma) [Sk. idhma, see etym. under iṭṭhakā] fire-wood - Tela-kaṭāha-gāthā, p. 53, J.P.T.S. 1884.

Inda (inda) [Vedic indra, most likely to same root as indu moon, viz. *Idg. *eid to shine, cp. Lat. idis middle of month (after the full moon), OIr. ēse moon. Jacobi in K. Z. XXXI.316 sq. connects Indra with Lat. neriousus strong & Nero]. -1. The Vedic god Indra D I.244; II.261, 274; Sn 310, 316, 679, 1024; Nd1 177. -2. lord, chief, king. Sakko devānaṃ indo D I.216, 217; II.221, 275; S I.219. Vepɔcitti asurindo S I.221 ff. manussinda, S I.69, manujinda, Sn 553, narinda, Sn 863, all of the Buddha, 'chief of men'; cp. Vism 491. [Europeans have found a strange difficulty in understanding the real relation of Sakka to Indra. The few references to Indra in the Nikāyas should be classed with the other fragments of Vedic mythology to be found in them. Sakka belongs only to the Buddhist mythology then being built up. He is not only quite different from Indra, but is the direct contrary of that blustering, drunken, god of war. See the passages collected in Dial. II.294- 298. The idiom sa-Indā devā, D II.261, 274; A V.325, means 'the gods about Indra, Indra's retinue', this being a Vedic story. But DeVā Tāvatiṃśa sahindakā means the T. gods together with their leader (D II.208-212; S III.90; cp. Vv 301) this being a Buddhist story]. -aggi (ind'aggi) Indra's fire, i. e. lightning PvA 56. -gajjita (nt.) Indra's thunder Mill 22. -jāla deception DA I.85. -jālikha a juggler, conjurer Mill 331. -dhanu the rainbow DA I.40. -bhavana the realm of Indra Nd1 448 (cp. Tāvatiṃśa-bhavana). -linga the characteristic of Indra Vism 491. -sāla N. of tree J IV.92.

Indaka (indaka) [dimin. fr. inda] - 1. Np. (see Dict. of names), e. g. at Pv II.9Q; PvA 136 sq. - 2. (-*) see inda 2.

Indakhīla (indakhila) [inda + khīla, cp. BSk. indrakīla Divy 250, 365, 544; Av. Ś I.109, 223]. "Indra's post"; the post, stake or column of Indra, at or before the city gate; also a large slab of stone let into the ground at the entrance of a house D II.254 (ʻm ūhacca, cp. DhA II.181); Vin IV.160 (expld. ibid. as sayani-gharassa ummāro, i. e. threshold); S V.444 (ayokhīlo +); Dh 95 (ʻūpama, cp. DhA II.181); Th 1, 663; J I.89; Mill 364; Vism 72, 466; SnA 201; DA I.209 (nikkhamitvā bahi ʻā); DhA II.180 (ʻsādaṃ Sāriputtassa cittām), 181 (nagara-dvāre nikhatam ʻm).
Indāgū (Indāgū) See hindagū.

Indagopaka (Indagopaka) [inda + gopaka, cp. Vedic indragopā having Indra as protector] a sort of insect ("cochineal, a red beetle", Böhltingk), observed to come out of the ground after rain Th 1, 13; Vin III.42; J IV.258; V.168; DhA I.20; Brethren p. 18, n.

Indanīla (Indanīla) [inda + nīla "Indra's blue"] a sapphire J I.80; Miln 118; VvA 111 (+ mahānīla).

Indavāruṇī (Indavāruṇī) (f.) [inda + vāruṇa] the Coloquintida plant J IV.8 ("ka-rukkha").

Indīvara (Indīvara) (nt.) [etym.?] the blue water lily, Nymphaea Stellata or Cassia Fistula J V.92 ("i-samā ratti"); VI.536; Vv 451 (= uddālaka-puppha VvA 197).

Indriya (Indriya) (nt.) [Vedic indriya adj. only in meaning "belonging to Indra"; nt. strength, might (cp. inda), but in specific pāli sense "belonging to the ruler", i. e. governing, ruling nt. governing, ruling or controlling principle] A. On term: Indriya is one of the most comprehensive & important categories of Buddhist psychological philosophy & ethics, meaning "controlling principle, directive force, élan, du/namis", in the foll. applications: (a) with reference to sense-perceptibility "faculty, function", often wrongly interpreted as "organ"; (b) w. ref. to objective aspects of form and matter "kind, characteristic, determining principle, sign, mark" (cp. woman-hood, hood = Goth. haidus "kind, form"); (c) w. ref. to moods of sensation and (d) to moral powers or motives controlling action, "principle, controlling" force; (e) w. ref. to cognition & insight "category". - Definitions of indriya among others at DhsA 119; cp. Expositor 157; Dhs trsl. LVII; Cpd. 228, 229. B. Classifications and groups of indriyāni. An exhaustive list comprises the indriyāni enumd under A a-e, thus establishing a canonical scheme of 22 Controlling Powers (bāvīsati indriyāni), running thus at Vbh 122 sq. (see trsl. at Cpd. 175, 176); and discussed in detail at Vism 491 sq. (a. sensorial) (1) cakkh-undriya ("the eye which is a power", Cpd. 228) the eye or (personal potentiality of) vision, (2) sot-indriya the ear or hearing, (3) ghān° nose or smell, (4) jivh° tongue or taste, (5) kāy° body-sensibility, (6) man°) mind; (b. material) (7) itth° female sex or femininity, (8) puris° male sex or masculinity, (9) jivit° life or vitality; (c. sensational) (10) sukh° pleasure, (11) dukkh° pain, (12) somanasa° joy, (13) domanass° grief, (14) upěkh° hedonic indifference (d. moral) (15) saddh° faith, (16) viriy° energy, (17) sat° mindfulness, (18) samādh° concentration, (19) paññ° reason; (e. cognitive) (20) anaññātā-ñassāmit° the thought "I shall come to know the unknown", (21) aaññ° (= aññā) gnosis, (22) aaññātā-v° one who knows. - Jīvitindriya (no. 9) is in some redactions placed before itth° (no. 7), e. g. at Ps I.7, 137. - From this list are detached several groups, mentioned frequently and in various connections, no. 6 manas (mano, man-.indriya) wavering in its function, being either included under (a) or (more frequently) omitted, so that the first set (a) is marked off as pañc'indriyāni, the 6th being silently included (see below). This uncertainty regarding manas deserves to be noted. The foll. groups may be mentioned here viz 19 (nos. 1-19) at Ps I.137; 10 (pañca rūpini & pañca arūpini) at Nett 69; three groups of five (nos. 1-5, 10-14, 15-19) at D III.239, cp. 278; four (group d without paññā, i. e. nos. 15-18) at A II.141; three (saddh°, samādh°, paññ°, i. e. nos. 15, 18, 19) at A I. 118 sq. Under aṭṭhavidham indriya-rūpam (Cpd. 159) or rūpam as indriyānī "form which is faculty" Dhs 661 (cp. trsl. p. 204) are understood the 5 sensitives (nos. 1-5), the 2 séx-states (nos. 7, 8) and the vital force (no. 9), i. e. groups a & b of enumn.; discussed & defined in detail at Dhs 709-717, 971-973. - It is often to be guessed from the context only, which of the sets of 5 indriyāni (usually either group a or d) is meant.
These detached groups are classed as below under C. f. - Note. This system of 22 indriyāni reflects a revised & more elaborate form of the 25 (or 23) categories of the Sānkhya philosophy, with its 10 elements, 10 indri, ini & the isolated position of manas. C. Material in detail (grouped according to A a-e) (a) sensorial: (mentioned or referred to as set of 5 viz B. nos. 1-5): M I.295: S III.46 (pañcannaṃ ānāṃ avak kanti), 225; IV.168; A I.151 (as set of 6, viz. B. nos. 1-6): M I.9; S IV.176; V.74, 205, 230; A I.113; II.16, 39, 152; III.99, 163, 387 sq.; V.348. Specially referring to restraint & control of the senses in foll. phrases: in dīrīyāni saṃvutāni S II.231, 271; IV.112; pañcasu āsu saṃvuto Sn 340 (= lakkhaṇāto pana chaṭṭham pi vuttaṃ yeva hoti, i.e. the 6th as manas included, SnA 343); āsu saṃvutā Th 2, 196 (= mana-chaṭṭhesu i° sutṭhau saṃvutā ThA 168) indriyesu gudtadvāra & gudtadvāratā D III.107; S II.218; IV.103, 112, 175; A I.25, 94, 113; II.39; III.70, 138, 173, 199, 449 sq.; IV.25, 166; V.134; It 23, 24; NdI 14; Vbh 248, 360; DA I.182 (= manachaṭṭhesu indriyesu pihita-dvāro hoti), i. vippassanāni S II. 275; III.2, 235; IV.294; V.301; A I.181; III.380. ānāṃ samatā (v. l. samatha) A III.375 sq. (see also f. below) āni bhāvītāni Sn 516 (= cakkha°dīni cha i. SnA 426); NdI 475 B8. - Various: S I.26 (rakkhati), 48 (*ūpāsame rato); IV.40, 140 (*sampanna); V.216, 217 sq. (independent in function, mano as referee); Ps. I.190 (man°); Vbh 13 (rūpa), 341 (mud° & tikkha°) 384 (ahīn°). - (b) physical: (above B 7-9) all three: S V.204; Vism 447; itthi° & purisa° A IV.57; Vbh 122, 415 sq.; purisa° A III.404; jīvīt° Vbh 123, 137; Vism 230 (*upacchedha = maraṇa). See also under itthi, jīvīta & purisa. - (c) sensational (above B 10-14): S V.207 sq. (see Cpd. 111 & cp. p. 15), 211 sq.; Vbh 15, 71; Nett 88. -  (d) moral (above B 15-19): S III.96, 153; IV.36, 365 sq.; V.193 sq., 202, 219 (corresponding to pañcabalāni), 220 sq. (and amata), 223 sq. (their culture brings assurance of no rebirth), 227 sq. (paṇṇā the chief one), 235, 237 (sevenfold fruit of), A IV.125 sq., 203, 225; V.56, 175; Ps II.49, 51 sq., 86; NdI 14; NdI 628 (sat° + satibala); Kvu 589; Vbh 341; Nett 15, 28, 47, 54. Often in standard combn. with satipaṭṭhāna, sammappadhāna. iddhipāda, indriya, balabbhāvanā, magga (see NdI 2 s. v. p. 263) I I.120; Vin III. 93, Ps II.166 & passim. As set of 4 indriyāni (nos. 16-19) at Nett 83. - (e) cognitional (above B 20-22) D III.219 = S v.204 (as peculiar to Arahantship); It 53; Ps I.115; II.30. - (f) collectively, either two or more of groups a-e, also var. peculiar uses: personal; esp. physical faculties. S I.61 (pākat°), 204 (id.); III.207 (ākāsam āni sankamantī). IV.294 (vipari-bhīnnāni); A III.441 (ānāṃ avekallatā). magic power A IV.264 sq. (okkhipati āni). indriyānāni pañipāko (moral or physical) over-ripeness of faculties S II.2, 42; A V.203; NdI 252 (in def. of jarā); Vbh 137. moral forces Vin I.183 (*ānāṃ samatā, + viriyānāṃ s. as sign of Arahant); II.240 (pañc°). principle of life ekdīrīyānā jivaṃ Vin III.156; Miln 259.

heart or seat of feeling in phrase āni paricāreti to satisfy one's heart Pva 16, 58, 77.

obligation, duty, vow in phrase āni bhinditvā breaking one's vow J I.274; IV.190. D. Unclassified material D I 77 (ahīn°); III.239 (domanass° & somanass°) M I.437 (vemattāta), 453 (id.); II. 11, 106; III.296; S III.225; V.209 (dukkha°, domanass°); A I.39, 42 sq., 297, II.38 (sant°), 149 sq.; III.277, 282; Ps I.16, 21, 88, 180; II.1 sq. 13, 84, 119, 132, 143, 145, 110, 223; NdI 45 (*dīra), 171 (*kusala), 341 (pucchā); Dhs 58, 121, 528, 556 (dukkha°), 560, 644. 736; NetI 18 (sotāpannassa), 28 (*vattāṭhāna), 162 (lok°uttara); Vism 350 (*vekallatā); Sdhp 280, 342, 364, 371, 449, 473. E. As adj. (*-) having one's senses, mind or heart as such & such S I.138 (tikkha° & mud°); III.93 (pākat°); V.269 (id.); A I.70 (id) & passim (id.); A I.70 (saṃvut°) 266 (id.), 236 (gutt°); II.6 (samāhi°); 8n 214 (susamāhi° his senses well-composed); Pva 70 (piṇīt° joyful or gladdened of heart). F. Some compounds: -gutta one who restrains & watches his senses S I.154; Dh 375. -gutta keeping watch over the senses, self-restraint DhA IV.111. a paropariya, b paroparijatta & c paroparijattī (*nānā) (knowledge of) what goes on in the senses and intentions of others a J I.78; b A V.34, 38; b Ps I.121 sq., 133 sq.; II.158, 175; b Vbh 340, 342; c S V.205; c Nett 101. See remark under paropariya. -bhāvanā cultivation of the (five, see above Cd) moral qualities Vin I.294 (+ balabhāvanā); M III.298. -samvara restraint or subjugation of
the senses D II.281; M I.269, 346; S I.54; A III.360; IV.99; V.113 sq., 136, 206; Nd1 483; Nett 27, 121 sq; Vism 20 sq.

**Indhana** [indhana] (nt.) [Vedic indhana, of idh or indh to kindle, cp. iddha1] firewood, fuel J IV.27 (adj. an° without fuel, aggī); V.447; ThA 256; VvA 335; Sdhp 608. Cp. idhuma.

**Ibbha** [ibbha] (adj.) [Ved. ibhya belonging to the servants] menial; a retainer, in the phrase munḍakā samanakā ibbhā kaṇhā (kuṇhā) bandhupādāpaccā D I.90 (v. l. SS imbha; T. kuṇhā, v. l. kaṇhā), 91, 103; M I.334 (kuṇhā, v. l. kaṇhā). Also at J VI.214. Expld. by Bdhgh. as gahapatika at DA I.254, (also at J VI.215).


**Iriyati** [iriyati] [fr. īr to set in motion, to stir, Sk. īrte, but pres. formation influenced by īryā & also by Sk. āyarti of r (see acchati & icchati2); cp. Caus. īrayati (= P. īreti), pp. irīṇa & īrita. See also issā] to move, to wander about, stir; fig. to move, behave, show a certain way of deportment M I.74, 75; S I.53 (dūkkaṃ aticca iriyati); IV.71; A III.451; V.41; Sn 947, 1063, 1097; Th 1,276; J III.498 (= viharati); Nd1 431; Nd2 147 (= carati etc.); Vism 16; DA I.70.


**Iriyā** [iriya] (f.) [cp. from iriyati, BSk. īryā Divy 485] movement, posture, deportment M I.81; Sn 1038 (= cariyā vatti vihāro Nd2 148); It 31; Vism 145 (= vutti pālana yapana). -patha way of deportment; mode of movement; good behaviour. There are 4 iriyāpathas or postures, viz. walking, standing, sitting, lying down (see Ps II.225 & DA I.183). Cp. BSk. īryāpatha Divy 37. - Vin I.39; II.146 (*sampanna); Vin I.91 (chinn° a cripple); S V.78 (cattāro i.); Sn 385; Nd1 225, 226; Nd2 s. v.; J I.22 (of a lion), 66, 506; Miln 17; Vism 104, 128, 290, 396; DhA I.9; IV.17; VvA 6; PvA 141; Sdhp 604.

**Irubbeda** [irubbeda] the Rig-veda Dpvs V.62 (iruveda); Miln 178; DA I.247; SnA 447.


**Illiyitum** [illiyitum] v. l. for allīyituṃ at J V.154.

**Iva** [iva] (indecl.) [Vedic iva & va] part. of comparison: like, as Dh 1, 2, 7, 8, 287, 334; J I.295; SnA 12 (= opamma-vacanaṃ). Elided to 'va, diaeretic-metathetic form viya (q. v.).

**Isi** [isi] [Vedic ṛṣi fr. ṛṣ. - Voc. ise Sn 1025; pl. npm. isiyo, gen. isiṃ S II.280 & isiṃ S I.192; etc. inst. isibhi Th 1, 1065] - 1. a holy man, one gifted with special powers of insight & inspiration, an anchoret, a Seer, Sage, Saint, "Master" D I.96 (kaṇho isi ahosi); S I.33, 35, 65, 128, 191, 192, 226 sq., 236 (ācāro isiṃ); II.280 (dhammino isiṃ dhajo); A II.24, 51; Vin IV.15 = 22 (*bhāsito dhammo); It 123; Sn 284, 458, 979, 689, 691, 1008, 1025, 1043, 1044, 1116 (dev° divine Seer), 1126, Nd2 149 (isi-nāmakā ye keci isi-pabbajjam pabbajitā ājīvikā niganṭhā jaṭilā
tāpasā); Dh 281; J I.17 (v.90: isayo n’atthi me samā of Buddha); J V.140 (*gaṇa), 266, 267 (isi Gotamo); Pv II.614 (= yama-niyam’ādīnaṃ esanatthena isayo PvA 98); II.133 (= jhān’ādīnaṃ gunānaṃ esanatthena isi PvA 163); IV.73 (= asekkhānam silakkhandh’ādīnaṃ esanatthena isim PvA 265); Miln 19 (*vāta) 248 (*bhattika); DA I.266 (gen. isino); Sdhp 200, 384. See also mahesi. - 2. (in brahmanic tradition) the ten (divinely) inspired singers or composers of the Vedic hymns (brāhmaṇaṃ pubbakā isayo mantānaṃ kattāro pavattāro), whose names are given at Vin I. 245; D I.104, 238; A III.224, IV.61 as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi (Yamadaggi), Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu.

nisabha the first (lit. “bull”) among Saints, Ep. of the Buddha Sn 698; Vv 167 (cp. VvA 82). - pabbajjā the (holy) life of an anchoreth Vism 123; DhA I.105; IV.55; PvA 162. - vāta the wind of a Saint Miln 19; Vism 18. - sattama the 7th of the great Sages (i. e. Gotama Buddha, as 7th in the sequence of Vipassin, Sīkhiṇi, Vakkasandha, Koṇāgamana & Kassapa Buddhas) M I.386; S I.192; Sn 356; Th 1, 1240 (= Bhagavā isi ca sattamo ca uttamaṭṭhena SnA 351); Vv 211 (= buddha-isinaṃ Vipassi-ādīnaṃ sattamo VvA 105).

Isikā (f.) [Sk. iṣīkā] a reed D I.77, cp. DA I.222; J VI.67 (isikā).


Issati (denom. fr. issā. Av. aresyeiti to be jealous, Gr. /ratai to desire; connected also with Sk. arṣati fr. ṛṣ to flow, Lat. erro; & Sk. irasyati to be angry = Gr. *arhs God of war, a)rh); Ags. eorsian to be angry] to bear illwill, to be angry, to envy J III.7; ppr. med. issamānaka Sdhp 89, f. *ikā A II.203. - pp. issita (q. v.).

Issattha (nt. m.) [cp. Sk. iṣvastra nt. bow, fr. iṣu (= P. usu) an arrow + as to throw. Cp. P. issāsa. - Bdhgh. in a strange way dissects it as "usuḥ ca satthaḥ cā ti vuttaṃ hoti" (i. e. usu arrow + sattha sword, knife) SnA 466] - 1. (nt.) archery (as means of livelihood & occupation) M I.85; III.1; S I.100 (so read with v. l.; T. has issatta, C. explns. by usu-sippāṃ K. S. p. 318); Sn 617 (*m upajīvati = āvudha jīvikaṃ SnA 466); J VI.81; Sdhp 390. - 2. (m.) an archer Miln 250, 305, 352, 418.

Issatthaka (nt.) [issattha + ka] an archer Miln 419.

Issara (Vedic īśvara, from īś to have power, cp. also P. īsa] lord, ruler, master, chief A IV.90; Sn 552; J I.89 (*jana), 100, 283 (*bheri); IV.132 (*jana); Pv IV.67 (*mada); Miln 253 (an* without a ruler); DhsA 141; DA I.111; PvA 31 (gehassa issarā); Sdhp 348, 431. - 2. creative deity, Brahmā, D III.28; M II.222 = A I.173; Vism 598.

Issariya (fr. issara] rulership, mastership, supremacy, dominion (Syn. ādhipacca) D III.190; S I.43, 100 (*mada); V.342 (issariy-ādhipacca); A I.62 (*ādhhipacca); II.205, 249; III.38; IV.263; Sn 112; Dh 73; Ud 18; Ps II.171, 176; J I.156; V.443; Dha II.73; VvA 126 (for ādhipacca) PvA 42, 117, 137 (for ādhipacca); Sdhp 418, 583.

Issariyataḥ (f.) [fr. issariya] mastership, lordship Sdhp 422.

Issā (f.) [Sk. īrṣyā to Sk. irin forceful, irasyati to be angry, Lat. īra anger, Gr. *arhs God of war; Ags. eorsian to be angry. See also issati] jealousy, anger, envy, ill-will D II.277

Issāsa (masculine) [Sk. ṛṣvāsa, see issattha] an archer Vin IV.124; M III.1; A IV.423 (issāso vā issās'antevāsī vā); J II.87; IV.494; Miln 232; DA I.156.

Issāsin (masculine) [Sk. ṛṣvāsa in meaning "bow" + in] an archer, lit. one having a bow J IV.494 (= issāsa C.).

Issita (feminine) [pp. of ṛṣ (see issati); Sk. ṛṣita] being envied or scolded, giving offence or causing anger J V.44.

Issukin (adj.) [fr. issā, Sk. ṛṣyu ka in] envious, jealous Vin II.89 (+ maccharin); D III.45, 246; M I.43, 96; S IV.241; A III.140, 335; IV.2; Dh 262; J III.259; Pv. II.34; Pug 19, 23; Dha III.389; PVA 174. See also an°.

Iha (indecl.) [Sk. iha; form iha is rare in Pāli, the usual form is idha (q. v.)] adv. of place "here" Sn 460.
Īgha (Igha) (ʔ) [doubtful as to origin & etym. since only found in cpd. anīgha & abs. only in exegetical literature. If genuine, it should belong to rgh Sk. rghāyati to tremble, rage etc. See discussed under nīgha1] confusion, rage, badness SnA 590 (in expln of anīgha). Usually as an° (or anīgha), e.g. J III.343 (= niddukkha C.); V.343.

Īti & Ītī (f.) [Sk. īti, of doubtful origin] ill, calamity, plague, distress, often combb. with & substituted for upaddava, cp. BSk. ītay'opadrava (attack of plague) Divy 119. - Sn 51; J I.27 (V.189); V.401 = upaddava; Nd1 381; Nd2 48, 636 (+ upaddava = santāpa); Miln 152, 274, 418. - anīti sound condition, health, safety A IV.238; Miln 323.

Ītiha (Itiha) (adj.) [fr. īti] connected or affected with ill or harm, only in neg. an°.

Īdisa (Idisa) (adj.) [Sk. īdrṣ, ī + dṛṣ, lit. so-looking] such like, such DhsA 400 (f. *ī); PvA 50, (id.) 51.

Īrina (Itiha) (nt.) = iriṇa, q. v. & cp. Sk. iriṇa] barren soil, desert D I.248; A V.156 sq.; J V.70 (= sukkha-kantāra C.); VI.560; VvA 334.

Īrita (Irita) [pp. of īreti, Caus. of īṛ, see iriyati] - 1. set in motion, stirred, moved, shaken Vv 394 (vāṭerita moved by the wind); J I.32 (id.); Vv 6420 (haday'erita); Pv II.123 (malut'erita); PvA 156 (has erita for ī°); VvA 177 (= calita). - 2. uttered, proclaimed, said Dāvs V.12.

Īsa (Isa) (f.) [Vedic īṣā] the pole of a plough or of a carriage S I.104 (nangal'īsā read with v. l. for nangala-sīsā T.), 172, 224 (*mukha): A IV.191 (rath˚); Sn 77; J I.203 (*mukha); IV.209; Ud 42; Miln 27; SnA 146; VvA 269 (*mūlam = rathassa uro). -danta having teeth (tusks) as long as a plough-pole (of an elephant) Vin I.352; M I.414; Vv 209 = 439 (= ratha-īsā-sadisa-danto); J VI.490 = 515.


Īhata (Ihati) [Vedic īḥ, cp. Av. īžā ardour, eagerness, āžīš greed] to endeavour, attempt, strive after Vin III.268 (Bdhgh.) J VI.518 (cp. Kern, Toev. p. 112); DA I.139; VvA 35.
Īha (f.) [fr. īh] exertion, endeavour, activity, only in adj. nir-īha void of activity Miln 413.
U

U[the sound or syllable u, expld. by Bdhgh at Vism 495 as expressing origin (= ud).

Ukkamsa (úkkama) [fr. ud + kṛṣ see ukkassati] exaltation, excellence, superiority (opp. avakkaṁsa) D I.54 (ukkaṁś-āvakkaṁsa = h āyana-vādhana DA I.165); M I.518; Vism 563 (id.); VvA 146 (*gata excellent), 335 (instr. ukkaṁsena par excellence, exceedingly); PvA 228 (*vasaṇa, with ref. to devatās; v. l. SS okk*).


Ukkaṃsati (úkkamsati) [ud + kṛṣ, karṣati, lit. draw or up, raise] to exalt, praise M I.498; J IV.108. - pp. ukkaṭṭha. - ukkaṃseti in same meaning M I.402 sq. (attāna u. para-vambheti); A II.27; Nd2 141.

Ukkaṃsanā (úkkamsanā) (f.) [abstr. of ukkaṃsati] raising, extolling, exaltation, in att° self-exaltation, self-praise M I.402 (opp. para-vambhanā); Nd2 505 (id.).

Ukkaṭṭha (úkkattha) (adj.) [pp. of ukkaṃsati] - 1. exalted, high, prominent, glorious, excellent, most freq. opp. to hina, in phrase hina-m-ukkaṭṭha-majjhime Vin IV.7; J I.20 (v.129), 22 (v.143); III.218 (= uttama C.). In other combn. at Vism 64 (u. majjhima muđu referring to the 3 grades of the Dhumangas); SnA 160 (dvipādā sabbasattānam ukkaṭṭhā); VvA 105 (superl. ukkaṭṭhatama with ref. to Gotama as the most exalted of the 7 Rishis); Sdhp 506 (opp. lāmakā). - 2. large, comprehensive, great, in ukkaṭṭho patto a bowl of great capacity (as diff. from majjhima & omaka p.) Vin III.243 (= uk. nāma patto aḍḍhālhać'odanaṁ ganhāti catubhāgam khadanām vā tadūpiyām vā byāṇanām). - 3. detailed, exhaustive, specialised Vism 37 (ati-ukkaṭṭhā-desanā); also in phrase *vasena in detail SnA 181. - 4. arrogant, insolent J V. 16. - 5. used as nom at J I.387 in meaning "battle, conflict". - an° Vism 64 (*cīvara). -niddesa exhaustive exposition, special designation, term par excellence DhsA 70; VvA 231; PvA 7. - pariccheda comprehensive connotation SnA 229, 231, 376.


Ukkaṭṭhita (úkkatthita) [for ukkaṭṭhita, ud + pp. of kvath, see kaṭṭhati & kuthati] boiled up, boiling, seething A III.231 & 234 (udaṇatto agginā santatto ukkaṭṭhito, v. l. ukkuṭṭhito); J IV.118 (v. l. pakkudhita = pakkuṭṭhita, as gloss).

Ukkanṭha (úkkattha) [fr. ud + kaṇṭh in secondary meaning of kaṇṭha neck, lit. to stretch one's neck for anything; i. e. long for, be hungry after, etc.] to long for, to be dissatisfied, to fret J I.386 (*māṇa); III.143 (*tivā); IV.3, 160; V.10 (anukkanṭhato); DhsA 407; PvA 162 (mā ukkanṭhi, v. l. ukkanhi, so read for T. mā khuṇḍali). - pp. ukkanṭhita (q. v.). Cp. pari°.

Ukkanṭhanā (úkkatthanā) (f.) [fr. ukkanṭhati] emotion, commotion D II.239.
Ukkaṇṭhā (f.) [fr. ukkaṇṭha°] longing, desire; distress, regret Nett 88; PvA 55 (spelt kkh), 60, 145, 152.

Ukkaṇṭhi (f.) [fr. ukkaṇṭha°] longing, dissatisfaction ThA 239 (= arati).

Ukkaṇṭhikā (f.) [abstr. fr. ukkaṇṭhita] = ukkaṇṭhi, i. e. longing, state of distress, pain J III.643.

Ukkaṇṭhita [pp. of ukkaṇṭhati] dissatisfied, regretting, longing, fretting J I.196; II.92, 115; III.185; Miln 281; DhA IV.66, 225; PvA 13 (an°), 55, 187.

Ukkaṇṇa (adj.) [ud + kaṇṇa] having the ears erect (?) J VI.559.

Ukkaṇṇaka (ad.) [ut + kaṇṇa + ka lit. "with ears out" or is it ukkandaka?] a certain disease (?) mange) of jackals, S II.230, 271; S. A. 'the fur falls off from the whole body'.

Ukkantati (ud + kantati) to cut out, tear out, skin Vin I.217 (*itva); J I.164; IV.210 (v. l. for okk°); V.10 (ger. ukkacca); Pv III.94 (ukkantvā, v. l. BB ukkacca); PvA 210 (v. l. SS ni°), 211 (= chinditvā).

Ukkapindaka [etymology unknown] only in pl.; vermin, Vin I.211 = 239. See comment at Vin. Texts II.70.

Ukkantikam (nt.) [fr. ukkamati] stepping away from Vism 374.

Ukkamati (ud + kamati from kram) to step aside, step out from (w. abl.), depart from A III.301 (maggā); J III.531; IV. 101 (maggā); Ud 13 (id.); DA I.185 (id.). Caus. ukkāmeti; Caus. II. ukkamāpeti J II.3.

Ukkamana (nt.) [fr. ukkamati] stepping away from Vism 374.

Ukkala See uklāpa.

Ukkalissati (f.) [ukkilissati? ud + kilissati] to become depraved, to revoke(?) Miln 143.

Ukkā (f.) [Vedic ulkā & ulkuṣī, cp. Gr. a)/flac (= lamprw_s torch Hesychius), velxa/nos (= Volcanus); Lat. Volcanus, Oir. Olcān, Idg. *Ūq to be fiery] 1. firebrand, glow of fire, torch D I.49, 108; S II.264; Th 2, 488 (*uṇpama); J I.34 (dhamm-okkā); II.401; IV.291; V.322; Vism 428; ThA 287; DA I.148; DhA I.42, 205; PvA 154. Esp. as tiṇ° firebrand of dry grass M I.128, 365; Ndž 40l;
DhA I.126; Sdhp 573. - 2. a furnace or forge of a smith A I.210, 257; J VI.437; see also below °mukha. - 3. a meteor: see below °pāta. -dhāra a torch-bearer Sn 335; It 108; Miln 1. -pāta "falling of a firebrand", a meteor D I.10 (= ākāsato ukkānam patanām DA I.95); J I.374; VI.476; Miln 178. -mukha the opening or receiver of a furnace, a goldsmith's smelting pot A I.257; J VI.217 (= kammāruddhana C.), 574; Sn 686; DhA II.250.

Ukkācanā (Ukkanā) (f.) [fr. ukkāceti, ud + *kāc, see ukkācita] enlightening, clearing up, instruction Vbh 352 (in def. of lapanā, v. l. °kāpanā). Note Kern, Toev. s. v. compares Vism p. 115 & Sk. uddipana in same sense. Def. at Vism 27 (= uddipāna).

Ukkācita (Ukkatica) [pp. either to *kāc to shine or to kāceti denom. fr. kāca1] enlightened, made bright (fig.) or cleaned, cleared up A I.72, 286 (*vinīta parisā enlightened & trained).

Ukkāceti (Ukkaceti) [according to Morris J.P.T.S. 1884, 112 a denom. fr. kāca2 a carrying pole, although the idea of a bucket is somewhat removed from that of a pole] to bale out water, to empty by means of buckets J II.70 (v. l. ussīṅci).°

Ukkāmeti (Ukkameti) [Caus. of ukkamati] to cause to step aside J VI.11.

Ukkāra (Ukkara) [fr. ud + kṛ "do out"] dung, excrement J IV.485, otherwise only in cpd. ukkārabhūmi dung-hill J I.5, 146 (so read for ukkar*), II.40; III.16, 75, 377; IV.72, 305; Vism 196 ("ūpama kuṇapā); DhA III.208. Cp. uccāra.

Ukkāsati (Ukkasati) [ud + kāsatī of kas to cough] to "ahem"! to cough, to clear one's throat Vin II.222; IV.16; M II.4; A V.65; aor. ukkāsi J I.161, 217. - pp. ukkāsita.

Ukkāsikā (Ukkasika) (f.?) [doubtful] at Vin II.106 is not clear. Vin Texts III.68 leave it untranslated. Bdgh's expln. is vattavati (pattā*? a leaf? Cp. S III.141), prob. = vāṭi (Sk. varti a kind of pad). See details given by Morris J.P.T.S. 1887, 113, who trsls. "rubber, a kind of pad or roll of cotton with which the delicate bather could rub himself without too much friction".

Ukkāsita (Ukkastā) [pp. of ukkāsati] coughed, clearing one's throat, coughed out, hawking D I.89, Bu I.52 (+ khipita) - "sadda the noise of clearing the throat D I.50; J I.119; DhA I.250 (+ khipita*).

Ukkīna (Ukkinsa) [pp. of ud + kṛ dig2] dug up or out D I.105; J IV.106; Miln 330; DA I.274 (= khāta).

Ukkiledeti (Ukkiledeti) [Caus. of ud + klid, see kilijjati] to take the dirt out, to clean out DA I.255 (dosām); SnA 274 (rāgam; v. l. BB. uggileti).

Ukkujja (Ukkuja) (adj.) [ud + kujja] set up, upright, opp. either nikkujja or avakujja A I.131; S V.89 (ukkujjāvakujja); Pug 32 (= uparimukho ṭhapito C. 214).

Ukkujjati (Ukkujayi) (*eti) [Denom. fr. ukkujja] to bend up, turn up, set upright Vin I.181; II.126 (pattam), 269 (bhikkhum); mostly in phrase nikkujjita ukkujjeyya ":(like) one might raise up one who has fallen" D I.85, 110; II.132, 152; Sn p. 15 (= uparimukham karoti DA I.228 = SnA 155).
Ukkujjana (Ukujjana) (nt.) [fr. ukkujjati] raising up, setting up again Vin II.126 (patt*).

Ukkutika (Ukutika) [fr. ud + *kuṭ = *kuṅc, as in kuṭila & kuṅcita; lit. "bending up". The BSk. form is ukkutika, e. g. Av. S I.315] a special manner of squatting. The soles of the feet are firmly on the ground, the man sinks down, the heels slightly rising as he does so, until the thighs rest on the calves, and the hams are about six inches or more from the ground. Then with elbows on knees he balances himself. Few Europeans can adopt this posture, & none (save miners) can maintain it with comfort, as the calf muscles upset the balance. Indians find it easy, & when the palms of the hands are also held together upwards, it indicates submission. See Dial. I.231 n. 4. - Vin I.45 (*ṃ nisīdati); III.228; A I.296; II.206; Pug 55; Vism 62, 104, 105 (quot. fr. Papañca Südan) 426; DhA I.201, 217; II.61 (as posture of humility); III.195; IV.223. - padhāna [in BSk. distorted to utkuṭuka-prahāṇa Divy 339 = Dh 141] exertion when squatting (an ascetic habit) D I.167; M I.78, 515; A I.296; II.206; J I.493; III.235; IV.299; Dh 141 (= ukkūṭika-bhāvena āraddha-viriyo DhA III.78).

Ukkūṭti (Ukkutthi) (f.) [fr. ud + kruṣ, cp. *kruṇc as in P. kuṇca & Sk. kroṣati] shouting out, acclamation J II.367; VI.41; Bu I.35; Miln 21; Vism 245; DhA II.43; VvA 132 (*sadda).

Ukkusa (Ukkusa) [see ukkūṭṭhi & cp. BSk. utkroṣa watchman (?) Divy 453] an osprey J IV.291 (*rāja), 392.


Ukkōṭana (Ukkotana) (nt.) [fr. ud + *kuṭ to be crooked or to deceive, cp. kujja & kuṭila crooked] crookedness, perverting justice, taking bribes to get people into unlawful possessions (Bdhgh.) D I.5; III.176; S V.473; A I.209, V.206; DA I.79 = Pug A 240 ("assāmike sāmike kātuṃ laṅcagahaṃ").

Ukkōṭanaka (Ukkotanaka) (adj.) [fr. ukkōṭana] belonging to the perversion of justice Vin II.94.

Ukkōṭeti (Ukkoteti) [denom. *ukkoṭ-ana] to disturb what is settled, to open up again a legal question that has been adjudged, Vin II.94, 303; IV.126; J II.387; DA I.5.

Ukkhalikā (Ukkhalika) (f.) = ukkhali. Th 2, 23 (= bhatta-pacanabhājanaṃ ThA 29); DhA IV.98 (Qkāla); DhSA 376.

Ukkhā (Ukkhā) (? [can it be compared with Vedic ukṣan?] in ukkhasatam dānaṃ, given at various times of the day (meaning = e(kato/mbh?) S II.264 (v. l. ukkā). Or is it to be read ukhāsataṃ d. i. e. consisting of 100 pots (of rice = mahā danaṃ?). S A: paṇītabhojana-bharitānāṃ mahā-ukkhalināṃ satām danaṃ. Cp. ukhā cooking vessel ThA 71 (Ap. V.38). Kern, Toev. under ukkhā trsl. "zeker muntstuck", i. e. kind of gift.

Ukkhitta [ukkhitta] [pp. of ukkhipati] taken up, lifted up, t.t. of the canon law "suspended" Vin IV.218; J III.487. °āsika with drawn sword M I.377; S IV.173; J I.393; DhsA 329; Vism 230 (vadhaka), 479. -paligha having the obstacles removed M I.139; A III.84; Dh 398 = Sn 622 (= avijjā-paligghassa ukkhittatāya u. SnA 467 = DhA IV.161). -sira with uplifted head Vism 162.

Ukkhittaka [ukkhittaka] (adj.-n.) [fr. ukkhita] a bhikkhu who has been suspended Vin I.97, 121; II.61, 173, 213.

Ukkhipati [ukkhipati] [ut + khipati, kṣip]. To hold up, to take up J I.213; IV.391: VI.350; Vism 4 (satthām); Pv A 265. A t. t. of canon law, to suspend (a bhikkhu for breach of rules) Vin IV.309; Pug 33. -ukkhipiyati to be suspended Vin II.61. Caus. II. ukkhipāpeti to cause to be supported J I.52; II.15, 38; III.285, 436. - pp. ukkhitta, ger. ukkhipitvā as adv. "upright" Vism 126.


Ukkheṭita [ukkheṭita] [pp. of ud + kheṭ or *khel, see khela] spit out, thrown off, in phrase moho (rāgo etc) catto vanto mutto pahino paṭṭhaṭṭho u. Vin III.97 = IV.27.

Ukkhepa [ukkhepa] (adj.-n.) [fr. ud + kṣip] (adj.) throwing away DhA IV.59 ("dāya a throw-away donation, tip"). - (m.) lifting up raising J I.394 (cel°); VI.508; DA I.273; dur° hard to lift or raise Sdhp 347.


Ukkhepanā [ukkhepana] (f.) [= last] throwing up, provocation, sneering Vbh 352 = Vism 23, expld. at p. 29.


Ugga [ugga] (adj.) [Vedic ugra, from ukṣati, weak base of vakṣ as in vākṣana, vākṣayati = Gr. a)ve/cw, Goth. wahšjan "to wax", also Lat. augeo & P. oja] mighty, huge, strong, fierce, grave, m. a mighty or great person, noble lord D I.103; S I.51 = VvA 116 (uggateja "the fiery heat"); J IV.496; V.452 ("teja"); VI.490 (+ rājaputtā, expld. with etymologising effort as uggatā paññātā by C.); Miln 331; DhA II.57 ("tapa"); Sdhp 286 ("daṇḍa"); 304 (id.). - Cp. sam°. As Np. at Vism 233 & J I.94. -putta a nobleman, mighty lord S I.185 ("high born warrior" trsl.); J VI.353 (= amaccapattra C.); Th 1, 1210.
Ugga\textsuperscript{2} (Uggā) = uggamana, in aruṇ-ugga sunrise Vin IV.272.

**Uggacchati** (Uggacchati) [ud + gam] to rise, get up out of (lit. & fig.) Th 1, 181; arune uggacchante at sunrise VvA 75; Pv IV.8; Vism 43, ger. ugañchitvāna Miln 376. - pp. uggata (q. v.).

**Uggajjati** (Uggajjati) [ud + gajjati] to shout out Nd1 172.

**Ugganhāti** (Ugganhati) [ud + grh, see ganhāti] to take up, acquire, learn [cp. BSk. udgrhnāti in same sense, e. g. Divy 18, 77 etc.] Sn 912 (uggaṅhānanta = uggahaṅanti = ugganhangi SnA 561); imper. ugganha J II.30 (sippam) & ugganhhāi Miln 10 (mantāni); ger. uggayha Sn 832, 845; Nd1 173. - Caus. uggaheti in same meaning SdhP 520; aor. ughahesi Pv III.54 (nakthatta-yogam = akari PVa 198); ger. uggahetvā J V.282, VvA 98 (vipassanākammaṭṭhānam); infin. uggahetum VvA 138 (sippam to study a craft). - Caus. II. ugganḥāpeti to instruct J V. 217; VI.353. - pp. uggahita (q. v.). See also uggahāyati. - A peculiar ppr. med. is uggāhaṃāna going or wanting to learn DA I 32 (cp. uggāhaka).

**Uggata** (Ugga) [pp. of uggacchati] come out, risen; high, lofty, exalted J IV.213 (suriya), 296 (*'atta), 490; V.244; Pv IV.14 (*atta one who has risen = uggata-sabhāva samiddha PVa 220); VvA 217 (*mānasa); DA I.248; PVa 68 (*pāsuka with ribs come out or showing, i. e. emaciated, for upphāsulika). Cp. acc°.

**Uggatta** in all Pv. readings is to be read uttatta\textsuperscript{S}, thus at Pv III.32; PVa 10, 188.

**Uggatthana** (Uggatthana) at J VI.590 means a kind of ornament or trinket, it should prob. be read ugghaṭṭana [fr. ghaṭṭeti] lit. "tinkling", i. e. a bangle.

**Uggama** (Ugma) [fr. ud + gam; Sk. udgama] rising up SdhP 594.

**Uggamana** (Uggamana) (*na) (nt.) [fr. ud + gam] going up, rising; rise (of sun & stars) D I.10, 240; S II.268 (surīya\textsuperscript{S}); J IV.321 (an\textsuperscript{S}), 388; PVa II.941 (surīya\textsuperscript{S}); JAI.95 (= udayana); DHAI.165 (arun\textsuperscript{S}); II.6 (id.); VvA 326 (oggaman\textsuperscript{S}); PVaA 109 (arun\textsuperscript{S}). Cp. uggah\textsuperscript{2} & uggama.

**Ugghaha** (Ugghaha) (adj) (-\textsuperscript{S}) [fr. ud + grh, see ganhāti] - 1. taking up, acquiring, learning Vism 96 (ācariy\textsuperscript{S}), 99 (*parippuchā), 277 (kananaṭṭhānassa). - 2. noticing, taking notice, perception (as opp. to manasikāra) Vism 125, 241 sq. neg. an\textsuperscript{S} Sn 912 (= ganhāti Nd1 330). Cp. dhanuuggaha.

**Uggahaṇa** (Uggahana) (nt.) [fr. ugganḥāti] learning, taking up, studying PVa 3 (sipp\textsuperscript{S}). As ugganhaṇa at Vism 277.

**Uggahāyati** (Uggahayati) [poetic form of uggaheti (see ugganhati), but according to Kern, Toev. s. v. representing Ved. udgrbhāyati] to take hold of, to take up Sn 791 (= ganhāti Nd1 91). - ger. uggahāya Sn 837.

**Uggahita** (Uggahita) [pp. of ugganḥāti] taken up, taken, acquired Vin I.212; J III.168 (*sippa, adj.), 325; IV.220; VI 76; Vism 241. The metric form is uggahita at Sn 795, 833, 1098; Nd1 175 = Nd2 152 (= gahita parāmaṭṭha).
Uggahetar [n. ag. to uggahnāti, Caus. uggaheti] one who takes up, acquires or learns A IV.196.

Uggāra [ud + gr or *gī to swallow, see gala & gilati; lit. to swallow up] spitting out, vomiting, ejection Vism 54; DA I.41; KhA 61.

Uggāhaka (adj.-n.) [fr. ud + gṛ, see uggahēti] one who is eager to learn J V.148 [cp. M Vastu III.373 ogrāhaka in same context].

Uggāhamāna See uggahēti.

Uggirati1 [Sk. udgirati, ud + gr; but BSk. udgirati in meaning to sing, chant, utter, formation fr. gr2 instead of gr1, pres. grnāti; in gira udgirati Jtm 3126. - The by-form uggirati is uggilati with interchange of I and r, roots *gr & *gī, see gala & gilati] to vomit up ("swallow up") to spit out Ud 14 (uggiritvāna); DA I.41 (uggāraṃ uggiranto). Cp. BSk. prodgīrṇa cast out Divy 589.

Uggirati2 [cp. Sk. udgurate, ud + gur] to lift up, carry Vin IV.147 = DhA III.50 (talasattikam expld. by uccāreti); J I.150 (āvudhāni); VI.460, 472. Cp. sam*.

Ugghaṭita (adj.) [pp. of ud + ghaṭati; cp. BSk. udghaṭaka skilled Divy 3, 26 and phrase at M Vastu III.260 udghaṭatājaṇa] striving, exerting oneself; keen, eager in cpd. *ṇṇū of quick understanding A II.135; Pug 41; Nett 7-9, 125; DA I.291.

Ugghaṭeti [ud + ghaṭati] to open, reveal (? so Hardy in Index to Nett) Nett 9; ughaṭiyati & ughhaṭanā ibid.

Ugghaṭṭa & Ugghaṭṭha [ud + ghaṭati; cp. BSk. udghaṭaka] struck, crushed, rubbed against, only in phrase ughaṭṭa-pāda foot-sore Sn 980 (= maggakkamaṇṇa ghaṭṭa-pādatalu etc. SnA 582); J IV.20 (ṭṭh; expld. by uñha-vālukāya ghaṭṭapāda); V.69 (= raj okiṇṇa-pāda C. not to the point).

Uggharati [ud + kṣar] to ooze Th 1, 394 = DhA III.117.

Ugghāṭita [ugghatita] [pp. of ugghāṭeti] opened Miln 55; DhA I.134.

Ugghāṭeti [ugghateti] [for ugghāṭeti, ud + ghaṭ but BSk. udghāṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin II.148 (tālāni), 208 (ghaṭikāṃ); IV.37; J II.31; VI.68; Miln 140 (bhava-paṭisandhiṃ), 371; Vism 374. - Caus. II. ugghāṭepeti to have opened J V.381.

Ugghāṭeti [ugghateti] [for ugghaṭṭeti, ud + ghaṭṭ but BSk. udghāṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin II.148 (tālāni), 208 (ghaṭikāṃ); IV.37; J II.31; VI.68; Miln 140 (bhava-paṭisandhiṃ), 371; Vism 374. - Caus. II. ugghāṭepeti to have opened J V.381.


Ugghoseti [ugghoseti] [ud + ghoseti] to shout out, announce, proclaim J I.75; DhA II.94; PvA 127.

Ucca (adj.) [fr. ucca = Sk. uccā, instr. sg. of uccaṃ high (lit. & fig.), raised, in foll. cpds. -siluccaya a mountain Th 1, 692; J I.29 (V.209); VI.272, 278; Dāvs V.63.]

Uccaka (adj.) [fr. ucca high Vin II.149 (āsandikā a kind of high chair).]

Uccatā (nt.) [fr. ucca = Sk. uccatvāṃ height J III.318.

Uccaya (voc) [fr. ud + ci, see cināti; Sk. uccaya] heaping up, heap, pile, accumulation Dh 115, 191, 192; Vv 4711; 827 (= cetiya VvA 321); DhA III.5, 9; DhsA 41 (pāpassa). -siluccaya a mountain Th 1, 692; J I.29 (V.209); VI.272, 278; Dāvs V.63.

Uccā (°-nt.) (adv.) [cp. Sk. uccā, instr. sg. of uccam, cp. paścā behind, as well as uccaiḥ instr. pl. - In BSk. we find ucca° (uccakulīna Av. Ś III.117) as well as uccam (uccamgama Divy 476). It is in all cases restricted to cpds.] high (lit. & fig.), raised, in foll. cpds. -kanerukā a tall female elephant M I.178. -kāḷārikā id. M I.178 (v. l. ‘kāḷārikā to be preferred). -kula a high, noble family Pv III.116 (= uccā khattiya-kul-ādino VvA 176). -kulinātā birth in a high-class family, high rank M III.37; VvA 32. -sadda a loud noise D I.143, 178; A III.30. -sayana a high bed (+ mahāsayana) Vin I. 192; D I.5, 7; cp. DA I.78.

Uccāra (voc) [Ud + car] discharge, excrement, faeces Vin III.36 (*m gacchati to go to stool); IV.265, 266 (uccāro nāma gūtho vuccati); DhA II.56 (*karaṇa defecation); uccārapassāva faeces & urine D I.70; M I.83; J I.5; II.19.

Uccāranā (vocana) (f.) [fr. uccāreti] lifting up, raising Vin III.121.
Uccārita (Uccarita) [pp. of uccāreti] - 1. uttered, let out PvA 280 (akkharāni). - 2. lifted, raised ThA 255.

Uccāreti (Uccareti) [ud + cāreti, Caus. of car] to lift up, raise aloft Vin III.81; IV.147 = DhA III.50; M I.135. - pp. uccārita (q. v.).

Uccālinga (Uccalinga) [etym.?] a maw-worm Vin III.38, 112; J II.146.

Uccināti (Uccinati) [ud + cināti] to select, choose, search, gather, pick out or up Vin I.73; II.285 (aor. uccini); J IV.9; Pv III.2 4 (nantake = gavesana-vasena gahetvāna PvA 185); Dpvs IV.2.

Uccānyata (Uccagnata) [ud + cānyata] to rub the body with perfumes J VI.298; Miln 241 (+ parimaddati nahāpeti); DA I.88.

Uccādanā (Ucchadana) (nt.) [ut + sād, Caus. of sad, sidati, cp. ussada] rubbing the limbs, anointing the body with perfumes shampooing D I.7, 76; at the latter passage in combn. anicca-dhamma, of the body, meaning "erosion, decay", and combd. with parimaddana abrasion (see about detail of meaning Dial. I.87); thus in same formula at M I. 500; S IV.83; J I.146 & passim; A I.62; II.70 (+ nahāpana); IV.54, 386; It 111; Th 2, 89 (nahāpana*); Miln 241 ("parimaddana") 315 (+ nahāpana); DA I.88.

Uccādeti (Ucchadeti) [fr. ut + sād, see ucchādana] to rub the body with perfumes J VI.298; Miln 241 (+ parimaddati nahāpeti); DA I.88.

Ucchitha (Ucchitha) [pp. of ud + śiṣ] left, left over, rejected, thrown out; impure, vile Vin II.115 (*odakaṃ); IV.266 (id.); J II.83 (bhattām ucchiththām akatvā), 126 (*nadī impure; also itthi outcast), 363; IV.386 (*m piṇḍam), 388; VI.508; Miln 315; DhA I.52; II.85; III.208; PvA 80 (= chaḍḍita), 173 (*bhattām). At J IV.433 read uchch* for uccīthā. - an* not touched or thrown away (of food) J III.257; DhA II.3. - See also uttiṭṭha & ucchepaka.

Ucchithaka (Ucchithaka) (fr. ucchitha) = ucchitha J IV.386; VI.63, 509.

Uchchindati (Ucchindati) [ud + chid, see chindati] to break up, destroy, annihilate S V.432 (bhavatantham), A IV.17 (fut. ucchechhāmi to be read with v. l. for T. ucchejjissāmi); Sn 2 (pret. udacchida), 208 (ger. ucchija); J V.383; Dh 285. - Pass. ucchijjati to be destroyed or annihilated, to cease to exist S IV.309; J V.242, 467; Miln 192; PvA 63, 130 (= na pavattati), 253 (= natthi). - pp. uccinna (q. v.).

Ucchinna (Ucchinnna) [pp. of uchchindati] broken up, destroyed S III. 10; A V.32; Sn 746. Cp. sam*.


Uccheda [uccheda] [fr. ud + chid, chind, seeucchindati & cp. cheda] breaking up, disintegration, perishing (of the soul) Vin III.2 (either after this life, or after kāmadeva life, or after brahmadeva life) D I.34, 55; S IV.323; Nd1 324; Miln 413; Nett 95, 112, 160; DA I.120. -diṭṭhi the doctrine of the annihilation (of the soul), as opp. to sassati- or atta-diṭṭhi (the continuance of the soul after death) S II.20; III.99, 110 sq; Ps I.150, 158; NdQ 248 (opp. sassati°); Dhs 1316; Nett 40, 127; SnA 523 (opp. atta°). -vāda (adj.) one who professes the doctrine of annihilation (ucchedadiṭṭhi) Vin I.235; III.2; D I.34, 55; S II.18; IV.401; A IV.174, 182 sq.; Nd1 282; Pug 38. -vādin = °vāda Nett 111; J V.244.


Ucchedin [ucchedin] (adj.) an adherent of the ucchedavāda J V.241.

Ucchepaka [ucchepaka] (nt.) [= ucchiṭṭha in sense of ucchiṭṭhabhātta] leavings of food M II.7 (v. l. uccepaka with cc for cch as ucciṭṭha: ucchiṭṭha). The passage is to be read ucchepake va te ratā. A diff. connotation would be implied by taking ucchepaka = uḍchā, as Neumann does (Majjhima trs l.2 II.682).

Uju & Ujju [uju & jju] (adj.) [Vedic rju, also rjyati, irayyate to stretch out: cp. Gr. o)re/gw to stretch; Lat. rego to govern; Goth. ufrakjan to straighten up; Ohg. recchen = Ger. recken = E. reach; Oir. rēn span. See also P. ajjava] strait, direct; straightforward, honest, upright D III.150 T. ujja), 352 (do.) 422, 550; Vv 187 (= sabbā-jimha-vanka-kutilabhāvāqapagama-hetutāya u. VvA 96); Pug 59; Bgh 244 (ujum kāyam panidhāya); Vism 219 (ujum avanka akutila); DA I.210 (id.), KhA 236; DhA I.1288 (cittam ujum akutilam nibbisevānām karoti); VvA 281 (*koṭi-vanka); PvA 123 (an°). -angin (ujjangin) having straight limbs, neg. an° not having straight limbs, i.e. pliable, skilful, nimble, graceful J V.40 (= kañcana-sannibha-sarīra C.); VI.500 (T. anuccangin = anindita-agarahitangin C.). -gata walking straight, of upright life M I.46; A III.285 sq. (°citta); V.290 sq.; Sn 350 (uju°), 477 (id.); Dh 108 (uju°, see DhA II.234 for interpretation). -gāmin, neg. an° going crooked, a snake J IV.330. -cittatā straightness, unwieldiness of heart Vbh 350. -diṭṭhisā the fact of having a straightforward view or theory (of life) Miln 257. -paṭipanna living uprightly D I.192; S IV.304; V.343; Vism 219. -magga the straight road D I.235; Vin V.149; It 104; J I.344. -tissa, Viss 122. -bāvā straightness, uprightness SnA 292, 317; Pva 51. -bhūta straight, upright S I.100, 170; II.279Q V.384, 404; A II.57; IV.292; J I.94; V.293 (an°); Vv 3423 (see VvA 155); Pvi 1010 (= citta-jimha-vankaKutila-bhāvā-karānām kilesanām abhāvena ujubarhāvappatta Pva 51). -vamsa straight lineage, direct descendency J V.251. -vāta a soft wind Miln 283. -vipaccanika in direct opposition D I.1; M I.402; DA I.38.

Ujuka & Ujjuka [ujuka & jjuka] (adj.) [uju + ka] straight, direct, upright M I.124; S I.33 (ujuko so maggo, the road to Nibbāna), 260 (citta); IV.298; V.143, 165; J I.163; V.297 (opp. khujja); DhA I.18 (*magga); Sdhp 321. -anujjuka crooked, not straight S IV.299; J III.318.


Ujjagghati (ujjagghati) [ud + jagghati] to laugh at, deride, mock, make fun of Vin III.128; Th 2, 74 (spelt jjh = hasati ThA 78); A III.91 (ujjh°, v. l. ujj°) = Pug 67 (= pāṇīṃ paharitvā mahāhasitaṃ hasati Pug A 249).

Ujjangala (ujjangala) [ud + jangala] hard, barren soil; a very sandy and deserted place D II.146 (*nagaraka, trsl. "town in the midst of a jungle", cp. Dial. II.161); J I.391; Vv 855 (= ukkaṃsena jangala i. e. exceedingly dusty or sandy, dry); Pv II.970 (spelt ujjhangala, expld. by ativiya-thaddhabhūmibhāga at PvA 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu II.207.

Ujjala (ujjala) (adj.) [ud + jval, see jalati] blazing, flashing; bright, beautiful J I.220; Dāvs II.63.

Ujjalati (ujjalati) [ud + jalati, jval] to blaze up, shine forth Vin I.31; VvA 161 (+ jotati). - Caus. ujjāleti to make shine, to kindle Vin I.31; Miln 259; Vism 428; ThA 69 (Ap. V.14, read dīpāṃ ujjālayi); VvA 51 (padīpaṃ).

Ujjavati (ujjavati) [ud + javati] to go up-stream Vin II.301.

Ujjavanikāya (ujjavanikāya) instr. fem. of ujjavanaka used as adv. [ud + javanaka, q. v.] up-stream, lit "running up" Vin II.290; IV.65 (in expln. of uddhaṃgāmin, opp. ojavanikāya).

Ujjahati (ujjahati) [ud + jahati] to give up, let go; imper. ujjaha S I.188; Th 2, 19; Sn 342.

Ujju & Ujjuka (ujjul & ujjuka) See uju & ujuka.

Ujjota (ujjota) [ud * jot of jotati, Sk. uddyotate] light, lustre J I.183 (*kara); Miln 321.

Ujjotita (ujjotita) [pp. of ujjoteti, ud + joteti] illumined Dāvs V.53.

Ujjhaggati (ujjhaggati) See ujjagghati.


Ujjhāna (ujjhāna) (nt.) [ud + jhāna1 or jhāna2?] - 1. taking offence, captiousness Dh 253 (= paresaṃ randha-gavesitāya DhA III.377); Miln 352 (an°-bahula). - 2. complaining, wailing J IV.287. - saññin, -saññika irritable S I.23; Th 1, 958; Vin II.214, cp. IV.194; Dpvs II.6; DhA III.376 (*saññitā irritability).
Ujjhāpana (Ujjhapana) (nt.) [fr. ud + jhāyati1 or jhāyati2 to burn, to which jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provoking J V.91 (devat*), 94 (“kamma”).

Ujjhāpanaka (Ujjhapanaka) (adj.) [fr. ujjhāpana] one who stirs up another to discontent Vin IV.38.

Ujjhāpeti [Ujjhayeti] [Caus. of ujjhāyati] to harass, vex, irritate M I. 126; S I.209 ("give occasion for offence"); Vin IV.38 (cp. p. 356); J V.286; PvA 266.

Ujjhāyati (Ujjhayati) [ud + jhāyati1 or perhaps more likely jhāyati2 to burn, fig. to be consumed. According to Müller P. G. pp. 12 & 42 = Sk. ava-dhyā, but that is doubtful phonetically as well as semantically] to be irritated, to be annoyed or offended, to get angry, grumble; often in phrase ujjhāyati khipati expressing great annoyance Vin I.53, 62, 73; II.207; IV.226; S I.232 & passim. - S I.232 (mā ujjhāyitha); J II.15; DhA II.20; aor. ujjhāyi J I.475; DhA II.88; inf. ujjhātu J II.355. - Caus. ujjhāpeti (q. v.).

Ujjhita (Ujjhita) [pp. of ujjhāti] destitute, forsaken; thrown out, cast away M I.296 (+ avakkhitta); Th 1, 315 (ittīhī); 2, 386 (cp. ThA 256 vātakkhitto viya yo koci dahano); Dh 58 (= chaḍḍita of sweepings DhA I.445); J III.499; V.302; VI.51.

Uñcha & Uñchā (Uncha) (f.) [Sk. uñcha & uñchana, to uñch. Neumann's etym. uñchā = E. ounce, Ger. unze (Majjhima trsl.2 II.682) is incorrect, see Walde Lat. Wtb. under uncia] anything gathered for sustenance, gleaning S II. 281; A I.36; III.66 sq., 104; Vin III.87; Sn 977; Th 2, 329, 349; J III.389; IV.23, 28, 434, 471 (“ya, dat. = phalāphaloathāyā C.); ThA 235, 242. Cp. samuñchaka. -cariyā wandering for, or on search for gleaning, J II.272; III.37, 515; V.3; DA I.270; VvA 103; ThA 208. -cārika (adj.) going about after gleanings, one of 8 kinds of tāpasā SnA 295 (cp. DA I.270, 271). -patta the gleaning-bowl, in phrase uñchāpatattage rato "fond of that which has come into the gl. b." Th 1, 155 = Pv IV.73 (= uñchena bhikkhācārena laddhe pattagate āhāre rato PvA 265; trsld. in Psalms of Brethren "contented with whatever fills the bowl"). aññāt*, marked off as discarded (goods) S II.281, so S A.

Uñchati (Unchati) [fr. uñch] to gather for sustenance, seek (alms), glean Vism 60 (= gavesati).

Uñña (Unna) (f.) [= avañña (?) from ava + jñā, or after uññātabba? ] contempt Vin IV.241; Vbh 353 sq. (att*).

Uññātabba (Unnatabba) (adj.) [grd. fr. ava + jñā (?)] to be despised, contemptible, only in stock-phrase "daharo na uññātabbo na paribhotabbo" S I.69; Sn p. 93; SnA 424 (= na avajānitabbo, na nīcam katvā jānitabbo ti). In same connection at J V.63 mā naṃ daharo [ti] uññāsi (v. l. maññāsi) apuchchivāna (v. l. ā*).

Uṭṭitvā (Uttitva) at Vin II.131 is doubtful reading (see p. 318, v. l. uḍḍhetvā), and should perhaps be read uḍḍetvā (= oḍḍetva, see uḍḍeti), meaning "putting into a sling, tying or binding up".

Uṭṭepaka (Uttepaka) one who scares away (or catches?) crows (kāk*) Vin I.79 (vv. ll. uṭṭhe*, uḍḍe*, uḍe*). See remarks on uṭṭepeti.
Uṭṭepeti [Uttepeti] in phrase kāke u. "to scare crows away" (or to catch them in snares?) at Vin I.79. Reading doubtful & should probably be read uḍḍepeti (? Caus. of uḍḍeti = oḍḍeti, or of uḍḍeti to make fly away). The vv. ll. given to this passage are uṭṭeceti, upaṭṭhāpeti, uḍḍoyeti. See also uṭṭepaka.

Uṭṭhapana [Utthapana] See vo°.

Uṭṭhahati & Uṭṭhāti [Uthahati] [Uthati] [ud + sthā see tiṭṭhati & uttiṭṭhati] to rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active, pres. uṭṭhahati Pug 51 - pot. uṭṭhahaeyya S I.217; as imper. uttiṭṭhe Dh 168 (expld. by uttiṭṭhitvā paresaṃ gharadvare ṭhatvā DhA III.165, cp. Vin Texts I.152). - imper. 2nd pl. uṭṭhahatha Sn 331; 2nd sg. uṭṭthehi Pv II.61; J IV.433. - ppr. uṭṭhahanto M I.86; S I.217; J I.476. - aor. uṭṭhahi J I.117; PvA 75. - ger. uṭṭhahāvitvā PvA 4, 43, 55, 152, & uṭṭhāya Sn 401. - inf. uṭṭhātuṃ J I.187. - Note. When uṭṭha° follows a word ending in a vowel, and without a pause in the sense, a v is generally prefixed for euphony, e.g. gabbho vuṭṭhāsi an embryo was produced or arose Vin II.278; āsanā vuṭṭhāya arising from his seat, Vism 126. See also under vuṭṭhahati.

Uṭṭhār [Uthār] [n. ag. of ut + ṣṭhā, see uṭṭhahati] one who gets up or rouses himself, one who shows energy S I.214; A IV.285, 288, 322; Sn 187; J VI.297. - an° one who is without energy S I.217; Sn 96.

Uṭṭhāna [Uthana] (nt.) [fr. ut + ṣṭhā] - 1. rising, rise, getting up, standing (opp. sayana & nisīdana lying or sitting down) D II.134 (siha-seyyaṃ kappesi uṭṭhāna-saññaṃ manasikaritvā); Dh 280 (*kāla); J I.392 (an*-seyyā a bed from which one cannot get up); Vism 73 (aruṇ-utṭhānavelā time of sunrise) DhA I.17. - 2. rise, origin, occasion or oppertunity for; as adj. (-°) producing J I.47 (kapp°); VI.459; Miln 326 (dhaññ° khettaṃ atthi). - 3. "rousing", exertion, energy, zeal, activity, manly vigour, industry, often syn. with viriya M I.86; A I.94; II.135 (*phala); III.45 (*viriya), 311; IV.281 (*sampadā); It 66 (*adhigataṃ dhanam earned by industry); Pv IV.324; Pug 51 (*phala); Miln 344, 416; Tha 267 (*viriya); PvA 129 (+ viriya). - an° want of energy, sluggishness A IV.195; Dh 241. - Note. The form vuṭṭhāna appears for uṭṭha° after a vowel under the same conditions as vuṭṭhahati for uṭṭhahati (q. v.) gabbha-vuṭṭhānaṃ J I.114. See also vuṭṭha°, and cp. pariyuṭṭhatti.


Uṭṭhāpeti [Uthapeiti] [Caus. II. of utthahati] - 1. to make rise, only in phrase aruṇaṃ (suriyaṃ) u. to let the sun rise, i.e. wait for sunrise or to go on till sunrise J I.318; VI.330; Vism 71, 73 (aruṇaṃ). - 2. to raise J VI.32 (paṭṭhaviṃ). - 3. to fit up J VI.445 (nāvaṃ). - 4. to exalt, praise DA I.256. - 5. to turn a person out DhA IV.69. - See also vuṭṭhāpeti.
Uṭṭhāyaka (Uṭṭhayaka) (adj.) [adj. formation fr. uṭṭhāya, ger. of uṭṭhahati] "getting-up-ish", i. e. ready to get up, quick, alert, active, industrious; f. °ikā Th 2, 413 (= uṭṭhāna-viriyasampannā ThA 267; v. l. uṭṭhāhikā)

Uṭṭhāyika (Uṭṭhayika) (adj.) [= uṭṭhānaka] yielding, producing J II.403 (satasaḥass°).

Uṭṭhāyin (Uṭṭhayin) (adj. form. fr. uṭṭhāya, cp. uṭṭhāyaka) getting up D I.60 (pubb° + pacchā-nipātin rising early & lying down late).

Uṭṭhāhaka (Uṭṭhayaka) (adj.) [adj. formation fr. uṭṭhāya, ger. of uṭṭhahati] "getting-up-ish", i. e. ready to get up, quick, alert, active, industrious; f. °ikā Th 2, 413 (= uṭṭhāna-viriyasampannā ThA 267; v. l. uṭṭhāhikā)

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Uḍḍayhana (Uddayhana) (nt.) [fr. uḍḍaḥati, see uddahati] burning up, conflagration Pug 13 (“velā = jhāyana-kālo Pug A 187); KhA 181 (T. uḍḍahanavelā, v. l. preferable uḍḍayhā†).

Uḍḍahati (Uddahati) [ud + ḍaḥati] to burn up (intrs.) KhA 181 (uḍḍaheyya with v. l. uḍḍayheyya, the latter preferable). Usually in Pass. uḍḍayhati to be burnt, to burn up (intrs.) S III.149, 150 (v. l. for ḍaḥati); J III.22 (udayhate); V.194. fut. uḍḍayhissati J I.48.

Uḍḍita (Uddita) [pp. of uḍḍeti2] ensnared (?), bound, tied up S I.40 (= taṇḍhāya uḷḷanghita C.; trsld. "the world is all strung up")

Uḍḍeti1 (Uddeti) [ud + ḍeti to fly. The etym. is doubtful, Müller P. Gr. 99 identifies uḍḍeti1 & uḍḍeti2 both as causatives to ḍī. Of uḍḍeti2 two forms exist, uḍḍa° & oḍḍ°, the latter of which may be a variant of the former, but with specialisation of meaning ("lay snares"), it may be a cpd. with ava° instead of uḍ°. It is extremely doubtful whether uḍḍeti2 belongs here, we should rather separate it & refer it to another root, probably ḍi, layate (as in allīna, nilīyati etc.), to stick to, adhere, fasten etc. The change l > ḍ is a freq. Pāli phenomenon. Another Caus. II. of the same root (ḍī?) is utṭḥepeti] to fly up M I.364 (kāko maṃsapesim ādāya uḍḍayeyya; vv. ll. ubbaḍaheyya, uyya, dayeyya); J V.256, 368, 417.

Uḍḍeti2 (Uddeti) [see discussion under uḍḍeti1] (a) to bind up, tie up to, string up Vin II.131 (so read for uṭṭīṭvā, v. l. uḍḍhetvā). - (b) to throw away, reject PvA 256 (+ chaḍḍayāmi gloss). - pp. uḍḍita.

Uḍḍha (Uddha) (-°) [the apocopé form of catuttha = uttha, dialectically reduced to uḍḍha under the influence of the preceding adḍha] the fourth, only in cpd. adḍhuddhā "half of the fourth unit", i. e. three & a half (cp. diyaḍḍha 1 1/2 and adḍha-teyya 2 1/2) J V.417 sq. (°āni itthisahassāni); Mhvs XII.53.
Uṇṇa (nt.) & Uṇṇā (f.) [Sk. ūrṇa & ūṛṇā; Lat. lāna wool; Goth. wolla; Ohg. wolla = E. wool; Lith. vilna; Cymr. gwlan (= E. flannel); Gr. ὀυρνός, also ou_los = Lat. vellus (fleece) = Ags. wil-mod] 1. wool A III.37 = IV.265 (+ kappāsā cotton) J II.147; SnA 263 (patt°). 2. hair between the eyebrows Sn 1022, & in stock phrase, describing one of the 32 signs of a Mahāpurisa. -ja in uṇṇaja mukha J VI.218, meaning "rounded, swelling" (C. expls. by kañcanādāso viya paripuṇṇa mukha).

Uṇṇata {Unnata} (adj.) [pp. of uṇṇamati, Sk. unnata] raised, high, fig. haughty (opp. oṇata) A II.86; Sn 702 (an° care = uddhaccaṃ n ṣāpajjeyya SnA 492); Pug 52 (= ucca uggata Pug A 229). Cp. unnata.

Uṇṇati {Unnati} (f.) [fr. uṇṇamati] haughtiness Sn 830; Nd1 158, 170; Dhs 1116, 1233. Cp. unnati.


Uṇṇamati {Unnamati} [ud + nam] to rise up, to be raised, to straighten up, to be haughty or conceited Sn 366, 829, 928; Nd1 169; J VI.346 inf. uṇṇametave Sn 206. Cp. unnamati.

Uṇṇī {Unni} (f.) [Sk. aurṇī fr. aurṇa woollen, der. of ūrṇa] a woollen dress Vin II.108.

Uṇha {Unha} (adj.-n.) [Vedic uṣṇā f. to oṣati to burn, pp. uṣṭa burnt, Sk. uṣṇa = Lat. ustus; cp. Gr. eu/w, Lat. uro to burn, Ags. ysla glowing cinders, Lith. usnis nettle] hot, as adj. only in phrase uṇhaṃ lohitama chaḍḍetī to spill hot blood, i. e. to kill oneself Dха A 1.95; otherwise in cpds.; abs. only as nt. "heat" & always in contrast to sitaṃ "cold" Vin II.117 (sītena pi uṇhena pi); D II.15 (opp. sita); M I.85; A I.145 = 170 = J V.417 (sītāṃ vā uṇhāṃ vā tiṇḍāṃ vā rajo vā uṣāvā vā); Sn 52, 966 (acc °); Nd1 486 = Nd2 677 (same as under sita); J I.17 (V.93); Miln 410 (megho uṇhaṃ nibbāpeti); Pva 37 (ati°). -ākāra appearance of heat, often in phrase (Sakkassa) paṇḍukaṃ kambala-siloāsanaṃ uṇhākāraṃ dassesi, of Sakka’s throne showing an appearance of heat as a sign of some extraordinary event happening in the world, e. g. J I.330; V.92; Dха A 1.17, and passim. -odaka hot water VvA 68. -kalla glowing-hot embers or ashes J II.94 (so read for "kalala"); IV.389 (vassa, rain of hot ashes, v. l. "kukkuḷavassa"). -kāla hot weather Vin II.209.

Uṇhatta {Unhatta} (nt.) [abstr. fr. uṇha] hot state, heat Vism 171.

Uṇhīsa {Unhisa} [Sk. uṣṇīṣa] a turban D I.7; II.19 = III.145 (*śīsa cp. Dial. II.16); J II.88; Miln 330; DA I.89; Dhs A 198.

Uttāṇḍa & Utaṇḍa {Utanda} see uddāṇa.

Utu {Utu} (m. & nt.) [Vedic ῥtuk special or proper time, with adj. ῥta straight, right, rite, ῥtī manner to Lat. ars "art", Gr. damar(t), further Lat. rītus (rite), Ags. rīm number; of *ar to fit in, adjust etc. q. v. under appeti] 1. (lit.) (a) (good or proper) time, season: aruṇa-utu occasion or time of the sun(-rise) Dха A 1.165; utuṃ gaṇhāti to watch for the right time (in
horoscopic practice), to prognosticate ibid. sarīraṃ utuṃ ganhāpeti "to cause the body to take season", i. e. to refresh the body by cool, sleep, washing etc. J III.527; DA I.252. - (b) yearly change, time of the year, season Vism 128. There are usually three seasons men- tioned, viz. the hot, rainy and wintry season or gimha, vassa & hemanta A IV.138; SnA 317. Six seasons (in connection with nakkhatta) at J V.330 & VI.524. Often utu is to be understood, as in hemantikena (scil. utunā) in the wintry season S V.51. - (c) the menses SnA 317; J V.330 (utusinātāya read utusi nhātāya; utusi loc., as expld. by C. puppe uppanne utumhi nhātāya).

- 2. (applied in a philosophical sense: one of the five fold cosmic order, physical change, physical law of causation (opp. kamma), physical order: see Asl. 272 f.; Dialogues, II, 8, n.; Kuṛtrsln. 207; cp. Mrs. Rh. D. Buddhism, p. 119 f., Cpd. 161, Dhs trsln. introd. XVII; & cp. cpds. So in connection with kamma at Vism 451, 614; J VI.105 (kamma-paccayena utunā samuṭṭhitā Veraranī); perhaps also at Miln 410 (megha ututo samuṭṭhitāvā). -āhāra physical nutriment (cp. Dhs trsln. 174) PvA 148. -ûpasevānā seasonable activity, pursuit (of activities) according to the seasons, observance of the seasons Sn 249 (= gimhe ātapa-ṭṭhāna-sevanā vasse rukkhamūla-sevanā hemante jalappavesa-sevanā SnA 291). -kāla seasonable, favourable time (of the year) Vin I.299; II.173. -ja produced by the seasons or by physical change Miln 268 (kamma°, hetu°, utu°); Vism 451. -nibbatta coming to existence through physical causes Miln 268. -pamāṇa measure of the season, i. e. the exact season Vin I.95. -parināma change (adversity) of the season (as cause of disease) S IV.230; A II.87; III.131; V.110; Miln 112, 304; Vism 31. -parissaya danger or risk of the seasons A III.388. -pubba festival on the eve of each of the (6) seasons J VI.524. -vāra time of the season, "vārena vārena according to the turn of the season J I.58. -vikāra change of season Vism 262. -veramanī abstinence during the time of menstruaion Sn 291 (cp. SnA 317). -saṃvacchāra the year or cycle of the seasons, pl. "ā the seasons D III.85 = A II.75; S V.442. The phrase utusamvaccharāni at Ppv II.955 is by Dhammapāla taken as a bahuvrīhi cpd., viz. cycles of seasons & of years, i. e. vasanta-gimha ādike bahū utū ca citta-saṃvacchārādi bahūni saṃvaccharāni ca PvA 135. Similarly at J V.330 (with Cy). -sappāya suitable to the season, seasonable DhA 327. -samaya time of the menses SnA 317.

Utuka (-ūkha) (-°) (adj.) [utu + ka] seasonable, only in cpd. sabbotuka belonging to all seasons, perennial D II.179; Ppv IV. 122 (= pupphupa-rukkhādīhi sabbesu utūsu sukkhāvaha PvA 275); Sdhp 248.

Utuni (-ūnī) (f.) [formed fr. utu like bhikkhunī fr. bhikkhu] a menstruating woman Vin III.18; IV.303; S IV.239; A III. 221, 229; Miln 127. an° A III.221, 226.

Utta (-ūnā) [pp. of vac, Sk. ukta; for which the usual form is vutta only as dur° speaking badly or spoken of badly, i. e. of bad repute A II.117, 143; III.163; Kh VIII.2; KhA 218.

Uttanda (-ūndala) (adj.) [ud + taṇḍula] "grainy", i. e. having too many rice grains (of rice gruel), too thick or solid (opp. atikilinna too thin or liquid) J I.340; III.383 (id.); IV.44 (id.).

Uttatta (-ūttata) [ud + tatta1, pp. of ud + tap, Sk. uttapta] heated; of metals: molten, refined; shining, splendid, pure J VI. 574 (hemam uttattam agginā); Vv 8417; Ppv III.32 ("rūpa, so read for uggata", reading correct at PvA 188 "singī"); PvA 10 ("kanaka, T. uggatta"); Mhbv 25 (id.).

Uttanta (-ūttata) [= utrasta, is reading correct?] frightened, faint Vin III.84. See uttasta & utrasta,
Uttama (uttama) (adj.) [superl. of utd, to which compar. is uttara. See etym. under ud] "utmost", highest, greatest, best Sn 1054 (dhammaṃ uttamaṃ the highest ideal = Nibbāna, for which seṭṭhan Sn 1064; cp. Nd2 317); Dh 56; Nd1 211; Nd2 502 (in paraphrase of mahā combd. with pavara); Khā 124; Dhā I.430: Pva 1, 50. - dum-uttama a splendid tree Vv 393; nar" the best of men Sn 1021 (= narāsabha of 996); pur° the most magnificent town Sn 1012; purisa the noblest man Th 1, 629, 1084; nt. uttamaṃ the highest ideal, i. e. Arahantship J I.96. -anga the best or most important limb or part of the body, viz. (a) the head Vin II.256 = M I.32 = A IV.278 (in phrase uttamaṃ vinasamīṃ); J II.163; also in cpd. *bhūta the hair of the head Th 2, 253 (= kesa-kalāpa Thā I.209, 210) & "ruhā id. J I.138 = VI.96 (= kesa C.); (b) the eye J IV.403; (c) the penis J V.197. -attha the highest gain or good (i. e. Arahantship SnA 332) Sn 324; Dh 386, 403; Dhā IV.142; Thā 160. -adhama most contemptible J V.394, 437. -gunā (pl.) loftiest virtues J I.96. -purisa It 97 & -porisa the greatest man (= mahāpurisa) Dh 97 (see Dhā I.II.188). -bhāva the highest condition, state or place Dhā II.188 (*m patto = purisa'-uttama).


Uttara (uttara) (adj.) compar. of utd, q. v. for etym.; the superl. is uttama - 1. higher, high, superior, upper, only in cpds., J II.420 (musal* with the club on top of him? Cy not clear, perhaps to uttara2); see also 2. northern (with disā region or point of compass) D I.153; M I.123; S I.224; Pva 75. uttarāmukha (for uttāramukha) turning north, facing north Sn 1010. - 3. subsequent, following, second (°setu). - 4. over, beyond (°setu). āsanga an upper robe Vin I.289; II.126; S I.81; IV.290; A I.67, 145; II.146; Dhā I.218; Pva 73; VvA 33 = 51. -ita something higher, superior D I.45, 156, 174; S I.81; J I.364; Dhā I.60; IV.4. -oḍṭha the upper lip (opp. adhar°) J II.420; III.26; IV. 184. -chada a cover, coverlet, awning (sa° a carpet with awnings or canopy above it) D I.7; A I.181; III.50. -chadana = °chada D II.187; Dhā I.87. -dvāra the northern gate J VI.364. -dhamma the higher norm of the world (lok°), higher righteousness D II.188 (paṭividdha-loko uttara-dhammatāya uttama-bhāvam patta). -pāsaka the (upper) lintel (of a door) Vin I.253. -bhūta uttāni (nt.) [fr. uttara] bringing or moving out, saving, delivery Th 1, 418; J I.195. In BSk. uttaraṇa only in sense of crossing, overcoming, e. g. Jtm 31 Q (*setu). - Cp. uttara.

Uttara (uttara) (nt.) [fr. uttari] crossing over, to be crossed, in dur* difficult to cross or to get out of S I.197 (not duruttamo); Miln 158; and in cpd. *setu one who is going to cross a bridge Miln 194 (cp. uttara-setu).


Uttarati (uttarati) [ud + tarati1] - 1. to come out of (water) Vin II.221 (opp. otarati); J I.108 (id.). - 2. to go over, to flow over (of water), to boil over Miln 117, 118, 132, 260, 277. - 3. to cross over, to go beyond M I.135; aor. udatāri Sn 471 (ogham). - 4. to go over, to overspread J V.204 (ger. uttariyāna = avattharitvā C.). - pp. otinna (q. v.). - Caus. uttareti (q. v.).

Uttari (-) & Uttarim (uttari). Uttarim (adv.) [comppn. form of uttara, cp. angi-bhūta uttāni-karoti etc.] out, over, beyond; additional, moreover, further, besides. - (1) uttariṃ: D I.71; M
I.83; III.148; S IV.15; Sn 796 (uttarim kurute = uttarim karoti Nd2 102, i.e. to do more than anything, to do best, to esteem especially); J II.23; III.324; Miln 10 (ito uttarim anything beyond this, any more) DhA IV.109 (bhaveti to cultivate especially; see vuttari); VvA 152. - uttarim appativijjhanto not going further in comprehension, i.e. reaching the highest degree of comprehension, Vism 314, referring to Ps II.131, which is quoted at Miln 198, as the last of the 11 blessings of mettā. - (2) uttari in foll. cpds. - karanīya an additional duty, higher obligation S II. 99; III.168; A V.157 = 164; It 118. - bhanga an extra portion, tit-bit, dainties, additional or after-meal bits Vin II.214; III.160; IV.259; J II.419; DhA I.214 sa-uttaribhanga together with dainty bits J I.186, cp. 196 (yāgu). - bhangika serving as dainties J I.196. - manussa beyond the power of men, superhuman, in cpd. °dhamma an order which is above man, extraordinary condition, transcendental norm, adj. of a transcendental character, miraculous, overwhelming Vin I.209; II.112; III.105; IV.24; D I.211; III.3, 12, 18; M I.68; II.200; S IV.290, 300, 337; A III.430; V.88; DhA III.480. - sāṭaka a further, i.e. upper or outer garment, cloak, mantle J II.246; DhA IV.200; PvA 48, 49 (= uttarīyaṃ).


Uttariya (uttariya) (nt.) [abstr. fr. uttara; uttara + ya = Sk. *uttaraya] 1. state of being higher. Cp. III.35; neg. an° state of being unsurpassed (lit. with nothing higher), preeminence; see anuttariya. 2. an answer, rejoinder DhA I.44 (karaṇa).

Uttariya (uttariya) (nt.) [fr. uttara] an outer garment, cloak PvI.103 (= uparivasanaṃ uparihāram uttarisāṭakaṃ PvA 49); Dāvs III.30; ThA 253.

Uttasati1 (uttasati) [identical in form with next] only in Caus. uttāseti to impale, q.v.

Uttasati2 (uttasati) [ut + tasati2] 1. to frighten J I.47 (v.267). - to be alarmed or terrified Vin I.74 (ubbijjati u. palāyati); III.145 (id.); J II.384; VI.79; ppr. uttasa Th 1, 863; & uttasanto Pv II.23. - See utrasati. Caus. uttāseti (q.v.). - pp. uttasta & utrasta (q.v.). Cp. also uttanta.


Uttata (uttata) [pp. of uttasati2; usual form utrasta (q.v.)] frightened, terrified, faint-hearted J I.414 (“bhikkhu; v. l. uttāsana”).

Uttāna (uttāna) (adj.) [fr. ut + tan, see tanoti & tanta] 1. stretched out (flat), lying on one's back, supine Vin I.271 (mañcaka uttānaṃ nipajjāpetvā making her lie back on the couch); II.215; J I.205; Pv IV.108 (opp. avakujja); Pva 178 (id.). 2. clear, manifest, open, evident [cp. BSk. uttāna in same sense at Av. S II.106] D I.116; S II.28 (dhāmmo uttāno vivatto pakāsito); J II.168 (= pākaṭa); V.460; Pva 66, 89, 140, 168. - anuttāna unclear, not explained J VI.247. - The cpd. form (“-) of uttāna in comb. with kṛ & bhū is uttānī (q.v.). - 3. superficial, "flat", shallow A I.70 (parisa); Pug 46. - mukha "clear mouthed", speaking plainly, easily understood D I.116 (see DA I.287); DhA IV.8. - seyyaka "lying on one's back", i.e. an infant M I.432; A III.6; Th 1, 935; Miln 40; Vism 97 (dāraka).

Uttānaka (uttānaka) (adj.) [fr. uttāna] - 1. (= uttāna1) lying on one's back J VI.38 (*ṃ pāṭetvā); DhA I.184. - 2. (= uttāna2) clear, open D II.55; M I.340 = DhA I.173.
Uttānī (uttanī) (~) [the compn. form of uttāna in cpds. with kr & bhū cp. BSk. uttānī-karoti M Vastu III.408; uttānī-krta Av. Ś I.287; II.151] open, manifest etc., in “kamma (uttānī”) declaration, exposition, manifestation S V.443; Pug 19; Vbh 259, 358; Nett 5, 8, 9, 38. - “karaṇa id. SnA 445. - “karoti to make clear or open, to declare, show up, confess (a sin) Vin I.103; S II.25, 154; III.132, 139; IV.166; V.261; A I.286; III.361 sq.

Uttāpeti (uttapeti) [Caus. of uttāpati] to heat, to cause pain, torment J VI.161.

Uttāra (uttara) [fr. ud + ṭṛ as in uttarati] crossing, passing over, “setu a bridge for crossing (a river) S IV.174 = M I.134; cp. uttara2.

Uttārita (uttarita) [pp. of uttāreti] pulled out, brought or moved out J I.194.

Uttāritatta (uttaritatta) (nt.) [abstr. fr. uttārita] the fact of having or being brought or moved out J I.195.

Uttāreta (uttareta) [Caus. of uttarati] to make come out, to move or pull out J I.194; SnA 349. - pp. uttāreta (q. v.).

Uttāsa (uttasa) [Sk. uttāsa, fr. ud + tras, of which taṃs is uttāseti2 is a variant] terror, fear, fright D III.148; S V.386; Miln 170; PvA 180.

Uttāsana (uttasana) (nt.) [fr. uttāseti2] impalement J II.444; SnA 61 (sūle).

Uttāsavant (uttasavant) (adj.) [uttāsa + vant] showing fear or fright, fearful S III.16 sq.


Uttāsa1 (uttasi1) [Caus. of uttasati, ud + tras, of which taṃs is uttāseti2 is a variant] to frighten, terrify J I.230, 385; II.117.

Uttāsa2 (uttasi2) [cp. Sk. uttāmsayati in meaning to adorn with a wreath; ud + taṃs] to impale A I.48; J I.230, 326; II.443; III.34; IV.29. - pp. uttāsita (q. v.). Cp. uttāsana.

Uttāthta (uttaththa) (= ucchita? Cp. ucchepaka. By Pāli Cys. referred to uṭṭhati "alms which one stands up for, or expects") left over, thrown out Vin I.44 (“patta); Th 1, 1057 (“piṇḍa); 2, 349 (“piṇḍa = vivatadvāre ghare ghare patiṇṭhitvā labhanaka-piṇḍa ThA 242); J IV.380 (“piṇḍa; C. similarly as at ThA; not to the point); 386 (“piṇḍa = ucchiṭṭhaka piṇḍa C.); Miln 213, 214.

Uttīṭṭha (uttintha) See uṭṭhati.

Uttīṇa (uttinna) (adj.) [ud + tiṇa] in uttiṇañ karoti to take the straw off, lit. to make off-straw; to deprive of the roof M II.53. Cp. next.

Uttīṇṇa (uttinna) [pp. of uttarati] drawn out, pulled out, nt. outlet, passage J II.72 (paṇṇasālāya uttiṇṇani karoti make entrances in the hut). Or should it be uttiṇa?
Utrasta [uttāsa] [pp. of uttāsa] frightened, terrified, alarmed Vin II.184; S I.53, 54 (an°); Sn 986; Miln 23; DhA II.6 (*mānasā); PvA 243 (*citta), 250 (*sabhāva).

Utrāsa [utāsa] [= uttāsa] terror J II.8 (citt°).

Utrāsin (adj.) [fr. *Sk. uttrāsa = P. uttāsa] terrified, frightened, fearful, anxious S I.99, 219. - Usually neg. an° in phrase abhīru anutrāsin apalāyin without fear, steadfast & not running away S I.99; Th 1, 864; Nd2 13; J IV.296; V.4; Miln 339. See also apalāyin.

Ud [ud] - [Vedic ud; Goth. ūt = Ohg. ūz = E. out, Oir. ud-; cp. Lat. ūsque "from-unto" & Gr. ul/steros = Sk. uttara] prefix in verbal & nominal combn. One half of all the words beginning with u° are combns. with ud°, which in compn. appears modified according to the rules of assimilation as prevailing in Pāli. - I. Original meaning "out in an upward direction", out of, forth; like ummujjati to rise up out of (water), ujjalati to blaze up high; uddyati to come out of & go up; ukanātha stretching one's neck out high (cp. Ger. "empor"); uggilati to "swallow up", i. e. spit out. - The opposites of ud- are represented by either ava or o° (see under II. & IV. & cp. ucc-āvaca; uddhambhāgiya: orambhāgiya), ni (see below) or vi (as udaya: vi-aya or vaya). - II. Hence develop 2 clearly defined meanings, viz. (1) out, out of, away from -: anha ("day-out"); agga ("top-out"); āgacchati; ikkhati look out for, expect; kantati tear out; khitta thrown off; khipati pick out; gachchati come out; gamāna rising (opp. o°); gajjati shout out; gilati (opp. o°); ghoseti shout out; cinnāi pick out; chittāa thrown out; jagghati laugh at, cp. Ger. aus-lachen tatta smelted out; tāna stretched out; dāleti tear out; dhāta lifted out, drawn out; disati point out; driyati pull out; pājāti to be produced; patti & pāda coming out, origin, birth; paṭipatīyā out of reach; palāṣeti sound out; phāsulika "ribs out"; etc. etc. - (2) up (high) or high up, upwards, on to (cp. ucca high, uttara higher) :- kujja erect (opp. ava°); kūla sloping up (opp. vi°); khipati throw up; ganhāti take up; chindati cut out; javati go upstream, javana id. (opp. o°); uñña pride; thāna "standing up" & tāna got up; tarati come out, go out (opp. o°); nāta raised up, high (opp. o°); nama elevation; nāmin raised (opp. ni°); patati fly up; etc. etc. - III. More specialised meanings (from elliptical or figurative use) are: (1) ud° = without, "ex-", e. g. unnangala "outplough" = without a plough; uppabbajita an ex-bhikkhu. - (2) ud° = off, i. e. out of the way, wrong, e. g. uppatha a wrong road, ummaggā id. - (3) ud° = out of the ordinary, i. e. exceedingly, e. g. ujjangāla extremely dusty; uppenduka very pale; uppoṭheti to beat hard. - IV. Dialectical variations & combinations. - (1) Owing to semantic affinity we often find an interchange between ud° and ava° (cp. E. break up = break down, grind up or down, tie up or down), according to different points of view. This wavering between the two prefixes was favoured by the fact that o always had shown an unstable tendency & had often been substituted for or replaced by ū, which in its place was reduced to ū before a double consonant, thus doing away with the diff. between ū & u or o & ū. For comparison see the foll.: ukkamati & okk°; uñña: avañña; uddiyati: odd°; uddeyya oḍḍ°; uppiḷeti: opil°; etc., & cp. abbhokirati > abbhukkirati. - (2) the most freq. combns. that ud enters into are those with the intensifying prefixes abhi° and sam°; see e. g. abhi + ud (= abbhud°) + gacchati, jalati; āṭa; namati etc.; sam + ud + eti; kamati; chindati; tejeti; paṭjati etc.

Uda (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. au( ti (again), au)ta/r (but, or), Goth. auk = Ger. auch to pron. base ava° yonder, cp. ava II.] disjunctive part. "or"; either singly, as at Sn 455, 955, 1090; J V.478 (v. l. udāhu); Nd1 445 (expld. as "padasandhii" with same formula as iti, q. v.); Pv II.1216 (kāyena uḍa cetasā); or combd. with other synonymous particles, as uda vā at
Sn 193, 842, 1075; It 82 = 117 (caramā vā yadi vā tiṣṭhāman nisinnā uḍa vā sayaṁ walking or standing, sitting or lying down); KhA 191. - See also udāhu.

**Uda**\(^2\) (vīda) (\(^-*\)) [Vedic uḍan (nt.), also later uḍa (but only \(^-*\)), commonly uḍaka, q. v.] water, wave. In cpds, sometimes the older form uḍan\(^+\) is preserved (like uḍānjala, uḍāṇavant), but generally it has been substituted by the later uḍa\(^+\) (see under udakaccha, udakanti, udakumbha, udapatta, udapāṇa, udabindu).

**Udaka** (vīdaka) (nt.) [Vedic uḍaka, uḍa + ka (see uḍa\(^2\)), of ād, *ud, fuller form *eūd (as in Sk. oḍa, odman flood, odana gruel, q. v.); cp. Sk. unati, undati to water, udra = Av. udra = Ags. otor = E. otter ("water-animal"); Gr. ul/dwr water ("hydro"), ul/dra hydra ("water-animal"); Lat. unda wave; Goth. watō = Ohg. wazzar = E. water; Obulg. voda water, ydor otter] water Vin II.120, 213; D II.15 (‘assa dhārā gushes or showers of w.); Dh 80, 145; J I.212; Pv I.57; Pug 31, 32; Miln 318; VvA 20 (udake temanaḥ aggimha tāpanam); DhA I.289; DhA III. 176, 256; Pva 39, 70. - Syn. ambu, ela, jala etc. - The compn. form \(^-\) is either uḍaka (āsanuḍaka-dāyin J IV.435) or °odaka (pādodaka water for the feet Pva 78). odaka occurs also in abs. form (q. v.), cp. also oka. Bdgh.'s kaṃ = uḍakaṃ, tena dāritan: kandaran ti is a false etymology; DA I.209. - anṇava water-flood M I.134. -āyatika a water-pipe Vin II.123. -āḷhaka a certain measure of water, an āḷhaka of w. S V.400; A II.55 = III.337; VvA 155. -ūpama resembling water, like water A IV.11 (puggala). -ōgaha plunging into water J III.235. -ōgha a water flood VvA 48. - oroha descending into water, bathing; N. of a class of ascetics, lit. "bather" M I.281; S IV.312; A V. 263. - orohaṇa plunging into water, taking a bath, bathing D I.167; S I.182; A I.296; II.206; J IV.299; Pug 55. -kalaha the "water dispute" DhA III.256. -kāka a water crow J II.441. - kicca libation of water, lit. water-performance; cleansing, washing D II.15. -kilā sporting in the w. J VI.420. - gahanāṣātaka bathing-gown J V.477. - ghaṭa a water pitcher Pva 66. - cāti a water jar DhA I.52. - ṭhāna a stand for water Vin II.120. - tumba a water vessel J II.441; Da I.202; DhA I.193. - telaka an oily preparation mixed with water Vin II.107. - dantaṇḍa water for rinsing the mouth & tooth cleaner Vin III.51; IV.90, 92, 233; J IV.69. - daha a lake (of water) D I.45. - doṇikā a water-tub or trough Vin II.220. - dhārā a shower of water Ps I.125; J IV.351. - niddhamana a water spout or drain Vin II.120, 123; DhA II.37. - nibbāhana an aquaduct Miln 295. - paṭiggaha receiving or accepting water Vin II.213. - patta a waterbowl Vin II. 107; D I.80; S III.105. - puṇichāni a towel Vin II.122. - posta fed or nourished by water VvA 173. - phusita a drop of water S II.135. - bindu a drop of w. It 84 (v. l. for udabindu); Pva 99. - bubula a w. bubble A IV.137; Vism 109, 479 (in comp.). - bhastha devoid of water Thā 212 (for anodaka Th 2, 265). - maṇika a water-pot Vin I.227; M I.354; A III.27; Miln 28; DhA I.79. - mallaka a cup for w. A I.250. - rakkhasa a water-sprite DhA III.74. - rahada a lake (of w.) D I.74, 84; A I.9; II.105; III.25; Sn 467; Pug 47. - rūha a water plant Vv 35Q. - lekhā writing on w. A I.283 = Pug 32 (in simile ūpama like writing on w.; cp. Pug A 215). - vāra "waterturn", i. e. fetching water DhA I.49. - vāraka bucket S II.118. - vāha a flow of water, flowing w. J VI.162. - vāhaka rise or swelling (lit. carrying or pulling along (of water), overflowing, flood A I.178. - vāhana pulling up water Vin II.122 ("raju"). - sadda sound of water Dhs 621. - saravaka a saucer for w. Vin II.120. - sāṭaka = sāṭikā J II.13. - sāṭikā "water-cloak", a bathing-mantle Vin I. 292; II.272; IV.279 (= yāya nivatthā nīhāyati C); DhA II.61 (T. "sāṭaka"). - suddhika ablation with water (after passing urine) Vin IV.262 (= mutta-karaṇassā dhovanā C).

**Udakaccha** (vīdakaccha) [uda + kaccha] watery soil, swamp J V.137.

**Udakumbha** (vīdakumbha) [uda + kumbha] a water jug J I.20; Dh 121, 122; Pv I.129.
Udagga (udagga) (adj.) [ud + agga, lit. "out-top", cp. Sk. udagra] topmost, high, lofty Th 1, 110; fig. elated, exalted, exultant, joyful, happy D I.110 (*citta); Sn 689 (+ sumana), 1028 (id.); Pv IV.155 (attamana +); IV.58 (haṭṭha +); Mīn 248; DhA II.42 (haṭṭha-pahaṭṭha udagg-udagga in high glee & jubilant); Vism 346 (id.); Sdhp 323. See also der. odagya.


Udaggi (udagga) * in udaggihuttaṃ [= ud + aggi + hutta, cp. Vedic anghinhotra] the fire prepared (for sacrifice) J V.396 (= uda-aggihuttaṃ C. wrongly), lit. "the sacrifice (being) out"

Udangaṇa (udangana) (nt.) [ud + angaṇa1; Kern unnecessarily changes it to uttankana "a place for digging for water" see Toev. p. 96] an open place J I.109.

Udacchidā (udacchida) 3rd sg. praet. of ucchindati to break up Sn 2, 3 (*ā metri causa).

Udañcana (udañcana) (nt.) [fr. ud + añc, see añchati] a bucket for drawing water out of a well DhA I.94.

Udañcanin (udañcana) (adj.-n.) [ud + añcanin to añc see añchati] draining, pulling up water f. *ī a bucket or pail J I. 417 (f. *ī).

Udañjala (udañjala) [udan + jala see uda2] in *m kīlati a water-game: playing with drops of water (?) Vin III.118 (Bdhgh.: udañjalan ti udaka-cikkhallo vuccati p. 274)

Udaññavant (udaññavat) (adj.) [udan = uda(ka) + vant] rich in water, well-watered J V.405 (= udaka-sampanna C.).

Udaṇha (udaṇha) [ud + āṇha] day-break, dawn, sunrise J V.155.

Udatāri (udaṭarā) 3rd sg aor. of utterati to cross over Sn 471 (ogham).

Udatta (udaṭta) (adj.) [Sk. udāṭta] elevated, high, lofty, clever Nett 7, 118, 123 (= uḷārapaṇṇa C.).

Udadhi (udadhī) [uda + dhi, lit. water-container] the sea, ocean S I.67; It 86; Sn 720; J V.326; VI.526; ThA 289; VvA 155 ("udakaṃ ettha dhiyati ti udadhi"); Sdhp 322, 577.

Udapatta1 (udapatta) [uda for ud, and patta, pp. of pat, for patita? Kern, Toev. s. v. takes it as udak-prāpta, risen, flying up, sprung up J III.484 (= uppapati C.); V.71 (= uṭṭhita C.).

Udapatta2 (udapatta) [uda + patta; Sk. udapātra] a bowl of water, a water-jug, ewer M I.100; S V.121; A III.230 sq., 236; V.92, 94, 97 sq.

Udapādi (udaṇḍa) 3rd sg. aor. of uppajjati to arise, originate, become D I.110, 180, 185; S II.273; It 52, 99; SnA 346, 462.
Udāpāna (uda + pāna lit. "(place for) drinking water"); cp. opāna, which in the incorrect opinion of Pāli Commentators represents a contracted udapāna a well, a cistern Vin I.139; II.122; M I.80; A IV.171; J III.216; Ud 78; Pv II.78; II.925; Miln 411; Vism 244 (in simile); DA I.298; VvA 40; PvA 78.

Udappatta (uda + pāna) See udapatta.

Udabindu (uda + bindu) a drop of water M I.78; Sn 812; Dh 121, 122, 336; It 84 (v. l. udaka*); Nd 135; SnA 114; DhA II.51.

Udabhādhi (uda + bhadha) aor. 3rd sg. of ubbadhati [ud + vadh] to destroy, kill Sn 4 (= ucchindanto vadhati SnA 18).

Udabhāhe 3rd sg. Pot. of ubbahati [ud + bhr1, see also abbahati] to draw out, tear out, remove Th 1, 158; Sn 583 (= ubbaheyya dhāreyya (?) SnA 460); J II.223 (= udabbaheyya C.); VI.587 (= hareyya C.); aor. udabbahe Vin IV.5.

Udaya [fr. ud + i, cp. ude] rise, growth; increment, increase; income, revenue, interest A II.199; Ps I.34; Vv 847 (dhana attthika udayaṃ patthayāna = ānisāṃsaṃ atirekalābhaṃ VvA 336); 8452; DhA II.270; PvA 146 (ulār° vipāka), 273 (*bhūtani pañca kahāpa-satāni labhitvā, with interest); Sdhp 40, 230, 258. - See also uddaya. -attha rise and fall, birth & death (to attha2) M I.356; S V.197 sq., 395; A III.152 sq.; IV.111, 289, 352; V.15, 25. - atthika desirous of increase, interest or wealth (cp. above Vv 847 dhanaatthika) A II.199. -bbaya (ud-aya + vy-aya) increase & decrease, rise & fall, birth & death, up & down D III.223; S I.46 = 52 (lokassa); III.130; A II.90; III. 32; IV.153; It 120; Vism 287; Ps I.54; ThA 90. -vyaya = *bbaya S IV.140; A II.15 (khandhānam); Dh 113, 374 (khandhānam, see DhA IV.110).

Udayaṃ & Udayanto (uda + anta) pp. of ude (q. v.).

Udayana (nt.) [fr. ud + i] going up, rise DA I.95.

Udara (nt.) [Vedic udara, Av udara belly, Gr. u/(steros = Lat. uterus belly, womb; Lith. védaras stomach, See also Walde, Lat. Wtb. under vensica] - 1 the belly, stomach D II.266; Sn 78, 604, 609, 716; J I.146, 164, 265; Miln 213; PvA 283; KhA 57, 58; DhA I.47 (pregnant); Sdhp 102. - 2. cavity, interior, inside Dāvs I.56 (mandir-odare). -ūnūdara with empty belly Th 1, 982; Miln 406, 407; cp. ṭa. -aggi the fire of the belly or stomach (i. e. of digestion) KhA 59; SnA 462; PvA 33; -āvadehakam (adv.) bhunjati to eat to fill the stomach, eat to satiety, to be gluttonous M I.102; A V.18; Th 1, 935; Vism 33. -paṭalā the mucous membrane of the stomach Vism 359 (= sarir°abbhantara 261); SnA 248; KhA 55, 61. -pūra stomachfilling Vism 108. -vāṭi "belly-sack", belly Vin III.39, 117; Vism 262 where KhA reads ud. paṭalā). -vāta the wind of the belly, stomach-ache 9J I.33, 433; Vism 41 (*ābādha); DhA IV.129.


Udassaye 2nd sg. pot. of ud + assayati [ā + śri, cp. assaya] J V.26 (meaning to instal, raise?), expld. by C. as ussayāpesi (?) Reading may be faulty for udāsase (?).
Udahāraka (udahara) [uda + hāraka] a water-carrier J II.80.

Udahāriya (udaharya) (adj.) [fr. udahāra fetching of water, uda + hṛ] going for water Vv 509.

Udāgacchati (udagacchati) [ud + ā + gacchati] to come to completion Da I.288. Cp sam.

Udāna (udana) (nt.) [fr. ud + an to breathe] - 1. "breathing out", exulting cry, i.e. an utterance, mostly in metrical form, inspired by a particularly intense emotion, whether it be joyful or sorrowful (cp. K. S. p. 29 n. 2) D I.50, 92; S I.20, 27, 82, 160; A I.67; J I.76; Pug 43, 62; Nett 174; PvA 67; Sdhp 514. - The utterance of such an inspired thought is usually introduced with the standing phrase "imaṁ udānāṁ udānesi" i.e. breathed forth this solemn utterance [Cp. BSk. udānāṁ udānāyati Divy 99 etc.], e.g. at Vin I.2 sq., 12, 230, 353; D I.47; II.107 (udāna of triumph); S III.55; Mhvs XIX.29; DA I.140; Ud. 1 passim; SnA 354 ("the familiar quotation about the sakyas"). Occasionally (later) we find other phrases, as e.g. udānāṁ pavātī J I.61; abhāsī Vin IV.54; kathesi J VI.38. - 2. one of the angas or categories of the Buddhist Scriptures: see under nava & anga. - Cp. vodāna.

Udānita (udanita) [pp. of udāneti] uttered, breathed forth, said DhA IV.55.

Udāneti (udaneti) [denom. f. udāna, cp. BSk. udānayati] to breathe out or forth, usually in phrase udānaṁ udānesi: see under udāna1. Absolutely only at J III.218.

Udāpatvā (udapatva) at J V.255 is uncertain reading (v.l. udapatvā, C. explns. reading udapatvā by uppativā = flying up), perhaps we should read udapatta flew up, pret. of ud + pat = Sk. *udapaptat (so Kern, Toev. s. v.).

Udāyati (udayati) at Da I.266 (udāyissati fut.) is hardly correct; D I.96 has here udriyissati (q. v.), which belongs to darati to break, tear etc., udāyati could only belong to dāyāti meaning to cut, mow, reap. but not to split etc. Da I.266 explns. udāyissati with bhijjhissati. The difficulty is removed by reading udriyissati. To v.l. undriyati cp. *undriya for *uddaya (dukkh° for dukkh°udraya see udriya). We find udāyati once more at Vism 156 in expln. of ekodi where it is evidently meant for udeti (Caus. = uṭṭhāpeti).

Udāra (udara) (adj.) [Sk. udāra, of which the usual P. form is ulāra (q. v.). Cp. BSk. audāra & audārika.] raised, sublime, noble, excellent Dāvs III.4 (samussit-odāra-sitātappaṭṭaṁ); Da I.50 (*issariya); Sdhp 429, 591.

Udāvatta (udavatta) [pp. of udāvattate, ud + ā vattati] retired, desisting J V.158 (= udāvattita nivattita C).

Udāsīna (udasina) (adj.) [ud + āsīna, pp. of ās to sit; lit. sit apart, be indifferent] indifferent, passive, neutral DhsA 129.

Udāhaṭa (udahata) [pp of udāharati] uttered, spoken; called, quoted Pug 41.

Udāharana (udaharana) (nt.) [fr. udāharati] example, instance J III.401 (*ṃ āharitvā dassento), 510; Miln 345; SnA 445; VvA 297.
Udāharati (udāharati) [ud + ā + ṛ] to utter, recite. speak. Sn 389; J III.289; DA I.140 (see udāhāra). - pp udāhaṭa (q. v.). Cp. pariya’.

Udāhāra (udāhāra) [fr. udāharati] utterance, speech DA I.140 (‘ṃ udāhari = udānaṃ udānesi); Pug A 223,

Udāhu (udāhu) (indecl.) [uṭa + āho, cp. P. uṭa & aho and Sk. utāro] disjunctive-adversative particle "or", in direct questions D I 157; II.8; Sn 599, 875, 885; J I.20, 83; VvA 258 (= ādu); PvA 33, 51; Miln 10. - The first part of the question is often introduced with kim, while udāhu follows in the second (disjunctive) part, e. g. kim nakkhattaṃ kīḷissasi udāhu bhati karissasi VvA 63; kim amhehi saddhiṃ āgamissasi udāhu pacchā will you come with us or later? DhA II.96: See under kim. - Often combd with other expletive particles, e. g. udāhu ve Sn 1075, 1077; udāhu no Sn 347; eva . . . no udāhu (so . . . or not) D I.152; (ayaṃ) nu kho - udāhu (ayaṃ) is it (this) - (this) Vism 313.

Udī (udī) (or udī) is artificial adj. formn. fr. udeti, meaning "rising, excelling", in expln. of ekodi at Vism 156 (udayati ti udi utṭhapetī ti attho).

Udikkhati (udikkhati) [ud + īkṣ, Sk. udīkṣate] - 1. to look at, to survey. to perceive Vin I.25 (udiccare, 3sd. pl. pres. med.); J V.71, 296; Vv 8121 (aor. udikkhisaṃ = ullokesiṃ VvA 316); Dāvs II 109; Sdhp 308. - 2. to look out for, to expect J I.344; VvA 118. - 3. to envy Miln 338.

Udikkhitar (udikkhitar) [n. ag. of udikkhati] one who looks for or after D III 167.

Udicca (udicca) (adj.) [apparently an adjectivised ger. of udeṭi but distorted from & in meaning = Sk. uḍaṇḍ, f. uḍiṇḍi northern, the north] "rising", used in a geographical sense of the N. W. country, i. e. north-westerly, of north-western origin (cp. Brethren 79, Miln trsln. II.45 n. 1) J I.140, 324, 343, 373; Miln 236. - See also uddiya.

Udiccare (udiccare) 3sd. pl. pres. med. of udikkhati (q. v.).

Udita ([udita] [pp. of ud-i, see udeṭi] risen, high, elevated Miln 222; (‘odita); Dāvs IV.42; Sdhp 14 (of the sun) 442 (‘odita).

Udita ([udita] [pp. of vad, see vadati] spoken, proclaimed, uttered Vuttodaya 2 (quoted by Childers in Khuddaka-pātha ed. 1869, p. 22).

Udīraṇa (udīraṇa) (nt.) [fr. udeṭi] utterance, saying J V.237; Dhs 637, 720; Miln 145.

Udīrita ([udīrita] [pp. of udīreti] uttered J III.339; V.394 = 407.

Udīreti (udīreti) [ud + īreti, cp. in meaning īrita] - 1. to set in motion, stir up, cause J III.441 (dukkham udīraye Pot. = udīreyya C.); V.395 (kalaham to begin a quarrel). - 2. to utter, proclaim, speak, say S I.190; Sn 632 (pot. ‘raye = bhāseyya SnA 468); Dh 408 (girām udīraye = bhāseyya DhA IV.182); J V.78 (vākyaṃ); Pass. udiyatī (uddiyati = Sk. udīryate) Th 1, 1232 (nigghoso).

**Udukkhala** (Udukkhala) (m. & nt.) [Sk. ulukhala] a mortar Vin I.202 (* musala pestle); J I.502; II.428; V.49; II.161, 335; Ud 69 (m; + musala); DhA II.131 (*sala); Vism 354 (in comp.). The relation between udukkhala and musala is seen best from the description of eating at Vism 344 and DA I.200, where the lower teeth play the role of ud., the upper teeth act as m., while the tongue takes the part of a hand. On this passage & other connections as well as etym. see Morris J.P.T.S. 1893, 37.

**Udukkhalikā** (Udukkhalika) (f.) [fr. udukkhala] part of a door (threshold?) Vin II.148 (* uttara-pasaka lintel of a door).

**Udumbara** (Udumbara) [Sk. udumbara] the glomerous fig tree, Ficus Glomerata D II.4; Vin IV.35; A IV.283 (*khādika), 283 (id.), 324 (id.); Sn 5; DhA I.284; SnA 19; KhA 46, 56; VvA 213. Cp. odumbara.

**Udeti** (Udeti) (ud + eti of i to go] to go out or up, to rise (of the sun), to come out, to increase Asl. 169; Vism 156 (eko udeti ti ekodi); J II.33; III.324; ppr. udayaṃ It 85 (ādicco), & udayanto PvA 154 (udayante suriye = sole surgente). - pp. udita (see uditā1). Cp. udicca & udi.

**Udda** (Udda) [Vedic udra, to uda2 water, lit. living in water; Cp. Gr. u(/dros "hydra"; Ohg. ottar = Ags. otor = E. otter; Lith. údra = Obulg. vydra otter] an aquatic animal, the otter (?) Childers s. v. doubts the identity of this creature with the regular otter, since it lives in the jungle. Is it a beaver - Vin I.186 (*camma otter-skin, used for sandals); Cp. I.102 (*pota); J III.31 sq., 335. The names of two oters at J III.333 are Gambhīra-cārin and Anutīra-cārin.

**Udda** (Udda) [for uda2?] water, in passage amakkhito uddenā, amakkhito semhena, a. ruhirena i. e. not stained by any kind of (dirty) fluid D II.14; M III.122.

**Uddanda** (Uddanda) [ud + daṇḍa] a kind of building (or hut), in which the sticks stand out (?) Nd1 226 = Nd2 976 (uṭṭanda) = Vism 25 (v. l. BB uṭṭanda).

**Uddaya** (Uddaya) [a (metric?) variant of udaya] gain, advantage, profit Vv 847 (see udaya); J v.39 (satt°-mahāpaduma of profit to beings?).

**Uddaya** (Uddaya) İn compounds dukkh° and sukh°. see udraya.

**Uddalomi** (Uddalomi) [= udda + lomin beaver-hair-y ] a woollen coverlet with a fringe at each end D I.7 (= ubhato dasam unnā-mayo attharaṃ; keci ubhato uggata-puppham ti vadanti DA I.87); A I.181. See however uddha-lomin under uddham.

**Uddasseti** (Uddasseti) [ud + dasseti, Caus. of dassati1] to show, reveal, point out, order, inform, instruct D II.321 sq.; M I.480 (read uddassessāmi for conjectured reading uddissīsāmi?); II.60 (v. l. uddisett°) A IV.66.
Uddāna (uddāna) (nt.) [fr. ud + dā, dayati to bind: see under dāma] a group of Suttas, used throughout the Vinaya Piṭaka, with ref. to each Khandhaka, in the Samyutta, the Anguttara and other books (cp. Miln 407) for each group of about ten Suttas (cp. DhsA 27). The Uddāna gives, in a sort of doggerel verse, at the end of each group, the titles of the Suttas in the group. It may then be roughly rendered "summary". If all the Uddānas were collected together, they would form a table of contents to the whole work. - Otherwise the word has only been found used of fishes "macchuddāna" (so J II.425; DhA II.132). It then means a group of fish placed apart for sale in one lot. Perhaps a set or a batch would meet the case.

Uddāpa (uddāpa) [*udvāpa] foundation of a wall, in stock phrase dah* etc. D III.101; S V.194 = also at J VI.276 (= pākāra-vatthu C.). Kern, Toev. s. v. refers it to Sk. ud-vapati to dig out, and translates "moat, ditch". The meaning "wall" or "mound" however harmonises quite well with the der. fr. "digging", cp. E. dike > Ger. Teich. See also uddāma 2.

Uddāpavant (uddāpavant) (adj.) [fr. uddāpa] having a wall or embankment S II.106 (v. l. uddhā*); C. expls. as apato uggattatā J IV.536 (so read with v. l. for T. uddhā pavattā; C. expls. as tīra-mariyādā-bandhana).

Uddāma (uddāma) [fr. ud + dā as in uddāna, see dāma] 1. (adj.) "out of bounds", unrestrained, restless Dāvs V.56 (*sāgara). - 2. (n.) wall, enclosure (either as "binding in", protecting or as equivalent of uddāpa fr. ud + vam "to throw up" in sense of to throw up earth, to dig a mound = udvapati) in phrase aṭṭāla-uddāma-parikhādīni watchtowers, enceintes, moats etc. DhA III.488.

Uddāraka (uddāraka) [?] some wild animal J V.416 (reading uncertain, expln. ditto).

Uddāla (uddāla) = uddālaka, only as Np. J IV.298 sq.

Uddālaka (uddālaka) [fr. ud + dal, see dalati] the Uddāla tree, Cassia Fistula (also known as indīvara), or Cordia Myxa, lit. "uprooter" Vv 67 (= vātaghātako yo rājarukkhho ti pi vuccati VvA 43); J IV.301 (*rukkha), 440; V.199 (= vātaghātaka C.), 405; VI.530 (so read for uddh*); VvA 197 (*puppha = indīvara); PvA 169.

Uddālanaka (uddālanaka) (adj.) [fr. uddālana > ud + dāleti] referring to destruction or vandalism, tearing out Vin IV.169.

Uddāleti (uddāleti) [ud + dāleti, Caus. of dal, see dalati] to tear out or off Vin IV.170; S IV.178.

Uddīṭṭha (uddīṭṭha) [pp. of uddissati] - 1. pointed out, appointed, set out, put forth, proposed, put down, codified M I.480 (pañha); Sn p. 91 (id. = uddesa-matteno eva vutta, na vibhangena SnA 422); SnA 372. - 2. appointed, dedicated J V.393 (an *m pupphaṃ = asukassa nāma dassāmī ti); PvA 50; KhA 138.

Uddiya (uddiya) (adj.) [Sk. udicya?] northern, northwestern (i. e. Nepalese) J IV.352 (*kambala) in expln. of uddiyāna [Sk. udīcina?]. See udicca & cp. Morris in J.P.T.S. 1889, 202, and last not least Lüders in K. Z. 1920 (vol. 49), 233 sq. The word is not sufficiently cleared up yet.
Uddisati (uddissati) [ud + disati] - to propose, point out, appoint, allot Dh 353, cp. DhA IV.72; Miln 94 (satihāraṃ); fut. uddississati M I.480 (ex conj., is probably to be changed to uddassessati, q. v.). 1. to specify PVA 22 (aor. uddisi), 25 (= niyādeti, dadāti), 27. - Pass. uddissati to show oneself, to be seen Pv III.212, and uddissiyati PVA 46. - pp. uddiṭṭha (q. v.). - Caus. II. uddisāpeti (q. v.). - ger. uddissa (q. v.)

Uddisāpeti (uddisapeti) [Caus. II. of uddisati] - 1. to make recite Vin I.47 = II.224; IV.290. - 2. to dedicate Pva 35 (v. l. ādisati).

Uddissa (uddissā) (indecl.) [orig. ger. of uddisati] - 1. indicating, with signs or indications J III.354 = Miln 230. - 2. prep w. acc.: (a) (lit.) pointing to, tending towards, towards, to Pva 250 Suraṭṭha-visayam). - (b) (appld.) with reference to, on account of, for, concerning Pva 8 (pete); 17 (= ārabha), 49 (ratanattayaṃ), 70 (mama), 146. -kata allotted to, specified as, meant for (cp. odissa & odissaka) Vin I.237 (maṃsa); II.163; D I.166 = A I. 295 = Pug 55 (viz. bhikkhā); M 1.77; KhA 222; J II. 262, 263 (bhatta).


Uddīpanā (uddipana) (f.) [fr. ud + dīpeti] explanation, reasoning, argument Vism 27 (for ukkācanā). ete. see udrī*.

Uddeva (uddēka) [Sk. udreka, ud + ric] vomit, spouting out, eruption Vism 261 (where id. p. at KhA 61 reads uggāra); *m dadāti to vomit Vin I.277.

Uddekanika (uddēkanika) (adj.) [uddeka + ana + ika] spouting, ejecting M II.39 (mānīka; perhaps better to be read with v. l. as udañjanika = udañcanika fit for drawing up water).

Uddesa (uddesā) [fr. uddesati] - 1. pointing out, setting forth, proposition, exposition, indication, programme M III.223 (u. uddiṭṭha), 239; S IV.299; SnA 422. - 2. explanation S V.110 sq.; sa-uddesa (adj.) with (the necessary) expln., point by point, in detail, D I.13, 81; III.111; A III.418; It 99; Nd 6171. - 3. samaṇṇuddesa one marked as a Samaṇa, a novice (cp. samaṇnera) D I.151; M III.128; A IV.343; uddesa-bhatta special or specified food Vin I.58 = 96, cp. II.175, propounding, recitation, repetition Vin I.50 = II.228 (uddesena paripucchāya ovādena by recitation, questioning & advice); II.219 (*m dadāti to hold a recitation + paripucchā); A IV.114 (+ paripucchā); V.50 sq. (paṇīho, u. veyyākaranaṃ); Nd 2 3852 (+ paripucchā); J I.116; Miln 257 (+paripucchā). ek'uddesa a single repetition Vin III.47; A III.67, 180; Miln 10, 18.

Uddesaka (uddesaka) (adj.) [fr. uddesa] assigning, defining, determining, in bhatta* one who sorts out the food Vva 92.

Uddesika (uddesika) (adj. nt.) [fr. uddesa] - 1. indicating, referring to, respecting, defining; (nt.) indication, definition D II. 100 (mam bhikkhusangho); Miln 159 (id.); KhA 29. - Esp. as * in phrase aṭṭha-vassā uddesika-kāla the time referring to (or indicating) the 8th year, i. e. at the age of 8 Pva 67; sola-sa-vassā M I.88; J I.456; Vva 259. In the same application padesika (q. v.). - 2. memorial J IV.228 (cetiya).
Udheka (uddheka) (adj.) [fr. ud + dih, see deha] "bubbling up", only adv. ° in cpd. phen* (paccamāna boiling) under production of scum (foam) M III.167; A I.141; J III.46; Miln 357.

Uddosita (uddosita) [Derivation uncertain. Cp. Müller P. Gr. 42] shed, stable (?) Vin I.140; II.278; III.200; IV.223.

Uddha (uddha) (adj.) [possibly a combn. of adḍha2 & uddhaṃ; or should we read adḍha° or vuḍḍha°?] in phrase uddhehi vatthehi in rich, lofty clothes J IV.154 (of a devatā; passage may be corrupt).

Uddham & Uddha° (uddham / uddha) (indecl.) [nt. of adj. *uddha= Sk. ūrdhva high; to Idg. *ared(h) as in Lat. arduus steep, or *ured as in Sk. vardhate to raise, Gr. o)rqo/s straight] high up, on top, above (adv. & prep.).

- On uddhaṃ in spatial, temporal, ethical & psychological application see in detail Nd2 155.
- A. (of space) up, aloft, above (opp. adho)
  - Vin III.121; KhA 248 (= upari).
  - In contrast with adho (above > below) D I.23, 153, 251; Vism 176 (u. adho tiriyaṃ expld.); DA I.98 (see also adho).
  - Esp. with ref. to the points of the compass as "in zenith" (opp. adho "in nadir"), e. g. at D I.222 ("straight up"); It 120; J I.20. - B. (of time) in future, ahead, hence Sn 894; Nd1 303 (u. vuccati anāgataṃ).
- II. (prep. with abl. & instr.)
  - A. (of space) in phrase uddhaṃ pādatalā adho kesamatthakā (above the soles & below the scalp) D II. 293, 294; III.104; A III.323; V.109.
  - B. (of time) after, hence Pv I.1012 (u. catūhi māsehi after 4 months = catunnaṃ māsānaṃ upari PvA 52); PvA 147 (sattahi vassa satehi u., meaning here 700 years ago, cp. ito in similar application, meaning both past & future), 148 (sattāhato u. after a week; uttari v. l. BB.). - In cpds. uddha° & uddhaṃ° (see below).
- III. Note (cp. Trenckner, Notes 60). In certain cases we find ubbhaṃ for uddhaṃ. Notice the foll.: ubbhaṃ yojanaṃ uggato J V.269; ubbhāṭṭhako hoti "standing erect" D I.167; M I.78; ubbhamukhu "mouth (face) upwards", turned upwards S III.238; Miln 122. (1) uddha° in:
  - gāmin going upwards S V.370 sq. cchiddaka (-vātapānā) (windows) having openings above DhA I.211.
  - pāda heels upwards either with adhosira (head down) A IV.133, or avansira Vv 5225 (v. l.); J I. 233. -mukha turned upwards, adv. °ā upwards or backwards (of a river) Miln 295 (Gangā u. sandati; in same context ubbhāṃ Miln 122).
  - lomin "having hair on the upper side", a kind of couch or bed (or rug on a couch) Vin I.192 = II.163, 169. So is prob. to be read for uddalomī (q. v.).
  - virecana action of an emetic (lit. throwing up) (opp. adho-virecana of a purgative) D I.12 (= uddhaṃ dosānaṃ niharanāṃ DA I.98); DhA III.126; SnA 86. -suddha clean on top Vin II.152. - (2) uddhaṃ° in:
    - āghātanika after death, a teacher who maintains that the soul exists after death D I.31, cp. DA I.119. - pāda feet up (& head down) Vv 5225 (v. l. uddha°).
    - bhāgiya belonging to the upper part (opp. oram°): see samyojana. -virecana v. l. BB. at SnA 86 for uddha°. -sara(m) (adv.) with raised or lofty voice, lit. "sounding high" Sn 901, see Nd1 315. -sota (adj.) one who is going upwards in the stream of life [cp. BSk. ūrdhvasrotaḥ Mahāvyā § 46] D III.237; S V.69, 201, 205, 237, 285, 314, 378; A I.233; II.134; IV.14 sq., 73 sq., 146, 380; V.120; Dh 218; Th II.12; Pug 17; Nett 190; DhA III.289; lit. up-stream at J III.371.

Uddhamsati (uddhamsati) [ud + dhamṣati, in lit. meaning of dhvams, see dhamsati] to fly out or up (of dust) Vv 784 na tattho uddhamsati rajo; expld. by uggacchati VvA 304. - pp. uddhasta (q. v.).

Uddhagga (uddhagga) (adj.) [uddha + agga] - 1. standing on end (lit. with raised point). bristling, of the hair of a Mahāpurisa D II.18 = III.144, 154. - 2. prominent, conspicuous J IV.345 (rājin
having prominent stripes, of a lion). - 3. pointing upwards (of the lower teeth, opp. adhagga point-downwards) J V.156 (= ṭhetthima-danta C.). - 4. lofty, beneficial (of gifts) A II.68 (dakkhinā); III.46 (id.) see also uddhaggika.

**Uddhaggika** (ועדחגיקה) (adj.) [cp. uddhagga] aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts) D I.51 = III.66; S I.90; A III.259; DA I.158.

**Uddhacca** (ועדחכה) (nt.) [substantivised ger. of ud-dharati, ud + dhṛ, cp. uddhaṭa & uddhata. The BSk. auddhatya shows a strange distortion. BSk. uddhava seems to be also a substitute for uddhacca] over-balancing, agitation, excitement, distraction, flurry (see on meaning Dialogues I.82; Dhs trsln. 119; Cpd. 18, 45, 83). A I.256, 282; III.375, 421, 449; IV.87; V.142, 145, 148; D III.234; S V.277 sq.; DhSA 260; SnA 492 (in sense of "haughtiness"? for Sn 702 ṭhanata); Nd1 220, 501; Ps I.81, 83; II.9, 97 sq.; 119, 142, 145, 169, 176; Pug 18, 59; Dhs 427, 429 (cittassa), 1159, 1229, 1469, 372, 377; Vism 137, 469 (= uddhata-bhāva); Sdhp 459. Together with kukkucca "flurry or worry" u. is enumd. as the 4th of the 5th nīvaraṇa's and as the 9th of the 10 saṃyojana's (q. v.), e. g. at D I.71, 246; III.49, 234, 269, 278; S I.99; A I.3; III.16; V.30; Nd2 379; Dhs 1486.

**Uddhaja** (ועדחaja) (adj.) [uddhaṃ + ja] upright, honest M I.386 (v. l. for pannadhaja).

**Uddhaṭa** (ועדחṭa) [pp. of uddharati2; see also uddhata, uddhita & uddhacca] - 1. pulled out J II.26. - 2. pulled out, destroyed, extirpated, in phrase° ṭṭha with its fangs removed (of a snake) J I.505; II.259; VI.6. - 3. cut off or out Miln 231 (uddhāṭa-uddhaṭe ālope whenever a piece is cut off). - 4. drawn out, lifted out, raised J I.143; sass°kāle at the time of lifting the corn; V.49 (*paṃsu). Cp. uddhaṭa-bija castrated J II.237.

**Uddharaṇa** (ועדחראṇa) (nt.) [abstr. fr. uddharati] - 1. taking up, lifting, raising Miln 307 (sass°-samaya the time of gathering the corn; to uddharati 1. but cp. in same meaning uddhaṭa from uddharati 2). DA I.192. - 2. pulling or drawing out (cp. uddharati 2) Vin III.29. See also ubbahati2.
**Uddharati** (ud+ dharate of dhṛ) - 1. (in this meaning confused with ubbhharati from brḥ, cp. interchange of ddh & bbh in uddha: ubbha, possibly also with brḥ: see abbahati and cp. ubbhahati1). (a) to raise, rise, lift up; hence: to raise too much, overbalance, shake etc.: see pp. uddhata (*uddhrta*) & cp. uddhacca & uddharana. - (b) to take up, lift, to remove, take away D I.135 (baliṃ uddhāreyya raise a tax); M I.306 (hiyaṃ); J I.193 (aor. poet. udddharī = uddharītvā kāḍḍhitvā pavaṭṭesī C.); VvA 157. - Caus. uddharāpeti Vin II.180, 181; J VI.95. - 2. to pull out, draw out (syn. with abbahati, q. v. for comparison) D I. 77 (ahiṃ karaṇā uddhareyya, further on ahi k. ubbhato) PrA 115 (= abbahati); imper. uddharatha J II.95 (for abbahā); Dh 327 (attānaṃ duggā); aor. uddhari J III.190 (ankeṇa); cond. uddhare Th 1, 756; ger. uddhārītvā D I.234; Nd1 419; SnA 567; DhA IV.26; PrA 139, & (poet.) uddhārītvā J IV.406 (cakkhūni, so read for T. laddhatvā C.). - pp. uddhāta & ubbhata.

**Uddharin** (uddharaṇī) In an° in an° Sn 952 see under niṭṭhurin.

**Uddhastā** (uddhastā) See uddhasta.

**Uddhāra & Uubbhāra** (uddhāra) & (uddhāra) in Vin.; e. g. II.255, cp. 256 where ubbhata unchanges with uddhāra) [fr. uddharati1] - 1. taking away, withdrawal, suspension, in kāṭhin° (q. v.) Vin I.255 sq.; III.262; IV.287; V.177 sq. - 2. a tax, levy, debt, in phrase °m sodheti (so read for śādheti loc. cit.) to clear up a debt J II.314; III.106; IV.45, 247. uddhāra-sodhana (v. l. śādh°) the clearance of a debt J I.341. - 3. synopsis or abstract Dpvs V.37 (atth° of the meaning of the Vin.); SnA 237 (atth° + pad°).

**Uddhālaka** (uddhālaka) at J VI.530 is to be read uddālaka.

**Uddhita** (uddhitā) [a by-form of uddhāta] pulled out, destroyed, extirpated, removed J VI.237 (*pphala = uddhāta-bīja C.).

**Uddhunāti** (uddhunāti) [ud + dhunāti] to shake VvA 279.

**Uddhumātyāta** (uddhumātāta) (adj.) [pp. of uddhumātyati] swollen, bloated, risen (of flour) A I.140; Sn 200 (of a corpse); SnA 100 sq., 171; DA I.114. Cp. next.

**Uddhumātaka** (uddhumātaka) (adj.) [prec. + ka] swollen, bloated, puffed up M I.88 (of a corpse; + vinilaka); Vism 178, 193 (id.); J I.164 (udaraṃ °m katvā), 420 (*nimitta appearance of being blown up); Miln 332; DhA I.307. See also subha & asubha. -saññā the idea of a bloated corpse A II.17; Dhs 263; Miln 331; cp. Dhs trsln. 69.

Uddhumāyati (Uddhumayanī) [ud + dhmā, see dhamati & remarks on uddhacca] to be blown up, to swell up, rise; aor. *āyi J III.26; VvA 76; ger. *ājitvā J II.18; DhA I.126. - pp. uddhumāta & *āyita (q. v.).

Uddhumāyana (Uddhumayaṇa) (nt.) [fr. uddhumāyati] puffing, blowing or swelling up J IV.37.

Uddhumāyika (Uddhumayika) (adj.) [cp. uddhumāyita] like blowing or swelling up, of blown-up appearance M I.142 sq.

Uddhumāyita (Uddhumayita) [pp. of uddhumāyati] swollen, bloated, puffed up VvA 218.

Udrabhati (Udrabhati) [? doubtful in form & etym.] to eat M I.306 (upacīkā bījaṃ na u德拉beyyuṃ; vv. ll. on p. 555: u德拉, u德拉, u德拉, u德拉, u德拉; u德拉eyyun ti khaḍeyyum C. (德拉bhasane, Dhātum.).) - Note. The Dhātupāṭha, 212, and the Dhātu-maṇḍūsā, 311, explain u德拉 by adane, eating.

Udraya & Uddaya (Udraya) (Uddaya) [-°] [perhaps a bastard form of uddaya = uḍaya yielding etc. The BSk. usually renders P. dd by dr. If so, then equal to adaya & uddaya1] coming forth, result, consequence. Usually in foll. two phrases: dukkha (yielding pain) & sukhā (giving pleasure); e. g. as dukkha at M I 415; J IV.398; V.119 (v. l. *indriya); Pv I 1110 (so read for T. *indriya, cp. undriyati as v. l. for udāyati); Ps II.79 (kammam); as sukhā at J V.389 (v. l. *indriya); DhA II.47 (°uddaya). Both dukkha & sukhā at Ps I.80. Besides these in foll. combns.: katuṭ causing bitterness J V.241; sa° with (good or evil) consequences S II.29; M I.271.

Udriyati & Uddīyati (Udriyati) (Uddīyati) [cp. Sk. ud dīryate, Pass of ud + dṛ, dṛṇoti, and P. darati & dalati; see also avadiyati which may be a Sanskritised oddiyati for uddiyati] to burst, split open, break, fall to pieces Vin I.148 (vihāro udriyati); II 174 (id); IV.254 (i); D I.96 (*īyissati = bhijjissati DA I 96, so read for udāyati); Ps II.79 (kammam). - Note. The Dhātupāṭha, 212, and the Dhātu-maṇḍūsā, 311, explain u德拉 by adane, eating.

Udriyana & Uddīyana (Udriyana) (Uddīyana) (nt.) [fr. uddiyati] breaking or splitting open, bursting J I.72; DhA II.7 (*sadda), 100 (paṭhavi-uddiyana-sadda; vv. ll. uḍrī*, udri*).

Undura (Undura) [etym ?] a rat Vin I.209; II.148, 152; III.151; J I.120; Miln 23, 363. Spelt undūra at Vism 62.

Unna (Unna) [pp. of ud, unatti & undati, see udaka] in phrase pīti-vēgenounna "bubbling up with the excitement of joy", overflowing with joy Mhvs 19, 29 (expld. by uggatacitta i. e. lofty, exalted C.). - It may however be better & more in keeping with Pāli word-formation as well as with meaning & interpretation to explain the word as ud + na, taking "na as abs. (base)-form of nam, thus lit. "bent up", i. e. raised, high, in meaning of unnata. Cp. the exactly similar formation, use & meaning of ninna = ninnata. Thus unna / ninna would correspond to unnata / ninnata.

Unnaka (Unnaka) [etym.?] a species of perfume J VI 537 (gloss kuṭantaja).

Unnangala (Unnangala) (adj.) [ud + nangala, on meaning of ud in this case see ud] in phrase *m karoti, according to Morris, J P T S 1887, 120 "to make an up-ploughing, to turn up etc."
more aptly with C. on J VI.328 to make "out-plough" (not "up-plough") in sense of out-of-work, i.e. to make the people put their ploughs (or work in general) away and prepare for a festival; to take a holiday. A typical "jātaka"-phrase; J I.228; II.296, 367; III. 129, 414; IV.355; VI.328; DhA III.10.

**Unnata** [Unnata] [pp. of unnamati. Besides this form we find unṇata in fig. special meaning, q. v.] raised, high, lofty, in high situation (opp. oṇata) Pv IV.66 (= sāmin PvA 262); J I.71; II369; VI 487; Miln 146, 387; DA I.45 See also unnala.

**Unnati** [Unnati] (f) [fr. unnamati; cp. uṇṇati] rising, lifting up, elevation Miln 387 (*avanati*).

**Unnadati** [Unnadati] [ud + nadati] to resound, shout out, roar J I.110; II 90; III.271, 325; Miln 18; aor. unnadi J I 74; Miln 13. - Caus. unnādeti (q. v.).

**Unnama** [Unnama] [fr ud + nam; cp. also umnama in fig. meaning] rising ground, elevation, plateau Kh VII.7 = Pv I.57 (= thala unnata-padesa PvA 29); Miln 349; DA I.154.

**Unnamati** [Unnamati] [ud + namati, see uṇṇamati in fig. meaning] to rise up, ascend Miln 117 (oṇamati +); Vism 306. - Caus. unnāmeti (q. v.). - pp. unnara & uṇṇata (q. v.).

**Unnahanā** [Unnahana] (f.) [ud + nah, see nayhati] flattering, tying or pushing oneself on to somebody, begging Vism 27.

**Unnāda** [Unnada] [fr. ud + nad] shout, shouting J II 405.

**Unnādin** [Unnadin] (adj.) [fr. ud + nad] shouting out; resounding, noisy, loud, tumultuous Vin III.336; D I.95, 143, 178; J II.216.

**Unnādeti** [Unnadi] [Caus. of unnadati] to make resound J I.408 (paṭhavīṁ), II.34.

**Unnāmin** [Ummāmin] (adj) [ud + nam in Caus. form] raising or rising; in combn. with ninnāmin raised & bent, high & low A IV.237 (of cultivated land).

**Unnāmeti** [Unnamet] (unn*) [Caus. of unnamati] to raise DhsA 5; written uṇṇameti (with a for ā before mutes & liquids) at Sn 206 (inf. uṇṇametave).
**Upa** (упа) - [Vedic upa; Av. upa on, up; Gr. u(po/ under, u(pe/r over; Lat. sub fr. *(e)ks-upo; Goth. uf under & on; Ogh. ūf = Ags. up = E. up; Oír. fo under. See also upari] prefix denoting nearness or close touch (cp. similarly ṛ), usually with the idea of approach from below or rest on top, on, upon, up, by. - In compn. a upa is always contracted to upa, e. g. devūpāṭṭhāna, lokūpaga, puññūpatthambhita. - Meanings: (1) (Rest): on upon, up - °kiṇṇa covered over; °jīvati live on (cp. anu°); °tthambhita propped up, sup-ported; °cita heaped up, ac-cumulated; °dhāreti hold or take up; °nata bent on; °nissaya foundation; °nissita depending on etc. - (2) (Aim): (out) up to (the speaker or hearer); cp. the meanings developed out of this as "higher, above" in upara, upari, upama = Lat. superus, supremus E. g. °kaḍḍhati drag on to; °kappati come to, accrue; °kappana ad-ministering; °kāra service to; °khata administered; °gacchati go to, ap-roach (cp. upātigacchati); °disati ad-vise; °dhāvati run up to: °nadati to sound out; °nikkhamati come out up to; °nisevita gone on to or after; °neti bring on to; etc. - (3) (Nearness): close by, close to, near, "ad-"; e. g. °kaṇṇaka close to the ear; °cāra ap-lication; °tṭhāna at-tending; °ṭṭhita ap-proached; °tiṭṭhati stand by, look after; °dduta urged; °nāmeti place close to; °nibandhati tie close to; °niskati sit close to or down by, - (4) (Intensive use): quite, altogether, "up"; e. g. °antika quite near; °chindati cut up. - (5) (Diminutive use as in Lat. subabsurdus; Gr. u(po/leukos whitish; Oír. fo-dor; Cymr. go-durdd murmur): nearly, about, somewhat, a little, secondary, made after the style of, e. g. °aḍḍha about half; °kacchaka like a little hollow; °kaṇḍakin (= °paṇḍukin? whitish); °deva a minor god; °nīla somewhat similar to; °vīla bluish; upapurohita minor priest; uparajja vicereoyalty; upalohitaka, uparopa; °vana a little forest. etc. Note. The nearest semantic affinity of upa is ā°.

**Upaka** (упака) (-°) [for °upaga] found only in combn. kulūpaka where second k stands for g. through assimilation with first k. Only with ref. to a bhikkhu = one who frequents a certain family (for the purpose of getting alms), a family friend, associate Vin I.192, 208; III.84; S II.200 sq.; A III.258 sq.; Nd2 3851; Pv III.85; PvA 266. - f. kulūpikā (bхikkhunī) Vin II.268; IV.66. - Sporadic in gayhūpaka (for °ûpaga) at J IV.219.

**Upakaccha** (упакачча) (-°) [upa + kacchā2] only in combn. with °antare lit. "in between the hips or loins or arm-pits", in 3 phrases (cp. Kern, Toev. II.140 s. v.), viz. upakacchante katvā taking (it) between the legs J I.63, 425, khipitvā throwing (it) into the armpits J V.211 & ṭhapetvā id. J V.46.

**Upakacchaka** (упакаччака) [upa + kacchā + ka, cp. Sk. upakakṣa in diff. meaning] (1) [= upa + kaccha1 + ka] like an enclosure, adj. in the form of a hollow or a shelter J I.158. (2) [= upa + kacchā2 + ka] like the armpit, a hollow, usually the armpit, but occasionally it seems to be applied to the hip or waist Vin III.39; IV.260 (pudendum muliebre); Miln 293; J V.437 (= kaccha2).

**Upakaṭṭha** (упакаṭṭха) (adj.) [pp. of upa + karś to draw up or near to] approaching, near J IV.213 (yāva upakaṭṭha-majjhantikā till nearly noon). Usually in foll. two phrases: upakaṭṭha käle when the time was near, i. e. at the approach of meal time Vin IV.175; VvA 6, 294; and upakaṭṭhāya vassūpānāyikāya as Lent was approaching Vin I.253; PvA 42; VvA 44. Cp. vūpakāṭṭha. - loc. upakaṭṭhe as adv. or prep. "near, in the neighbourhood of" Nd2 639 (= santike); Dāvs V.41 (so read for upakaṭṭhe).
Upakaḍḍhati (Upakadhati) [upa + kaḍḍhati, cp. upakaṭṭha] to drag or pull on to (w. dat.), or down to D I.180 (+ apakaḍḍhati); III.127 (id.); M I.365; S I.49; II.99; Dh 311 (nirayāya = niraye nibbatta peti DhA III.484).

Upakaṇṭha (Upakanta) at Dāvs V.41 is to be corrected to upakaṭṭha.

Upakaṇḍakin (Upakandakin) (Pv II.113) see under upanḍukin.

Upakaṇṇa (Upakanna) (*-) [upa + kaṇṇa] lit. (spot) near the ear, only in oblique cases or in der. *ka (q. v.) Th 1, 200 (upakannamhi close to the ear, under the ear).

Upakannaka (Upakanna) (adj.) [upa + kaṇṇa + ka] by the ear, being at or on the ear of somebody, only in loc. as adv. upakannake secretly Vin I.237; II.99; IV.20, 271; S I.86; A III.57; SnA 186; and in cpd. *jappin one who whispers into the ear (of another), spreader of reports A III. 136. Cp. kaṇṇajappaka & kaṇṇajappana.

Upakappati (Upakappati) [upa + kappati] intrs.) to be beneficial to (w. dat.), to serve, to accrue S I.85; Pv I.44 (= nippajjati PvA 19); I.57 (petānaṃ); I.104 (= viniyujjati PvA 49); J V.350; PvA 8, 29 (petānaṃ), 27 (id.), 241; Sdhp 501, 504.

Upakappana (Upakappana) (nt.) [fr. upakappati] profit PvA 29 (dān*), 49 (an*).

Upakappanaka (Upakappana) (adj.) [fr. upakappana] profitable J I.398; DhA II.133.

Upakarana (Upakara) (nt.) [fr. upa + kṛ] help, service, support; means of existence, livelihood D II.340; A II.86; J I.7; PvA 60 (commodities), 133 (*manussa, adj. suitable, fit); Sdhp 69. In general any instrument or means of achieving a purpose, viz. apparatus of a ship J IV.165; tunnavaya* a weaver’s outfit J II.364; dabb* fit to be used as wood Vism 120; dān* materials for a gift PvA 105 (so read & cp. upakkhaṭa); nahān* bathing requisites VvA 248; vitt* luxuries A V.264 sq., 283, 290 sq.; PvA 71.

Upakarioti (Upakaroti) [upa + karoti] to do a service, serve, help, support Th 2, 89 (aor. upakāsiṃ = anugañhim santappesim ThA 88). - pp. upakṛkhaṭa (q. v.).

Upakārā (Upakara) [fr. upa + kṛ, cp. upakarana] service, help, benefit, obligation, favour D III.187 sq.; VvA 68; PvA 8, 18 (*āya hoti is good for); Sdhp 283, 447, 530. - bahūpakāra (adj.) of great help, very serviceable or helpful S IV.295; PvA 114. upakārāṃ karoti to do a favour, to oblige PvA 42, 88, 159 (kata); katūpakāra one to whom a service has been rendered PvA 116. -āvaha useful, serviceable, doing good PvA 86.

Upakāraka (Upakara) (adj.) [fr. upakāra] serviceable, helping, effective J V.99; Vism 534. - f. upakārikā 1. benefactress, helper J III.437. - 2. fortification (strengthening of the defence) on a city wall D I.105, see DA I.274 & cp. parikkhāra; M I.86 (= Nd2 1996). - 3. (philosophy) = cause (that which is an aid in the persistence or happening of any given thing) Tikapaṭṭhāna I.11

**Upakīṇṇa** (Upakinnna) [pp. of upakirati] strewn over with (-°), covered Vv 351 (rucaκ*, so read for rājak*; expld by okiṇṇa VvA 160).

**Upakiriyā** (Upakiriyay) (f.) [fr. upa + kr] implement, ornament J V.408.

**Upakūjati** (Upakujati) [upa + kūjati] to sing to (of birds) J IV.296 (kūjantaṃ u. = replies w. song to the singing). - pp. upakūjita (q. v.).

**Upakūjita** (Upakujita) (-°) [pp. of upakūjati] resounding, filled with the hum or song of (birds) J IV.359; PvA 154.

**Upakūla** (Upakula) [upa + kūla] embankment, a river's bank, riverside J VI.26 (rukkoṭupakūlaje the trees sprung up at its bank).

**Upakūlita** (Upakulita) [derivation uncertain] used of the nose in old age Th 2, 258 (jarāya paṭisedhikā viya says the commentary. Morris J.P.T.S. 1884, 74 trsls. obstructed; Mrs. Rh. D. in "Sisters" takes it for upakūlita and trsls. seared and shrivelled. So also Ed. Müller J R A S. 1919. 538. This is probably right; but Oldenberg, Pischel and Hardy all read upakūlita.

**Upakūlīta** (Upakulita) [pp. of kūḍ, a variant of kuth, kvathati] singed, boiled, roasted J I.405 ("half-roasted" = aḍḍhajjhāmaka C.). See also upakūṣita.

**Upakūsita** (Upakusita) at J II.134 is perhaps faulty for °kūḷita, which is suggested by C. expln. "kukkule jhāmo" and also by v. l. °kuṭṭita (for kuṭṭhita boiled, sweltering, hot). The variant (gloss) °kūjita may have the same origin, viz. °kūḷita, was however interpreted (v. l. BB.) by °kupita (meaning "shaken, disturbed by fire").

**Upakka** (Upakka) see uppakka.

**Upakkanta** (Upakkanta) [pp. of upakkamatī] 1. attacked by (-°) Miln 112. - 2. attacking, intriguing or plotting against (loc.) DA I.140.

**Upakkama** (Upakkama) [fr. upa + kram] (1) lit. (a) going to, nearing, approach (-°) VvA 72. - (b) attack Vin II.195; Miln 157; DA I.69, 71. - (2) applied (a) in general: doing, acting, undertaking, act S I.152 = Sn p. 126. - (b) in special: ways, means, i. e. either good of helpful means, expedient, remedy Sn 575; Miln 151, 152; or bad or unfair means, treachery, plotting Th 1, 143; J IV.115 (punishment); Miln 135, 176.

**Upakkamati** (Upakkamati) [upa + kamati of kram] to go on to, i e. (1) to attack M I.86 = Ud 71. - (2) to undertake Vin III.110, 111. - (3) to begin Vin IV.316; DA I.318.

**Upakkamana** (Upakkamana) (nt.) [fr. upa + kram] going near to, attacking J IV.12.

**Upakkitaka** (Upakkitaka) [fr. upa + krī to buy] a buyer, hawker, dealer combd. with bhataka DhA I.119 = Ud 23 (C. expls. by "yo kahāpaṇāḍīhi kiṇci kināti so upakkitako ti vuccati"); Ps II.196 (? T. upakkhittaka).
Upakkilīṭṭha ([upakkilīṭṭha] [pp. of upa + kliś or kliś, cp. kilesa & next] soiled, stained, depraved, impure S I.179; A I.207 (citta); Vism 13.

Upakkilesa ([upakkilesa] [fr. upa + kliś] anything that spoils or obstructs, a minor stain, impurity, defilement, depravity, Vin II.295 (cp. SnA 487 & VvA 134 & see abhha); M I.36, 91; D III.42 sq., 49 sq., 201; S V.92 sq. (pañca cittassa upakkilesa), 108, 115; A I.10 (āgantuka), 207 (cittassa), 253 (oḷārika etc.); II.53 (candima-suriyānām samaṇa-brāhmaṇānām), 67; III.16 (jātarūpasa, cittassa), 386 sq.; IV.177 (vigatā); V.195; Ps I.164 (eighteen); Pug 60; Dhs 1059, 1136; Nett 86 sq., 94, 114 sq.; Sdhp 216, 225 (as upaklesa). Ten stains at Vism 633.

Upakkuttha ([upakkuttha] [pp. of upakkosati] blamed, reproached, censured, faulty D I.113 (an*); Sn p. 115 (id.); J III.523; DA I.211.

Upakkosa ([upakkosa] [fr. upa + kruś] censure, reproach J VI.489.

Upakkosati ([upakkosati] [upa + kosati] to scold, reprove, blame D I. 161; J III.436, 523; IV.81, 317, 409.

Upkkhaṭa & °ta [pp. of upakaroti] done as a favour or service, given, prepared, administered D I.127 (= sajjita DA I.294); Pv II.84 (= sajjita PvA 107); J VI.139; Miln 156.

Upakkhalati ([upakkhalati] [upa + khalati] to stumble, trip D II.250; M II.209; A III.101; J III.433.

Upakkhalana (nt.) [fr. prec.] stumbling, tripping Vism 500.

Upakkhittaka at Ps II.196 see upakk°.

Upakhandha ([upakhandha] [upa + khandha] lit. upper (side of the) trunk, back, shoulder J IV.210 (= khandha C).

Upaga ([upaga] (always as °ûpaga) (adj.) [upa + ga] - 1. going to, getting to, reaching, in phrases kāy°, S II.24; ākāsaanāco ayatan° etc. Ps I.84; kāy° S II.24; brahmaloκ° Pv II.1319; yathākamm° D I.82. - 2. coming into, experiencing, having, as vikappan° according to option Vin IV.283; phal° bearing fruit, & pupph° having flowers, in flower PvA 275. - 3. attached to, belonging to, being at J I.51 (hatth°); VvA 12 (id. + pādûpaga). - 4. in phrase gayh° lit. "accessible to the grip", acquisition of property, theft J IV.219 (T. gayhûpaka); Miln 325; DhA II.29; PvA 4.

Upagacchati ([upagacchati] [upa + gacchati] - 1. to come to, go to, approach, flow to (of water) D II.12; PvA 12 (vasanaṭṭhānam), 29, 32 (vāsam) 132; ger. *gantvā PvA 70 (attano santikam), & *gammo S II.17, 20. - 2. to undergo, go (in) to, to begin, undertake Sn 152 (diṭṭhim anupagamma); J I.106 (vassam); PvA 42 (id.); J I.200; niddam upagacchati to drop off into sleep PvA 43 (aor. upagacchi, MSS. *gañchi), 105, 128. - pp. upagata (q. v.).

Upagaṇhaṇā ([upagaṇhaṇa] (f.) [abstr. of upa + grh] taking up, keeping up. meditating Miln 37.

Upagaṇhāti ([upagaṇhāti] [upa + gaṇhāti] to take up (for meditation) Miln 38.
**Upagata** (Upagata) [pp. of upagacchati] - 1. gone to, come, approached (intrs.) Sn 708 (āsan* = nisinna SnA 495); PvA 77 (santikam), 78, 79 (petalokam), 123. - 2. undergoing, coming or come under, overpowered, suffering Nd2 under asita (= ajjhupagata in same conn. at A V.187); Pv I.1110 (khuppipās*); PvA 60 (= abhibhūta).

**Upagamana** (Upagamana) (nt.) [fr. upa + gam] approaching, going or coming to, undertaking Vin II.97 (+ ajjhupag*); Nett 27; Vism 600; PvA 42 (vass*).

**Upagamanaka** (Upagamanaka) (adj.) [fr. upagamana] going to, one who goes to (with acc.) PvA 168 (= *upaga).

**Upagalita** (Upagalita) [pp. of upagalati] flowing out, spat or slobbered out J V.471 (*khelo; v. l. paggharita).

**Upagāmin** (Upagāmin) (adj.) [fr. upa + gam, cp. *upaga] going to, undergoing, experiencing A II.6 (jāti jar*).

**Upagūhati** (Upagūhati) [upa + gūhati] to embrace J I.346, 349; II.424; III.437; V.157, 328, 384. - ger. upaguyha J VI.300.

**Upagghāta** (Upagghāta) [pp. of next] scented, smelled, kissed J VI.543 (C. sīsamhi upasinghita).

**Upagghāyati** (Upagghāyati) [upa + ghāyati1] to smell at, in sense of "to kiss" J V.328 (also inf. upagghātum).

**Upaghaṭṭita** (Upaghaṭṭita) [pp. of upaghaṭṭeti] knocked or knocking against J I.26 (V.179).

**Upaghāta** (Upaghāta) [fr. upa + (g)han, cp. ghāta] hurting, injuring, injury M III.237; S II.218; IV.323 sq.; A III.173; Th 1, 583; Miln 274, 307, 347; DA I.273. an° not hurting others, kindness Dh 185.

**Upaghātana** (Upaghātana) (nt.) [fr. upaghāta] hurting DhA III.237 (an*).

**Upaghātika** (Upaghātika) (adj.) [fr. upaghāta] injuring, offending Vin II.13.


**Upacaya** (Upacaya) [fr. upa + ci, cp. caya & ācaya] heaping up, gathering, accumulation, heap. As t.t. with ref. to kamma "conservation", with ref. to body & form "integration". (See discussion & defin. at Cpd. 253; Dhs trsl. 195). - D I.76 (= odana = kummās-upacayo, see under käya); Dhs 582, 642 (rūpassa u. = āyatanānam ācayo), 864; Vbh 147, 151 sq.; Kvu 520; Nett 113; Vism 449; DA I.220; PvA 198 (but v. l. paccayassa preferable).

**Upacarati** (Upacarati) [upa + carati] to deal with, handle, use J VI. 180. - pp. upacīṇa & upacarita (q. v.).
Upacarita (upacarita) [pp. of upacarati] practised, served, enacted, performed Miln 359, 360.

Upacāra (upacara) [fr. upa + car] - 1. approach, access Vin II.120, 152; IV.304; J I.83, 172; DhsA 328 (phal*). - 2. habit, practice, conduct Vin II.20 (dassan*); SnA 140 (id.); J III.280. - 3. way, means application, use of (esp. of spells etc.) J III.280 (mantassa); VI.180; Miln 153, 154 (dur* an evil spell); VvA 127 (gram. t.t. kāra*). - 4. entrance, access, i. e. immediate vicinity or neighbourhood of (−) J IV.182 (nagar*); usually as gām* Vin I.109; III.46; IV.230; KhA 77; SnA 83, 179. - 5. attention, attendance Vin IV.272; J VI.180; Miln 154. - 6. civility, polite behaviour J II.56; VI.102. - 7. On upacāra as philos, t.t. and its relation to appanā see Dhs trsln. 53, 54; Cpd. 55; Mystic p. XI. Thus used of samādhi (neighbourhood-, or access-concentration, distinguishing it from appanā-samādhi) at Vism 85, 126, 144 and passim.

Upacikā (upacika) (f.) [connected with Sk. upadīkā, although the relation is not quite clear. Attempts at explns. by Trencker Notes 62 (*utpādikā > upatikā > upacikā) & Kern, Toev. p. 102 (upacikā = Vedic upajīka, this fr. upajihikā for °dihikā, vv. ll. upadehihā & upadīkā). It may however be a direct der. from upa + ci, thus meaning "making heaps, a builder"] the termite or white ant Vin II.113, 148, 152; III.151; M I.306; J III.320; IV.331; Miln 363, 392; Vism 62, DhA II.25; III.15.

Upacita (upacita) [pp. of upacarati] used, frequented, known (as value) J VI.180.

Upacitta (upacitta) (nt.) [abstr. fr. upacita] storing up, accumulation Dhs 431.

Upacanāti (upacanati) [upa + ci] - 1. to collect, heap up, accumulate (puñña merit, & kamma karma) Sn 697; KhA 132; SnA 492; VvA 7, 271, 342; PvA 30, 150. - 2. built up, conserved (of the body) Miln 232; DA I.220.

Upacca (upacca) = Uppacca (q. v.) "flying up" (= uppavitvā PvA 103) at Th 2, 248 (= ThA 205, where v. l. and gloss upacca & upacca, expld. by upanetvā), as well as at Pv II.717 (= PvA 103 where read upaccha; & gloss upacca & upecca).

Upaccagā (upaccaga) [upa + ati + agā of gam] 3rd sg. pret. of upātigacchati (q. v.) to escape, pass, go by; to overcome Sn 333 (mā upaccagā = mā atikkami SnA 339) = Th 2, 5 (= mā atikkami ThA 12); Sn 636, 641, 827 (= accagā atikkanta Nd1 167); Dh 315, 412, 417 (= atikkanta DhA IV.225); Bu II.43. - pl. upaccagām S I.35; A III.311.

Upaccati (upaccati) (?) in phrase "akkhīni upaccimṣu" at J VI.187 is probably faulty for apaciyyati aor. of apaciyyati, Pass. of apacināti (cp. upaciyyati > upacinnati) "the eyes failed", lost power, went bad; cp. apacaya falling off, diminution. If not this reading we should suggest upacchijjimṣu from upachindati "were destroyed", which however is not quite the sense wanted.
Upacchindati [upa + chindati] to break up or off, to destroy, interrupt, to stop Sn 972 (pot. *chinde*); J IV. 127; Nd1 502; ThA 267; Pva 31 (kulavams upacchijjī aor. pass.); Vism 164, 676 (bhavangaṃ).

Upacchinna [pp. of upacchindati] cut off, interrupted J I. 477; Miln 306.

Upacchubhati [upa + chubhati from kṣubh or chubh, see chuddha, khobha, nicchubhati, nicchodeti] to throw at M I.364 (vv. ll. °chumbh°, °cubh°).

Upaccheda [fr. upa + chid] breaking or cutting off, destruction, stoppage, interruption M I.245, 327 (pāṇ° murder); J I.67; Miln 134 (paven° break of tradition) Pva 82 (kulavams°); DhA I.152 (āhār *ṭh karoti to prevent fr. taking food); DA I.136, 159.

Upacchedaka (adj.-n.) [fr. upaccheda] destroying, breaking off, stopping, interrupting J I.418 (vacan°); IV.357; DA I.69 (jīvit indriy°); VvA 72 (id.).

Upajānāti [upa + jānāti] to learn, acquire or have knowledge of (w. gen. or instr.), to know Vin I.272 (saṃyamassa); II.181 (garvāsotthena); A I.50 (dvinnam dhammānṃ upaṇnāsin). - fut. upaṇṇissati (& upaṇṇassati Sn 716) Sn 701, 716 (= upaṇṇayissati kathayissati SnA 498); J V.215. - pp. upaṇṇāta (q. v.).

Upajīvati [upa + jīvati] to live on (w. acc.), to depend on, to live by somebody, to be supported by (acc.) D I.128; S I.217; Sn 612 sq.; Th 1, 943; J III.309, 338; IV.271 (= anujīvati); Pva II.950 (Ankuraṃ u. ti tam nissāya jīvanti Pva 134); Miln 231.

Upajīvika (adj.) [= upajīvin] Sdhp 501 (see next).

Upajīvin (-°) (adj.-n.) [fr. upa + jīv] living on, subsisting by A II.135 (phal°); Sn 217 (paraddatt°), J I.227 (vohar°); IV.380; Pug 51; Miln 160 (Satth°); VvA 141 (sipp°). f. upajīvinī in rūp° (itthī) a woman earning her living by her beauty (i. e. a courtesan) Miln 122; Pva 46; cp. kiliṭṭha-kamm° gaṇikā Pva 195.

Upajūta (nt.) [upa + jūta] stake at game J VI.192.

Upajha [Upajha] See next.

Upajjhāya [upajhyaya] [Vedic upādhyāya, upa + adhi + i, lit. "one who is gone close up to"] a spiritual teacher or preceptor, master. Often combd. with ācariya e. g. Vin I. 119; Nd1 350; the ācariya being only the deputy or substitute of the upajjhāya. Vin I.45, 53, 62, 120; IV. 130; S I.185; A II.66, 78; III.69; SnA 346; DhA II.93; Pva 55, 60, 230. - A short form of upajjhāya is upajjhī, found in the Vinaya, e. g. at Vin I.94; III.35; with f. upajjhā Vin IV.326.

Upaṇnāta [pp. of upajjānāti] found out, learnt, known Vin I.40; J V.325, 368; A I.61.

Upatītā [upa + aṭṭita, from ard, see aṭṭita] pained, terrified; overcome, overwhelmed J VI.82 (visavegena).
**Upaṭṭhapeti** *(upathapati)* & ṭṭṭhapeti [Caus. II. of upaṭṭhahati] 1. to provide, procure, get ready, put forth, give Vin II.210; D II.19; M I.429; J I.266; IV.2; V.218; Pug 59, 68; Miln 15, 257, 366 (pāṇiya parihojaniyam), 397; DA I.270; Sdhp 356. - 2. to cause to be present Vin I.45; S I.170; Pv IV.170. - 3. to cause to be waited on or to be nursed A V.72 (gilānam upaṭṭhātum và upaṭṭhāpetum vā). - 4. to provide, procure, get ready, put forth, give Vin II.210; D II.19; M I.429; J I.266; IV.2; V.218; Pug 59, 68; Miln 15, 257, 366 (pāṇiya parihojaniyam), 397; DA I.270; Sdhp 356. - 2. to cause to be present Vin I.45; S I.170; Pv IV.170. - 3. to cause to be waited on or to be nursed A V.72 (gilānam upaṭṭhātum và upaṭṭhāpetum vā). - 4. to keep (a servant) for hire Vin II.267. - 5. to ordain Vin I.62, 83.

**Upaṭṭhahati** *(upathahati)* & ṭṭṭhāti [upa + sthā, cp. upatiṭṭhāti] 1 (trs.) to stand near or at hand (with acc.), to wait on, attend on, serve, minister, to care for, look after, nurse (in sickness) Vin I.50, 302; IV.326; M III.25; S I.167; A III.94; V.72; Sn 82 = 481 (imper. ṭṭṭhahassu); J I.67 (ppr. ṭṭṭhahamāna), 262 (ppr. ṭṭṭhahanto); IV.131; V.396; Dpvs II.16; PvA 19, 20. - aor. upaṭṭhāhi PvA 14, 42, 82. - inf. upaṭṭhātuṃ A V.72; PvA 20. - ger. upaṭṭhātabba Vin I.302; PvA 20. - aor. ṭṭṭhāhi J I.61; IV.3; PvA 42. - Caus. I. ṭṭṭhāketi; Caus. II. ṭṭṭhapeti & ṭṭṭhāpeti (q. v.). - Pass. ṭṭṭhāhiyati J IV.131 (ppr. ṭṭṭhiyamāna), & ṭṭṭhāhiyati A III.94 (ppr. ṭṭṭhiyamāna).

**Upaṭṭhāka** *(upathaka)* [fr. upa + sthā, cp. BSk. upasthāka M Vastu I.251, and upasthāyaka Divy 426; Av. Ś. I.214; II.85, 112.] a servitor, personal attendant, servant, "famulus". Ānanda was the last u. of Gotama Buddha (see D I.206; Th 1, 104 f.; ThA in Brethren loc. cit.; Vin I.179 (Sāgato u.), 194; II.186; III.66; IV.47; D I.150 (Nāgita); S III.113; A I.121; III.31, 189; J I 15, 100 (a merchant’s); II.416; Pug 28; Dhā I.93; VvA 149; PvA 211. - agg° main follower, chief attendant D II.6; gilān° an attendant in sickness, nurse Vin I.302; J IV.203 (mante anupaṭṭhahante since the spell did not occur to him); V.207; Miln 64; Thā 258. - aor. upaṭṭhāhi A III.94 (ppr. ṭṭṭhahamāna), & upaṭṭhāhiyati A III.94 (ppr. ṭṭṭhiyamāna).

**Upaṭṭhāna** *(upathāna)* (nt.) [fr. upa + sthā] - 1. attendance, waiting on, looking after, service, care, ministering A I.151, 225; Sn 138; J I.226, 237, 291; II.101; IV.138; VI.351. Ps I.107; II.7 sq., 28, 230; PvA 104, 145 (paccekbuddhassa), 176; VvA 75 (ther°); Sdhp 560. - 2. worship, (divine) service D III.188 sq. (śrīm gacchati); PvA 122. Buddh° attendance on a Buddha PvA 93; Thā 18. - 3. a state room J III.257. - sambhāra means of catering, provisions PvA 20. - sālā hall for attendance, assembly room, chapel [cp. BSk. upasthāna-śālā Divy 207] Vin I.49, 139; II.153, 208; III. 70 (at Vesālī); IV.15, 42; D II.119 (at Vesālī); S II.280; V.321; A II.51, 197; III.298; Dhā I.37, 38; III.413.

**Upaṭṭhita** *(upathita)* [pp. of upaṭṭhahati or upatiṭṭhāti, cp. BSk. upasthita Divy 281, 342] - 1. furnished provided, served, got ready, honoured with Sn 295 (āsmiṃ yaññasmiṃ); J V.173 (annena pānena); Pv I.52 (= sajjita paṭiyatta PvA 25); II.98 (= payirupāsita PvA 116); PvA 132. - 2. come, come about, appeared, arrived; present, existing Sn 130 (bhattakāle upaṭṭhite when mealtime has come), 898; Dh 235; Miln 274; PvA 124 (dānakāle “e”). - 3. standing up (ready), keeping in readiness M I.77; A II.206; Sn 708 (= thito C.); Pv I.953 (ready for service, serving, waiting upon cp. PvA 135. - sati with ready attention, one whose attention is fixed, concentrated Vin I.63; D III.252, 282; S IV.186; A III. 251; Pug 25.
**Upaṭṭheta** ([upaṭṭheta]) [Caus. of upaṭṭhahati] to make serve or attend; sakkaccaṃ u. (with acc.) to bestow respect (upon) Vin IV.275. fut. *essati Vin IV.291. to place, fix (parimukham satiṃ upaṭṭhapetvā) Vibh. 244.

**Upaḍḍhayati** ([upaḍḍhayati]) [upa + ḍhayati] to be burnt up Miln 277.

**Upaddha** ([upaḍḍha]) (adj.-nt.) [upa + aḍḍha, used abs. whereas aḍḍha only in compn., cp. also BSk. upārdha Divy 86, 144, 514; AvS I.211, 240) half Vin I.281 (*kāsina); II.200 (*āsana); J III.11 (*rajja); Vism 320 (*gāma); DhA I.15, 205 (*uposathakamma); II.85; KhA 239 (*gāthā); SnA 298; VvA 38, 61, 120; PvA 209, 276.

**Upatappati** ([upatappati]) [upa + tappati1]) to be vexed or tormented J V.90; DhsA 42.

**Upatāpa** ([upaṭāpa]) [fr. upa + tap] vexation, trouble Vism 166.

**Upatāpana** ([upatāpana]) (nt.) [upa + tāpana] vexation, tormenting, torture J IV.13; ThA 243.

**Upatāpika** ([upatāpika]) (adj.) [fr. upatāpa] causing pain, molesting J II.224.

**Upatāpeti** ([upatāpeti]) [upa + tāpeti] to cause pain, to vex, torment, harass J II.178, 224; IV.11; DhsA 42 (vibādhati +).

**Upatiṭṭhati** ([upatiṭṭhati]) [upa + sthā, cp. upaṭṭhahati, °ṭṭhati etc.] lit. "to stand by", to look after, to worship Pv III.118; J II.73 (ādiccaṃ = namassamāno tiṭṭhati C.); Miln 231 (ger. °tiṭṭhitvā); J V.173 (°tiṭṭhate). pp. upaṭṭhita (q. v.).

**Upatta** ([upatta]) [upa + akta, pp. of añj] smeared, spread over M I.343; J I.399.

**Upatthaddha** ([upatthaddha]) [upa + thaddha, pp. of upatthambhati] - 1. stiff Vin III.37 (angāni). - 2. supported or held up by, resting on, founded on, relying on Th 1, 1058, 1194; 2, 72 (yobbanena); J I.47 (V. 267: mettābalena); V. 121, 301; Kv 251 (cakkhu dhamm° "when it is the medium of an idea"); Nett 117; Miln 110 (kāruṇā-bal°).

**Upatthambhaka** ([upatthambhaka]) (adj. nt.) [fr. upatthambha) holding up, supporting, sustaining DhsA 153.

**Upatthambhana** ([upatthambhana]) (nt.) = upatthambha Miln 36; J I.447; DA I.124; ThA 258; Vism 279.

**Upatthambhita** ([upatthambhita]) [pp. of upatthambheti] propped up, supported, sustained J I.107; Miln 36; DA I 234; PvA 117 (puñña-phal°), 148 (utu-āhārehi u.).
**Upatthambhethi** (upatthambheti, Caus. of thambhati) to make firm, shore up, support, prop up J I.127 [ppr. °ayamāna], 447; DA I.113; DhA III.73 (*ayamāna ppr.). - pp. upatthambhita.

**Upathara** (upathara) [fr. upa + str] a (floor) covering, carpet, rug D I.103 (rath*); J II.126 (pabbat*); II.534.

**Upatheyya** (upatheyya) [for upadheyya, see Trenckner, Notes 6216] a cushion J VI.490, 513.

**Upadamsitar** (upadamsitar) [n. ag. fr. upadāṃseti] one who shows Pug 49 (where upadhamsita is to be corrected to upad*, as already pointed out by Morris J P T S. 1887, 126. The word seems to be a crux to commentators, philologists, and translators, like upadamseti. Kern, Toev. s. v. keeps to the reading upah*, tries to connect it with Sk. dharṣati & trsls. "one who confirms". The Pug A leaves the word unexplained).

**Upadamsseti** (upadamsseti) [= upadasseti with *aṃs* for *ass* like dhanseti = Sk. dharṣayati, haṃsa = harṣa etc. only in poetical passages] to cause to appear, to manifest M II.120; S I. 64, 65 (of gods, to become resplendent, to show divers colour-tones); A II.84 = III.139 = 264 = Pug 49 (to show pleasure); Th I.335, to bring forth (a goad, and so incite, urge on); Vin IV.309.

**Upadasseti** (upadasseti, Caus. of drš, cp. also upadamsseti] to make manifest, to show Miln 276, 316, 347.

**Upadahati** (upadaha) [upa + dahi 1] to put down, supply, furnish, put on; give, cause, make Vin IV.149; D II.135 (vippatisāra); A I.203 (dukkhaṃ); Miln 109, 139, 164, 286, 383. grd. pass. °dahātabba to be given or caused Vin II.250 = A III.197 (vippatisāra). Cp. upadhi.

**Upadāyaka** (upadayaka) (adj.) (-*) [fr. upa + dā] giving, bestowing Sdhp 319.

**Upadiṭṭha** (upadittha) [pp. of upadisati] pointed out, put forth, specified Miln 144 (pañha).

**Upadisati** (upadisati) [upa + disati] to point out, show, advise, specify J V. 457 (sippam); Miln 21 (dhamma-maggaṃ). - pp. upadisshe (q. v.).

**Upadiissati** (upadiissati) [upa + dissati] to be seen (open), to be shown up, to be found out or discovered Sn 140 (pres. upadiissare = °nti SnA 192).

**Upadeva** (upadeva) [upa + deva, on use of upa in this meaning see upa 5] a secondary, lesser, minor god PvA 136.

**Upadesa** (upadesa) [fr. upadisati] pointing out, indication, instruction, advice PvA 26 (tadupadesena read for tadupād*; KhA 208 differs at id. p.); KhA 100; Sdhp 227.

**Upaddava** (upaddava) [upa + dava 2 of dru] lit. rushing on; accident, misfortune, distress, oppression S II.210; A I.101; Sn 51; Dh 338 (an*); DhA I.16; Sdhp 267, 398.
Upaddavati ([upaddavati] [fr. upa + dru] to annoy, trouble DA I.213. - pp. upadduta (q. v.).

Upadduta ([upadduta] [pp. of upaddavati] overrun, oppressed, annoyed, overcome, distressed Vin II.170; III.144, 283; S II.210; IV.29; J I.26, 61, 339; II.102; IV.324, 494; Pv II.108; Vism 24 (= apakata); Miln 279; VVa 311 (atītha +); PvA 61. an* unmolested VPa 195; anupaddutta state of not being molested VvA 95.

Upadhamśitar & Upadhamseči ([upadhamśitar] [upadhamseči] at Pug 49 is to be read upad* (q. v.).

Upadhāna ([upadhāna] (adj. nt.) [fr. upa + dhā, cp. upadahati] "putting under", i. e. (1) a pillow, cushion D I.7; S II.267 = Miln 366 (kaltingar*); S III.145; A I.137, 181; III.50, J IV.201; V.506 (tamb* = ratt* C.); (2) imposing, giving, causing Dh 291 dukkh*).

Upadhāneti ([upadhāneti] [f. upa + dhā] to suppose, think, reflect DhA I.239 (should be corrected to upadhāreti).


Upadhāraṇā ([upadhāraṇā] (f) [cp. upadhāraṇa] calculation VvA 7.

Upadhārita ([upadhārita] [pp. of upadhāreći] considered, reflected upon Dh I.28; sūpadh* Miln 10; dūpadh* Vin IV.275.

Upadhāreti ([upadhāreti] (Caus. of upa + dhṛ, cp. dhāreti 3) 1. "to hold or take up" (cp. semantically Lat. teneo = E. tenet), to reason out, conclude, reflect, surmise, know as such & such, realise J I.338; DhA I.28, 41; II.15, 20, 37, 96; IV.197 (an*); VVa 48, 200 (an*), 234, 260 (an*), 324; PvA 119 (for jānāti). - 2. to look out for (acc.) J III. 65; VI.2.

Upadhāvati ([upadhāvati] [upa + dhāvati 1] to run up to or after, fall upon, surround Vin II.207; IV.260 (pp. *dhāvita); S I.185; S II.26 (aparanta); Th 1, 1209; Miln 209; VVa 256; PvA 154, 168, 173 (for padhāvīta).

Upadhi ([upadhi] [fr. upa + dhā, cp. upadahati & BSk. upadhi Divy 50, 224, 534] 1. putting down or under, foundation, basis, ground, substratum (of rebirth) S I.117, 124, 134, 186; A II.24 (*sankhaya); III.382 (id.); IV.150 (*kkhaya); It 21, 69; Sn 364, 728 (upadhī-nidānā dukkha = vatta-dukkham SnA 505), 789, 992; Nd1 27, 141; Nd2 157; Vbh 338; Nett 29; DhA IV.33. - (2) clinging to rebirth (as impeding spiritual progress), attachment (almost syn. with kilesa or taṇhā, cp. nirupadhi & anupadhi); S A. = pañcakkhandhā, S II.108. At M I 162 (cp. Sn 33 = S I.6 = I.107) wife and children, flocks and herds, silver and gold are called upadhayo. upadhi is the root of sorrow ib. 454; S II.108; Sn 728 = 1051 = Th I.152 and the rejection of all upadhis is Nibbāna D II.36. (cp. S I.136; III.133; V.226; A I.80; M I.107 = II.93; Vin I.5, 36 = J I.83 = Mvst II.444; It 46, 62); D III.112 calls that which has upadhi ignoble (= non-Aryan). At S I.117 = Divy 224 upadhi is called a bond (samgo). Cp. opadhika. - The upadhis were later systematized into a set of 10, which are given at Nd2 157 as follows: 5 taṇhā upadhis (taṇhā, diṭṭhi, kilesa, kamma, duccarita), āhār-upadhi, paṭigh*, catasso upādinnā dhātuuo u. (viz. kāma, diṭṭhi,
silabba, attavāda; see D III.230), cha ajjhuttikāni āyatanañī u., cha viññāna-kāyā u. Another modified classification see at Brethren p. 398.

**Upadhika & Upadhīka (Upadhika)** (adj.) (-°) [fr. upadhi] having a substratum, showing attachment to rebirth, only in cpds. an° free from clinging Vin I.36; Sn 1057, & nir° id. S I.141.

**Upadheyya (Upadheyya)** (nt.) [cp. upadhāna] a cushion J VI.490 (for upatheyya, q. v.).

**Upanaccati (Upanaccati)** [upa + naccati] to perform a dance D II.268.

**Upanata (Upanata)** [pp. of upanamati] inclined, bent, prone PvA 190.

**Upanadati (Upanadati)** [upa + nadati] to resound (with song) Pv III.34 (= vikūjati PvA 189).

**Upanandha (Upanandha)** [pp. of upanayhati, see naddha & nandhati] scorned, grumbled at Vin II.118.

**Upanandhati (Upanandhati)** [a secondary der. fr. upanandha, pp. of upanayhati] to bear enmity towards, to grumble at (with loc.); aor. upanandhi Vin II.118 (tasmiṃ); IV.83; Mhvs 36, 117.

**Upanamati (Upanamati)** [upa + namati] to be bent on, strive after J III 324 (= upagacchati C.). - pp. upanata; Caus. upanāmeti (q. v.).

**Upanayana (Upanayana)** (nt.) [fr. upa + ni; cp. naya & nayana] tt. for the minor premiss, subsumption (see Kv trsl. 11) Miln 154; Nett 63; DhsA 329 (so read with v. l. for °najana).


**Upanayhanā (Upanayhanā)** (f.) & °nayhitatta (nt.) are syn. for upanāha (grudge, ill-will) in exegesis at Pug 18 = 22, whereas id. p. at Vbh 357 reads upanahanā upanahitattam (with v. l. upanayihanā & upanayihitattam).

**Upanāmita (Upanamita)** [pp. of upanāmeti] brought up to, placed against D II.134.

**Upanāmeti (Upanametis)** [Caus. of upanamati] 1. to bend over to, to place against or close to, to approach, bring near D II. 134; S I.207; Th 1, 1055; Sn p. 48 (= attano kāyaṃ Bhagavato upanāmeti); J I.62; V.215; SnA 151. - 2. to offer, to present J IV.386; II.5; Miln 210, 373; PvA 274. - pp. upanāmita (q. v.). [cp. BSk. upanāmayati to hand over Divy 13, 14, 22].

**Upanāyika (Upanāyika)** (-°) (adj.) [fr. upa + ni] - 1. referring to, belonging to in cpd. att° ref. to oneself Vin III.91; Vism 27. - 2. beginning, in phrase vass’u Patricia (f.) the approach of the rainy season, period for entering on Lent (cp. BSk. varṣapāyikā Divy 18, 489 & see also upakaṭṭha and vassa) Vin I.253; A I.51 (divided into 2 parts, first & second, or purimikā & pacchimikā); J III.332; DA I.8; DhA I.203; III.438; VvA 44; PvA 42.
**Upanāha** ([upanaha]) [fr. upa + nah, see upanayhati, same in BSk.; e. g. at M Vastu II.56.] ill-will, grudge, enmity M I.15; A I.91, 95, 299; IV.148, 349, 456; V.39, 41 sq., 209, 310; Pug 18 = Vbh 357 (pubbakālaṃ kodho aparakālaṃ upānāho Miln 289).

**Upanāhin** ([upanahin]) (adj.-n.) [fr. upanāha] one who bears ill-will, grudging, grumbling, finding fault Vin II.89; M I.95; D III.45; S II.206; IV.241; A III.260, 334; V.123, 156; Sn 116; Th 1, 502; J III.260 (kodhana +); Pug 18; Vbh 357. - Opp. an° not being angry (loc.) D III.47; S II. 207; IV.244; A V.124 sq.; J IV.463.

**Upanikkhamati** ([upanikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J III 244; Pv I. 101 (aor. “nikkhami; imper. “nikkhamassu).**

**Upanikkhitta** ([upanikkhita] (adj. -n.) [fr. upanāha] one who bears ill-will, grudging, grumbling, finding fault Vin II.89; M I.95; D III.45; S II.206; IV.241; A III.260, 334; V.123, 156; Sn 116; Th 1, 502; J III.260 (kodhana +); Pug 18; Vbh 357. - m. a spy J VI.394 (‘purisa).

**Upanikkhittaka** ([upanikkhittaka] [= prec.] a spy J VI 409 (‘manussa), 431 (id.), 450 (id.).

**Upanikkhipati** ([upanikkhipati] (upa + n°) to deposit near, to lay up Vin I.312; S II.136 sq.; Miln 78, 80; Nett 21, 22; DA I.125. - pp. upanikkhita (q. v.).


**Upanikkhepa** ([upanikkhepa] [fr. upa + nis + kṣip] "putting near", depositing; - 1. appld. to the course of memory, association of ideas Miln 78, 80; cp. “nikkhepana S II.276. - 2. deposit, pledge J VI.192, 193 (= upajūta).

**Upanighamsati** ([upanighamsati] to rub up against, to crush (close) up to DhA I.58.

**Upanijjhāna** ([upanijjhana] (nt.) [upa + nijjhāna1] meditation, reflection, consideration only in two phrases: ārammaṇa° & lakkhaṇa°, with ref. to jhāna J V.251; DhA I.230; III.276; VvA 38, 213. Cp. nijjhāyana.

**Upanijjhāyati** ([upanijjhayati] [upa + nijjhāyati] to meditate upon, consider, look at, reflect on Vin I.193 ("covet"); II 269; III. 118; D I.20; A IV.55; Miln 124; Vism 418. - pp. upanijjhāyita (q. v.).

**Upanijjhāyana** ([upanijjhayana] [for °nijjhāna] meditation, reflection Miln 127; Vism 418.

**Upanijjhāyita** ([upanijjhayita] [pp. of °nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= diṭṭha, ālokita SnA 508).

**Upanidhā** ([upanidha] (f.) [abstracted from upanidhāya or direct formation fr. upa + ni + dhā?] comparison Nd2 158 (= upamā; should we read upanidhāya?).
Upanidhāya (upanidhayā) (indecl.) [ger. of upa + nidhati of dhā] comparing in comparison, as prep. w. acc. "compared with" M I.374; III.177 (Himavatāṃ pabbatarājānaṃ); S II.133 (mahāpāthavim), 262; V.457 (Sineru-pabbata-rājānaṃ); A III.181 sq.; IV.253 sq. (dibbasukham); Th 1, 496 (kammaṃ); J I.93; DA I.29, 59, 283.

Upanidhi (upanidihi) (f.) [upa + ni + dhā, cp. nidhi] - 1. deposit, pledge Vin III.51. - 2. comparison, in phrase upanidhīma na upeti "does not come into comparison, cannot be compared with" M III.177; S II.263; V.457 (so read for upanidhañ); Ud 23.

Upanipajjati [upani + pad] to lie down close to or on top of (acc.) Vism 269; J V.231.

Upanibajjhati see upanibandhāti.


Upanibandhati [upa + n°] to tie close to, to bind on to, attach M III.132; Miln 254, 412. - Pass. upanibandhāti to be attached to Sn 218. - pp. °nibaddha (q. v.).

Upanibandhana (adj. nt.) [upa + n°] (adj.) closely connected with D I.46; DA I.128; (nt.) tie, fetter, leash Miln 253.

Upanibbatta [upa + nibbatta] come out, produced DA I.247.

Upanibha (upa + nibha) somewhat like (-*) M I. 58 = A III.324 (sankha-vaṇṇa°); J I.207 (= sadisa C.); V.302 (tāla°).

Upanivattati [upa + n°] to return Sn 712; J IV.417; V.126.

Upanisā (upa + ni + sad, but if, as is more likely, a contracted form of upanissaya, it would be fr. upa + ni + śri. The history of this word has yet to be written, cp. Kern, Toev. s. v. & Divy 530 svopanisad] - 1. cause, means D II. 217, 259; M III.71 (samādhiṃ sa-upanissad); S II.30-32 (S A. = kāraṇa, paccaya); V.25; A I.198; III.20, 200 sq., 360; IV.99, 336, 351; V.4 sq., 313 sq.; Sn 322 (= upanissaya SnA 331); p. 140 (= kāraṇa, payojana SnA 503); Dh 75 (cp. DhA II.102 aññā nibbānagāmini paṭipadā). - 2. likeness, counterfeit [= Sk. upaniśad = aupamye Pāṇini I.4, 79] J VI.470 (= paṭirūpaka C.).

Upanisidati [upa + nisidati of sad] to sit close to or down by D I.95; A IV.10; J II.347; Pv IV.163 (ger. *sajja = *sidtvā PvA 242); Vism 269.

Upanisevati [upa + n°] to pursue, follow, go up after, clinging to (acc) M I.306. - pp. upanisevita (q. v.).
Upānisevana (upānīsevāna) (adj.) [fr. upanisevati] going close after, following J V.399 [f. °ī].

Upānisevita (upānīsevita) [pp. of upanisevati] gone on to, furnished with, sticking or clinging to, full of J V.302 (kakka°).

Upānissaya (upānīsaya) [upa + ni°] basis, reliance, support, foundation, assurance, certainty; esp. sufficing condition or qualification for Arahatship (see long article in Childers s. v.); no 9 in the 24 paccayas, Tikapatthāna, Tikapaṭṭhāna I.1, a term only found in the Paṭṭhāna, the Jātaka & later exegetical literature J I.78, 508; IV.96; VI.70; Nett 80; Vism 19 (°gocara), 535 (°paccaya); DhsA 315 (id.); DhA II.33; VvA 98; PvA 38 (sotāpatti-phalassa), 55 (°sampatti); Sdhp 265, 320.

Upānissayati (upānīsaya) [upa + ni°] to depend or rely on (acc.) Miln 240 (attānaṃ). - ger. °nissāya (q. v.); - pp. °nissita (q. v.).

Upānissāya (upānīsāya) (adv.) [ger. of upanissayati, cp. nissayati in same use & meaning) near, close by (with acc.); depending on, by means of (acc) M II.3; S II.269; Sn 867 (tam), 901 (tāpa°), 978, PvA 9 (Rājahahammā), 67 (id.); VvA 63 (Rājahaha-setṭhīm "with"). Cp. BSk. upaniśritya also a ger. formation, in same meaning, e. g. at Divy 54, 207, 505.

Upānissita (upānīsita) [upa + ni°] dependent or relying on Sn 877; Nd1 283, Miln 245.

Upānīta (upānīta) [pp. of upaneti] 1. brought up to or into (mostly "°) Th 2, 498; Sn 677 (niraye), 774 (dukkha°), 898 (bhava°); J III.45 (thūṇa°); IV.271 (dukkha°); Nd1 38; Dh 237 ("yaya = atikkantavayo Dha III.337, advanced in age); Pv IV.110 (dukkha° made to suffer). an° Sn 846. - 2. offered, presented J I.88; PvA 274, 286. - 3. brought to conclusion, brought to an end (of life) J V.375 (= marana-santika ṡu. C.). - 4. bringing up (for trial), charging M I.251 (vacanapatha, cp. upaniya).

Upānīya (upānīya) (°īyya, °eyya) [ger. of upaneti] "bringing up" (for trial), charging, accusing DI.107 (vadati, cp. DA I. 276); A I.172 (°vācā); cp. upaniya 3.


Upāneti (upāneti) [upa + neti] to bring up to, conduct, adduce; to present, give J I.200; Miln 396; DA I.276; PvA 39, 43, 49, 53, 74. - Pass. upaniyati (“niyati) - 1. to be brought (up to) J IV.398; ppr. °niyamāna J I.200; PvA 5. - 2. to be brought to conclusion, or to an end (of life) M II.68; S I.2. - 3. to be carried along or away A I.155. - pp. upanīta (q. v.). - ger. upaniya (q. v.).

Upanti (upanti) (adv.) [upa + anti] near, before, in presence of J IV.337.

Upantika (upantika) (adj.) [upa + antika] nt. acc. °m near J IV.337; V.58 (with gen.); VI.418 (so read for °ā); loc. °e near or quite near Pv II.915 (= samīpe gehassa PvA 120).

Upapacciyati (upapacciyati) See uppaccati.

Upapajjati (upapajjati) [doubtful whether a legitimate form as upa + pad or a diaeretic form of uppajjati = ud + pad. In this case all passages ought to go under the latter. Trenckner however
(Notes 77) defends upa* & considers in many cases upp* a substitution for upa. The diaeresis may be due to metre, as nearly all forms are found in poetry. The v. l. upp* is apparently frequent; but it is almost impossible to distinguish between upap* and upp* in the Sinhalese writing, and either the scribe or the reader may mistake one for the other to get to, be reborn in (acc.); to originate, rise Vin III.20 (nirayaṃ); A III.415; V.292 sq.; Sn 584; It 13 (nirayaṃ), 14 (sugatim; v. l. upp*), 67 (saggam lokam; v. l. upp*); 43 = Dh 307 (nirayaṃ); Dh 126, 140; Pūv I.107 (v. l. BB. udapajjatha = upapajjā PVā 50); Pug 16, 51, 60; Nett 37, 99, cp. Ku 611 sq. - pp. upapannā (q. v.). - Caus. upapādēti & pp. upapādīta (q. v.).

**Upapatti** (upāpattī) [fr. upa + pad, cp. uppatti] - 1. birth, rebirth, (lit. attainment) M I.82; S III.53; IV.398; A V. 289 sq.; Sn 139, 643, 836; Dh 419 (sattānaṃ); in var. specifications as: deva* rebirth among gods PVā 6, 81; devaloka* A I.115; kāma* existence in the sensuous universe D III.218; It 94; arūpa* in the formless spheres Vbh 172, 267, 296; rūpa*, in the world of form Vbh 171 sq., 263 sq.; 299; niraya* in Purgatory PVā 53. - 2. occasion, opportunity (lit. "coming to"); object for, in dāna* objects suitable for gifts A IV.239 (where 8 enumd., see dāna). -deva a god by birth (or rebirth) Vvā 18; also given as uppatti-deva, e. g. at KhA 123. See detail under deva.

**Upapattika** (upāpattikā) (-*) (adj.) [fr. upapatti] belonging to a birth or rebirth; in peta* born as a Peta PVā 119. - Cp. upapātika.

**Upapanna** (upāpanna) [pp. of upapajjati] - 1. (-*) possessed of, having attained, being furnished with Sn 68 (thāma-bala), 212, 322, 1077 (niṇaṇa*, cp. Ndū 266b and uppanna-ṇaṇa). - 2. reborn, come to existence in (with acc.) S I.35 (Aviham, expld. by C. not quite to the point as "nipphattivasena upagata", i.e. gone to A, on account of their perfection. Should we read uppanna?) A V.68.

**Upaparikkhana** (upāparikkhāna) (nt.) = upaparikkhā Vvā 232.

**Upaparikkhati** (upāparikkhate) [upa + pari + īkṣ; cp. BSk. upaparikṣate Divy 5, 230] to investigate, ascertain, test, examine M I.133, 292, 443; S II.216; III.42, 140; IV.174; J I.489; II.400; V.235; Miln 91, 293; Dāvs V.27; Sdhp 539; PVā 60 (paññāya u. = īnatvā), 140 (= viceyya).

**Upaparikkhā** (upāparikkhā) (f.) [fr. upaparikkhate, cp. BSk. upaparikṣā Divy 3 etc.] investigation, examination Vin III.314; M II.175 (attha*); A III.381 sq.; IV.221; V.126; Dhs 16, 20, 292; Pug 25; Nett 8, 42; DA I.171.

**Upaparikkhin** (upāparikkhī) (adj.) [fr. upaparikkhate] investigating, reflecting, testing S III.61; A IV.221 sq., 296, 328. Cp. BSk. upaparikṣaka Divy 212.

**Upapāta** (upāpata) = upapatti [but der. fr. pat (cp. uppāda1 = ud + pat but uppāda2 = ud + pad) with the meaning of the casual & unusual] rebirth Vin III.4; S IV.59 (cut*); Pug 50.

**Upapātika** (upāpattikā) (adj.) [fr. upapāta but evidently mixed with uppāda1 and uppāda2, cp. upapajjati, upapatti & BSk. upapādika Av. S II.94, 95; Divy 523] = opapātika i.e. rebirth without parents, as a deva DA on D III.107; ThA 207.

**Upapādita** (upāpādīta) [pp. of upapādēti, Caus. of upapajjati] accomplished J II.236.
**Upapādeti** [Caus. of upapajjati] to execute, perform J V.346.

**Upapārami** (f.) [upa + pārami, cp. upa 5] minor perfection Bu I.77 (opp. paramatthapārami); DhA I.84.

**Upapisana** [upa + piṣ] grinding, powder, in añjan° powdered ointment (for the eyes) Vin I.203; II.112.

**Upapurohita** [upa + purohita, see upa 5] a minor or assistant priest J IV.304.

**Upālī** at D I.135 read uppīla (q. v.).

**Upapphusati** [upa + phusati, of sprṛś] to touch; aor. upapphusi J V.417, 420.

**Upaplavati** [upa + plavati, cp. uppilavati] to swim or float to (acc.), in uncertain reading as aor. upaplavī at Sn 1145 (dīpā dipām upaplavī floatcd from land to land; vv. ll. at SnA 606 uppalavī & upallavī; all MSS. of Nd2 p. 54 & no. 160 write upallavī). Perhaps we should better read uppalavī (or upallavī) as diaeretic form for *upplavī, aor. of uppilavati (or uplavati), q. v. Expld. at Nd2 160 by samupallavī.

**Upabbajati** [upa + vṛ̤a] to go to, resort to, visit Th 1, 1052; J IV.270, 295; V.495 (= upagacchati C.); VI.43.

**Upabbūḷha** See sam°.

**Upabrūhaṇa** (nt.) [fr. upa + bṛḥ2, cp. BSk. upabṛ̤hita Jtm 3195] expansion, increase, augmentation Vism 145; DhsA 117.

**Upabhunjaka** (adj.) [fr. next] one who eats or enjoys Vism 555.

**Upabhunjati** [upa + bhuj] to enjoy J III.495; V.350 (inf. "bhotum") - grd. upabhogga. - pp. upabhattu (q. v.).

**Upabhutta** [pp. of upabhunjati] enjoyed Dāvs III.65.

**Upabhoga** [fr. upa + bhuj cp. upabhuṇjati] enjoyment, profit Vin IV.267; J II.431; IV.219 (v. l. paribhoga); VI. 361; Miln 201, 403; PvA 49, 220 (*paribhoga); DhA IV.7 (id.); Sdhp 268, 341, 547.


**Upabhogga** (adj.) [Sk. upabhoga, grd. of upabhuṇjati] to be enjoyed, enjoyable Miln 201.

**Upama** [compar.-superl. formation fr. upa, cp. Lat. summus fr. *(s)ub-mo] "coming quite or nearly up to", i. e. like, similar, equal D I.239 (andha-veṇ°); M I.432 (taruṇ° a young
looking fellow); A IV.11 udak° puggala a man like water); Pv I.11 (khett° like a well cultivated field; = sadisa PvA 7); PvA 2, 8 etc. - Note. ūpama metri causa see ū° and cp. opamə & upamə.

**Upamā (/upamə)** (f.) [f. of upama in abstract meaning] likeness, simile, parable, example (cp. formula introducing u. S II. 114; M I.148); Sn 705 (cp. Dh 129, 130), 1137 (= upanidhā sadisaṃ paṭibhāgo Nd2 158); It 114; Vism 341, 478, 512, 582 sq., 591 sq.; PvA 29, 112 (dhen°); SnA 329, 384; Sdhp 29, 44, 259. -vacana expression of comparison (usually applied to part. evam) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25.

**Upamāna (/upamana)** (nt.) [fr. upa + mā] comparison, the 2nd part of the comparison J V.341; VvA 13.


**Upameti (/upameta)** [upa + mā] to measure one thing by another, to compare J VI.252; Vism 314 (‘metvā, read ‘netvā?).

**Upameyya (/upameya)** (adj.) [grd. of upa + mā] to be compared, that which is to be likened or compared, the 1st part of a comparison VvA 13.

**Upaya (/upayə)** [fr. upa + i, cp. upāya] approach, undertaking, taking up; clinging to, attachment, only as adj. (~) in an° (anûpaya metri causā) not going near, aloof, unattached S I.141, 181; II.284; Sn 786, 787, 897 (cp. SnA 558); and in rūpūpaya (vv. ll. rūpupaya & rūpupāya) "clinging to form" (etc.) S III.53 = Nd1 25 = Nd2 570 (+ rupoārammaṇa).

**Upayācati (/upayacati)** [upa + yācati] to beg, entreat, pray to J VI. 150 (divyam).


**Upayāti (/upayati)** [upa + yāti of yā] to go to, to approach S I.76; II.118 (also Caus. ~yāpeti); Dpvs VI.69; Sdhp 579.

**Upayāna (/upayana)** (nt.) [fr. upa + yā, cp. BSk. upayāna Jtm 3163] nearing, approach, arrival D I.10; DA I.94.

**Upayānaka (/upayana)** [fr. upayāna] a crab J VI.530.

**Upayuñjati (/upuyunjati)** [upa + yuj] to combine, connect with; to use, apply; ppr. med. upayuñjamāṇa VvA 245 (preferably be read as ‘bhuñjamāṇa, with reference to enjoying drink & food).

**Upayoga (/upyoga)** [fr. upa + yuj] connection, combination; employment, application J VI.432 (nagare upayogam netvā for use in the town? v. l. upabhogaṃ). Usually in cpd. ~vacana as tt. g. meaning either combined or condensed expression, ellipsis SnA 386; KhA 236; PvA 73, 135; or the acc. case, which is frequently substituted for the foll. cases: sāmi-vacana SnA 127; PvA
102; bhumma° SnA 140; KhA 116; karaṇa° SnA 148; sampadāna° J V.214; SnA 317; itthambhūta° SnA 441; nissakka° J V.498.

**Uparacita** [tupacita] [pp. of upa + rac] formed ThA 211; Sdhp 616.

**Uparajja** [tuparaja] (nt.) [upa + rajja, cp. uparaja] viceroyalty A III. 154 (v. l. opa*); J I.511; IV.176; DA I.134.

**Uparata** [tupara] [pp. of uparamati] having ceased, desisting from (-°), restraining oneself (cp. orata) Vin I.245 (ratti-ūparata abstaining from food at night = ratti-bhojanato uparata DA I.77); D I.5 (id.); M I.319 (bhaya°); Sn 914 (= virata etc. Nd1 337); Miln 96, 307; DhsA 403 (vihiṃs°).

**Uparati** [tuparati] (f.) [fr. upa + ram] ceasing, resting; cessation M I.10; S IV.104; Miln 274.

**Uparamati** [tuparamati] [upa + ram] to cease, desist, to be quiet J III. 489; V.391 (v. l. for upāramati, also in C.); Miln 152.

**Uparamā** [tuparama] (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln 41, 44 (an°).

**Uparava** [tuparava] [fr. upa + ru] noise J II.2.

**Uparājā** [tuparaja] [upa + rājā; see upa 5] a secondary or deputy king, a viceroy J I.504; II.316; DhA I.392.

**Upari** [tupar] (indecl.) [Vedic upari, der. fr. upa, Idg. *uper(i); Gr. uper, Lat. s-uper; Goth. ufar, Ohg. ubir = Ger. über E. over; Oir. for] over, above (prep. & prefix) 1. (adv.) on top, above (opp. adho below) Vin IV.46 (opp. heṭṭhā); J VI.432; KhA 248 (= uddham; opp. adho); SnA 392 (abtimukho u. gacchi explaining paccuggacchi of Sn 442); PvA 11 (heṭṭhā manussa-sanṭhānaṃ upari sūkara-s°), 47 (upari chattam dhāriyamāna), 145 (sabbattha upari upon everything). - 2. (prep. w. gen) with ref. either to space = on top of, on, upon, as in kassa upari sāpo patissati on whom shall the curse fall? DhA I 41; attano u. patati falls upon himself PVA 45; etissā upari kodho anger on her, i. e. against her VVA 68; or to time = on top of, after, later, as in catunnaṃ māsānaṃ upari after 4 months PVA 52 (= uddham catūhi māshehi of P I.1012); sattanam sattānaṃ upari after 700 years PVA 144. - 3. (adv. in compn., meaning "upper, higher, on the upper or top side", or "on top of", if the phrase is in loc. case. See below. - cara walking in the air, suspended, flying J III.454. - pāsāda the upper story of a palace, loc. on the terrace D I.112 (loc.); PVA 105, 279. -piṭṭhi top side, platform Vin II 207 (loc). - bhaddaka N. of a tree [either Sk. bhadraka Pinus Deodara, or bhadra Nauclea Cadamba, after Kern, Toev. s. v.] J VI.269. - bhāga the upper part; used in instr., loc or aor. in sense of "above, over, beyond" J IV.232 (instr.). - bhāva higher state or condition M I.45 (opp. adh°). - mukha face upwards DA I.228; Pug A 214. - vasana upper garment PVA 49. - vāta higher than the wind, loc. on the wind J II.11; or in °passe (loc.) on the upper (wind-) side DhA II.17. - visāla extended on top, i. e. of great width, very wide J III.207. - vehāsa high in the air (*-), in °kuṭī a lofty or open air chamber, or a room in the upper story of the Vihāra Vin IV.46 (what the C. means by expln. majhīmassa purissassa asīsa-ghaṭṭā "not knocking against the head of a middle-(sized) man" is not quite clear). - sacca higher truth PVA 66 (so read for upari sacca).

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**Upariṭṭha** (upariṭṭha) (adj.) [superl. formation fr. upari in analogy to seṭṭha] highest, topmost, most excellent Th 1, 910. Cp. next.

**Upariṭṭhima** (upariṭṭhima) (adj) [double-superl. formation after analogy of seṭṭha, pacchima & heṭṭhma: heṭṭhā = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (sañyojanāni = uddhāṁbhāgiya-sañyojanāni Pug A 198).

**Uparima** (uparima) (adj.) [upari + ma, superl. formation] uppermost, above, overhead D III.189 (disā); Nett 88. Cp. upariṭṭhima.

**Upariya** (upariya) (adv.) [fr. upari] above, on top, in compd. heṭṭh° below and above Vism 1.

**Uparujjhati** (uparujjhati) [Sk. uparudhyate, Pass. of uparundhati] to be stopped, broken, annihilated, destroyed D I.223; Th 1, 145; It 106; Sn 724, 1036, 1110; Nd2 159 (= nirujjhati vūpasammati atthangacchati); Miln 151; Sdhp 280. - pp. uparuddha.

**Uparuddha** (uparuddha) [pp. of uparujjhati] stopped, ceased Miln 151 (*jīvita).

**Uparundhati** (uparundhati) [upa + rudh] to break up, hinder, stop, keep in check M I.243; J I.358; Th 1, 143, 1117; Sn 118, 916 (pot. uparundhe, but uparuddhe Nd1 346 = uparuddheyya etc.); Miln 151, 245, 313. - ger. uparundhiya Th 1, 525; Sn 751; aor. uparundhi J IV.133; PvA 271. - Pass. uparujjhati (q. v.).

**Uparūḷha** (uparūḷha) [upa + rūḷha, pp. of ruh] grown again, recovered J IV.408 (cakkhu).

**Uparocati** (uparocati) [upa + ruc] to please (intrs.) J vi.64.

**Uparodati** (uparodati) [upa + rud] 1. to lament J VI.551 (fut °rucchati) - 2. to sing in a whining tone J V.304.

**Uparodha** (uparodha) [fr. upa + rudh] obstacle; breaking up, destruction, end J III.210, 252; Pv IV.15; Miln 245, 313.

**Uparodhana** (uparodhana) (nt.) [fr. upa + rudh] breaking up, destruction Sn 732, 761.

**Uparodheti** (uparodheti) [Caus of uparundhati] to cause to break up; to hinder, stop; destroy Vin III.73.

**Uparopa** (uparopa) [upa +ropa, cp. upa 5] "little plant", sapling Vin II.154. See also next.

**Uparopaka** (uparopaka) = uparopa, sapling J II.345; IV.359.

**Upala** (upala) [Lit. Sk. upala, etym. uncertain] a stone Dāvs III.87.

**Upalakkhaṇā** (upalakkhaṇā) (f.) & °a (nt.) [upa + lakkhaṇa] discrimination S III.261 (an°); Dhs 16, 20, 292, 1057; Pug 25; VvA 240.
Upalakkheti (upalakkheti) [upa + lākṣay] to distinguish, discriminate Vism 172.

Upaladdha (upaladdha) [pp. of upalabhati] acquired, got, found J VI. 211 (‘bāla; v. l. paluddha’); Sdhp 4, 386.

Upaladdhi (upaladdhi) (f.) [fr. upa + labh] acquisition; knowledge Miln 268; VvA 279.

Upalabhati (upalabhati) [upa + labh] to receive, get, obtain to find, make out Miln 124 (kāraṇaḥ); usually in Pass. upalabbbhati to be found or got, to be known; to exist M I.138 (an°); S I.135; IV.384; SNA 858; PV II.111 (= paccanubhāviyati PV A 146); Kvu 1, 2; Miln 25; PV A 87.

Upalāpana (upalapanā) (nt.) [fr. upa + lap] talking over or down, persuasion; diplomacy, humbug D II.76; Miln 115, 117.

Upalāpeti (upalāpeti) [Caus. of upa + lap] to persuade, coax, prevail upon, talk over, cajole Vin I.119; III.21; J II.266; III.265; IV.215; PV A 36, 46, 276.

Upalālita (upalālita) [pp. of upalāleti] caressed, coaxed Sdhp 301.

Upalāleti (upalāleti) [Caus. of upa + lal; cp. BSk. upalāḍayati Divy 114, 503]. - 1. to caress, coax, fondle, win over J II. 267; Vism 300; Sdhp 375. - 2. to boast of, exult in J II.151. - pp. upalālita (q. v.).

Upalāseti (upalāseti) [upa + Caus. of las] to sound forth, to (make) sound (a bugle) D II.337 (for uppalāseti? q. v.).

Upalikkhati (upalikkhathi) [upa + likh] to scratch, scrape, wound A III. 94 sq. (= vijjhati C.).

Upalitta (upalittā) [pp. of upalimpati] smeared with (°), stained, tainted Th 2, 467 (cp. ThA 284; T. reads apalitta); Pug 56. Usually neg. an° free from taint, undefiled M I.319, 386; Miln 318; metri causa anûpalitta S I.141; II.284; Sn 211, 392, 468, 790, 845; Dh 353 (cp. DhA IV.7).

Upalippati (upalippati) [Pass. of upalimpati] to be defiled; to stick to, hang on to Sn 547, 812; J III.66 (= allīyati C.); Miln 250, 337.

Upalimpati (upalimpati) [upa + lip] to smear, defile D II.18; Vin III. 312; J I.178; IV.435; Miln 154. - Pass. upalipatto, pp. upalitta (q. v.).

Upalepa (upalēpa) [fr. upa + lip] defilement J IV.435.

Upalohitaka (upalohitaka) (adj. [upa + lohita + ka, see upa 5] reddish J III.21 (= rattavāṇa C.).

Upallaviṃ (upalavim) Sn 1145 see upaplavati.

Upavajja (upavajja) (adj.) [grd. of upavadati] blameworthy S IV.59, 60; A II.242. an° blameless, without fault S IV.57 sq; A IV.82; Miln 391.

Upavqaṇṇeti (Upavqanettī) [upa + vaṇṇeti] to describe fully Sdhp 487.

Upavattati (Upavattati) [upa + vṛt] to come to pass, to take place J VI.58.

Upavadati (Upavadati) [upa + vad] to tell (secretly) against, to tell tales; to insult, blame D I.90; S III.125 (attā silato na upav.); A II.121 (id.); V.88; J II.196; PvA 13.

Upavana (Upavana) (nt.) [upa + vana, see upa 5] a kind of wood, miniature wood, park J IV.431; V.249; Miln 1; VvA 170 (= vana), 344; ThA 201; PvA 102 (ārām°), 177 (mahā°).

Upavasati (Upavasati) [upa + vasiti].
- 1. to dwell in or at J III.113; DA I.139.
- 2. to live (trs.); to observe, keep (a holy day); only in phrase uposatham upavasati to observe the fast day S I.208; A I.142, 144, 205; Sn 402 (ger. upavassa); J III.444; SnA 199; PvA 209. - pp. upavuttha (q. v.). See also uposatha.

Upavāda (Upavada) [fr. upa + vad] insulting, railing; blaming, finding fault Nd1 386; PvA 269; an° (adj.) not grumbling or abusing Dh 185 (anūpa° metri causa).

Upavādaka (Upavada) (adj.) [fr. upavāda] blaming, finding fault, speaking evil of (gen.), generally in phrase ariyānaṃ u. insulting the gentle Vin III.5; A I.256; III.19; IV.178; V.68; It 58, 99. - an° Ps I.115; Pug 60.

Upavādin (Upavadin) (adj. [fr. upavāda] = upavādaka; in ariy° S I. 225; II.124; V.266; Pv IV.339. an° M I.360.

Upavāyati (Upavayati) [upa + vāyati] to blow on or towards somebody M I.424; A IV.46; Th 1, 544; Pv III.66; Miln 97.

Upavāsa (Upavasa) [fr. upa + vas, see upavasati] keeping a prescribed day, fasting, self-denial, abstaining from enjoyments [Same as uposatha; used extensively in BSk. in meaning of uposatha, e. g. at Av. Ś I.338, 339; Divy 398 in phrase aṣṭāṅga-samanvāgatam upavāṣaṁ upavasati] A V.40 (? uncertain; vv. ll. upāsaka, ovāpavāsa, yopavāsa); J VI.508; SnA 199 (in expln. of uposatha).

Upavāsita (Upavasita) (adj.) (upa + vāsita) perfumed PvA 164 (for gandha-samerita).

Upavāhana (Upavahanā) (nt.) [upa + vāhana] carrying away, washing away Sn 391 (sanghāti-raj-ūpa° = paṃsu-malādino sanghāṭirajassa dhovanaṃ SnA 375).

Upavicāra (Upavicara) [upa + vicāra; cp. BSk. upavicāra Divy 19, trsld on p. 704 in Notes by "perplexed by doubts" (?) applying (one's mind) to, discrimination D III.245 (domanass°); M III.239; S IV.232 (somanass° etc.); A III.363 sq.; V.134; Ps I.17; Dh 8, 85, 284; Vbh 381.
**Upavijaññā** (Upavijanna) (f.) (adj.) [grd. formation of upa + vi + jan, cp. Sk. vijanya] about to bring forth a child, nearing childbirth M I.384; Th 2, 218; Ud 13; Dāvs III.38; ThA 197.

**Upavisati** (Upavisati) [upa + visati] to come near, to approach a person J IV.408; V.377; aor. upāvisi Sn 415, 418 (āsajja upāvisi = samīpaṃ gantvā nisīdi SnA 384).

**Upavīna** (Upavīna) [upa + víṇā] the neck of a lute S IV. 197; Miln 53.

**Upavīta** [upa+] covered (?) at VvA 8 in phrase "vettalatādhi upavītam āsanaṃ" should prob. be read upanīta (vv. ll. uparivīta & upajita); or could it be pp. of upavīyi (woven with)?

**Upavīyi** (Upavīyi) [Pass. of upa + væ2 to weave] te be woven J VI.26.

**Upavuttha** (Upavuttha) [pp. of upavasati] celebrated, kept (of a fastday) A I.211 (uposatha); Sn 403 (uposatha). Cp. uposatha.

**Upavhyati** (Upavhyati) [upa + ān hū, cp. avhayati for *āhvayati] to invoke, call upon D II.259; S I.168.

**Upasaṃvasati** (Upasaṃvasati) [upa + saṃ + vas] to live with somebody, to associate with (acc.) J I.152.

**Upasaṃharana** (Upasaṃharana) (nt.) [fr. upasaṃharati] drawing together, bringing up to, comparison Vism 232 sq.; J V.186.

**Upasaṃharati** (Upasaṃharati) [upa + saṃ + hṛ] - 1. to collect, bring together, heap up, gather Miln 132. - 2. to dispose, arrange, concentrate, collect, focus Vin IV.220 (kāyām); M I.436 (cittām), 468 (cittām tathātāya); S V.213 sq. (id.); DhsA 309 (cakkhum). - 3. to take hold of, take care of, provide, serve, look after Miln 232.

**Upasaṃhāra** (Upasaṃhāra) [fr. upa + saṃ + hṛ] taking hold of, taking up, possession, in devat° being seized or possessed by a god Miln 298.

**Upasaṃhāra** (Upasaṃhāra) (nt.) [fr. upasaṃharati] drawing together, bringing up to, comparison Vism 232 sq.; J V.186.

**Upasaṃhita** (Upasaṃhita) (adj.) [pp. of upa + saṃ + dhā] accompanied by, furnished or connected with (-*) D I.152; M I.37, 119 (chand*); S II.220 (kusal*); IV.60 (kām*), 79 (id.); Sn 341 (rāg*), 1132 (girāṃ vaṇṇa = vaṇṇena upetaṃ Nd2); Th 1, 970; J I.6; II.134, 172; V.361.

**Upasankamati** (Upasankamati) [upa + saṃ + kram, cp. BSk. upasankramati Av. S. I.209] - 1. to go up to (with acc.), to approach, come near; freq. in stock phrase "yena (Pokkarasādissa parivesananā) teno upasankami, upasankamitvā paññatte āsane nisidio", e. g. Vin I.270; D I.109; II.1, and passim. - aor. *sankami Pv. II.210; SnA 130, 140; KhA 116; PvA 88; ger. *sankamitvā SnA 140; PvA 6, 12, 19, 20, 88; *sankamma Sn 166, 418, 460, 980, 986; inf. *sankamitum PvA 79. - 2. to attend on (as a physician), to treat Miln 169, 233, 353; DA I.7.

**Upasankamana** (Upasankamana) (nt.) [fr. upasankamati] going near, approach M II.176; S V.67 = It 107; PvA 232.
Upasankheyya (Upasankheyya) (adj.) [grd of upa + sankharoti] to be prepared, produced or contracted Sn 849 (= *sankhātabba SnA 549; cp. Nd1 213).

Upasagga (Upasagga) [Sk upasarga, of upa + sṛj] - 1. attack, trouble, danger Vin I.33; A I.101; Th 2, 353; Dh 139 (where spelt upassaga, cp. DhA III.70); Miln 418. - 2. (tt. g.) prefix, preposition J II.67 (saṃ), 126 (apa); III.121 (ni, pa); DA I.245 (adhi); KhA 101 (sa° and an°); PvA 88 (atthe nipāto a particle put in metri causa, expln. of handa); DhsA 163, 405.

Upasāṇṭhapāna (Upasāṇṭhapāna) (f.) [fr. upa + sanṭṭhapeti] stopping, causing to cease, settling Pug 18 (see also an°).

Upasanta (Upasanta) [pp. of upa + śam, cp. upasammati] calmed, composed, tranquil, at peace M I.125; S I.83, 162; A III. 394; Sn 848, 919, 1087, 1099; Nd1 210, 352, 434; Nd2 161; Dh 201, 378; Miln 394; DhA III.260; IV.114; PvA 132 (= santa).

Upasama (Upasama) [Sk. upaśama, upa + śam] calm, quiet, appeasement, allaying, assuagement, tranquillizing Vin I 10 = S IV.331 = V.421 (in freq. phrase upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; see nibbāna III.7); D I.50; III.130 sq., 136 sq., 229 (as one of the 4 objects of adhiṭṭhāna, viz. paññā° sacca° cāga° upasama°); M I. 67; III.246; S I.30, 34 (silena), 46 citta-v-ūpasama), 48, 55; II.223, 277; III.86 (sankhārānaṃ . . . v-ūpasamo) D II. 157; S I.158 (see vūpasama and sankhāra); (ariya° magga° dukkha° gāmin); IV.62, 331; V.65 (avūpasama), 179, 234 (*gāmin), 378 sq.; A I.3 (avūpasama), 30, 42; II.14 (vitakk°); III.325 sq.; V.216, 238 sq.; Sn 257, 724, 735, 737; It 18 (dukkha°) 83; Dh 205; Nd1 351; J I.97; Ps I.95; Miln 170, 248; Vism 197 (*ānussati); Sdhp 587. Cp. vi° (vū°).

Upasamati (Upasamati) [upa + śam in trs. meaning for usual sammati in intrs. meaning] to appease, calm, allay, assuage Sn 919; Th 1, 50 (pot. upasame = upasameyya nibbāpeyya Nd1 352). - pp. upasanta q. v.).

Upasamāna (Upasamāna) (nt.) = upasama Th 1, 421; Sdhp 335 (dukkha°).

Upasampajjati (Upasampajjati) [upa + sampajjati] to attain, enter on, acquire, take upon oneself usually in ger. upasampajja M I.89; S III.8; A IV.13; V.69; Dhs 160 (see DhsA 167); DA I.313; SnA 158. - pp. upasampanna (q. v.).

Upasampadā (Upasampadā) (f.) [fr. upa + saṃ + pad] - 1. taking, acquiring; obtaining, taking upon oneself, undertaking D II.49; M I.93; A III.65; Dh 183 (cp. Dha III.236); Nett 44 (kusalassa). - 2. (in special sense) taking up the bhikkhuship, higher ordination, admission to the privileges of recognized bhikkhus [cp. BSk. upasampad & °padā Divy 21, 281 etc.] Vin I.12, 20, 95, 146 and passim; III.15; IV.52; D I.176, 177, 202; S I.161; A IV.276 sq. & passim; Dha II.61 (pabbajjā +); PvA 54 (laddh° one who has received ordination), 179 (id.).

Upasampanna (Upasampanna) [pp. of upasampajjati] obtained, got, received; in special sense of having attained the recognition of bhikkhuship, ordained [cp. BSk. upasampanna Divy 281] S I.161; A V.70; Vin III.24; IV.52, 130; Miln 13.
Upasampādeti (upasampadêti) [Denom. fr. upasampadā] 1. to attain to, obtain, produce DhsA 167 (= nipphādeti). - 2. to admit to bhikkhuship, to ordain Vin IV.130, 226, 317 (= vutṭhāpeti); grd. *etabba Vin I.64 sq.; IV.48; A V.72.

Upasamphassati (upasamphassat) [upa + sam + sprā] to embrace J V.297.

Upasammati (upasammati) [Sk. upasamyati, upa + śam in intrs. function] to grow calm, to cease, to be settled or composed, to be appeased S I.62, 221; Dh 100 sq.

Upasavyāna (upasavya) (nt.?) [?] "a robe worn over the left shoulder" (Hardy, Index to ed.) VvA 166 (v. l. upavasavya).

Upasiṃsaka (upasiṃsaka) (adj.). [fr. upa + siṃsati = śaṃs, cp. āsiṃsaka] striving after, longing or wishing for Miln 393 (āhār°; Morris J P T S. 1884, 75 proposes reading upasinghakā).

Upasinghaka (upasinghaka) (adj.) [fr. upa + singh] sniffing after J II. 339; III.144; Miln 393 (? see upasiṃsaka).

Upasinghati (upasinghati) [upa + singh] - 1. to sniff at S I.204 (padumaṃ); I.455; J II.339, 408; VI.336. - 2. to sniff up Vin I.279. - Caus. āyati to touch gently KhA 136. Caus. II. apeti to touch lightly, to stroke J IV.407.

Upasinghita (upasinghita) [pp. of upasinghati] scented, smelled at (loc.) J VI.543 (sisaṃhi, C. for upagghata).

Upasussati (upasussati) [upa + sussati] to dry up M I.481; Sn 433; J I.71.

Upasecana (upasecana) (nt.) [fr. upa + sic] sprinkling over, i. e. sauce Th 1, 842; J II.422; III.144; IV.371 (maṃs°); VI.24. See also nandi° & maṃsa°.

Upaseniyā (upasenīya) (f.) [Sk. upa + either śayanika of śayan, or sayaniya of śī] (a girl) who likes to be always near (her mother), a pet, darling, fondling J VI.64 (=mātaraṃ upagantvā sayanika C.).

Upasevati (upasevati) [upa + sev] - 1. to practice, frequent, pursue Miln 355. - 2. to serve, honour, Sn 318 (*amāna). - pp. upasevita (q. v.).

Upasevanā (upasevana) (f.) [abstr. fr. upasevati] serving, pursuing, following, service, honouring, pursuit S III.53 = Nd1 25 = Nd2 570 (nand° pleasure-seeking); It 68 (bāl° & dhīr°); Sn 249 (utu° observance of the seasons); Miln 351.


Upasevin (upasevin) (adj.) (*°) [fr. upasevati] pursuing, following, going after A III.136 (vyatta°); Miln 264 (rāj°); DhA III.482 (para-dār°).
Upasobhati (upa + śubh) to appear beautiful, to shine forth Th 1, 1080. - Caus."sobheti to make beautiful, embellish, adorn Vv 526; J V.132; PvA 153. - pp. upasobhita (q. v.).

Upasobhita (pp. of upasobhati) embellished, beautified, adorned PvA 153, 187; Sdhp 593.

Upassagga (passagga) See upasagga.

Upassāṭha (upassatha) [Sk. upasṛṣṭa, pp. of upa + srj] "thrown upon", overcome, visited, afflicted, ruined, oppressed S IV.29; A III.226 (udak°); J I.61; II.239.

Upassaya (upa + śri, cp. assaya & missaya) abode, resting home, dwelling, asylum S I.32, 33; Vv 684; Miln 160. Esp. freq. as bhikkhuni° or bhikkhu° a nunnery Vin II.259; IV.265, 292; S II.215; J I.147, 428; Miln 124.

Upassāsa (upa + assāsa; upa + ā + śvas) breathing J I.160.

Upassutika (adj.) [fr. upassuti] one who listens, an eavesdropper J V.81.

Upahacca (upa + han) 1. spoiling, impairing, defiling J V.267 (manāṃ) - 2. reducing, cutting short; only in phrase upahacca-parinibbāyin "coming to extinction after reducing the time of rebirths (or after having almost reached the destruction of life") S V.70, 201 sq.; A I.233 sq.; IV.380; Pug 17 (upagantvā kālakiriyam āyukhayassa āsane āsate ti attho Pug A 199); Nett 190. - The term is not quite clear; there seems to have existed very early confusion with upapacca > upapajja > upajja, as indicated by BSk. upapadya-parinirvāya, and by remarks of C. on Kv u 268, as quoted at Kv u trsln. 158, 159.

Upahaññati (Pass. of upahanti) to be spoilt or injured Sn 584; J IV.14; Miln 26.

Upahata (pp. of upahanti) injured, spoilt; destroyed D I.86 (phrase khata + upahata); S I.238 (na sūpahata "not easily put out" trsln.); II 227; A I.161; Dh 134; J VI. 515; Miln 223, 302; DhA II.33 (an°). The formula at D I.86 (khata-upahata) is doubtful as to its exact meaning. According to Bdhgh it means "one who has destroyed his foundation of salvation," i.e. one who cannot be saved. Thus at DA I.237: "bhinnā-patiṭṭho jāto," i.e. without a basis. Cp. remarks under khata. The trsln at Dial. I.95 gives it as "deeply affected and touched in heart": doubtful. The phrase upahaccaparinibbāyin may receive light from upahata.

Upahattar (Sk. *upahartṛ, n. ag. of upa + hṛ) a bringer (of) M I.447 sq.

Upahanti (& *hanati J I.454) [upa + han] to impair, injure; to reduce, cut short; to destroy, only in ger. upahacca; pp. upahata & Pass. upahaṇṇati (q. v.).

**Upaharati** (Pāli: upa + hṛ) to bring, offer, present A II.87; III. 33; Dh I.301, 302; J V.477.

**Upahāra** (Pāli: fr. upa + hṛ) bringing forward, present, offering, gift Vin III.136 (āhār*) A II.87; III.33; V.66 (mett*); J I.47; IV.455; VI.117; DA I.97.

**Upahiṃsatī** (Pāli: upa + hiṃs) to injure, hurt Vin II.203; J IV.156.

**Upāgacchati** (Pāli: upa + ā + gam) to come to, arrive at, reach, obtain, usually aor. upāgaṇiṣṭhi Cp I 1010, pl. upāgaṇiṣṭhum Sn 1126; or upāgami Sn 426, 685, pl. upāgamaṇi Sn 302, 1126. Besides in pres. imper. upāgacchā PVA 64 (so read for upagacchā). - pp. upāgata.

**Upāgata** (Pāli: pp. of upāgacchati) come to, having reached or attained Sn 1016; PVA 117 (yakkhatam); Sdhp 280.

**Upāta** (Pāli: according to Kern, Toev. s. v. = Sk. upātta, pp of upa + ā + dā "taken up"; after Morris J.P. T. S. 1884, 75 = uppāta "flying up") thrown up, cast up, raised (of dust) Th 1, 675.

**Upātigacchati** (Pāli: upa + ati + gcchati) to "go out over", to surpass, overcome, only in 3rd sg. pret. upaccagā Sn 333, 636, 641, 827; Th 1, 181; 2, 4; J I.258; VI.182; & 3rd pl. upaccaṇum S I.35; A III.311; J III.201.

**Upātidhāvati** (Pāli: upa + ā + dhāvati) to run on or in to Ud 72.

**Upātipanna** (Pāli: pp. of upātipajjati, upa + ā + pad) fallen into, a prey to (with loc.) Sn 495 (= nipanna with gloss adhimutta SnA 415).

**Upātivatta** (Pāli: pp. of upātivattati) gone beyond, escaped from, free from (with acc.) S I.143; A II.15; Sn 55, 474, 520, 907; J III.7, 360; Fd 1 322 = Nd 2 163. Cp. BSk. upātivṛta in same sense at M Vastu III.281.

**Upātivattati** (Pāli: upa + ati + vattati) to go beyond, overstep M I.327; Sn 712 (v. l. for upanivattati); Nett 49. - pp. upātivatta (q. v.).

**Upādā** (Pāli: adv.) [shortened ger. of upādiyati for the usual upādāya in specialised meaning] lit. "taking up", i. e. subsisting on something else, not original, secondary, derived (of rūpa form) Dhs 877, 960, 1210; Vism 275, 444 (24 fold); DhsA 215, 299, 333, cp. Dhs trsln. 127, 197. - Usually (and this is the earlier use of upādā) as neg. anupādā (for anupādāya) in meaning "not taking up any more (fuel, so as to keep the fire of rebirth alive)", not clinging to love of the world, or the kilesas q. v., having no more tendency to becoming; in phrases a. parinibbānaṃ "unsupported emancipation" M I.148; S IV.48; V.29; Dīk A 1.86 etc.; a. vimokkho mental release A V.64 (A A: catuhi upādānehi agahetvā cittassa vimokkho; arahattassamānā nāma); Vin V.164; Ps II.45 sq.; a. vimutto D I.17 (= kinci dhammaṃ anupādiyitvā vimutto DA I.109); cp. M III.227 (paritassanā).

**Upādāna** (Pāli: nt.) [fr. upa + ā + dā] - (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; adj. (-*) supported by, drawing one's existence from S I.69; II 85 (aggikkhandho "assa pariyādānā by means of taking up fuel);
Upādāniya (upadāniya) (adj.) [fr. upādāna, for *upādānika > °aka] belonging to or connected with upādāna, sensual, (inclined to) grasping; material (of rūpa), derived. See on term Dhs trsln. 203, 322. - S II.84; III.47; IV.89, 108; Dhs 584, 1219, 1538; Vbh 12 sq., 30, 56, 119, 125, 319, 326.

Upādāya (upadāya) (adv.) [ger. of upādiyati] - 1. (as prep. with acc.) lit. "taking it up" (as such & such), i.e. (a) out of, as, for; in phrase anukampaṃ upādāya out of pity or mercy D I.204; PvA 61, 141, 164. - (b) compared with, alongside of, with reference to, according to D I.205 (kālaṃ ca samayaṃ ca acc. to time & convenience); DhA I.391; VvA 65 (pamsucunnam); PvA 268 (manussalokam). The same use of upādāya is found in BSk., e.g. at Divy 25, 359, 413; Av. Ś I.255. - 2. (ic same meaning & application as upādā, i.e. in neg. form first & then in positivé abstraction from the latter) as philosophical term "hanging on to", i.e. derived, secondary (with rūpa) Vbh 12, 67 etc.; NdI 266. Usually as anupādāya "not clinging to", without any (further) clinging (to rebirth), emancipated, unconditioned, free [cp. BSk. paritt-anupādāya free from the world Divy 655], freq. in phrase a. nibbuta completely emancipated S II.279; A I.162; IV. 290; besides in foll. pass.: Vin I.14 (a. cittaṃ vimuccati) 182 (id.); S II.187 sq.; IV.20, 107; V.317; Dh 89 = S V.24 (ādānapaṃ-nisagge a. ye ratā); Dh 414; Sn 363; It 94 (+ aparitassato).

Upādī (upādi) ° [the compn.-from of upādāna, derived fr. upādā in analogy to nouns in °a & °ā which change their a to i in compn. with kr & bhū; otherwise a n. formation fr. dā analogous to °dhi fr. dhā in upadhi] = upādāna, but in more concrete meaning of "stuff of life", substratum of being, khandha; only in combn. with °sesa (adj.) having some fuel of life (= khandhas or substratum) left, i.e. still dependent (on existence), not free, materially determined S V.129, 181; A III.143; It 40; Vism 509. More frequently neg. an-upādī-sesa (nibbāna, nibbānadhātu or parinibbāna, cp. similarly BSk. anupādi-vimukti M Vastu I.69) completely emancipated, free, without any (material) substratum Vin II.239 (nibbāna-dhātu); D III.135; M I.148 (parinibbāna); A II.120; IV.75 sq., 202, 313; J I.28, 55; Sn 876; It 39, 121 (nibbāna-dhātu); Ps. I.101; Vism 509; DhA IV.108 (nibbāna); VvA 164, 165. Opp. saupādīsesa A
IV.75 sq., 378 sq.; Sn 354 (opp. nibbāyi); Vism 509; Nett 92. See further ref. under nibbāna & parinibbāna.

**Upādīnṇa** (Upadinna) [for “ādinna with substitution of ṇṇ for nn owing to wrong derivation as pp. from ādiyati2 instead of ādiyati1] grasped at, laid hold of; or "the issue of grasping", i. e. material, derived, secondary (cp. upādā), see def. at Dhs trsln. 201, 324. - Dhs 585, 877, 1211, 1534; Vbh 2 sq., 326, 433; Vism 349, 451; an° Vin III.113; Dhs 585, 991, 1212, 1535.

**Upādīnṇaka** (Upadinnaka) (adj,) = upādīnṇa DhsA 311, 315, 378; Vism 398.

**Upādiyati** (Upadiyati) [upa + ā + dā, see ādiyati1] to take hold of, to grasp, cling to, show attachment (to the world), cp. upādāna D II.292; M I.56, 67; S II.14; III.73, 94, 135; IV. 168 (na kiñci loke u. = parinibbāyati); Sn 752, 1103, 1104; Nd1 444 (= ādeti); Nd2 164. ppr. upādiya S IV. 24 = 65 (an°); - ppr. med. upādiyamāṇa S III.73; SnA 409, & upādiyāna (“ādiyāno) Sn 470; Dh 20. - ger. upādāya in lit. meaning "taking up" J I.30; Miln 184, 338, 341; for specialised meaning & use as prep. see separately as also upādā and upādiyitvā VvA 209; DA I.109 (an°); Dха IV.194 (an°). - pp. upādīnṇa (q. v.).

**Upādhi** (Upadhi) [fr. upa + ā + dhā] 1. cushion J VI.253. - 2. supplement, ornament (?), in "ratha "the chariot with the outfit", expld. by C. as the royal chariot with the golden slipper J VI.22.

**Upādhiya** (Upadhiya) [fr. upāhi] being furnished with a cushion J VI. 252 (adj.).

**Upāya** (Upaya) [fr. upa + i, cp. upaya] approach; fig. way, means, expedient, stratagem S III.53 sq., 58; D III.220 ("kosalla"); Sn 321 ("ññū"); J I.256; Nd2 570 (for upaya); Pva 20, 31, 39, 45, 104, 161; Sdhp 10, 12. 350, 385. - Cases adverbially; instr. upāyena by artifice or means of a trick Pva 93; yena kenacī u. Pva 113. - abl. upāyaso by some means, somehow J III.443; V.401 (= upāyena C.). - anupāya wrong means J I.256; Sdhp 405; without going near, without having a propensity for S I.181; M III.25. -kusala clever in resource J I.98; Nett 20; SnA 274.

**Upāyatta** (Upayatta) (nt.) [abstr. fr. upāya] a means of (-°) VvA 84 (paṭipajjan°).

**Upāyana** (Upayana) (nt.) [fr. upa + i, cp. upaya] going to (in special sense), enterprise, offering, tribute, present J v.347; VI. 327; Miln 155, 171, 241; Sdhp 616, 619.

**Upāyāsa** (Upayasa) [upa + āyāsa, cp. BSk. upāyāsa Divy 210, 314.] (a kind of) trouble, turbulence, tribulation, unrest, disturbance, unsettled condition M I.8, 144, 363; III.237; A I.144, 177, 203 (sa°); II.123, 203; III.3, 97, 429; Sn 542; It 89 = A I.147 = M I.460; J II.277 ("bahula"); IV 22 (id.); Pug 30, 36; Vbh 247; Nett 29; Miln 69; Vism 504 (def.); DA I.121. - anupāyāsa peacefulness, composure, serenity, sincerity D III.159; A III.429; Ps I 11 sq.

**Upāramati** (Uparamati) [upa + ā + ram] to cease, to desist J V.391, 498.

**Upāraddha** (Uparaddha) [pp. of upārambhati] blamed, reprimanded, reproved A V 230.
Upārambha (Uparambha) [Sk. upārambha, upa + ālambhatc] - 1. reproof, reproach, censure M I.134, 432; S III.73; V.73; A I.199; II.181; III.175; IV.25; Vbh 372. - 2. (adj.) indisposed, hostile Th 1, 360 sq.; DA I.21, 263.

Upārambhati (Uparambhati) [Sk. upālambhate, upa + ā + labh] to blame, reprimand, reproach M I.432, 433. - pp. upāraddha (q. v.).

Upālapeti (Upalapeti) at PvA 276 read upalāpeti at PvA 276 read upalāpeti (q. v.).

Upāvisi (Upavisi) 3rd sg. aor. of upavisati (q. v.).

Upāsaka (Upasaka) [fr. upa + ās, cp. upāsati] a devout or faithful layman, a lay devotee Vin I.4, 16 (tevāciko u.), 37, 139, 195 sq.; II.125; III.6, 92; IV.14, 109; D I.85; II.105, 113; III.134, 148, 153, 168, 172 sq., 264; M I.29, 467, 490; S V.395, 410; A I.56 sq.; II.132 (*caṇḍāla, *ratana); IV.220 sq. (kittāvatā hoti); Sn 376, 384; J I.83; Pv I 104; Vbh 248 (*sikkhā); DA I.234; PVA 36, 38, 54, 61, 207. - f. upāsikā Vin I.18, 141, 216; III.39; IV.21, 79; D III.124, 148, 172, 264; M I.29, 467, 491; S II.235 sq.; A I.88; II.132; V.287 sq.; Miln 383; PVA 151, 160.

Upāsakatta (Upasakatta) (nt.) [abstr. fr. upāsaka] state of being a believing layman or a lay follower of the Buddha Vin I.37; S IV,301; Vv 8421.


Upāsana1 (Upasana) (nt.) [fr. upāsati] attendance, service, honour S I.46 (samaṇ°); Th 1, 239; Miln 115. Cp. payir°.

Upāsana2 (Upasana) (nt.) [fr. upāsati] - 1. archery J VI.448; usually in phrase katūpāsana skilled in archery M I.82; S II. 266; A II.48; J IV.211; Mhvs 24, 1. - Miln 232 (*mā sikkhitvā). - 2. practice Miln 419. - 3. in *sālā gymnasium, training ground Miln 352.

Upāsikā (Upasika) See upāsaka; see upāsaka; cp. payir°.

Upāsita (Upasita) [pp. of upāsati] honoured, served, attended S 1133, cp. Nd2 165; Th 1, 179.

Upāsīna (Upasina) [pp. of upāsati] sitting near or close to J V.336.

Upāhata (Upahata) [upa + āhata] struck, afflicted, hurt J I.414.

Upāhanā (Upahanā) (f.) [with metathesis for upānahā = Sk. upānahā f. or upānahā m.; but cp. BSk. upānahā nt. Divy 6] a shoe, sandal Vin I.185; II.118, 207 (adj. sa-upāhanā), 208; S I.226; J IV.173, 223; Pv II.49; Nd2 226; KhA 45; DHA I.381 (chatt *m as nt? v. l. *nā); PVA 127, 186. - upāhanam (or upāhanā) ārohati to put on sandals J IV. 16; VI. 524; opp. omuñcati take off Vin II.207, 208; J III.415; IV.16. - Note. An older form upānad° (for upānadh = Sk. upānah) is seen by Kern in
pānadûpama J II.223, which is read by him as upānadûpama (v. l. upāhan-upama). See Toev. s. v. upānad.

Upiya [upeya] [ger. of upeti] undergoing, going into, metri causa as ūpiya (°) and opiya, viz. hadayasmim opiya S I 199 = Th 1, 119; senûpiya J V.96 (v. l. senopiya; C. sayanûpagata). In tadûpiya the 2nd part upiya represents an adj. upaka fr. upa (see ta I. a), thus found at Miln 9.

Upekkhaka [upekkhaba] (adj.) [fr. upekkhā] disinterested, resigned, stoical Vin III.4; D I.37, 183; III.113, 222, 245, 269, 281; S V.295 sq., 318; A III.169 sq., 279; V.30; Sn 515, 855, 912; It 81; Nd I 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

Upekkhati [upekkhati] [upa + īkṣ] to look on, to be disinterested or indifferent Sn 911; Nd1 328; J VI.294.

Upekkhanā [upekkhana] (f.) [abst. fr. upa + īkṣ] is commentator's paraphrase for upekkhā (q. v.) Nd1 501 = Nd2 166; Vbh 230.

Upekkhavant [upekkhavant] (adj.) = upekkhaka J V.403.

Upekkhā & Upekha [upekkhaba, upakha] (f.) [fr. upa + īks, cp. BSk. upeksā Divy 483; Jtm 211. On spelling upēkha for upekkhā see Müller P. Gr. 16] "looking on", hedonic neutrality or indifference, zero point between joy & sorrow (Cpd. 66); disinterestedness, neutral feeling, equanimity. Sometimes equivalent to adukkham-asukha-vedanā "feeling which is neither pain nor pleasure". See detailed discussion of term at Cpd. 229-232, & cp. Dhs trsln. 39. - Ten kinds of upekkhā are enumd. at DhsA 172 (cp. Dhs trsln. 48; Hardy, Man. Buddhism 505). - D 138 (*sati-parisuddhi purity of mindfulness which comes of disinterestedness cp. Vin III.4; Dhs 165 & Dhs trslnn. 50), 251: II.279 (twofold); III.50, 78, 106, 224 sq., 239, 245 (six *upavijñāana, 252, 282; M I.79, 364; III 219; S IV.71, 114 sq., V.209 sq. (*indriya); A I 42; 81 (*sukha), 256 (*nimitta); III.185, 291 (*cetovimutthi); IV.47 sq., 70 sq., 300, 443; V.301, 360; Sn 67, 73, 972, 1107, (*satisamuddha); Nd1 501 = Nd2 166; Ps I.8, 36, 60, 167, 177; Pug 59 (*sati); Nett 25, 97 (*dhatu), 121 sq.; Vbh 12, 15 (*indriya), 54 (id.), 69, 85 (*dhatu), 228, 324, 326 (*sambojjhanga), 381 (*uvapiṣṭhita); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 (*sambojñhanga, 5 conditions of), 148 (*ānubhūtanā), 160 (def. & tenfold), 317 (*bhāvanā), 319 (*brahmavihāra), 325 (*vihārin), 461; SnA 128; Sdhp 461.

Upeta [upeta] [pp. of upeti] furnished with, endowed with, possessed of Sn 402, 463, 700, 722; Dh 10, 280; Nd2 s. v., Th 1, 789; Pv I.76 (bal*); II 712 (phal*, v. l. preferable *upaga), IV.112 (ariyam aṭṭhanga*varam upetan = aṭṭhahi angehi upetam yuttam PvA 243); Vism 18 (+ *sam*, upagata, samupagata etc); PVA 7. - Note. The BSk. usually has samanvāgata for upeta (see aṭṭhanga).

Upeti [upeta] [upa + i] to go to (with acc.), come to, approach, undergo, attain D I.55 (paṭhavīkāyam an-upeti does not go into an earthly body), 180; M I.486 (na upeti, as answer: "does not meet the question"); S III.93; It 89; Sn 209, (na sankhāṃ "cannot be reckoned as") 749, 911, 1074; 728 (dukkhām), 897; Sn 404 (deve); Nd1 63; Nd2 167; Dh 151, 306, 342; Sn 318; J IV.309 (marañña upeti to die), 312 (id.), 463 (id.); V.212 (v. l. opeti, q. v.); Th 1, 17 (gabbham); Pv II.334 (saggaṃ upahi thānam); IV. 352 (saraṇaṃ buddhām dhammām); Nett 66; fut. upassāma Sn 29; 2nd sg. upehisi Dh 238, 348. - ger. upecca Vv 337; S I.209 = Nett 131; VvA 146 (realising =
upagantvā cetetvā vā); PvA 103 (gloss for upaccā flying up); see also upiya & upaccā. - pp. upeta.

**Upocita** ([upocita]) [pp. of upa + ava + ci] heaped up, abounding, comfortable J IV.471.

**Uposatha** ([uposatha]) [Vedic upavasatha, the eve of the Soma sacrifice, day of preparation]. At the time of the rise of Buddhism the word had come to mean the day preceding four stages of the moon's waxing and waning, viz. 1st, 8th, 15th, 23rd nights of the lunar month that is to say, a weekly sacred day, a Sabbath. These days were utilized by the pre-Buddhistic reforming communities for the expounding of their views, Vin I.101. The Buddhists adopted this practice and on the 15th day of the half-month held a chapter of the Order to expound their dhamma, ib. 102. They also utilized one or other of these Up. days for the recitation of the Pāṭimokkha (pāṭimokkhuddesa), ibid. On Up. days laymen take upon themselves the Up. vows, that is to say, the eight Silas, during the day. See Sila. The day in the middle of the month is called cātudassiko or paññarasiko according as the month is shorter or longer. The reckoning is not by the month (māsa), but by the half-month (pakkha), so the twenty-third day is simply āṭṭhamī, the same as the eighth day. There is an occasional Up. called sāmagguposatho, "reconciliation-Up.", which is held when a quarrel among the fraternity has been made up, the gen. confession forming as it were a seal to the reconciliation (Vin V.123; Mah. 42). - Vin I.111, 112, 175, 177; II.5, 32, 204, 276; III.164, 169; D III. 60, 61, 145, 147; A I.205 sq. (3 uposathas: gopālaka*, nigaṇṭha*, ariya*), 208 (dhammad*), 211 (devatā*); IV.248 (āṭṭhanga-samannāgata), 258 sq. (id.), 276, 388 (navah angehi upavuttha); V.83; Sn 153 (pannaraso u); Vbh 422; Vism 227 (*sutta = A I.206 sq.); Snhp 439; DA I.139; SnA 199; VvA 71, 109; PvA 66, 201. - The hall or chapel in the monastery in which the Pāṭimokkha is recited is called uposathaggaṃ (Vin III.66), or °āgāraṃ (Vin I.107; DhA II.49). The Up. service is called *kamma (Vin I.102; V.142; J I.232; III.342, 444; DhA I.205). uposatham karoti to hold the Up. service (Vin I.107, 175, 177; J I.425). Keeping the Sabbath (by laymen) is called uposatham upavasati (A I.142, 144, 205, 208; IV.248; see upavasati), or uposathavāsāṃ vasati (J V.177). The ceremony of a layman taking upon himself the eight silas is called uposatham samādiyati (see silam & samādiyati); uposatha-sila observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha-divasa (J III.52).

**Uposathika** ([uposathika]) (adj.) [fr. uposatha] - 1. belonging to the Uposatha in phrase anuposathikam (adv.) on every U., i. e. every fortnight Vin IV.315. - 2. observing the Sabbath, fasting (cp. BSk. uposadhika M Vastu II.9); Vin I.58; IV. 75, 78; J III.52; Vism 66 (bhatta); DhA I.205.

**Uposathin** ([uposathin]) (adj.) [fr. upusatha] = uposathika, fasting Mhvs 17, 6.

**Uppakitaka** ([uppakitaka]) indexed at Ud III.2 wrongly for upakkitaka (q. v.).

Uppacca (uppačca) [ger. of uppatati] flying up Th 2, 248 (see under upacca)); S I.209 (v. l. BB. upecca, C. uppativā pi sakuṇo viya) = Pv II.717 (= uppativā PvA 103) = DhA IV.21 (gloss uppativā) = Nett 131 (upecca).

Uppaccati (uppaccati) [ud + paccati, Pass. of pac] in ppr. uppacciyyaṁāna (so read for upapacciyyamāna, as suggested by v. l. BB. uppajj°) "being boiled out", i. e. dried or shrivelled up (cp. uppakka 1) IV.327. Not with Morris J P T S. 1887, 129 "being tormented", nor with Kern, Toev. under upapacc° as ppr. to prc (*upapṛcyamāna) "dicht opgesloten", a meaning foreign to this root.

Uppajjati (uppajjati) [ud + pajjati of pad] to come out, to arise, to be produced, to be born or reborn, to come into existence D I.180; Sn 584; Pv II.111 (= nībbatti PvA 71); PvA 8 (nībbatti +), 9, 20, 129 (= pātubhavati); DA I.165. - Pass. uppajjīyati Vin I.50. - ppr. uppajjanto PvA 5, 21; fut. °pajjissati PvA 5 (bhummadevesu, corresp. with niraye nībbattissati ibid.), 67 (nīraye); aor. uppajji PvA 21, 50, 66; & udapādi (q. v.) Vin III.4; J I.81; ger. °pajjiyīī D II.157 = S I.6, 158 = II.193 = J I.392 = Th 1, 1159; & uppajja J IV.24. - Caus. uppajjati (q. v.). - pp. uppanna (q. v.). See also upapajjati and upapanna.

Uppajjana (uppajjana) (adj.-nt.) [fr. uppajjati] coming into existence; birth, rebirth PvA 9 (*vasena), 33 (id.).

Uppajjanaka (uppajjanaka) (adj.) [fr. uppajjana] (belonging to) coming into existence, i. e. arising suddenly or without apparent cause, in "bhāṇḍa a treasure trove J III.150.

Uppajjitar (uppajjitan) [n. ag. fr. uppajjati] one who produces or is reborn in (with ac.) D I.143 (saggam etc.).

Uppatiṇḍiyā (uppatiṇḍiyā) [abl. of uppatiṇḍi, ud + paṭiṇḍi] lit. "out of reach", i. e. in a distance J I.89; or impossible Vism 96 (ekapaṭho pi u. āgato nāhosi not one question was impossible to be understood). As tt. g. "with reference to the preceding", supra Vism 272; SnA 124, 128; DhsA 135 (T. °paṭiṇḍika).

Uppaṇḍanā (uppaṇḍana) (f.) [abstr. fr. ut + paṇḍ or unknown etym.] ridiculing, mocking Miln 357; Vism 29; PugA 250 (*kathā).

Uppaṇḍuppaṇḍukajāta (uppaṇḍuppaṇḍukajāta) (adj.) [redupl. intens. formation; ud + paṇḍu + ka + jāta; paṇḍu yellowish. The word is evidently a corruption of something else, perhaps upaṇḍukuṇḍa, upa in meaning of "somewhat like", cp. upaniṇa, upaniṇha etc. and reading at Pv II.113 upaṇḍakāṇika. The latter may itself be a corruption, but is expld. at PvA 72 by upaṇḍakāṇa-jāta "shrivelled up all over, nothing but pieces (?)". The trsln. is thus doubtful; the BSk. is the P. form retranslated into utpāṇḍuka Divy 334, 463, and trsld. "very pale"; "having become very pale" (?), or "somewhat pale" (?), with dubbaṇṇa in Khp, A 234, and in a stock phrase of three different settings, viz. (1) kiso lūkha dubbannu upp° dhamani-santhata-gatto Vin I.276; III.19, 110; M II.121; distorted to BSk. bhīto utp°. kṛśāluko durbalako mlānako at Divy 334. - (2) kiso upp°. J VI. 71; DhA IV.66. - (3) upp° dhamanisanth° J I.346; II.92; V.95; DhA I.367. Besides in a doubtful passage at Pv II.112 (upaṇḍakāṇika, v. l. upaṇḍ° BB.), expld. at PvA 72 "upaṇḍakāṇa-jāta", vv. ll. upaṇḍaka° and upaṇḍuppaṇḍuka°.
Uppadeti (uppadeti) [ut + paṇḍ, of uncertain origin] to ridicule, mock, to deride, make fun of Vin I.216, 272, 293; IV. 278; A III.91 = Pug 67 (ūhasati u llapati +); J V.288, 300; DhA II.29; III.41; PvA 175 (avamaññati +). - Note. The BSk. utprāsayati at Divy 17 represents the P. uppañḍeti & must somehow be a corruption of the latter (vv. ll. at Divy 17 are utprāśayati, utprāṇayati & utprāśrayati).

Uppatati (uppatati) [ud + patati] to fly or rise up into the air; to spring upwards, jump up; 3rd sq. pret. udapatta [Sk. *udapaptat] J III.484 (so read for *patto, & change si to pi); ger. uppatitvā J III.484; IV.213; PvA 103, 215; and uppacca (q. v.). - pp. uppatita (q. v.).

Uppatti (uppati) [pp. of uppati] jumped up, arisen, come about Sn 1 (= uddhamukhaṃ patitaṃ gataṃ SnA 4), 591; Dh 222 (= uppanna DhA III.301); Th 1, 371.

Uppatha (uppattha) [Sk. utpatha, ud + patha] a wrong road or course D I.10 (*gamana, of planets); S I.38, 43; J V.453; VI. 235; DhA III.356 (*cāra).

Uppanna (uppanna) [pp. of uppajjati] born, reborn, arisen, produced, D I.192 (lokaṃ u. born into the world); Vin III.4; Sn 55 *ñāṇa; see Nd2 168), 998; J I.99; Pv II.22 (pettivisayaṃ); Dhs 1035, 1416; Vbh 12, 17, 50, 319, 327; DhA III. 301; PvA 21 (petesu), 33, 144, 155. - anuppanna not arisen M II.11; not of good class D I.97 (see DA I.267).

Uppabbajjita (uppabbajita) [ud + pabbajati] to leave the Order DhA I. 68; PvA 55. - pp. *pabbajita. - Caus. uppabbajjeto to turn out of the Order J IV.219; DhA IV.195. - Caus. II. uppabbajjēpeti to induce some one to leave the Order J IV.304.

Uppalaka (uppalaka) [uppalā + ka] "lotus-like", N. of a hell (cp. BSk. utpala at Divy 67 etc.) A V.173. See also puṇḍarika.

Uppalin (uppalā) (adj.-n.) [fr. uppalā] having lotuses rich in l., only in f. uppalinī a lotus-pond D I.75; II.38; S I.138; A III. 26; Vv 322; DA I.219.
Uppalāseti (Uppalaseṭi) [ud + pra + las, cp. Sk. samullāsayati in same meaning] to sound out or forth, to make sound Miln 21 (dhamma-sankhāṃ). Reading at D II.337 is upalāseti in same meaning.

Uppāṭaka (Uppataka) [fr. ud + paṭ in meaning of "biting, stinging"] an insect, vermin S I.170 (santhāro *ehi sañchanno "a siesta-couch covered by vermin swarm" trsld. p. 215 & note).

Uppāṭana (Uppatana) (nt.) [fr. ud + paṭ] pulling out, uprooting, destroying, skinning J I.454; II.283; VI.238; Miln 166; PvA 46 (kes°); Sdhp 140 (camm°). Cp. sam°.

Uppāṭanaka (Uppatanaka) (adj.) [fr. uppāṭana] pulling up, tearing out, uprooting J I.303 (*vāta); IV.333 (id.).

Uppāṭeti (Uppadeti) [Sk. utpāṭayati, Caus. uf ud + paṭ to split, cp. also BSk. utpāṭayati nidhānan to dig out a treasure Av. Ś I.294] to split, tear asunder; root out, remove, destroy Vin II.151 (chāvīn to skin); M II.110 (attānaṃ); Th 2, 396 (ger. uppaṭiyā = *pāṭetvā ThA 259); J I.281 (bijāni); IV.162, 382; VI.109 (= luñcati); Miln 86; DhA III.206. - Caus. uppāṭapeti in pp. uppāṭipita caused to be torn off DhA III.208. See also upphāleti.

Uppāda1 (Uppada) [Sk. utpāta, ud + pat] flying up, jump; a sudden & unusual event, portent, omen D I.9 (v. l. uppāta) = Vism 30 (T. uppāta, v. l. uppāda) Sn 360; J I.374; VI. 475; Miln 178.

Uppāda2 (Uppada) [Sk. utpāda, ud + pad] coming into existence, appearance, birth Vin I.185; D I.185; S III.39 (+ vaya); IV.14; V.30; A I.152 (+ vaya), 286, 296; II.248 (tanḥ°); III.123 (citt° state of consciousness); IV.65 (id.); Dh 182, 194; J I.59, 107 (sat°); Vbh 303 (citt°), 375 (tanḥ°); PvA 10; ThA 282. - anuppāda either "not coming into existence" D III.270, M I.60; A I.286, 296; II.214, 249: III.84 sq.; Ps I.59, 66; Dhs 1367; or "not ripe" D I.12.


Uppādana (Uppadana) (nt.) [fr. uppadā] making, generating, causing PvA 71 (anubal° read for anubalappadāna?) 114.

Uppādin (Uppadin) (adj.) [fr. uppāda2] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim; DhsA 45.

Uppādetar (Uppadetar) [n. ag. fr. uppādeti] one who produces, causes or brings into existence, creator, producer M I.79; S I. 191; III.66; V.351; Miln 217.

Uppādeti (Uppadeti) [Caus. of uppajjati, ud + pad] - 1. to give rise to, to produce, put forth, show, evince, make D I.135; M. I.162, 185; Pug 25; PvA 4, 16, 19, 59; Sdhp 539. cittaṃ u. to give a (temporary) thought to (with loc.) J I.81; Miln 85; DhA II.89; PvA 3. - 2. to get, obtain, find J IV.2; Miln 140; DhA I.90; PvA 121. - 3. in lohitaṃ u. to draw (blood) Miln 214.

Uppilavati & Uplavati |Uppilavati|Uplavati|Sk. utplavati, ud + plu, cp. utplutya jumping up, rising Sp. Av. Ś I.209] - 1. to emerge (out of water), to rise, float S IV.313 (uplava imper.);
Miln 80, 379; VvA 47 (uplatvā, v. l. uppalatvā); DA I.256 (v. l. upari laññi). - 2. to jump up, frisk about, to be elated or buoyant J II.97 (cp. Morris J P T S. 1887, 139); Miln 370. - See also upapalavati, upāpeti & ubbillavita etc.

**Uppīḷa** (adj.) [ud + pīḍ] oppressing or oppressed: an° free from oppression, not hurt or destroyed D I.135 (opp. sa-uppīḷa; T. upapiḷa but v. l. upp°); J III.443; V.378; PvA 161.

**Uppīḷita** [pp. of uppiḷeti] pressed J VI.3.

**Uppīḷeti** [ud + pīḍ for ava + pīḍ, cp. upiḷa = opilha, & opīḷi] - 1. to press (down) on to, to hold (tight) to (with acc.), to cover up or close M I.539 (piṭṭhi-pañṇi hanukena); J I 483 (hattēna akkhīnī); II.245 (hattīkumbe mukhaṃ); V.293 (aggalaṃ); ThA 188. - 2. to stampede VvA 83 (paṭhaviṃ).

**Uppoṭheti** [ud + poṭheti] to beat PvA 4.

**Uppalavana** at DhA I.309 remains to be explained, T. faulty.

**Upphāleti** [Caus. of ud + phal] to cut, rip or split open Vin I.276 (udara-cchaviṃ upphāletvā; v. l. uppāpettvā, perhaps preferable).

**Upphāsulika** (adj.) [ud + phāsulikā for phāsukikā = phāsuka a rib] "with ribs out", i.e. with ribs showing, emaciated, thin, "skinny" Pv II.11 (= uggata-phāsuka PvA 68); IV.101 (MSS. upp°); ThA 133 (spelt uppā*).

**Uplāpeti** [Sk. avaplāvayati, Caus. of ava + plu, with substitution of ud for ava; see also uppillavati] to immerse M I.135 (vv. ll. upal° & opil°); J IV.162 (fig. put into the shade, overpower; v. l. upal°). See also opilāpeti & ubbillavita.

**Ubbattati** [ud + vṛt] to go upwards, to rise, swell J VI. 486 (sāgaro ubbatti). See also next.

**Ubbattetī** [ud + vṛt, of which doublet is ubbatīeti; cp. also ubbatuma] - 1. to tear out J I.199; Miln 101 (sadevake loke ubbattiyante); DhA I.5 (hadayamaṃsam), 75 (rākkaṃ). - 2. to cause to swell or rise J III.361 (Gangāsotaṃ); IV.161 (samuddaṃ). - 3. (intras.) to go out of direction, or in the wrong direction Vism 327 (neva ubbattani na vivaṭṭati; v. l. uppaṭṭati); DhA III.155.
Ubbadhati [ud + vadhati] to kill, destroy Sn 4 (praet. udabbadhi = ucchindanto vedheti SnA 18).

Ubbandhati [ud + bandhati] to hang up, strangle Vin III. 73 (rajjuyā); J I.504 (id.); III.345; Th 2, 80; Vism 501; VvA 139, 207 (ubbandhitu-kāmā in the intention of hanging herself).

Ubbarī [f.] [Sk. urvarā, Av. urvara plant] fertile soil, sown field; fig. woman, wife J VI 473 (= orodha C.).

Ubbasati see ubbisati.

Ubbaha (adj.) (-*) [fr. ud + vr̥h, i. e. to ubbahati] only in cpd. dur° hard to pull out, difficult to remove Th 1, 124, 495 = 1053.

Ubbahati1 [ud + bṛh or vr̥h, see also uddharati] to pull out, take away, destroy Sn 583 (udabbahe pot. = ubbaheyya dhāreyya SnA 460); Th 1, 158; J II.223 (udabbahe = udabbaheyya C.); IV.462 (ubbahe); VI.587 (= hareyya C.).

Ubbahati2 [ud + vahati, although possibly same as ubbahati1, in meaning of uddharati, which has taken up meanings of *udbharati, as well as of *udbhṛati and *udvahati] to carry away, take away, lift (the corn after cutting); only in Caus. II. ubbahāpeti to have the corn harvested Vin II 180 = A I.241. - Here belong uddhaṭa and uddharaṇa. Cp. also pavāḷa.

Ubbāḥika (f.) [fr. ubbahati2] carrying, lifting, in °samattha fit for carrying, i. e. a beast of burden, of an elephant J VI.448.

Ubbāḥikā (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. ubbāhikāya "by means of a referendum", the settlement of a dispute being laid in the hands of certain chosen brethren (see Vin Texts III.49 sq.) Vin II.95, 97, 305; V.139, 197; A V.71; Mhvs 4, 46.

Ubbāheti [ud + vāhī or ud + bādh] oppressed, troubled, harassed, annoyed, vexed Vin I.148, 353; II.119; IV.308; J I.300; Vism 182 (kuṇapa-gandhena); DhA I.343.

Ubbāśiyati [Pass. of ubbāseti, ud + vas] "to be dis-inhabited", i. e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaḍḍiyati C.). - Cp. ubbisati.

Ubbahana (nt.) [fr. ubbahati2] carrying, lifting, in °samattha fit for carrying, i. e. a beast of burden, of an elephant J VI.448.

Ubbihika [udbhika] (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. ubbāhikāya "by means of a referendum", the settlement of a dispute being laid in the hands of certain chosen brethren (see Vin Texts III.49 sq.) Vin II.95, 97, 305; V.139, 197; A V.71; Mhvs 4, 46.

Ubbhēti [ud + vāhī or ud + bādh] to oppress, vex, hinder, incommodate J V.417 sq.

Ubbigga [udvigna, pp. of ud + vij] agitated, flurried, anxious Vin II.184; S I.53; Th 1, 408; J I.486; III.313; Miln 23, 236, 340 (an°); Vism 54 (satat°); DhA II.27; ThA 267; Sdhp 8, 77.
Ubbijjati (ubbijjati) [Pass. of ud + vij] to be agitated, frightened or afraid Vin I.74 (u. uttasati palāyati); III.145 (id.); S I. 228 (aor. ubbijji); Miln 149 (tasati +), 286 (+ samvijji); Vism 58. - Caus. ubbejeti (q. v.). - pp. ubbigga (q. v.).


Ubbinaya (ubbinaya) (adj.) [ud + vinaya] being outside the Vinaya, ex- or un-Vinaya, wrong Vinaya Vin II.307; Dpvs V.19.

Ubbilāpa (ubbilāpa) (v. l. uppiḷāva, which is prob. the correct reading] joyous state of mind, elation Ud 37. See next.

Ubbilāvita (ubbilāvita) (according to the very plausible expln. given by Morris J T S. 1887, 137 sq. for uppiḷāpita, pp. of uppiḷāpeti = upḷāpeti < upḷāveti, as expld. under uppiḷavati, ud + plu; with ll for l after cases like Sk. āliyate > P. allīyati, ālāpa > allāpa etc., and bb for pp as in vanibbaṃ = Sk. vanīpaka (*vanipp°) happy, elated, buoyant, ltt. frisky; only in cpds. *atta rejoicing, exultancy, elation of mind D I.3, 37; J III 466; Miln 183; DA I.53, 122; and *ākāra id. DhA I.237. At Vism 158 "cetaso ubbilāvitaṃ" stands for ubbilāvāttaṃ, with v. l. BB uppiḷāvitaṃ. Cp. J V.114 (ubbilāvita-cittattā).

Ubbilla (ubbilā) [either a secondary formation fr. ubbilāvita, or representing uppiḷāva (uppiḷāva) for uppiḷāpita, pp. of uppiḷāpeti = upḷāpeti < upḷāveti, as expld. under uppiḷavati, ud + plu; with l for l after cases like Sk. āliyate > P. allīyati, ālāpa > allāpa etc., and bb for pp as in vanibbaṃ = Sk. vanīpaka (*vanipp°) happy, elated, buoyant, ltt. frisky; only in cpds. *atta rejoicing, exultancy, elation of mind D I.3, 37; J III 466; Miln 183; DA I.53, 122; and *ākāra id. DhA I.237. At Vism 158 "cetaso ubbilāvitaṃ" stands for ubbilāvāttaṃ, with v. l. BB uppiḷāvitaṃ. Cp. J V.114 (ubbilāvita-cittattā).

Ubbisati (ubbīsati) [better reading v. l. ubbasati, ud + vas] "to be out home", to live away from home J II.76. - See also ubbāsīyati. - pp. ubbisita (*kāle) ibid.

Ubbūḷhavant (ubbūḷhavant) See uruḷhavant.

Ubbega (ubbega) [Sk. udvega, fr. ud + vij] excitement, fright, anguish D III.148; later, also transport, rapture, in cpd. (*piti); Vism 143; DhsA 124; PugA 226.

Ubbegin (ubbegi) (adj.) [fr. ubbega] full of anguish or fear J III. 313 (= ubbegavant C.).


Ubbejitar & Ubbejetar (ubbejitar) (ubbejetar) [n. ag. fr. ubbejeti] a terrifier, a terror to A II.109 (*etar); IV.189 (id.); Pug 47, 48 (= ghaṭṭetvā vijjhitvā ubbegappattaṃ karoti ti PugA 226).

Ubbejeti (ubbejeti) [Caus. of ud + vij] to set into agitation, terrify, frighten Miln 388 (*jayitabba grd.); PugA 226.

Ubbedha (ubbedha) [ud + vedha of vyadh] height, only as measure, contrasted with āyāma length, & vitthāra width J. I.29 (V.219; asīti-hattḥ°), 203 (yojana-sahass°); VvA 33 (yojana°), 66 (asīti-hattḥ°), 158 (hattha-sat°), 188 (soṣasa-yojan°), 221, 339; PvA 113. See also pabbedha.

Ubbedhati (ubbedhati) [ud + vedhati = Sk. vyathate] to be moved, to shake (intrs.), quiver, quake J VI.437 (= kampati C).

Ubbhām & Ubbha° (ubbha°) (indecl.) [a doublet of uddhām, see uddhām III.] up, over, on top J V.269 (ubbhām yojana uggata); in cpds. like ubbhakkhakām above the collar bone Vin IV.213; ubbhajānumāṇḍalam above the knee Vin IV.213; ubbhamukha upwards S III.238; Miln 122.

Ubbhaṭṭhaka (ubbhaṭṭhaka) (adj.) [ubbha + ṭha + ka of sthā, prob. contracted fr. ubbhaṭṭhitaka] standing erect or upright D I.167; M I.78, 92, 282, 308, 343; A I.296; II.206; Pug 55 (ubb°; = uddhāṃṭhitaka PugA 233).

Ubbhandita (ubbhandita) [pp. of ubbhanḍeti, ud + *bhanḍ, cp. bhāṇḍa] bundled up, fixed up, wrapped up, full Vin I.287.

Ubbhata (ubbhata) [pp. of uddharati with bbh for ddh as in ubbhām for uddhām; cp. ubbahati and see also the doublet uddhāta] drawn out, pulled out, brought out, thrown out or up, withdrawn Vin I.256 (kaṭhina, cp. uddhāra & ubbhāra); III.196 (id.); D I.77 (cp uddharati); M I.383 (ubbhatehi akkhīhi); Dh 34 (okamokata u. = *okamokataḥ u.); J I.268; PvA 163.

Ubbhava (ubbhava) [ud + bhava] birth, origination, production Pgdp 91 (dānassa phala°). Cp. BSk. udbhāvanā Divy 184 (guṇ°) 492 (id.).


Ubbhijjati (ubbhijjati) [ud + bhid] to burst upwards, to spring up out of the ground, to well up; to sprout D I.74 = M III. 93 = III.26; J I.18 (V.104); Dh 339 (ger. ubbhijja = uppajitvā DhA IV.49); DA I.218. - pp. ubbhinna.


Ubbhida² (ubbhida) (adj.) [fr. ud + bhid] breaking or bursting forth, in cpd. “odaka "whose waters well up", or "spring water" D I.74; M I.276; DA I.218.

Ubbhinna (ubbhinna) [pp. of ubbhijjati] springing up, welling up Dh I.218.

Ubbhujati (ubbhujati) [ud + bhuj] to bend up, to lift up (forcibly), ger. “itvā in meaning of "forcibly" Vin II.222; III.40. see ubho; cp. ubhato & ubhaya.

Ubbhato (ubbhato) (adv.) [abl. of *ubha, to which ubhaya & ubho] both, twofold, in both (or two) ways, on both sides; usually “-“, as *bhāgavimutta one who is emancipated in two ways D II.71; Dialogues II.70, n. 1; M I.477 (cp. 385 “vimaṭṭha); S I.191; A I.73; IV.10, 77; Png 14, 73; Nett 190;
°byañjanaka (vyañj°) having the characteristics of both sexes, hermaphrodite Vin I.89, 136, 168; III.28; V. 222; °sangha twofold Sangha, viz. bhikkhu & bhikkhuni Vin II.255; IV.52, 242, 287; Mhvs 3234. - See further Vin II.287 (°vinaye); D I.7 (°lohitaka, cp. DA I.87); M I.57 (°mukha tied up at both ends), 129 (°dañḍakakakaka a saw with teeth on both sides), 393 (koṭiko pañho; S IV.323 (id.).

Ubhaya (ubhaya) (adj.) [*ubha + ya, see ubho] both, twofold Sn 547, 628, 712, 1106, 1107, 801 (°ante); Nd1 109 (°ante); J I.52; PvA 11, 24, 35, 51. - nt. °m as adv. in combn. with ca c’ûbhaya following after 2nd. part of comprehension) "and both" for both-and; and also, alike, as well Dh 404 (gahaṭṭhehi anāgārehi c’ûbhaya with householders and houseless alike); Pv I.69. - Note. The form ubhaya at Pv II.310 is to be regarded as fem. pl. of ubho (= duve PvA 86). -aṃsa lit. both shoulders or both parts, i. e. completely, thoroughly, all round (°-) in °bhāvita thoroughly trained D I.154 (cp. DA I.312 ubhaya-koṭṭhāsāya bhāvito).

Ubhayattha (ubhayattha) (adv.) [Sk. ubhayatra, fr. ubhaya] in both places, in both cases Vin I.107; A III.64; Dh 15-17; DhA I.29 (°ettha), 30; PvA 130.

Ubho (ubha) (udj.) [Sk. ubhau, an old remnant of a dual form in Pāli; cp. Gr. a)/mfw both, Lat. ambo, Lith. abū, Goth. bai, Ohg. beide = E. both. To prep.-adv. *amb, *ambi; see abhi & cp. also viṣati] both; nom. acc. ubho S I.87 = A III.48 = It 16; It 43 = Sn 661 = Dh 306; Sn 220, 543, 597; Dh 74, 256, 269; 412; Nd1 109; Pv I.76; J I.223; II.3; PvA 13, 82 (tā ubho). - ubhantaṃ both ends, both sides Sn 1042 (see Nd2 169; Sn A 588 expls. by ubho ante). - gen. ubhinnaṃ S I.162; II. 222; J II.3; instr. ubhohi (hattthehi) Vin II.256; J IV.142; loc. ubhosu Sn 778 (antesu); J I.264 (passesu; PvA 94 (hatthesu). - Note. The form ubhaya at Pv II.310 is to be regarded as a nom. fem. (= duve PvA 86).

Umaggagga (umaggagga) [ud + magga, lit. "off-track"] - 1. an underground watercourse, a conduit, main M I.171; A II.189; J VI.426, 432; SnA 50 ("umagggo paññā pavuccati"); DhA I.252 (°cora); II.37 (v l. umanga); IV.104; PvA 44 (read with v. l. SS kummagga). - 2. a side track, a wrong way, devious way S I.193 (v. l. °manga) = Th 1, 1242; S IV.195; A IV.191.

Ummanga (ummagga) [ud + manga (?) or for ummagga, q. v. for vv. ll.] "out luck", i. e. unlucky; or "one who has gone off the right path" Vin V.144.

Ummatta (ummattha) (adj.) [ud + matta of mad] out of one's mind, mad S V.447 (+ viceta); J V.386; Miln 122; Sdhp 88; PvA 40 ("puggala read with v. l. SS for dummati puggala). Cp. next & ummāda. -rūpa like mad, madly, insane Pv I.81; II.62 (where J III.156 has santaramāna).

Ummattaka (ummatthaka) (adj.) = ummatta; Vin I.123, 321; II.60, 80; III.27, 33; A IV.248; Vism 260 (reason for); Miln 277; PvA 38, 39, 93 ("vesa appearance of a madman"), 95. - f. ummattikā Vin IV.259, 265; ThA 111.

Ummaddeti (ummatthikā) (adj.) [ud + maddeti, Caus. of mṛd] to rub something on (acc.) Vin II.107 = 266 (mukham).

Ummasati (ummatthikā) [ud + masati of mṛś.] to touch, take hold of, lift up Vin III.121. Cp. next.
Ummasanā (Ummasana) (f.) [abstr. fr. ummasati] lifting up Vin III.121 (= uddhaṃ uccāraṇā).

Ummā (Umma) (f.) [cp. Sk. umā] flax, only in cpd. *puppha the (azure) flower of flax M II.13 = A V.61 (v. l. dammā*, ummāta*); D II.260; Th 1, 1068; DhsA 13. Also (m.) N. of a gem Miln 118.

Ummāda (Ummada) [ud + māda] madness, distraction, mental aberration S I.126 (*m pāpuṇeyya citta-vikkhepaṃ vā); A II.80; III.119; V.169; Pug 69; PvA 6 (*patta frantic, out of mind), 94 (*vāta), 162 (*patta).

Ummādanā (Ummadana) (f.) (or *amī nt.) [abstr. fr. ummāda] maddening Sn 399 (+ mohanaṃ = paraloke ummādanaṃ ihaloke mohanaṃ SnA 377); ThA 2, 357 (cp. ThA 243).

Ummāra (Ummara) [according to Müller P. Gr. = Sk. udumbara (?)] - 1. a threshold Vin IV.160 (= indakhīla); Th 2, 410; J I. 62; III.101; Vism 425; DhA I.350. - 2. a curb-stone J VI.11. - 3. as uttar° (the upper threshold) the lintel J I.111; DhA II.5 (v. l. upari*). - 4. window-sash or sill J I.347; IV.356.

Ummi & Ummī: Ummi (f.) [for the usual ūmi, cp. similar double forms of bhummi > bhūmi] a wave Th 1, 681; Miln 346.

Ummisati (Ummisati) [ud + misati] to open one's eyes J III.96 (opp. nimisati; v. l. ummisati for °mīl°?).

Ummihati (Ummihati) [ud + mih] to urinate Vin I.78 (ūhanati +).

Ummileti (Ummileti) [Caus. of ud + mīl; opp. ni(m)mileti] to open one's eyes J I.439; II.195; IV.457; VI.185; Miln 179, 357, 394; Vism 185, 186; DhA II.28 (opp. ni°); VvA 205, 314.

Ummuka (Ummuka) (nt.) [Sk. ulmuka perhaps to Lat. adoleo, cp. also alāta firebrand; see Walde, Lat. Wtb. s. v. adoleo] a fire brand Vin IV.265; S IV.92 (T. ummukka meaning "loosened"?); J II.69 v. l. °kk), 404 (kk); III.356.

Ummujjati (Ummujjati) [ud + majj] to emerge, rise up (out of water) Vin I.180; S IV.312; A IV.11 sq; J II.149, 284; III.507; IV.139; Pug 71; Miln 118; DA I.37, 127; PvA 113.

Ummujjana (Ummujjana) (nt.) [fr. ummujjati] emerging Vism 175 (+ nimmujjana); DA I.115.

Ummujjamānaka (Ummujjamanaka) (adj.) [ummujjamāna, ppr. med, of ummujjati, + ka] emerging A II.182.

Ummujjā (Ummjjā) (f.) [fr. ummujjati] emerging, jumping out of (water), only in phrase ummujjā-nimujjāṃ karoti to emerge & dive D I.78; M I.69; A I.170; J IV.139; Nett 110; Vism 395 (= Ps II.208).

Ummūla (Ummula) (adj.) [ud + mūla] "roots-out", with roots showing, laying bare the roots J I.249 (*m karoti); Sdhp 452.
Ummūlaka (adj.) [= ummūla] uprooting, laying bare the roots J I.303 (vāta).

Ummūleti [Caus. fr. ummūla] to uproot, to root out J I.329.

Umhayati (Sk. *ut-smayate, ud + smi) to laugh out loud J II.131 (= hasitaṁ karoti); III.44; IV.197; V.299 (*amāna = hasamāna C.). Caus. umhāpeti J V.297.

Uyyassu (imper. 3rd. sg.) is v. I. BB. and C. reading at J VI.145, 146 for dayassu, fly; probably for (i) yassu of yā to go.

Uyyāti [ud + yā] to go out, to go away J II.3, 4 (imper. uyyāhi); IV.101. - Caus. uyyāpeti to cause to go away, to bring or take out S IV.312.

Uyyāna (nt.) [Sk. udyāna, fr. ud + yā] a park, pleasure grove, a (royal) garden J I.120, 149; II.104; IV.213; V.95; VI.333; PV A 6, 74, 76; VvA 7; Sdhp 7. -kīḷa amusement in the park, sports Dha A I.220; IV.3. -pāla overseer of parks, head gardener, park keeper J II. 105, 191; IV.264 bhūmi garden ground, pleasure ground J I.58; Vv 6419; PV II.129; DA I.235.

Uyyānavant (adj.) [fr. uyyāna] full of pleasure gardens PV III.36.

Uyyāma [Sk. udyama, ud + yam; P. uyyāma with a for a, as niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, endeavour Dhs 13, 22, 289, 571; DhsA 146.

Uyyuñjati [ud + yuj] to go away, depart, leave one's house Dh 91 (cp. Dha A II.170). - pp. uyyutta. - Caus. uyyojeti (q. v.).

Uyyuta (adj.) [ud + yuta] striving, busy (in a good or bad cause) Sn 247, 248; J V.95.


Uyyojita [pp. of uyyojeti] instigated Miln 228; PV A 105.

Uyyojeti [Caus. of uyyuñjati] - 1. to instigate Vin IV.235; J III.265. - 2. to dismiss, take leave of (acc.), send off, let go Vin I.179; A III.75; J I.119 (bhikkhu-sangham), 293; III.188; V.217; VI.72; Vism 91; Dha A I.14, 15, 398; II.44; VvA 179; PV A 93. - pp. uyyojita (q. v.).

Uyyodhika (nt.) [fr. ud + yudh] a plan of combat, sham fight Vin IV.107; D I.6; A V.65; DA I.85.

Ura (m. nt.) & Uro (nt.) [Sk. uras] - 1. the breast, chest. - Cases after the nt. s.-declension are instr. urasā Th 1, 27; Sn 609; & loc. urasi Sn 255; J III.148; IV. 118, also urasim C J III.386 (= urasim C.). Other cases of nt. a-stem, e. g. instr. urena J III.90; PV A 75; loc. ure DA I.135; J I.156,
433, 447; PvA 62 (ure jāta; cp. orasa). - Vin II.105 (contrasted with piṭṭhi back); IV.129; J IV.3; V.159, 202; Nd2 659; Pv IV.108; DhsA III.175; DA I.254; DhsA 321; PvA 62, 66. - uraṃ deti (with loc.) to Qput oneself on to something with one's chest, fig. to apply oneself to J I.367, 401, 408; III.139, 455; IV.219; V.118, 278. - 2. (appld.) the base of a carriage pole Vv 6328 (= īsāmūla VvA 269). -ga going on the chest, creeping, i. e. a snake S I.69; Sn 1, 604; J I.7; IV.330; VI.208; Vv 808; Pv I.121 (= urena gacchati ti urago sappasetaṃ adhivacanāṃ PvA 63); PvA 61, 67. -cakka an iron wheel (put on the chest), as an instrument of torture in Niraya J I.363, 414. -ccadhā "breast cover", breast plate (for ornament) Vin II.10; J IV.3; V.215, 409; VI.480; ThA 253. -ttāḷi beating one's breast (as a sign of mourning & sorrow) M I.86, 136; A II.188; III.54, 416; IV.293; PvA 39. -tthala the breast A II.174.

Urabbha (Urabbha) [Sk. urabhra, with ulā & uraṇa to be compared with Gr. a)rh/n wether, cp. Hom. Qros wool; Lat. ver vex; Ags. waru = E. ware (orig. sheepskins) = Ger. ware. Here also belongs P. uraṇī] a ram D I.127; A I.251 sq.; II.207; IV.41 sq.; J V.241; Pug 56; DA I.294; DhA II.6. See also orabbhika.

Urāṇī (Urani) (f.) [or uraṇ?, f. of uraṇa, see urabbha] an ewe J V.241 (= urāṇikā C.); v. l. uraṇi & uraṇikā.

Uru (Uru) (adj.) [cp. Av. ravah space; Gr. eu)rus wide; Lat. rūs free or wide space, field; Idg. *ru, *urer wide, to which also Goth. rūms space = Ags. rūm, E. room, Ger. raum] wide, large; excellent, eminent J V.89; Miln 354; Sdhp 345, 592. - pl. urū sands, soil J V.303.

Urundā (Urunda) (f.) [ura + undā?] freedom of the chest, free breathing, relief D II.269 (v. l. uruddhā perhaps preferable, for ura + uddharana lifting or raising the chest).

Urūḷhava (Urulhava) (adj.) [doubtful, prob. for urūḷhavant, with affix vant to a pp. formed with ud°. The word is taken by Kern, Toev. s. v. as ud-ūḷha of vah (with d for r). The well accredited (and older) variant ubbuḷhava is expld. (see Kern, s. v.) as pp. of ud + bṛh2, cp. upabrūhana. Perhaps we have to consider this as the legitimate form urūḷhava as its corruption. Morris, J.P.T.S. 1887, 141 takes urūḷhava as ud + rūḷha, pp. of ruh (with r. for rr = dr), thus "overgrown"] large, bulky, immense; great, big, strong. Only in one stock phrase "nāgo isādanto urūḷhavo" Vv 209, 439; J VI.488; of which variant n. ī. ubbuḷhavā M I.414 = 450. The word is expld. at J VI.488 by "ubbāhana-samatha"; at VvA 104 (pl. urūḷhavā) by "thāmajava-parakkamehi bhīhanto (v. l. brahmanto) mahantaṃ yuddha-kiccam vahituṃ samatthā ti attho". The BSk. udviddha (Divy 7) may possibly be a corruption ofubbūḷha.

Ulati (Ulati) is a commentator's invention; said to be = gacchati to go Vism 60 (in definition of paṃsu-kūla; paṃsu viya kucchita-bhāvaṃ ulatī ti paṃsu-kūlam).

Ulūka (Ulūka) [Sk. ulūka; cp. Lat. lucus & ulula owl, ululāre to howl, Ger. uhuh; onomat. *ul, as in Gr. o)lou/zw, Sk. ululi, Lith. ulūtī] an owl Vin I.186 (*camma, sandals of owl's skin); III.34; A V.289 sq.; J II.208, 352 (as king of the birds); Miln 403; DhA I.50 (kāka* crows & owls). -pakkha owls'wings (used as dress) Vin I.305; D I.167. -pakkhika dress of owls'wings, or owl feathers A I.241, 296; II.206; Pug 55 (= ulūka-pattāni ganethvā kata-nīvāsanaṃ Pug A 233).
Ullanghati [ud + langh, cp. BSk. prolankhya transgressing (= pra + ullangh°) Divy 596] to leap up J III.222 (udakato "itvā"). - Caus. ullangheti to make jump up (always with olangheti, i. e. to make dance up & down) Vin III.121; J V.434; DhA IV.197. - pp. ullanghita (q v.).

Ullanghanā [ullanghāna] (f.) [abstr. fr. ud + langh] jumping up, lifting up, raising Vin III.121; J IV.5 (*samatha?).

Ullanghita [ullanghīta] [pp. of ullangheti] being jumped on, set on C. on S I.40 (see K. S. I.318) (for uddīta = tanhāya ullanghita). Ullapati [ud + lapati] to call out, to talk to, lay claim to Vin I.97; III.105; Pug 67 (= katheti Pug A 249).

Ullapana [ullapana] (nt.) & *ā (f.) [fr. ullapati] calling out, enticing, laying claim to Vin III.101; Th 2, 357; Miln 127; ThA 243. - ullapanā = uddham katvā lapanā Vism 27.

Ullahaka [ullahkanā] (adj.) (?) only in acc. nt. ullahakaṃ used adverbially, in cpd. dant* after the manner of rubbing the teeth, by means of grinding the teeth M III.167. Seems to be a a(/pac legome/non.

Ullāpa [ullāpā] is v. l. for uklāpa (q. v.).


Ullikhita [ullikhīta] [pp. of ud + likh] scratched, combed Vin I.254; J II.92 (aḍḍhullikhitehi kesehi); Ud 22 (id. with upaḍḍh° for aḍḍh°); VvA 197.

Ullingeti [ullingeti] [Denom. of ud + linga] to exhibit, show as a characteristic Vism 492.

Ullitta [ullittā] [pp. of ud + lip] smeared; only in combn. ullittāvalitta smeared up & down, i. e. smeared all round Vin II 117; M II.8; A I.101, 137; IV.231; Th 1, 737.

Ullumpati [ullumpati] [ud + lup, cp. BSk. ullumpati Mahāvy § 268] to take up, to help (with acc.), to save Vin II.277; D I.249.

Ullumpana [ullumpana] (nt.) [fr. ullumpati] saving, helping; in phrase *sabhāva-sānṭhita of a helping disposition, full of mercy DA I.177; PvA 35. Same as ullopana (q. v.).

Ullulita [ullulīta] [pp. of ulloleti] waved, shaken (by the wind); waving J VI.536.

Ulloka [ulloka] [ud + lok°] doubtful in its meaning; occurs at Vin I.48 = II.209 as ullokā paṭhamaṃ ohāreti, trsl. Vin Texts by "a cloth to remove cobwebs", but better by Andersen, Pāli Reader as "as soon as it is seen"; at Vin II.151 the translators give "a cloth placed under the bedstead to keep the stuffing from coming out". See on term Morris J.P.T.S. 1885, 31. - In cpd ulloka-paduma at J VI.432 it may mean "bright lotus" (lit. to be looked at). See ulloketi.
Ullokaka (adj.) [fr. ulloketi] looking on (to), looking out; in phrase mukha looking into a person's face; i.e. cheerful, winning; or "of bright face", with a winning smile D I.60; DA I.59, 168; PvA 219 (*'ika for *'aka).

Ullokita [pp. of ulloketi] looked at, looked on J I.253; DA I 193.

Ulloketi [ud + lok*, cp. loka, āloka & viloka] to look on to, look for, await J I.232 (ākāsaṃ), 253; II.221, 434; DA I.153, 168; VvA 316. - pp. ullokita (q. v.).

Ullopana (nt.) = ullumpana DhA I.309 (T. faulty; see remarks ad locum).


Ulloleti [denom. fr. ullola] to stroll or hang about, to wait for, expect ThA 243. - pp. ullulita.

Uḷāra (adj.) [Vedic udāra, BSk. audāra] great, eminent, excellent, superb, lofty, noble, rich. - Dhammapāla at VvA 10-11 distinguishes 3 meanings: tīhi atthehi uḷāraṃ; paṇitaṃ (excellent), seṭṭhaṃ (best), mahantaṃ (great) Vin III.41 (*bhoga); D I.96; M III.38 (*bhogatā); S V.159; Sn 53, 58, 301; Nād 170; J I.399; V.95; Vv 11; 8426; Pāv 1.512 (= hita samiddha Pāv 30); VvA 18 (*pabhāva = mahānubhāva); ThA 173, 280; Pāv 5, 6, 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. - Der. oḷārika (q. v.).

Uḷāratā (f.) = uḷāratta Sdhp 254.

Uḷāratta (nt.) [abstr. fr. uḷāra] greatness etc.; only neg. an° smallness, insignificance, inferiority VvA 24.

Uḷu [Sk. uḍu, dialectical?] a lunar mansion Miln 178.

Uḷunka [dial.] a ladle, a spoon Vin I.286; J I.120, 157; III.461; Miln 8; DhA I.425; II.3, 20; IV.75, 123.

Uḷumpa [dial.] a raft, a float Vin I.230; III 63 (*m bandhati); J IV.2; DhA II.120.

Uviṭṭa (= viṭṭha, pp. of viś, with prefixed u) having entered, come in D II.274 (v. l. BK. upa*).

Usabha1 [Vedic ṛṣabha; Av. arṣan male, Gr. a)/rshn, a)/rrhn masculine, to Idg. *eres & *rēs to wet, sprinkle (with semen), as also in Sk. rasa juice, rasā wet, liquid, Lat. rōs dew. A parallel root *ueres in Sk. varṣa rain, Gr. e)/rsh dew; Sk. vrṣan & vrṣabha bull] a bull; often fig. as symbol of manliness and strength (cp. nisabha) D I.6 (*yuddha bull-fight), 9 (*lakkaṇa signs on a b.), 127; Vin III.39 (puris° "bull of a man", a very strong man); A I.188; II.207; IV.41
Usabha\(^2\) ([Usabha]) (nt.) [= usabha1, in special application (?)] a certain measure of length, consisting of 20 yaṭṭhis (see yaṭṭhī) or 140 cubits J I.64 (eight), 70 (id.); II.91; IV.17 (one), 142 (eight); DhA I.108 (*mattam). 

Usā ([Usal]) (f.) [doubtful] (a certain) food J VI.80. 

Usīra ([Usara]) (m. & nt.) [Sk. uśīra] the fragrant root of Andropogon Muricatum (cp. bīraṇa) Vin I.201; II.130 (*mayā vijanī); S II.88 (*nāli); A II.199 (id.); Dh 337; J V.39; Th 1, 402 (*attho). 

Usu ([Usa]) (m. & f) Sk. işu an arrow Vin III.106 (*loma); D I.9; M I.86; III.133; S I.127; A II.117; III.162; J IV.416; VI.79, 248, 454; Miln 331, 339; SnA 466; PvA 155. -kāra an arrow-maker, fletcher M II.105; Dh 80, 145; Th 1, 29; J II.275; VI.66; DhA I.288. 

Usumā ([Usama]) (f.) [the diaeretic form of Sk. uṣman, of which the direct equivalent is P. usmā (q. v.)] heat J I.31 (= uṇha III.55), 243; II.433; Vism 172 (usuma-vatṭi-sadisa); DA I.186; DhA I.225; II.20. 

Usuyyaka ([Usuyyaka]) (adj.) [fr. usuyyā] envious, jealous Vin II.190; Sn 318, 325; J II.192 (v. l. asuyy°); V.I.114. - Note. The long vowel form usuyyā occurs in cpd. abbhusūyaka (q. v.). Spelling usuyyikā occurs at Vv 3321 (see VvA 147). 

Usuyyana ([Usuyyana]) & Usuyyitatta ([Usuyyitatta]) (nt.) [Usuyyana] [Usuyyitatta] are exegetical abstr. formations of usuyyā (q. v.). Dh 1121; Pug 19. 

Usuyyā & Usūyā ([Usuyya] [Usoyal]) (fQ) [Sk. asūyā] envy, jealousy, detraction S I.127 (ū); Sn 245 (u); J II.193 (ū); III.99 (ū; v. l. ussuyyā); Miln 402 (ū); Dhs 1121 (u); VvA 71 (u); SnA 332 (u). 

Usmā ([Usma]) (f.) [see usumā] heat D II.335, 338; M I.295; S II. III.143; IV.215, 294; V.212; Dhs 964; DA I.310. - In combn. with *kata it appears as usmi*, e. g. at M I 132, 258. -gata heated, belonging to heat Dhs 964; as tt. one who mortifies or chastises himself, an ascetic J V.209 (= samanaṭeja C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271. 469, & see Kern's mistakes at Toev. s. v.). 

Ussa ([Usal]) (adj.) [der. fr. ud = *ud-s(y)a, in analogy to oma fr. ava; but taken by Kern, Toev. s. v. as an abbreviated ussada] superior, higher (opp. oma inferior) A III.359; Sn 860 (= Nd1 251 with spellingossa), 954.
Ussakkati\(^1\) ([ud + sakkati, see sakkati] to creep out or up to, to rise A III.241 sqQ; Miln 260.

Ussakkati\(^2\) ([by-form of ussukkati] to endeavour Vism 437; VvA 95 (Caus. II. ussakkāpesi), 214.

Ussankita ([ussankita]) (adj.) [pp. of ud + śank] = ussankin A III.128; DhA III.485 (+ pari°; cp. ā°).

Ussakin ([ussakin]) (adj.) [fr. ud + śank] distrustful, fearful, anxious Vin II.192.

Ussankha ([ussankha]) (adj.) [ud + sankha] with ankles midway (?) in *pāda the 7th of the characteristics of a Mahāpurisa D II.17; III.143, 154; DA explains: the ankles are not over the heels, but midway in the length of the foot.

Ussajjati ([ussajjati]) [ud + sṛj, cp. BSk. protsṛjati Divy 587] to dismiss, set free, take off, hurl A IV.191.

Ussāta ([ussata]) [pp. of ud + sarati of sṛ, cp. saṭa for *sūta] run away M II.65.

Ussada ([ussada]) [most likely to ud + syad; see ussanna]: this word is beset with difficulties, the phrase satt-ussada is applied in all kinds of meanings, evidently the result of an original application & meaning having become obliterated. satt° is taken as *sapa (seven) as well as *sattva (being), ussada as prominence, protuberance, fulness, arrogance. The meanings may be tabulated as follows: (1) prominence (cp. Sk. utsedha), used in characterisation of the Nirayas, as "projecting, prominent hells", ussadaniraya (but see also below 4) J I.174; IV.3, 422 (pallankaṃ, v. I. caturassaṃ, with four corners); V.266. - adj. prominent ThA 13 (tej-ussadehi ariyamaggadhammehi, or as below 4?). - 2. protuberance, bump, swelling J IV.188; also in phrase sattussada having 7 protuberances, a qualification of the Mahāpurisa D III.151 (viz. on both hands, feet, shoulders, and on his back). - 3. rubbing in, anointing, ointment; adj. anointed with (-°), in candan° J III.139; IV.60; Th 1, 267; Vv 537; DhA I.28; VvA 237. - 4. a crowd adj. full of (-°) in phrase sattussada crowded with (human beings) D I.87 (cp. DA I.245: anekasatta-samākīna; but in same sense BSk. sapt-otsada Divy 620, 621); Pp IV.18 (of Niraya = full of beings, expld. by sattēhi ussanna upāpari nīcita PvA 221. - 5. qualification, characteristic, mark, attribute, in catussada "having the four qualifications (of a good village)" J IV.309 (viz. plenty of people, corn, wood and water C.). The phrase is evidently shaped after D I.87 (under 4). As "preponderant quality, characteristic" we find ussada used at Vism 103 (cf. Asl. 267) in combns. lobh°, dos°, moh°, alobh° etc. (quoted from the "Ussadakittana"), and similarly at VvA 19 in Dhammapāla's definition of manussa (lobhādhi alobhādhi sahitassa manassa ussannatāya manussā), viz. sattā manussa-jātikā tesu lobho- ādayo alobhādayo ca ussadā. - 6. (metaph.) self-elevation, arrogance, conceit, haughtiness Vin I.3; Sn 515, 624 (an° = tanhā-ussada-abhāvena SnA 467), 783 (expld. by Nd1 72 under formula sattussada; i. e. showing 7 bad qualities, viz. rāga, dosa, moha etc.), 855. - See also ussādana, ussādeti etc.

**Ussanna** (ussanna) (adj.) [pp. of ud + syad, cp. abhisanna] - 1. overflowing, heaped up, crowded; extensive, abundant, preponderant, excessive, full of (*-) Vin I.285 (cīvaram u. overstocked; II.270 (āmisam too abundant); III.286; Th 2, 444 (= upacita ThA 271); J I.48, 145 *kusalamūla); DhA I.26 (id.); (lobho etc.) Asl. 267; Miln 223 (id.); J I.336 (kāla, fulfilled); III.418; IV.140; Pv III.51 (*puñña, cp. PvA 197); PvA 71 (*pabhā thick glow). Cp. accussanna. - 2. anointed VvA 237. - 3. spread out, wide DhA II.67 (mahāpañhavī u.), 72 (id.).

**Ussannatā** (ussannata) (f.) [abstr. fr. ussanna] accumulation, fulness, plenty Kvu 467 (where Kvu trsln. p. 275 gives ussadattā); VvA 18, 19.

**Ussaya** (ussaya) In *vādika in *vādika Vin IV.224 is a variant of usuyya* "using envious language, quarrelsome". - Another ussaya [fr. ud + śri, cp. Sk. uccrita, P. ussita & ussāpeti] meaning "accumulation" is found in cpd. samussaya only.

**Ussayāpeti** See udassaye.

**Ussarati** [ussarati] [ud + sarati of sṛ] to run out, run away J I.434 (imper. ussaratha); V.437. - pp. ussaṭa (q. v.). - Caus. ussāreti (q. v.).

**Ussava** [ussava] [Sk. utsava] feast, making merry, holiday Vin III. 249; J I.475; II.13, 248; VvA 7, 109 (*divasa).

**Ussahati** [ussahati] [ud + sah, cp. BSk. utsaha Jtm 215; utsahetavya Divy 494; utsahana Divy 490; ucchahate for utsahate Av. Ś II.21] to be able, to be fit for, to dare, venture Vin I.47, 83; II.208; III.17; D I.135; S IV.308, 310; Miln 242; VvA 100. - Caus. ussāheti (see pp. ussāhita).

**Ussāda** [ussāda] [fr. ussādeti] throwing up on DA I.122.


**Ussādita** [ussādita] [fr. ussādeti, BSk. ucchrāyita Divy 76, 77, 466]. [See ussāpita & ussārita under ussāpeti & ussāreti. There exists in Pāli as well as in BSk. a confusion of different roots to express the notion of raising, rising, lifting & unfolding, viz. sṛ, syad, śri, sad, chad. (See ussada, uchchādana, ussādeti, ussāpeti, ussāreti)].

**Ussādiyati** [ussādiyati] [Pass. med. of ussādeti, cp. ussađa 4] to be in abundance, to be over Vin II.167.

**Ussādeti** [ussādeti] [denom. fr. ussada 1] - 1. to dismiss D III.128 [for ussāreti1] - 2. to raise, cause to rise up on, haul up, pile up M I.135; III.230; A IV.198, 201; Miln 187, 250. - Pass. ussādiyati (q. v.). - pp. ussādita (q. v.).

**Ussāpana** (ussapana) (nt.) [fr. ussāpeti] lifting up, raising, erecting, unfolding (of a flag or banner) A IV.41; Nd2 503 (dhamma-dhajassā).
Ussāpita (ūsāpita) [pp. of ussāpeti, cp. ussādita] lifted, raised, unfurled Miln 328 (dhammadhana); J II.219.

Ussāpeti (ūsāpeti) [Caus. of ud & stodacte;ri, cp. BSk. ucchrāpayati Av. S I.384, 386, 387; II.2] to lift up, erect, raise, exalt Vin II.195; A IV.43; J II.219; IV.16; V.95 (chatamā); PVA 75 (id.); Miln 21; DhA I.3; III 118 (kaṭṭhāni). - pp. ussāpita & ussita (q. v.). See also usseti.

Ussāraṇa (ūsāraṇa) (nt.) [fr. ussāretri] procession, going or running about, tumult DhA II.7 (so read for ossāraṇā). Cp. ussādana.

Ussārita (ūsārita) [pp. of ussāretri2] lifted out or up Vism 63 (samuddavīcīhi thale ussārita; v. l. ussādita).

Ussāreti1 (ūsāreti) [Caus. of ussarati] to cause to move back, to cause to go away or to recede Vin I.32, 46 (here a student, when folding up his master's robe, has to make the corners move back a hand's breadth each time. Then the crease or fold will change and not tend to wear through), 276; II.237 (here the reading ussādeti may be preferred); J I.419; IV.349; V.347. - Caus. II. ussārāpeti J II.290.

Ussāreti2 (ūsāreti) [= ussādeti] to cause to raise aloft (of a flag), to lift J V.319 (= ussāpeti). - pp. ussārita.

Ussāva1 (ūsāva) [either = Sk. avaśyāya, or to ud + sru] hoarfrost, dew D II.19; J IV.120; V.417; bindu a dew drop A IV.137; PVI.15; SnA 458; in comparisons: Vism 231, 633.

Ussāva2 (ūsāva) [fr. ud + sru] outflow, taint, stain (cp. āsava) DhA IV.165 (taṇhā°; v. l. ussada, to ussada 6).

Ussāvana (ūsāvana) (nt.) [= ussāpana] proclamation (of a building as legal store house); in antika within the proclaimed limit Vin I.239.

Ussāsa (ūsāsa) See nirussāsa.

Ussāha (ūsāha) [Sk. utsāha & utsaha, see ussahati] strength, power, energy; endeavour, goodwill M II.174; S V.440; A I. 147; II.93, 195; III.75, 307; IV.320; V.93 sq.; Miln 323, 329 (dhiti +) Vism 330; Sdhp 49, 223, 535, 619; SnA 50; DhA III.394; PVA 31, 106, 166; VvA 32, 48. - In exegetical literature often combd. with the quāsi synonym ussoḷhi e. g. at Nd2 s. v.; Dhs 13, 22, 289, 571.


Ussiñcati (ūsīncati) [ud + sic] to bale out, exhaust J I.450, II.70; IV.16; Miln 261.

Ussita (nt.) [Sk. uccrita, pp. of ud + sri, see ussāpeti] erected, high S V.228; Th 1, 424 (pannaddhaja); J V.386; Vv 841Q; VvA 339. Cp. sam*.

Ussīsaka (nt.) [ud + sīsa + ka] the head of a bed, a pillow for the head J I.266; II.410, 443; IV.154; V.99; VI.32, 37, 56; DhA I.184 (*passe, opp. pāda-passe).

Ussuka (adj.) [Sk. utsuka, also BSk. e. g. Jtm 3168] - 1. endeavouring, zealous, eager, active S I.15 (an° inactive); A IV.266; Sn 298. - 2. greedy, longing for Dh 199 (an°).

Ussukita (adj.) = ussukin; only neg. an° free from greed VvA 74.

Ussukin (adj.) [fr. ussuka] greedy, longing; only neg. an° Pug 23.

Ussukka (nt.) [*utsukya fr. ussuka; cp. BSk. utsukya Divy 601 and autsukya Av. Ś I.85] zeal, energy, endeavour, hard work, eagerness Vin I.50; S IV.288, 291, 302; Nd2 s. v. Nett 29; VvA 147; Pva 5, 135; Vism 90 (āpajjati); 644 (‘ppahānaṃ). - Cp. appossukka.

Ussukkatā (f.) = ussukka A Y.195.

Ussukkati [denom. fr. ussukka] to endeavour D I.230. - Caus. II. ussukkāpeti to practice eagerly, to indulge in, to perform VvA 95, 98, 243. See also ussakatti.

Ussuta (adj.) [pp. of ud + sru, cp. avassuta] defiled, lustful (cp. āsava), only neg. an° free from defilement Dh 400. uss.

Ussussati [ud + sussati of śuṣ] to dry up (intrs.) S I.126; III.149 (mahāsamuddo u.); Sn 985; J VI.195.

Ussūra (adj) [ut + sūra] "sun-out", the sun being out; i. e. after sunrise or after noon, adverbially in °bhatta eating after mid-day, unpunctual meals A III.260, and °seyyā sleep after sunrise, sleeping late D III.184; DhA II.227. Besides as loc. adv. ussūre the sun having been up (for a long time), i. e. at evening Vin I 293; IV.77; J II.286, also in ati-usssūre too long after sunrise VvA 65; DhA III.305.

Usseti [ud + śri] to erect, raise, stand up J IV 302; aor. ussesi J VI.203. - Caus. ussāpeti; pp. ussita & ussāpita (q. v.).

Usseneti [denom. fr. ussena = ussayana, ud + śri (?)] to draw on to oneself, to be friendly S III.89 (v. l. ussi*); A II.214 sq. (opp. paṭisseneti); Ps II.167 (ussi*); Kv I. 93 (reading ussineti + visineti). See also paṭiseneti.

Usselheti (? Vin II.10 (for ussolḥ°?); cp. ussolḥikāya.

Ussota (adj.) [ud + sota] nt. ussotāṃ as adv. "up-stream" Miln 117.
Ussolhi (Ussolhi) (f.) [a by-form of ussāha fr. ud + sah, pp. *soḍha dialectical] exertion M I.103; S II.132; V.440; A. II. 93, 195; III.307; IV.320; V.93 sq. Often combd. with ussāha (q. v.).

Ussolhikā (Ussolhika) (f.) [adj. of ussolhi] belonging to exertion, only in instr. as adv. ussolhikāya "in the way of exertion", i. e. ardently, keenly, eagerly S I.170 (naccati).

Uhunkara (Uhunkara) [onomat. uhu + kara, see under ulūka] an owl (lit. "uhu"-maker) J VI.538 (= ulūka C.).
Ūkā {ūkā} (f.) [Sk. yūkā, prob. dialectical] a louse J I.453; II. 324; III.393; V.298; Miln 11; Vism 445; DhsA 307, 319; DhA III.342; VvA 86. is also used as linear measure (cp. Sk. yūkālikṣaṁ) VbhA 343 (where 7 likkha are said to equal 1 ūkā).

Ūtagītaṃ {ūtagítam} at J I.290 in phrase "jimaṃ ūtagītaṃ gāyanto" read "imaṃ jūtagītaṃ g."

Ūna {ūna} (adj.) [Vedic ūna; cp. Av. ūna, Gr. eu)nis, Lat. vāpus, Goth. wans, Ags. won = E. want] wanting, deficient, less M II.73; J V.330; DhA I.77; DhA IV.210. Mostly adverbially with numerals = one less, but one, minus (one or two); usually with eka (as ekūna one less, e. g. ekūna-aṭṭhasatāṁ (799) J I.57; ekūna-paṇcasate KhA 91, ekūna-visatī (19) Vism 287; ekenu ānesu paṇcasu attabhāvasatesu (499) J I.167; also with eka in instr. as ekenuṇapāṇcasatāni (deficient by one) Vin II.285; KhA 91; sometimes without eka, e. g. ūnapaṭcasatāni (499) Vin III.284; ūnavisatī (19) Vin IV.130, 148. With "two" less: dvīhi ūnaṃ sahassā (998) J I.255. - anūna not deficient, complete PvA 285 (= paripuṇṇa). - udara (ūnudara, ūnūdara, ūnodara) an empty stomach, adj. Qof empty stomach; *udara J II.293; VI.295; *ūdara J VI.258; Miln 406; odara Sn 707; DhA I.170. -bhāva depletion, deficiency SnA 463 (v. l. hānabhāva).

Ūnaka {ūnaka} (adj.) [ūna + ka] deficient, wanting, lacking Vin III.81, 254; IV.263; Sn 721; Miln 310, 311, (*sattā-vassika one who is not yet 7 years old), 414; DhA I.79.

Ūnatta {ūnam} (nt.) [abstr. fr. ūna] depletion, deficiency Vin II. 239; J V.450.

Ūpāya {ūpāya} at DhA II.93 stands for upāya.

Ūpiya {ūpiya} see upiya & opiya.

Ūmika {ūmika} [f. ūmi] wave Miln 197 (*vanka waterfall, cataract).

Ūmī & Ūmi {ūmi} (f.) [Sk. ūrmi, fr. Idg. *Úel (see nibbāna I.2); cp. Gr. e)lu/w io wind, e/lic wound; Lat. volvo to roll; Ags. wylm wave; Ohg. wallan; also Sk. ulva, varutra, valaya, valli, vṛṇoti. See details in Walde, Lat. Wtb. under volvo] a wave M I.460 (*bhaya); S IV.157; V.123 (*jāta); A III.232 sq. (id.); Sn 920; J II.216; III.262; IV.141; Miln 260 (*jāta). - Note. A parallel form of ūmī is ummī.

Ūru {ūru} [Vedic ūru; cp. Lat. vārus bow-legged, of Idg. *Uā, to which also Ohg. wado = Ger. wade calf of leg] the thigh Sn 610; Vin II.105 (in contrast with bāha); III. 106; J I.277; II.275, 443; III.82; V.89, 155; Nd2 659 (so read for uru); Vv 6413; DA I.135 = Vin II.190. -aṭṭhi(ka) the thigh bone M I.58; III.92; J I.428 (ūraṭṭhika); KhA 49, 50 (ūraṭṭhi). -(k)khambha stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright) M I.237; J V.23.

Ūsa {ūsa} [Sk. ūṣa] salt-ground; saline substance, always combd. with khāra S III 131 (*gandha); A I.209.
Ūsara {ūṣara} (adj.) [Sk. ūṣara, fr. ūṣa] saline S IV.315; A IV.237; DhsA 243. - nt. °m a spot with saline soil PvA 139 (gloss for ujjhangala).

Ūha {ū́ha} see vy°, sam°.

Ūhacca¹ {ū́hacca} (indecl.) [ger. of ūharati, ud + hr (or ava + hr, cp. ohačca & oharati) for uddharati 1 & 2] - 1. lifting up, raising or rising J III.206. - 2. pulling out, taking away, removing D II.254 (cp. DhA II.181); S I.27 (v. l. for ohačca); Sn 1119 (= uddhaṛitvā uppāṭayitvā Nd2 171).

Ūhacca² {ū́hacca} (indecl.) [ger. of ūhanati2 = ūḥadati] soiling by defecation, defecating J II.71 (= vaccaṃ katvā C.).

Ūhaṁñati {ū́haṁñati} [Pass. of ūhanati1] to be soiled; to be disturbed aor. ūhaṁñi Vin I.48; M I.116; aor. also ūhaṇi M I.243.

Ūhata¹ {ū́hata} [pp. of ud + hr or dhṛ thus for uddhaṭa as well as uddhaṭa] - 1. lifted, risen, raised Vin III.70; J V.403. - 2. taken out, pulled out, destroyed Th 1, 223 = Nd2 974; Th 1, 514; Dh 338 (= ucchinna DhA IV.48). - 3. soiled with excrements Vin II.222.

Ūhata² {ū́hata} [pp. of ūhanati1] disturbed M I.116.

Ūhadati {ū́hadati} [for ūhanati2 (?) or formed secondarily fr. ūhačca or ohačca?] to defecate J II.355; DhA II.181 (so read with v. l. for T. ūhadayati).

Ūhana {ū́hana} (nt.) [fr. ūhanati?] reasoning, consideration, examination Miln 32 ("comprehension" trsl.; as characteristic of manasikāra); Vism 142 = DhsA 114 ("prescinding" trsl.; as characteristic of vitakka).

Ūhanati¹ {ū́hanati} [ud + han] to disturb, shake up, defile, soil M I.243; J II.73. - Pass. aor. ūhani: see ūhaṇati. - pp. ūhaṭa2 (q. v.). Cp. sam°.

Ūhanati² {ū́hanati} [either ud + han or ava + han, cp. ohanati] 1. to cut off, discharge, emit, defecate Vin I.78; III.227. - 2. [prob. for ūharati, cp. ūhačca1] to lift up, to take away M I.117 (opp. odahati). Cp. ohana in bimb ohana. - ger. ūhačca2 (q. v.).

Ūharati {ū́harati} [for uddharati] only in forms of ger. ūhačca1 and pp. ūhaṭa1 (q. v.).

Ūhasati {ū́hasati} [either ud or ava + has, cp. avahasati] to laugh at, deride, mock A III.91; J V.452 (+ pahasati); Pug 67 (= avahasati Pug A 249).

Ūhasana {ū́hasana} (nt.) [fr. ūhasati] laughing, mocking Miln 127.

Eka (adj.-num.) [Vedic eka, i. e. e-ka to Idg. *oi as in Av. āśva, Gr. oi] one, alone; and also with diff. suffix in Lat. ā-nus, cp. Gr. oino/s (one on the dice), Goth. etc. ains = E. one] one. Eka follows the pron. declension, i. e. nom. pl. is eke (e. g. Sn 43, 294, 780 etc.) - 1. "one" as number, either with or without contrast to two or more; often also "single" opp. to nānā various, many (q. v.). Very frequent by itself as well as with other numerals, ekgula one thumb Mhvs 29, 11; DhA III. 127; ekapasse in one quarter DhA II.52; ekamaccha a single fish J I.222. In enumeration: eka dve pañca dasa DhA I.24. With other numerals: eka-tīṃsa (31) D II.2; *saṭṭhi (61) Vin I.20; "navuti (91) DhA I.97; "sata (101) DhA II.14. Cp. use of "one less" in ekīna (see under cpds. & ūna). - 2. (as predicative and adj.) one, by oneself, one only, alone, solitary A III.67 (ek-uddesa); J I.59 (ekādivasena on the one day only, i. e. on the same day); Dh 395; Sn 35, 1136; ekam ekam one by one S I 104 (devo ekam ekam phusāyati rains drop by drop), cp. ekameka. - 3. a certain one, some one, some; adj. in function of an indefinite article = a, one (definite or indefinite): ekasmi samaye once upon a time J I.306; ekena upāyena by some means J III.393; ekam kulam gantum to a certain clan (corresp. with asuka) DhA I.45; ekadivasaṃ one day J I.58; III.26; PVA 67. Cp. Sn 1069 (see Nd2 172b). - All these three categories are found represented in freq. cpds., of which the foll. are but a small selection. -akhi see *pokkhara. -agga calm, tranquil (of persons just converted), collected [cp. Buddh. Sk. ekāgra Jtm 3170] S IV.125; A I.70, 266; II.14, 29; III.175 ("citta"), 391; Sn 341; J I.88; Nett 28, cp. Miln 139. -aggtā concentration; capacity to individualise; contemplation, tranquillity of mind (see on term Cpd. 16, 1785, 237, 240) S V.21, 197, 269 (citassa); A I.36; IV.40; Dhs 11 (cittassa); Vism 84. -anga a part, division, some- thing belonging to J III.308; Ud 69. -angaṇa one (clear) space J II.357. -āgārika a thief, robber D I.52, 166; A I.154, 295; II.206; III.129; Nd1 416; Nd2 304 III.A. DA I.159 (= ekam eva gharma parivāretvā vilumpanaṃ DA I.159). -āyana leading to one goal, direct way or "leading to the goal as the one & only way (magga) M I.63; S V.167, 185. -ārakkha having one protector or guardian D III.269; A V.29 sq. -ālopika = ekāgārika D I.166; A I.295; II.206. -āsa sitting or living alone M I.437; Sn 718; Dh 305; J V.397; Miln 342; Vism 60 (expld. with reference to eating, viz. ekāsane bhagamaṇ ekāsanaṃ, perhaps comparing āsana with asana2. The foll. "āsanika is ibid. expld. as "taṃ silam assā ti ekāsanikō"). -āsana one who keeps to himself Miln 20, 216; Vism 69. -āha one day M I.88; usually in cpd. ekāhādvīhaṃ one or two days J I.255; DhA I.391. -āhika of or for one day D I.166. -uttarikā(-nikāya) is another title for Anguttarika-nikāya Miln 392. -ūna one less, minus one, usually as 1st part of a numeral cpd., like *visati (20-1 = 19) DhA I.4; *paññāsa (49) J III.220; *saṭṭhi (59) DhA III.412; *pañcasata (499) DhA II.204. See ūna. -eka one by one, each, severally, one to each D II.18 ("loma"; III.144 (id.), 157; J I.222; DhA I.101 (ekekasa no ekakam māsā one month for each of us); II.114; VVa 256; Pva 42, 43. -ghana compact, solid, hard Dh 81. -cara wandering or living alone, solitary S I.16; Sn 166, 451; Dh 37. -cāriyā walking alone, solitude Dh 61; Sn 820. -cārī = "cara Miln 105. -cittakkhaṇika of the duration of one thought Vism 138. -cintin "thinking one thing (only)", simple Miln 92. -thūpa (all) in one heap, mixed up, together J V.17 (= sūkarapotaka viya C.). -doṇikā(-nāvā) a trough-shaped canoe with an outrigger J VI.305. -paṭaliha having a single sole (of sandals, upāhanā) Vism 125. -paṭṭa single cloth (cp. dupāṭṭa) Vism 109. -padika(-magga) a small (lit. for one foot) foot-path J I.315; V.491. -pala one carat worth (see pala) Vism 339. -paśyayika is to be read ekopāpayayika (see under apa*). -pahārena all at once Vism 418; DhsA 333. -pīṭa knowing one Piṭaka Vism 62. -puttika having only one son KhA 237. -purisika (itthi) (a woman) true to one man J I.290. -pokkhara a sort of drum J VI.21, 580 (C. explns. by ek-akkhi-bheri). -bijin having only one
(more) seed, i.e. destined to be reborn only once S V.205; A I.233; IV.380; Nett 189. -bhattika having one meal a day A I.212; III.216; J I.91. -bhattakīnī a woman true to one husband J III.63. -rajja sole sovereignty Dh 178; PvA 74. -rājā universal king J I.47 (of the Sun). -vāciya a single remark or objection J II.353. -vāraṃ once J I.292; *vārena id. DhA I.10. -sadisa fully alike or resembling, identical J I.291. -sāṭa & sāṭaka having a single vestment, a "one-rober" S I.78 (*ka); Ud 65.

Ekāṃsa1 [Ekāmsa] (adj.) [eka + aṃsa1] belonging to one shoulder, on or with one shoulder; only in phrase ekāṃsaṃ uttarāsanga karoti to arrange the upper robe over one shoulder (the left) Vin I.46; II.188 & passim.

Ekāṃsa2 [Ekāmsa] [eka + aṃsa1 or better aṃsa2] "one part or point", i.e. one-pointedness, definiteness; affirmation, certainty, absoluteness D I.153; A II.46; Sn 427, 1027; J III.224 (ekāṃsathe nipāto for "niśāna"); SnA 414 ("vacana for "taggha"). - Opp. an° Miln 225. - instr. ekaṃsena as adv. for certain, absolutely, definitely, inevitably D I.122, 161, 162; M I.393; S IV.326; A V.190; J I.150; III. 224. See also app° under api.


Ekacca [Ekacca] (adj.) [der. fr. eka with suffix *tya, implying likeness or comparison, lit. "one-like", cp. E. one-like = one-ly = only] one, certain, definite D I.162, A I.8; often in pl. ekacce some, a few D I.118; A V.194; Th 2, 216; J II. 129; III.126. See also app° under api.


Ekajjhāṃ [Ekajjhām] (adv.) [fr. eka, cp. literary Sk. aikadhyāṃ, but BSk. ekadhyāṃ M Vastu I.304] in the same place, in conjunction, together Miln 144 (karoti), KhA 167; SnA 38.

Ekato [Ekato] (adv.) [abl. formation fr. eka, cp. Sk. ekataḥ] - 1. on the one side (opp. on the other) J III.51; IV.141. - 2. together J II.415; III.57 (vasanto), 52 (sannipatanti), 391; IV.390; DhA I.18. ekato karoti to put together, to collect VvA 3. ekato hūtvā "coming to one", agreeing DhA I.102, cp. ekato ahesuṃ J I.201.

Ekatta [Ekatta] (nt.) [abstr. fr. eka] - 1. unity D I.31. - 2. loneliness, solitude, separation Sn 718; Th 1, 49; Miln 162; J VI.64; VvA 202 = ekībhāva.


Ekadā (adv.) [fr. eka] once, at the same time, at one time, once upon a time S I.162; Sn 198; DhA II.41; Miln 213.

Ekanta (adj.) [Sk. ekānta] one-sided, on one end, with one top, topmost (°-) usually in function of an adv. as °-, meaning "absolutely, extremely, extraordinary, quite" etc. - 1. (lit.) at one end, only in °lomin a woollen coverlet with a fringe at one end D I.7 (= ekato dasaṃ uṇṇāmayo attharaṇaṃ keci ekato uggata-pupphana ti vadanti DA I.87); Vin I.192; II.163, 169; A I.181. - 2. (fig.) extremely, very much, in freq. combns; e. g. °kālaka A III.406; IV. 11; °gata S V.225; A III.326; °dukkha M I.74; S II.173; III.70 (+ sukha); A V.289; °dussīlya DhA III.153; °nibbida A III.83; IV.143; °paripuṇṇa S II.219; V.204; °manāpa S IV.238; °sukha A II.231; III.409; °sukhin DA I.119 etc.

Ekantarika (adj.) [eka + antarika] with one in between, alternate J IV.195, °bhāvena (instr. adv.) in alternation, alternately Vism 374; ekantarikāya (adv.) with intervals Vism 244.

Ekamantaṃ (adv.) [eka + anta, acc. in adv. function, cp. BSk. ekamante M Vastu I.35] on one side, apart, aside Vin I.47, 94 = II.272; D I.106; Sn p. 13 (expld. at SnA 140 as follows: bhāvana-puṃsaka-niddeso, eko-koṇasam ekapassan ti vuttaṃ hoti, bhummattthe vā upayogavacanaṃ); Sn 580, 1009, 1017; J I.291; II.102, 111; SnA 314, 456. - Also in loc. ekamante on one side DhA I.40.

Ekameka (adj.) [eka-m-eka, cp. BSk. ekameka M Vastu III.358] one by one, each A V.173; Vv 782.

Ekavidha (adj.) [eka + vidha] of one kind, single, simple Vism 514; adv. ekavidhā singly, simply Vism 528.

Ekaso (adv.) [Sk. ekaśaḥ] singly, one by one J III.224 (an°).

Ekākiya (adj.) alone, solitary Th 1, 541; Miln 398.


Ekānika (adj) = ekākiya; instr. ekānikena as adv. "by oneself" Miln 402.

Ekikā see ekaka.

Ekibhāva [eka + bhāva, with ī for a in compn. with bhū] being alone, loneliness, solitude D III 245; M II.250; A III.289; V.89, 164; Vism 34; SnA 92, 93; DhA II.103; VvA 202; DA I.253, 309.

Ekodi (adj.) [most likely eka + odi for odhi, see avadhī2 & cp. avadahati, avadahana, lit. of one attention, limited to one point. Thus also suggested by Morris J.P.T.S. 1885, 32 sq. The
word was Sanskritised into ekoti, e. g. at M Vastu III.212, 213; Lal. Vist. 147, 439] concentrated, attentive, fixed A III.354; Nd1 478. Usually in compn. with kr & bhū (which points however to a form ekoda* with the regular change of a to i in connection with these roots!), as ekodi-karoti to concentrate M I.116; S IV. 263; “bhavati to become settled S IV.196; V.144; “bhūta concentrated Sn 975; “bhāva concentration, fixing one's mind on one point D I.37; III.78, 131; A I.254; III.24; Vism 156 (expld. as eko udeti); Dhs 161 (cp. Dhs trsln. 46); DhsA 169; Nett 89.

Ejjā (f.) [to iñj, q. v. and see ānejja. There is also a Sk. root ej to stir, move] motion, turbulence, distraction, seduction, craving S IV.64; Sn 791; It 91; Nd1 91, 353; Dhs 1059 (cp. Dhs trsl. 277); VvA 232. - aneja (adj.) unmoved, undisturbed, calm, passionless S I.27, 141, 159; III.83; IV.64; A II.15; Nd1 353; VvA 107.

Ettha (pp. of ā + īṣ) see pariy°; do. °etṭhi.

Etthi (f.) [fr. etṭha, ā + īṣ, cp. Sk. ēṣṭi] desire, wish, in combn. with gaveṭṭhi pariyeṭṭhi etc. Vbh 353 = Vism 23, 29 etc.

Eṇi (f.) [etym.? dial.] a kind of antelope, only two foll. cpds.: °jangha "limbed like the antelope" (one of the physical characteristics of the Superman) D II.17; III.143, 156; M II.136; S I.16; Sn 165; *miga the eṇi deer J V.416; SnA 207, 217.

Eṇeyya D III.157; J VI.537 sq., & Eṇeyyaka A I.48; II. 122; J V.155 Nd2 604 = eṇi.

Etad (pron. adj.) [Vedic etad, of pron. base *e; see Walde, Lat. Wtb. under equidem] demonstr. pron. "this", with on the whole the same meaning and function as tad, only more definite and emphatic. Declined like tad. Cases: nt. sg. etad (poetical-archaic form) A II.17; Sn 274, 430, 822, 1087; J I.61, 279; & etām (the usual form) Sn 51, 207, 1036, 1115; J II.159; pl. etāni Sn 52; J II.159. - m. sg. esa Sn 81, 416, 1052; J I.279; II. 159; Miln 18; DhA I.18; & eso Sn 61, 312, 393; J VI. 336; pl. ete Sn 188, 760; J I.223. - f. sg. esā Sn 80, 451; J I.307; pl. etā Sn 297, 897; J II.129. - Oblique cases: gen. dat. etassa J II.159; f. etissā J III.280; instr. etena Sn 655; J I.222; pl. loc. etesu Sn 248, 339, 1055; f. etāsu Sn 607. Other cases regular & frequent.

Etarahi (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present D I.29, 151, 179, 200; II.3; J I.215 (opp. tadā); III.82; VI.364 (instead of pacuppapana).

Etādisa (adj.) [etad + disa, of drṣ, cp. etādṛṣṣa] such, such like, of this kind D II.157; Sn 588, 681, 836; Pv I. 94; IV.186 (= edisa yathā-vutta-rūpa PvA 243); PvA II.71.

Eti [P. eti represents Sk. eti as well as ā-eti, i. e. to go and to come (here); with Sk. eti cp. Av. aeti, Gr. ei)_si, Lat. eo, it; Goth. idđja went, Obugl. iti, Oir. etha] to go, go to, reach; often (= ā + eti) to come back, return Sn 364, 376, 666 (come); J VI.365 (return); ppr. ento J III.433 (acc. suriyam atham entam the setting sun); imper. 2nd sg. ehi only in meaning "come" (see separately), 3rd etu D I.60; 2nd pl. etha D I.211; Sn 997; J II.129; DhA I.95 (in admission formula "etha bhikkhavo" come ye [and be] bhikkhus! See ehi bhikkhu). - fut. essati J VI.190, 365, & ehit J II.153; 2nd sg. ehiśi Dh 236, 369. - pp. ita (q. v.).

Etta (adv.) [= Sk. atra, see also ettha] there, here Pv I.56 (sic; cp. KhA 254 note).
**Ettaka** (etaka) (adj.) [etta + ka, contrasting-comparative function, cp. tattaka] so much, this much, according to context referring either to deficiency or abundance, thus developing 2 meanings, viz. (1) just as much (& no more), only so little, all this, just this, such a small number, a little; pl. so few, just so many D I.117 (opp. aparimāṇa), 124; A IV.114; Nd2 304III. (ettakena na tussati is not satisfied with this much); Vv 7912 (cp. VvA 307); Miln 10, 18 (alaṃ ettakena enough of this much); DhA I.90 (enough, this much), 93, 399 (pl. ettakā); II.54 (only one), 174 sq.; VvA 233 (a little), 323. - ettakaṃ kālaṃ a short time (but see also under 2) J I.34; DhA II.20. - (2) ever so much (and not less), so much, pl. so many, ever so many, so & so many, such a lot A III.337; J I.207 (pl. ettakā), 375 (nt. ettakaṃ); III.80 (id.), 94 (*m dhanam such great wealth); Miln 37 (pl.); DhA I.392, 396 (pl. f. ettikā), 397, 398; II.14, 89 (pl.), 241 (pl. so many); VvA 65 (dhanam). - ettakaṃ kālaṃ for some time, such a long time (see also above, under 1) DhA II.62, 81; III.318; VvA 330.

**Ettato** (etato) (adv.) [with double suffix for *atra-taḥ] from here, therefore S I.185.

**Ettāvatā** (ettavātā) (adv.) [fr. etta = ettaka, cp. kittāvatā: kittaka] so far, to that extent, even by this much D I.205, 207; S II.17; Sn 478; Vv 556 (cp. VvA 248); Pv IV.167; Miln 14; DA I.80; SnA 4; PVA 243.

**Etto** (eto) (adv.) [in analogy to ito fr. *et°, as ito fr. *it°] orig. abl. of etad; from this, from it, thence, hence, out of here Sn 448, 875; J I.223 (opp. ito), V.498; Pv I.11; II.104; DhA II.80 (ito vā etto vā here & there); PVA 103.

**Ettha** (etha) (adv.) [= Sk. atra, cp. etta] here, in this place; also temporal "now", & modal "in this case, in this matter" D II.12; S V.375; Dh 174; Sn 61, 171, 424, 441, 502, 1037, & freq. passim.

**Edisa** (idisa) (adj.) [Sk. īḍrśa] such like, such Vv 373; PVA 69, 243.

**Edisaka** = edisa Sn 313.

**Edha** (idha) [Sk. edhaḥ, cp. idhma, inddhe; Gr. ai)_qos, a)i/qw, Lat. aedes, Ohg. eit, Ags. ād funeral pile, etc. See idhuma & iṭṭhaka] fuel, fire etc. Only in adj. neg. an° without fuel J IV.26.

**Edhati** [edh, cp. iddhati] to prosper, succeed in, increase S I.217 (sukhaṃ); Sn 298; Dh 193; J I.223; III.151. - sukheṭṭhita at Vin III.13 is better read as sukheṭta, as at J VI.219.

**Ena** (ena) (pron.) [fr. pron. base *ē, cp. e-ka; to this cp. in form & meaning Lat. īnus, Gr. oi)no/s, Ohg. ein, Oir. oin] only used in acc. enaṃ (taṃ enaṃ) "him, this one, the same" Sn 583, 981, 1114; Dh 118, 313; J III.395; Nd2 304III.B. See also naṃ.

**Eraka**1 (eraka) (adj.) [fr. ereti] driving away, moving J IV.20 (*vāta); *vattika a certain kind of torture M I.87 = A I.47 = II.122 = Nd2 604 = Miln 197.

**Eraka**2 (eraka) (nt.) [fr. ereti] Typha-grass J IV.88. As eragu(?) a kind of grass used for making coverlets Vin I.196 (eraka Bdhgh. on D I.166).

**Eraṇḍa** (eranda) [dial.?] the castor oil plant Nd2 680II.; J II.440. Cp. elaṇḍa.
Erāvaṇa (Erawan) N. of Indra's elephant Sn 379; Vv 4413; VvA 15.

Erita [erita] [pp. of ereti] moved, shaken, driven J IV.424; Vv 394, 424; Th 1, 104, Pv II.123; Vism 172 (+ samerita), 342 (vāt° moved by the wind). Cp. īrita.

Ereti [ereti] [=īreQ (q. v.) Caus. of īr, Sk. īrayati] to move, set into motion, raise (one's voice) M I.21; Sn 350 (eraya imper.); Th 1, 209 (eraye); J IV.478. - pp. erita (q.v.).

Ela ꜱ[?] salt(?) or water(?) in elambiya (= el°ambu -ja) born in (salt) water Sn 845 (= ela -saññaka ambumhi jāta); Nd1 202 (elaṃ vuccati udakaṃ).

Elambaraka (Elambaraka) [?] N. of a creeping vine J VI.536.

Elāluka & Eḷāluka (Elaluka) (nt.) [etym.?] a kind of cucumber(?) Vv 3329; J I.205; V.37; DhA I.278.

Ela ꜱ[?] Sk. enas in eḷamūga deaf & dumb A II.252; III.436; IV.226; Miln 20, 251 (cp. Miln trsl. II.71). A rather strange use and expln. of eḷamūga (with ref. to a snake "spitting") we find at J III.347, where it is expld. as "ela-paggharantena mukhena eḷamūgam" i. e. called eḷamūga because of the saliva (foam?) dripping from its mouth, v. l. elamukha. - Cp. neḷa & aneḷa.

Eḷaka1 ꜱ[?] a threshold (see Morris, J.P.T.S. 1887, 146) Vin II.149 (*pādaka-pītha, why not "having feet resembling those of a ram")? Cp. Vin Texts III.165 "a chair raised on a pedestal"); D I.166; A I.295; II.206. The word & its meaning seems uncertain.

Eḷaka2 ꜱ[?] Sk. edaka] a ram, a wild goat Sn 309; Vism 500 (in simile); J I.166; Pug A 233 (= urabbha). - f. eḷakā S II.228, eḷakī Th 2, 438, eḷikī J III.481.

Eḷagala ꜱ[?] Sk. edagala] see aneḷa.

Eḷagalā (Elagala) (f.) [dial.?] the plant Cassia Tora (cp. Sk. eḍagaja the ringworm-shrub, Cassia Alata, after Halāyudha), J III. 222 (= kambojī C.).

Eḷaggā (Elagga) in kāmāmis° at PvA 107 is to be read kāmāmise lagga°.

Eva ꜱ[?] [Vedic eva] emphatic part "so, even, just"; very freq. in all contexts & combns. - 1. eva J I.61 (ajjø eva this veryday), 278 (tathø eva likewise); II.113 (ahaŋ e. just I), 154 (ekam e. just one), 160 (attano e. his very own). - 2. eva often appears with prothetic (sandhi-)y as yeva, most frequently after i and e, but also after the other vowels and m, cp. J I.293, 307; II.110, 128, 129, 159; IV.3; VI.363. - 3. After m eva also takes the form of ſeva, mostly with assimilation of ſ to ſ, viz. tañ ſeva J I.223; tasmīn ſeva J I.139; ahaŋ ſeva Miln 40. - 4. After long vowels eva is often shortened to va (q. v.). -rūpa (1) such, like that Sn 279, 280; It 108; J II. 352, etc. - (2) of such form, beauty or virtue J I.294; III.128, etc.
Evam (Evam) (adv.) [Vedic evam] so, thus, in this way, either referring to what precedes or what follows, e.g. (1) thus (as mentioned, expld. at Vism 528 as "niddīṭṭha-nayanidassana") D I.193 [evam sante this being being so], 195 (id.); Vin II.194 (evam bhante, yes); J I.222; Pv II.1312 evam etam, just so). - (2) thus (as follows) M I. 483 (evam me sutam "thus have I heard"). - Often combd. with similar emphatic part., as evam eva kho "in just the same way" (in final conclusions) D I.104, 199, 228, 237, 239; in older form evam byā kho (= evam iva kho) Vin II.26; IV.134 = DA I.27; evam evam "just so" D I.51; Sn 1115; evam kho D I.113; evam pi Sn 1134; evam su D I.104; etc. -diṭṭhin holding such a view M I.484. -nāma having that name M I.429.

Esa\(^1\) (Esa) see etad.

Esa\(^2\) (Esa) (adj.) = esin Sn 286.

Esati (Esati) [ā + iṣ1 with confusion of iṣ1 and iṣ2, icchati, see also ajjhesati, anvesati, pariyesati] to seek, search, strive for Sn 592 (esāno ppr. med.), 919; Dh 131.

Esanā (Esanā) (f.) [fr. esati] desire, longing, wish D III.216, 270; M I.79; S V.54, 139; A I.93; II.41; V.31; VvA 83; PvA 98, 163, 265. See also anesanā, isi & pariyo.

Esanī (Esanī) (f.) [fr. iṣ] a surgeon's probe M II.256.

Esabha (Esabha) (-°) a by-form of usabha (q. v.), in cpd. rathesabha.

Esika (Esika) (nt.) & Esikā1 (f.) [a by-form of isīkā] a pillar, post A IV.106, 109. Freq. in cpd. ṭṭhāyin as stable as a pillar D I.14; S III.202, 211, 217; DA I.105.

Esikā\(^2\) (Esika) desire, see abbūḷha.

Esin (Esin) (adj.) [Sk. eṣīn, of iṣ] seeking, wishing, desiring S II.11 (sambhav°); J I.87 (phal°); IV.26 (dukkham°); Pv II.928 (gharam); PvA 132.

Ehi [hī] [imper. of eti] come, come here Sn 165; J II 159; VI. 367; DhA I.49. In the later language part. of exhortation = Gr. a)/ge, Lat. age, "come on" DhA II.91; PvA 201 (+ tāva = a)/ge dh/). ehipassika (adj.) [ehi + passa + ika] of the Dhamma, that which invites every man to come to see for himself, open to all, expld. at Vism 216 as "ehi, passa imaṃ dhamman ti evam pavattaṃ ehi-passavidham arahaṭṭi ti", D II.217; III.5, 227; S I.9; IV.41, 272; V.343; A I.158; II.198. ehibhadantika one who accepts an invitation D I.166; M I.342; II.161; A I.295; II.206. ehi bhikkhu "come bhikkhu!" the oldest formula of admission to the order Vin I.12; III.24; DhA I.87; J I.82; f. ehi bhikkhuni Vin IV.214 pl. etha bhikkhavo DhA I.95. ehibhikkhu-pabbajjā initiation into Bhikkhuship SnA 456. ehibhikkhubhāva -state of being invited to join the Sangha, admission to the Order J I.82, 86; DhA II.32; SnA 456. ehisāgata-(& svāgata-)vādin a man of courtesy (lit. one who habitually says: "come you are welcome") D I.116; Vin II.11; III.181.
O

O [o] Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, ogha, etc.). Or it may be guna of u (see olārika, opakammika, etc.). But it is usually a prefix representing Vedic ava. The form in o is the regular use in old Pali; there are only two or three cases where ava, for metrical or other reasons, introduced. In post-canonical Pali the form in ava is the regular one. For new formations we believe there is no exception to this rule. But the old form in o has in a few cases, survived. Though o; standing alone, is derived from ava, yet compounds with o are almost invariably older than the corresponding compounds with ava (see note on ogamana).

Oka [oka] (nt.) [Vedic okas (nt.), fr. uc to like, thus orig. "comfort", hence place of comfort, sheltered place, habitation. The indigenous interpretation connects oka partly with okāsa = fig. room (for rising), chance, occasion (thus Nd1 487 on Sn 966; see anoka; SnA 573 ibid.; SnA 547: see anoka; SnA 573 ibid.; SnA 547: see below), partly with udaka (as contraction); see below on Dh 34. Geiger (P. Gr. § 20) considers oka to be a direct contraction of udaka (via *udaka, *utka, *ukka, *okka). The customary synonym for oka (both lit. & fig.) is ālaya] resting place, shelter, resort; house, dwelling; fig. (this meaning according to later commentators prevailing in anoka, liking, fondness, attachment to (worldly things) S III.9 = Sn 844 (okam pahāya; oka here is expld. at SnA 547 by rūpa-vatthā ādi-viññāṇasso okāso); S V.24 = A V. 232 = Dh 87 (okā anokam āgamma); Dh 34 (oka-m-okata ubhahato, i. e. oka-m-okato from this & that abode, from all places, thus taken as okato, whereas Bdhgh. takes it as okasya okato and interprets the first oka as contracted form of udaka, water, which happens to fit in with the sense required at this passage, but is not warranted other- wise except by Bdhgh's quotation "okapunñehi cивārehī ti ettha udakaṁ". This quot. is taken from Vin I.253, which must be regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapunñehi ti pi pātho. The rest of his interpretation at DhA I.289 runs: "okam okam pahāya aniketa-sārī ti ettha ālayo, idha (i. e. at Dh 34) ubhayam pi labbhati okamokato udaka-sankhātā ālayā ti attho", i. e. from the water's abode. Bdhgh's expln. is of course problematic); Dh 91 (okam okam jahanti "they leave whatever shelter they have", expld. by ālaya DhA II.170). -cara (f. *cārikā J VI.416; *cārikā M I.117) living in the house (said of animals), i. e. tame (cp. same etym. of "tame" = Lat. domus, domesticus). The passage M I. 117, 118 has caused confusion by oka being taken as "water". But from the context as well as from C. on J VI.416 it is clear that here a tame animal is meant by means of which other wild ones are caught. The passage at M I.117 runs "odaheyya okacaram ṭhepeyya okacārikaṁ" i. e. he puts down a male decoy and places a female (to entice the others); opp. "ūhaneyya o. nāseyya o." i. e. takes away the male & kills the female. -ṇaṇa giving up the house (and its comfort), renouncing (the world), giving up attachment Sn 1101 (= ālayamjāhām SnA 598; cp. Nd2 176 with v. l. oghamjaha). - anoka houseless, homeless, comfortless, renouncing, free from attachment: see separately.

Okaḍḍhati [okaḍḍhati] [o + kaḍḍhati] to drag away, remove Th 2, 444. See also ava°.

Okantati [okantati] (okkant°) [o + kantati, cp. also apakantati] to cut off, cut out, cut away, carve; pres. okantati M I. 129; Pv III.102 (= ava° PvA 213); ger. okantitvā J I. 154 (migaṁ o. after carving the deer); PvA 192 (piṭṭhi- mamsāni), & okacca J IV.210 (T. okkacca, v. l. BB ukk°; C. expls. by okkantitvā). - pp. avakanta & avakantita.
**Okappati** (o + kappati) to preface, arrange, make ready, settle on, feel confident, put (trust) in Vin IV.4; Ps II.19 (= saddahati ibid. 21); Miln 150, 234; DA I.243.

**Okappanā** (o + kappanā) fixing one's mind (on), settling in, putting (trust) in, confidence Dhs 12, 25, 96, 288; Nett 15, 19, 28; Vbh 170.

**Okappeti** (o + kappeti) to fix one's mind on, to put one's trust in M I.11; Miln 234 (okappessati).

**Okampeti** (o + Caus. of kamp) to shake, to wag, only in phrase sīsaṃ okampeti to shake one's head M I.108, 171; S I.118.

**Okassati** (o + kassati, see also apakassati & avakaḍḍhati) to drag down, draw or pull away, distract, remove. Only in ger. okassa, always combd. with pasayha "removing by force" D II.74 (T. okk°); A IV.16 (T. okk°, v.l. ok°), 65 (id.); Miln 210. Also in Caus. okasetti to pull out, draw out Th 2, 116 (vaṭṭīṃ = dipavaṭṭīṃ ākāḍḍheti ThA 117). [MSS. often spell okk°].

**Okāra** (o + kāra fr. karoti, BSk. okāra, e. g. M Vastu III. 357) only in stock phrase kāmānaṃ ādīnavo okāro sankileso D I.110, 148 (= lāmaka-bhāva DA I 277); M I.115, 379, 405 sq.; II.145; A IV.186; Nett 42 (v. l. vokāra); DhA I.6, 67. The exact meaning is uncertain. Etymologically it would be degradation. But Bdhgh. prefers folly, vanity, and this suits the context better.

**Okāsa** (ava + kāś to shine) - 1. lit. "visibility", (visible) space as geometrical term, open space, atmosphere, air as space D I.34 (ananto okāso); Vism 184 (with disā & pariccheda), 243 (id.); - Pva 14 (okāsaṃ pharitvā permeating the atmosphere). This meaning is more pronounced in ākāsa. - 2. "visibility", i. e. appearance, as adj. looking like, appearing. This meaning closely resembles & often passes over into meaning 3, e. g. katokāsa kamma when the k. makes its appearance = when its chance or opportunity arises Pva 63; okāsaṃ deti to give one's appearance, i. e. to let any one see, to be seen by (dat.) Pva 19. - 3. occasion, chance, opportunity, permission, consent, leave A I.253; IV.449; J IV.413 (vātassa o. natthi the wind has no access); Sna 547. - In this meaning freq. in combn. with foll. verbs: (a) okāsaṃ karoti to give permission, to admit, allow; to give a chance or opportunity, freq. with pañhassa veyyā-kaṇṇa (to ask a question), e. g. D I.51, 205; M II.142; S IV 57. - Vin I.114, 170; Nd1 487; Pva 222. - Caus. o. kāripeti Vin II.5, 6, 276; Caus. II. o. kāripeti Vin I.114, 170. - katokāsa given permission (to speak), admitted in audience, granted leave Sn 1031; Vva 65 (raṇṇā); anokāsakata without having got permission Vin I.114. - (b) okāsamaṃ yaṭṭati to ask permission M II.123. - (c) okāsaṃ deti to give permission, to consent, give room J II.3; Vva 138. - (d) with bhū: anokāsa-bhāva want of opportunity Sdhp 15; anokāsa-bhūta not giving (lit. becoming) an opportunity Sn A 573. Elliptically for o. detha Yogāvacara's Man. 4 etc. -ādhigama finding an opportunity D II.214 sq.; A IV. 449. -kamma giving opportunity or permission Sn p. 94 (*kata allowed); Pva IV.111 (*o. kari to give permission). -matta permission Sn p. 94. -loka the visible world (= manussa-loka) Vism 205; Vva 29.

**Okāsati** (ava + kāś) to be visible; Caus. okāseti to make visible, let appear, show S IV.290.
Okiṇṇa [ōkōn̄a] {pp. of okirati; BSk. avakīrw̄a Divy 282; Jtm 3192} strewn over, beset by, covered with, full of J V.74, 370; PvA 86, 189 (= otata of Pv III.33).

Okirana [ōkōran̄a] {o + kiraṇa} casting out (see the later avakirati2), only as adj.-f. okirini (okilini through dialect. variation) a cast-out woman (cast-out on acct of some cutaneous disease), in double combn. okilini okirini (perhaps only the latter should be written) Vin III.107 = S II.260 (in play of words with avakirati1). Bdhgh's allegorical expln. at Vin III.273 puts okilini = kilinasariṇī, okiriṇī = angārapariṇī. Cp. kirāta.

Okirati [ōkōrati] {o + kirati} - 1. to pour down on, pour out over M I.79; aor. okiri Vin III.107 = S II.260; Pv II.38; PvA 82. - 2. to cast-out, reject, throw out: see okiranā. - pp. okiṇṇa (q. v.). - Caus. II. okirāpeti to cause to pour out or to sprinkle over Vism 74 (vālikaṃ).

Okilinī [ōkōlinī] See okiranā.

Okotimaka [ōkōtimaka] (adj.) [o + koṭi + mant + ka. Ava in BSk., in formula durvarṇa durdāśana avakotiṣmaka Sp. Av. Ś I. 280. Kern (note on above passage) problematically refers it to Sk. avakīṭara = vairūpya (Pāṇini V.2, 30). The Commentary on S I.237 explns. by mahodara (fat-bellied) as well as lakuṇṭaka (dwarf); Pug A 227 expls. by lakuṇṭaka only] lit. "having the top lowered", with the head squashed in or down, i.e. of compressed & bulging out stature; misshapen, deformed, of ugly shape (Mrs. Rh. D. trsls hunchback at S I.94, pot-bellied at S I.237; Warren, Buddhism p. 426 trsls. decrepit). It occurs only in one stock phrase, viz. dubbaṇṇa dud-das(s)ika okotimaka "of bad complexion, of ugly appearance and dwarfed" at Vin II.90 = S I.94 = A I.107 = II.85 = III.285 sq. = Pug 51. The same also at M III.169; S I.237; II.279; Ud 76.

Okkanta [ōkōkanta] {pp. of okkamati} coming on, approaching, taking place D II.12; Miln 299 (middhe okkante). See also avakkanta S II.174; III.46.

Okkanti [ōkōkanti] (f.) [fr. okkamati] entry (lit. descent), appearance, coming to be. Usually in stock phrase jāṭi sañjāti o. nibbatti M III.249; S II.3; III.225; Nd2 257; Pug A 184. Also in gabbha° entry into the womb DA I.130.

Okkantika [ōkōkantika] (adj.) [fr. okkanti] coming into existence again and again, recurring. Only as epithet of pīti, joy. The opposite is khaṇika, momentary Vism 143 = DhSA 115 (Expositor 153 trsls. "flooding").

Okkandika [ōkōkandika] [kand or kram?] at J II.448 is doubtful, v. l. okkantika. It is used adverbially: okkandikam kilati to sport (loudly or joyfully). C. explns. as "migo viya okkandikatvā kilati"; in the way of roaring (?) or frisking about(?), like a deer.

Okkamati [ōkōkamati] [o + kamati fr. kram] lit. to enter, go down into, fall into. fig. to come on, to develop, to appear in (of a subjective state). It is strange that this important word has been so much misunderstood, for the English idiom is the same. We say ‘he went to sleep’, without meaning that he went anywhere. So we may twist it round and say that ‘sleep overcame him’, without meaning any struggle. The two phrases mean exactly the same - an internal change, or development, culminating in sleep. So in Pali niddā okkami sleep fell upon him, Vin I.15;
niddaṃ okkami he fell on sleep, asleep, DhA I.9; PvA 47. At It 76 we hear that a dullness developed (duvbhiṇṇiyam okkami) on the body of a god, he lost his radiance. At D II.12; M III.119 a god, on his rebirth, entered his new mother's womb (kucchīṃ okkami). At D II 63 occurs the question ‘if consciousness were not to develop in the womb?’ (viññāṇaṃ na okkamissatha) S V.283 ‘abiding in the sense of bliss’ (sukhañīṇaṃ okkamitvā). See also Pug 13 = 28 (niyāna okk°, 'he enters on the Path'). - Caus. okkāmeti to make enter, to bring to S IV.312 (saggaṃ). - pp. okkanta. See also avakkamati.

Okkamana (okkamana) (nt.) [fr. okkamati] entering into, approaching, reaching M III.6; A III.108 (entering the path); also in phrase nibbānassa okkamanāya A IV.111 sq., cp. 230 sq.

Okkala (okkala) See ukkala.

Okkassa (okkassa) See okassati.

Okkhāyati (okkāyati) [ava + khāyati, corresp. to Sk. kṣetī fr. kṣi to lie] to lie low, to be restrained (in this sense evidently confounded with avakkhipati) S IV.144 sq. (cakkhuṃ etc. okkhāyati).

Okkhāyika (okkāyika) (adj.) [fr. ava + khāyin fr. kṣi, cp. avakkhāyati; Kern, Toev. s. v. suggests relation to BSk. avakhāta of khan, and compares Lal. V. 319] low-lying, deep, remote, only in one phrase, viz. udaka-tarakā gambhīragatā okkhāyikā M I.80, 245.

Okkhita [pp. of ava + ukkhati, Sk. avokṣita, fr. ukṣ to sprinkle] besprinkled, bestrewn with (-°) Th 2, 145 (candan° = candanānulitta ThA 137); J V.72 (so in v. l. T. reads okkita; C. explns. by okiṇṇa parikkita parivārita).

Okkhitta [pp. of okkhipati] thrown down, flung down, cast down, dropped; thrown out, rejected; only in phrase okkhitta-cakkhu, with down-cast eyes, i. e. turning the eyes away from any objectionable sight which might impair the morale of the bhikkhu; thus meaning "with eyes under control"Sn 63, 411, 972; Nd1 498; Nd2 177; Pv IV.344 (v. l. ukkh°); VvA 6. - For further use & meaning, see avakkhītta.

Okkhipati [khipati] [ava + khipati; Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld. to the eyes = cast down, hence transferred to the other senses and used in meaning "keep under, restrain, to have control over" (cp. also avakkhāyati); aor. *khipi A IV.264 (indriyāni); ger. *khipī Vin IV.18 (id.). - pp. avakkhītta & okkhītta (q. v.).

Ogacchati [gacchati] [ava + gacchati] to go down, sink down, recede; of sun & moon: to set D I.240 (opp. uggacchati); A IV. 101 (udakāni og.). See also ava°.

Ogana (ogana) (adj.) [Vedic ogaṇa with dial. o for ava] separated from the troop or crowd, standing alone, Vin I.80; J IV. 432 = (ganaṃ ohina C.).

Ogadha (ogadha) (-°) (adj.) [Sk. avagāḍha; P. form with shortened a, fr. ava + gāh, see gādha1 & gāhati] immersed, merging into, diving or plunging into. Only in two main phrases, viz. Amatogadha & Nibbānogadha diving into N. - Besides these only in jagatōgadha steeped in the world S I.186.
Ogamana *(ōgamana)* (nt.) [o + gam + ana; Sk. avagamana. That word is rather more than a thousand years later than the Pāli one. It would be ridiculous were one to suppose that the Pāli could be derived from the Sk. On the other hand the Sk. cannot be derived from the Pāli for it was formed at a time & place when & where Pāli was unknown, just as the Pāli was formed at a time & place when & where Sk. was unknown. The two words are quite independent. They have no connection with one another except that they are examples of a rule of word-formation common to the two languages] going down, setting (of sun & moon), therefore freq. v.l. ogg° D I.10, 68; DA I.95 (= atthangamana); VvA 326.

Ogahana *(ōghahana)* (nt.) [o + gahana fr. gāhati; Sk. avagāhana; concerning shortening of ā cp. avagadha] submersion, ducking, bathing; fig. for bathing-place Sn 214 (= manussānaṃ nahāna-tīthta SNa 265). See also avagāhana.


Ogādha2 *(ōgadhā)* (nt.) [ava + gādha2] a firm place, firm ground, only in cpd. ogadhappatta having gained a sure footing A III.297 sq.

Ogāha *(ōghā)* [fr. o + gah] diving into; only in cpd. pariyo°.

Ogāhati *(ōgāhāti)* (ogāheti) [Sk. avagāhati; ava + gāhati] to plunge or enter into, to be absorbed in (w. acc. or loc.). Pv II. 1211; Vv 61 (= anupavisati VvA 42), 392 (sālavaṇaṃ o. = pavisati VvA 177). ogāheta PvA 155 (pokkharanīṃ); ger. ogāheta M III.175 (T. ogah°; v. l. ogāhīta); PvA 287 (lokanāṭhassa sāsanaṃ, v. l. °itvā). See also ava°.

Ogāhana *(ōghahana)* (nt.) [fr. ogāhati] plunging into (-°) PvA 158.

Ogilati *(ōgilati)* [o + gilati] to swallow down (opp. uggilati) M. I. 393 (inf. ogilītuṇ) Miln 5 (id.).

Ogunṭhita *(ōgunṭhita)* [pp. of ogunṭheta, cp. BSk. avagunṭhita, e. g. Jtm 30] covered or dressed (with) Vin II.207; PvA 86 (v. l. okunṭhita).

Ogunṭheti *(ōgunṭheti)* [o + gunṭheti] to cover, veil over, hide S IV.122 (ger. ogunṭhītāṃ sīsam, perhaps better read as ogunṭhitā; v. l. SS. okunṭhitā). - pp. ogunṭhita (q. v.).

Ogumpheti *(ōgumpheti)* [ava + Denom. of gumpha garland] to string together, wind round, adorn with wreaths, cover, dress Vin I.194 (Pass. ogumphiyanti; vv. ll. ogumbhiyā, ogummīyā, okumpiyā); II.142 (ogumphetvā).

Oggata *(ōgātā)* [pp. of avagacchati: spelling gg on acct. of contrast with uggata, cp. avagamana. Müller P. Gr. 43 unwarrantedly puts oggata = apagata] gone down, set (of the sun) Vin IV.55 (oggate suriyē = atthangate s.), 268 (id. = rāṭṭo andhakāre); Th 1, 477 (anoggatasmiṃ suriyasmīṃ).
Ogha [ogha] [Vedic ogha and augha; BSk. ogha, e. g. Divy 95 caturoghō ottīrṇa, Jtm 215 mahaugha. Etym. uncertain. 1. (rare in the old texts) a flood of water VvA 48 (udakō ogha); usually as mahogha a great flood Dh 47; Vism 512; VvA 110; DhA II.274 = ThA 175. - 2. (always in sg.) the flood of ignorance and vain desires which sweep a man down, away from the security of emancipation. To him who has "crossed the flood", oghatiṇṇo, are ascribed all, or nearly all, the mental and moral qualifications of the Arahant. For details see Sn 173, 219, 471, 495, 1059, 1064, 1070, 1082; A II.200 sq. Less often we have details of what the flood consists of. Thus kāmogha the fl. of lusts A III.69 (cp. Dhs 1095, where o. is one of the many names of taṅhā, craving, thirst). In the popular old riddle at S I.3 and Th 1, 15, 633 (included also in the Dhp. Anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds: lust, ill-temper, stupidity, conceit, and vain speculation). Five Oghas referred to at S I.126 are possibly these last. Sn 945 says that the flood is gedha greed, and the avijjogha of Pug 21 may perhaps belong here. As means of crossing the flood we have the Path S I.193 (°assa nittharaṇṇatthāṃ); IV.257; V.59; It III (°assa nittharanatthāya); faith S I.214 = Sn 184 = Miln 36; mindfulness S V.168, 186; the island Dh 25; and the dyke Th 1,7 = Sn 4 (cp. D II.89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 Oghas identical with the 4 āsavas (mental Intoxicants). See D III.230, 276; S IV.175, 257; V.59, 292, 309; Nd1 57, 159; Nd2 178. When the oghas had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 oghas, and of these only as a name or phase of the 4 āsavas. So the Abhidhamma books (Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The Netti follows this (31, 114-24). Grouped in combn. āsavagantha-ogha-yoga-agatiṇṇa at Vism 211. The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word ogha, used in the singular, as referring to the 4 āsavas; and they extend the old simile in other ways. Dhammapāla of Kāṇcipura twice uses the word in the sense of flood of water (VvA 48, 110, see above 1). -ātiga one who has overcome the flood Sn 1096 (cp. Nd2 180). -tiṇṇa id. S I.3, 142; Sn 178, 823, 1082, 1101, 1145; Dh 370 (= cattāro oghe tiṇṇa DhA IV.109); Vv 6428 (= catunnaṃ oghānaṃ saṃsāra-mahāoghassa tarīṭtāt o. VvA 284); 827; Nd1 159; Nd2 179.

Oghana [oghana] (nt.) watering, flooding (?) M I.306 (v. l. ogha).

Oghaniya [oghaniya] (adj.) [fr. ogha(na)] that which can be engulfed by floods (metaph.) Dhs 584 (cp. Dhs trsl. 308); Vbh 12, 25 & passim; DhsA 49.

Ocaraka [ocaraka] [fr. ocarati] in special meaning of one who makes himself at home or familiar with, an investigator, informant, scout, spy (ocarakā ti carapūrīsa C. on Ud 66). - Thus also in BSk. as avacarakā one who furnishes information Divy 127; an adaptation from the Pāli. - Vin III.47, 52; M I.129 = 189 (corā ocarakā, for carā?); S I.79 (purīsa carā (v. l. corā) ocarakā (okacarakā v. l. SS) janapadaṃ ocarītvā etc.; cp. K. S. p. 106 n. 1) = Ud 66 (reads corā o.).

Ocarati [ocarati] [o + carati] to be after something, to go into, to search, reconnoitre, investigate, pry Vin III.52 (ger. “itvā”; M 1502 (ocarati); S I.79 (“itvā: so read for T. ocaritā; C. explns. by vīmaṃsitvā taṃ taṃ pavattimī ṅatvā”). - pp. ociṇṇa.

Ociṇṇa [ocinna] [pp. of ocarati] gone into, investigated, scouted, explored S I.79 = Ud 66 (reads otiṇṇa).
Ocita (ocita, pp. of ocināti) gathered, picked off J III. 22; IV.135, 156; Sdhp 387.

Ocīraka (ocīraka) See odīraka.

Occhindati (ochindati) [o + chindati] to cut off, sever J II.388 (maggaṃ occhindati & occhindamāna to bar the way; v. l. BB. ochijjati), 404.

Ojavant (ojavant) (adj.) [fr. ojā; Vedic ojasvant in diff. meaning: powerful] possessing strengthening qualities, giving strength M I.480; S I.212 (so read for ovajaṃ; phrase ojavam asekanam of Nibbāna, trsld. "elixir"); Th 2, 196 (id. = ojavam ThA 168); A III.260 (an° of food, i. e. not nourishing Dха I.106.


Ojahāti (ojahati) [o + jahati] to give up, leave, leave behind, renounce, ger. ohāya D I.115 (ṉāti-sangham & hiraṅṇa-suvaṇṇam); M II.166 (id.); J V.340 (= chaḍḍetvā C.); PvA 93 (maṃ). - Pass. avahīyati & ohīyati, pp. ohīna (q. v.). - See also ohanati.

Ojā (oja) (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. *aug to increase, as in Lat. augestus & auxilium, Goth. aukan (augment), Ags. ēacian; cp. also Gr. a)e/cw, Sk. ukṣati & vakṣana increase] strength, but only in meaning of strength-giving, nutritive essence (applied to food) M I.245; S II.87; V.162 (dhammo); A III.396; J I.68; Dhs 646, 740, 875; Miln 156; Dха II.154 (pathav°). See also def. at Vism 450 (referring to kabalikārōahāra. The compn. form is oja, e. g. ojadāna J V.243; ojaṭṭhamaka (rūpa) Vism 341.

Ojināti (ojinati) [Sk. avajayati, ava + jī] to conquer, vanquish, subdue J VI.222 (ojināmase).

Oñāta (oñata) [pp. o + jānāti, see also avañāta] despised Miln 191, 229, 288.

Oṭṭha1 (oṭṭha) [Vedic oṣṭha, idg. *ō (u) s; Av. aosta lip; Lat. ṍś mouth = Sk. āḥ Ags. ṛ or margin] the lip A IV.131; Sn 608; J II.264; III.26 (adhar° & uttar° lower & upper lip), 278; V.156; Dха I.212; III.163; IV.1; VvA 11; PvA 260. Cp. bimboṭṭha.

Oṭṭha2 [Vedic uṣṭra, f. uṣṭṛi, buffalo = Ohg. Ags. ur, Lat. urus bison, aurochs. In cl. Sk. it means a camel]. It is mentioned in two lists of domestic animals, Vin III.52; Miln 32. At J III.385 a story is told of an oṭṭhī-vyādhi who fought gallantly in the wars, and was afterwards used to drag a dung-cart. Morris, J.P.T.S. 1887, 150 suggests elephant.

Oṭṭhubhati (oṭṭhubhati) [cp. Sk. avaṣṭhīvati] to spit out M I.79, 127.

Oḏḍita (oḏḍita) [pp. of oḍḍeti] thrown out, laid (of a snare) J I. 183; II.443; V.341; ThA 243.
Oḍḍeti (Oδδετι) [for uḍḍeti (?). See further under uḍḍeti] to throw out (a net), to lay snares A I.33 = J II.37, 153; III.184 and passim; ThA 243. - pp. oḍḍita (q. v.).

Oḍḍha (Oδδχα) [better spelling oḍha, pp. of ā + vah] carried away, appropriated, only in cpd. sah-oḍḍha corā thieves with their plunder Vism 180 (cp. Sk. sahoḍha Manu IX.270).

Oṇata (Oṇata) [pp. of oṇamati] bent down, low, inclined. Usually of social rank or grade, combd. with & opp. to uṇṇata, i. e. raised & degraded, lofty and low A I.86 = Pug 52 (= nica lāmaka Pug A 229); Pv IV.6Q; Miln 387; DA I.45; PvA 29.

Oṇamati (Oṇamati) [o + namati] (instr.) to incline, bend down to, bow to (dat.) Miln 220, 234 (oṇamati & oṇamissati), 400; DA I.112. Caus. oṇāmeti M II.137 (kāyaṃ). - pp. oṇata & Caus. oṇamita.

Oṇamana (Oṇamana) (nt.) [fr. oṇamati] bending down, inclining, bowing down to Miln 234.

Oṇamita (Oṇamita) [pp. of oṇameti, Caus. of nam] having bowed down, bowing down Miln 234.

Oṇi (Oṇi) (m. or f.) [cp. Vedic oni charge, or a kind of Soma vessel] charge, only in cpd. oṇi-rakkha a keeper of entrusted wares, bailee Vin III.47, 53 (= āhaṭṭhaṃ bhanḍāṃ gopento).

Oṇīta (Oṇīta) See onīta.

Oṇojana (Oṇojana) (nt.) [fr. oṇojeti, Sk. avanejana] washing off, cleaning, washing one's hands Vin II.31 (Bdhgh. refers it to fig. meaning onojeti2 by explaining as "vissajjana" gift, presentation).

Oṇojeti (Oṇojeti) (with vowel assimilation o < e for oṇejeti = ava + nejeti, Sk. *nejayati fr. nij. Kern, Toev. II.138, complementary to remarks s. v. on p. 5 explns. as assimil. onuj° < onij°, like anu° BSkr. ani° (ānisāṃsa < ānuśāṃsā), the further process being onoj° for onuj°. The etym. remains however doubtful] - 1. to cause to wash off, to wash, cleanse: see oṇojana. - 2. (fig.) to give as a present, dedicate (with the rite of washing one's hands, i. e. a clean gift) Vin I.39; IV.156; A IV.210 = 214 (oṇojesi aor.); Miln 236.

Otata (Otata) [o + tata, pp. of tan] stretched over, covered, spread over with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); DhA III.153 (= pariyonandhitvā ṭhita). See also avatata & sam-otata.

Otarana (Otarana) (adj.) [fr. otarati] going down, descending Nett 1, 2, 4, 107.

Otarati (Otarati) [o + tarati] to descend, to go down to (c. acc.), to be-take oneself to. ppr. otaranto Vin II.221. - aor. otari SnA 486 (for avamsari); DhA I.19 (cankamanam); PvA 47 (nāvāya mahāsamuddam), 75. - inf. otaritum Pug 65, 75 (sangamaṃ). - ger. otaritvā PvA 94 (pāsādā from the palace), 140 (devalokato). - Caus. II. otarāpeti to cause to descend, to bring down to J VI.345. - pp. otiṇṇa. - Caus. I. otāreti. Opp. uttarati.

Otallaka (Otallaka) (adj.) [of uncertain etym. perhaps *avatāryaka from ava + ṭr, or from uttāla?] clothed in rags, poor, indigent J IV.380 (= lāmaka olamba-vilamba-nantakadharo C.).
Otāpaka (ထ穰 rowIndex) (adj.) [fr. očāpeti] drying or dried (in the sun), with ref. to food SnA 35 (parivāsika-bhattaṃ bhuṇjati hattho otāpakaṃ khādati).

Otāpeti (తపర rowIndex) [o + tāpeti] to dry in the sun Vin II.113; IV.281; Miln 371 (kummo udakato nikhamitvā kāyaṃ o. fig. applied to mānasa).

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Otāra (తపర rowIndex) [fr. otarati, BSk. avatāra. The Sk. avatāra is c centuries later and means “incarnation”]
- 1. descent to, i. e. approach to, access, fig. chance, opportunity otāraṃ labhati. Only in the Māra myth. He, the tempter, “gets his chance” to tempt the Buddha or the disciples, M I. 334; S I.122; IV.178, 185; DhA III.121. (avatāram labhati, Divy 144, 145) o. adhigacchati, to find a chance, Sn 446. [Fausböll here translates “defect”. This is fair as exegesis. Every moral or intellectual defect gives the enemy a chance. But otāra does not mean defect]. Ot° adhigacchati, to find a chance, DhA III.21. Otārāpekkha, watching for a chance, S I.122; IV.178, 185; M I.334; DhA III.21 (gloss okāra & okāsa); cp. avatāraṃ labhati Divy 144, 145 etc. - 2. access, fig. inclination to, being at home with, approach, familiarity (cp. otiṇṇa and avacara adj.) A III.67, 259. - 3. (influenced by ocarati2 and ociṇṇa) being after something, spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara SnA 393); also in phrase otārāpekkha spying faults S I.122 (which may be taken to meaning 1, but meaning 3 is accredited by BSk. avatāraprekṣa Divy 322), Mrs. Rh. D. translates the latter passage by "watching for access".

Otāreti (తపర rowIndex) [Caus. of otarati] to cause to come down, to bring down, take down J I.426; IV.402; Nett 21, 22; DhA II.81.

Otiṇṇa (తపర rowIndex) [pp. of otarati; the form ava° only found in poetry as -° e. g. issāvatīṃṇa J V.98; dukkha°, soka° etc. see below 2] - 1. (med.) gone down, descended PvA 104 (uddho-galaṃ na otiṇṇaṃ not gone down further than the throat). - 2. (pass.) beset by (cp. avatāra 2), affected with, a victim of, approached by M I.460 = A II.123 (dukkho otiṇṇa) = It 89 (as v. l.; T. has dukkhābhikīṇa, which is either gloss or wrong reading for dukkhāvatiṇa); M II.10; S I.123 (sokāva°), 137 (id.); Sn 306 (icchāvatiṇa affected with desire), 939 (sallena otiṇṇa = pierced by an arrow, expld. by Nd1 414 as "sallena viddho phuṭṭho"); J V.98 (issāva° = issāya otiṇṇa C.). - 3. (in special sense) affected with love, enamoured, clinging to, fallen in love with Vin III.128 (= sāratto apekkhā paṭibaddha-citto); A III.67, 259 (*citta); SnA 322 (id.). - Note. otiṇṇa at S V.162 should with v.l. SS be deleted. See also avatiṇṇa.

Ottappa (తపర rowIndex) (nt.) [fr. tapiṭṭa1 + ud, would corresp. to a Sk. form *auttapya fr. ut-tapya to be regretted, tormented by remorse. The BSk. form is a wrong adaptation of the Pāli form, taking o° for apa°, viz. apattāsya M Vastu III. 53 and apattāpā ibid. I.463. Müller, P. Gr. & Fausböll, Sutta Nipāta Index were both misled by the BSk. form, as also recently Kern, Toev. s. v.] fear of exile, shrinking back from doing wrong, remorse. See on term and its distinction from hiri (shame) Dhs trsl. 20, also DhsA 124, 126; Vism 8, 9 and the definition at SnA 181. Ottappa generally goes with hiri as one of the 7 noble treasures (see ariya-dhanā). Hiri-ottappa It 36; J I.129; hir-ottappa at M I.271; S II.220; V.1; A II.78; IV.99, 151; V.214; It 34; J I.127, 206; VvA 23. See also hiri. - Further passages: D III.212; M I.356; S II.196, 206, 208; V.89; A I.50, 83, 95; III.4 sq., 352; IV.11; V.123 sq.; Pug 71; Dhs 147, 277; Nett 39. - anottappa (nt.) lack of conscience, unscrupulousness, disregard of morality A I.50, 83, 95; III.421; V.146, 214; Vbh 341,
359, 370, 391; as adj. It 34 (ahirika +). -gāravatā respect for conscience, A III.331; IV.29. -dhana the treasure of (moral) self-control D III.163, 251, 282; VvA 113. -bala the power of a (good) conscience D III.253; Ps II.169, 176; Dhs 31, 102 (trln. power of the fear of blame).

**Ottappati** (ṭrappatai) [ut + tapattai1] to feel a sense of guilt, to be conscious or afraid of evil S I.154; Ps II.169, 176; Pug 20, 21; Dhs 31; Miln 171.

**Ottappin & Ottāpin** (ṭrappai) [fr. ottappa] afraid of wrong, conscientious, scrupulous (a) ottappin D III.252, 282; It 28, 119. - (b) ottāpin M I.43 sq.; S II.159 sq., 196, 207; IV.243 sq.; A II.13 sq.; III.3 sq., 112; IV.1 sq.; V.123, 146. Anottappin bold, reckless, unscrupulous Pug 20 (+ ahirika). anottāpin at S II.159 sq., 195, 206; IV. 240 sq.; Sn 133 (ahirika +).

**Otthaṭa** (ṭṭhata) [pp. of ottharati] - 1. spread over, veiled, hidden by (-°) Miln 299 (mahik° suriya the sun hidden by a fog). - 2. strewn over (with) Sdhp 246 (-°). v. l. at Dh 162 for otata.

**Ottharaṇa** (ṭṭharaṇa) (nt.) [fr. ottharati] spreading over, veiling Miln 299 (mahik°).

**Ottharati** (ṭṭharati) [o + tharati, Sk. root str] to spread over, spread out, cover Miln 121 (opp. paṭikkamati, of water). See also avattharati.

**Odaka** (ōdaka) (nt.) [compn. form of udaka] water; abs. only at J III.282. - an° without water, dried up Th 2, 265 (= udaka-bhasta ThA 212). Cp. combn. sītodaka, e. g. M I. 376. See udaka. - antika - 1. neighbourhood of the water, a place near the water (see antika1) Kh VIII.1, 3 (gambhīre odakantike, which Childers, Kh. trlsn. p. 30, interprets "a deep pit"; see also KhA 217 sq.); - 2. "water at the end", i. e. final ablution (see antika2), in spec. sense the ablution following upon the sexual act Vin III.21; cp. odak-antikatā (f. abstr.) final ablution, cleansing J II.126.

**Odagyya** (ōdagya) (nt.) [der. fr. udagga] exultation, elation Nd1 3 = Nd2 446 = Dhs 9, 86, 285, 373; DhsA 143 (= udaggasabhāva a "topmost" condition).

**Odana** (ōdana) (m. & nt.) [Sk. odana, to Idg. *ud, from which also udaka, q. v. for full etym.] boiled (milk-)rice, gruel Vin II.214 (m.); D I.76, 105; S I.82 (nālik°); DhA IV. 17 (id.); A III.49; IV.231; Sn 18; J III.425 (til° m.); Dhs 646, 740, 875; PVA 73; VvA 98; Sdhp 113. Combd. with kummāsa (sour milk) in phrase o-upa-caya a heap of boiled rice and sour milk, of the body (see kāya I.); also at M I.247.


**Odapattakinī** (ōdapattakini) (f.) (adj.) [f. of uda + pattaka + in, i. e. having a bowl of water, Ep. of bhariyā a wife, viz. the wife in the quality of providing the house with water. Thus in enumn.
of the 10 kinds of wives (& women in general) at Vin III.140 (expld. by udakapattam āmasitvā vāseti) = VvA 73.

**Odapattiyā** (ōdappatiya) at Cp. II.48 = last.

**Odarika** (ōdarika) & *ya (adj.) [fr. udara] living for one's belly, voracious, gluttonous Miln 357; J VI.208 (*ya); Th 1, 101.


**Oadahati** (ōdahati) [o + dahati, fr. dhā] - 1. to put down, to put in, supply M I.117 (okacaraṁ, see under oka); II.216 (agadoaṅgāraṁ vaṇa-mukhe odaheyya); Th 1, 774 (migavo pāsāmda odaheyya the hunter set a snare; Morris, J.P.T.S. 1884, 76 suggests change of reading to odñdayi, hardly justified); J III.201 (visam odahi araṇñe), 272 (passam o. to turn one's flanks towards, dat.); Miln 156 (kāye ojaṁ odahissāma supply the body with strength). - 2. (fig.) to apply, in phrase sotam odaheyya to listen D I.230; Dāvs V.68. - pp. ohita.

**Odahana** (ōdahana) (nt.) [fr. odahati] putting down, applying, application M II.216; heaping up, storing DhA III.118. - 2. putting in, fig, attention, devotion Nett 29.

**Odāta** (ōdāta) (adj.) [Derivation unknown. The Sk. is avadāta, ava + dāta, pp. of hypothetical dā to clean, purify] clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablations & sacrificial functions D II.18 (uṇṇa, of the Buddha); III.268; A III.239; IV.94, 263, 306, 349; V.62; Dhs 617 = (in enumn. of colours); DA I.219; VvA 111. See also ava°. -kasiṇa meditation on the white (colour) Vism 174. -vaṇṇa of white colour, white M II.14; Dhs 247. -vattha a white dress; adj. wearing a white dress, dressed in white D I.7, 76, 104; J III.425 (+ alla-kesa). -vasana dressed in white (of householders or laymen as opposed to the yellow dress of the bhikkhus) D I.211; III.118, 124 sq., 210; M I.491, II.23; A I.73; III.384; IV.217 [cp. BSk. avadāta-vasana Divy 160].

**Odātaka** (ōdātaka) (adj.) [fr. odāta] white, clean, dressed in white S II.284 (v. l. SS odāta); Th 1, 965 (dhaja).

**Odissa** (ōdissa) (adv.) [ger. of o + disati = Sk. diśati, cp. uddissa] only in neg. anodissa without a purpose, indefinitely (?) Miln 156 (should we read anuddissa?).

**Odissaka** (ōdissaka) (adj.) [fr. odissa] only in adv. expression odissaka-vasena definitely, in special, specifically (opp. to anodissaka-vasena in general, universally) J I.82; II.146; VvA 97. See also anodissaka & odhiso.

**Odiraka** (ōdiraka) in odirakajāta S IV.193 should with v. l. be read ocīraka [= ava + cira + ka] "with its bark off", stripped of its bark.


**Odhasta** (ōdhasta) [Sk. avadhvasta, pp. of ava + dhvamsati: see dhamsati] fallen down, scattered M I.124 = S IV.176 (*patoda; S reads odhasata but has v. l. odhasta).
Odhānīya (odhānīya) (nt.) [fr. avadhāna, ava + dhā, cp. Gr. a)poqh/kh, see odahati] a place for putting something down or into, a receptacle Vin I.204 (sālāk°, vy. ll. and gloss on p. 38 as follows: sālākāṭhānīya A, sālākātaniya C, sālākadhāraya B, sālāko odhāniyan ti yattha salākaṃ odahanti taṃ D E). - Cp. samodhāneti.

Odhi (odhi) [from odahati, Sk. avadhi, fr. ava + dhā] putting down, fixing, i. e. boundary, limit, extent DhA II.80 (janṭha-mattena odhīnā to the extent of the knee, i. e. kneedeep); IV.204 (id.). - odhiso (adv.) limited, specifically Vbh 246; Nett 12; Vism 309. Opp. anodhi M III. 219 (*jina), also in anodhiso (adv.) unlimited, universal, general Ps II. 130, cp. anodissaka (odissaka); also as anodhikatvā without limit or distinction, absolutely Kvū 208, and odhisodhiso "piecemeal" Kvū 103 (cp. Kvū trsln. 762, 1271). -sunka "extent of toll", stake J VI.279 (= sunkakoṭṭhāsāṃ C.).

Odhi (odhi) [from odahati, Sk. avadhi, fr. ava + dhā] putting down, fixing, i. e. boundary, limit, extent DhA II.80 (janṭha-mattena odhīnā to the extent of the knee, i. e. kneedeep); IV.204 (id.). - odhiso (adv.) limited, specifically Vbh 246; Nett 12; Vism 309. Opp. anodhi M III. 219 (*jina), also in anodhiso (adv.) unlimited, universal, general Ps II. 130, cp. anodissaka (odissaka); also as anodhikatvā without limit or distinction, absolutely Kvū 208, and odhisodhiso "piecemeal" Kvū 103 (cp. Kvū trsln. 762, 1271). -sunka "extent of toll", stake J VI.279 (= sunkakoṭṭhāsāṃ C.).

Odhika (odhika) (adj.) [fr. odhi] "according to limit", i. e. all kinds of, various, in phrase yathodhikāni kāmāni Sn 60, cp. Nd2 526; J V.392 (id.).

Odhunāti (odhunāti) [o + dhunāti] to shake off M I.229; S III.155; A III.365 (+ niddhunāti); Pv IV.354 (v. l. BB ophun°, SS otu°) = PvA 256; Vin II.317 (Bdhgh. in expln. of ogumphetvā of CV. V.11, 6; p. 117); Miln 399 (+ vidhunāti).

Onaddha (onaddha) [pp. of onandhati] bound, tied; put over, covered Vin II.150, 270 sq. (*maña, *pīṭha); M II.64; Dh 146 (andhakārena); Sdhp 182. See also onayhati.

Onandhati (onandhati) [o + nandhati, a secondary pres. form constructed from naddha after bandhati > baddha; see also apiḷandhati] to bind, fasten; to cover up Vin II.150 (inf. onandhituṃ); Miln 261.


Onamati (onamati) [o + namati] to bend down (instr.), stoop D II. 17 (anonamanto ppr. not bending); III.143 (id.); Vv 393 (onamitvā ger.). - pp. ọṇata.

Onamana (onamana) (nt.) [abstr. fr. onamati] in compn. with *unnamana lowering & raising, bending down & up Dh A I.17.

Onayhati (onayhati) [ava + nayhati] to tie down, to cover over, envelop, shroud DhsA 378 (megho ākāsaṃ o.) - pp. onaddha.

Onāha (onāha) [fr. ava + nah, cp. onaddha & onayhati] drawing over, covering, shrouding D I.246 (spelt onaha); Miln 300; Dhs 1157 (= megho viya ākāsaṃ kāyaṃ onayhati).

Onāha (onāha) [fr. ava + nah, cp. onaddha & onayhati] drawing over, covering, shrouding D I.246 (spelt onaha); Miln 300; Dhs 1157 (= megho viya ākāsaṃ kāyaṃ onayhati).

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6624 & cp. apa-nīta-pātra at M Vastu III.142. The expression is always combd. with bhuttāvin "having eaten" and occurs very frequently, e.g. at Vin II.147: D I.109 (= DA I. 277, q. v. for the 2 explns. mentioned above M II.50, 93; S V.384; A II.63; Sn p. 111 (= pattato onītapāṇi, apanitahattha SnA 456); VvA 118; PvA 278.

**Oneti** (Oneti) prob. for apaneti, see apaneti & pp. onīta.

**Onojeti** (Onojeti) see oṇojeti.

**Opakkamika** (Opakkamika) (adj.) [fr. upakkama] characterising a sensation of pain: attacking suddenly, spasmodic, acute; always in connection with ābādha or vedanā M I.92, 241; S IV. 230 = A II.87 = III.131 = V.110 = Nd2 304IC = Miln 112.

**Opakkhin** (Opakkhin) (adj.) [o + pakkhin, adj. fr. pakkha wing, cp. similarly avapatta] "with wings off" i.e. having one's wings clipped, powerless A I.188 (*m karoti to deprive of one's wings or strength; so read for T. opapakkhīn karoti).

**Opaguyha** (Opaguyha) see opavayha.

**Opatati** (Opatati) [o + pat] to fall or fly down (on), to fall over (w. acc.) J II.228 (lokāmisām "anto); VI.561 (*itvā ger.); Miln 368, 396. - pp. opatita.

**Opatita** (Opatita) [pp. of opatati] falling (down) PvA 29 (udaka; v. l. ovuḷhita, opalahita; context reads at PvA 29 mahāsobbhehi opatitena udakena, but id. p. at KhA 213 reads mahāsobbha-sannipātehi).

**Opatta** (Opatta) (adj.) [o + patta, Sk. avapattā] with leaves fallen off, leafless (of trees) J III.495 (opatta = avapatta nippatta patita-patta C.).

**Opadhika** (Opadhika) (adj.) [fr. upadhi. BSk. after the P., aupadhika Divy 542] forming a substratum for rebirth (always with ref. to puñña, merit). Not with Morris, J.P.T.S. 1885, 38 as "exceedingly great"; the correct interpretation is given by Dhpāla at VvA 154 as "atta-bhāva-janaka paṭisandhi-pavatti-vipāka-dāyaka". - S I.233 = A IV.292 = Vv 3421; It 20 (v. l. osadhika), 78.

**Opanayika** (Opanayika) (adj.) [fr. upaneti, upa + nī] leading to (Nibbāna) S IV.41 sq., 272, 339; V.343; A I.158; II.198; D III.5; Vism 217.

**Opapakkhi** (Opapakkhi) In phrase "m karoti in phrase "m karoti at A I.188 read opapakkhīn karoti to deprive of one's wings, to render powerless.

**Opapaccayika** (Opapaccayika) (adj.) [= opapātika] having the characteristic of being born without parents, as deva Nett 28 (upādāna).

**Opapātika** (Opapātika) (adj.) [fr. upapatti; the BSk. form is a curious distortion of the P. form, viz. aupapāduka Av. Ś II.89; Divy 300, 627, 649] arisen or reborn without visible cause (i.e. without parents), spontaneous rebirth (Kvu trsl. 2832), apparitional rebirth (Cpd. 1654, q. v.) D I.27, 55,
Opapātin (opapatī) (adj.) = opapātika, in phrase opapātīyā (for opapātiniyā?) iddhiyā at S V.282 (so read for T. opapāti ha?) is doubtful reading & perhaps best to be omitted altogether.

Opama (opama) at J I.89 & Sdhp 93 (anopama) stands for āpama, which metri causā for upama.

Opamma (opama) (nt.) [fr. upama; cp. Sk. aupamya] likeness, simile, comparison, metaphor M I.378; Vin V.164; Miln 1, 70, 330; Vism 117, 622; ThA 290.

Oparajja (oparajja) viceroyalty is v. l. for uparajja. Thus at M II. 76; A III.154.

Opavayha (opavayha) (adj. n.) [fr. upavayha, grd. of upavahati] fit for riding, suitable as conveyance, state-elephant (of the elephant of the king) S V.351 = Nett 136 (v. l. opaguyha; C. explns. by ārohana-yogga); J II.20 (SS opavuyha); IV. 91 (v. l. guyha); VI.488 (T. opavuyha, v. l. opaguyha; gajuttama opavayha = rāja-vāhana C.); DA I.147 (ārohanayogga opavuyha, v. l. guyha); VvA 316 (T. opaguyha to be corrected to vayha).

Opasamika (opasamika) (adj.) [fr. upa + sama + ika; cp. BSk. aupaśamika Av. Ś II.107; M Vastu II.41] leading to quiet, allaying, quieting; Ep. of Dhamma D III.264 sq.; A II.132.

Opasāyika (opasāyika) (adj.) [fr. upasaya, upa + śī] being near at hand or at one's bidding (?) M I.328.

Opāṭeti (opāṭetī) [ava + Caus. of paṭ, Sk. avapāṭayati] to tear asunder, unravel, open Vin II.150 (chavim opāṭetvā).

Opāta (opāta) [o + pāta fr. patati to fall, Vedic avapāta] - 1. falling or flying down, downfall, descent J VI.561. - 2. a pitfall J I.143; DhA IV.211.

Opāteti (opāṭetī) [o + Caus. of pat] to make fall, to destroy (cp. atipāteti), i. e. 1. to break, to interrupt, in katham opāteti to interrupt a conversation M II.10, 122, 168; A III.137, 392 sq.; Sn p. 107. - 2. to drop, to omit (a syllable) Vin IV.15.

Opāna (opāna) (nt.) [o + pāna fr. pivati. Vedic avapāna. The P. Commentators however take o as a contracted form of udaka, e. g. Bdgh. at DA I.298 = udapāna]. Only in phrase opāna-bhūta (adj.) a man who has become a welling spring as it were, for the satisfaction of all men's wants; expld. as "khata-pokhkaraṇi viya hūtvā" DA I. 298 = J V.174. - Vin I.236; D I.137; M I.379; A IV. 185; Vv 654; Pāth IV.160; J III.142; IV.34; V.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA 1177, 298.

Opārambha (opārambha) (adj.) [fr. upārambha] acting as a support, supporting, helpful M II.113.
**Opiya** [∩ippyā] is metric for upiya [upa + ger. of i] undergoing, going into S I.199 = Th 1, 119 (nibbānaṃ hadayasmīṃ opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmīṃ pakkhipitvā).

**Opilavati** [∩īlāvati] [Sk. avaplavati, ava + plu] to be immersed, to sink down S II.224. - Caus. opilāpeti (see sep.).

**Opilāpita** [∩īlāpita] [pp. of opilāpeti] immersed into (loc.), gutted with water, drenched J I.212, 214.

**Opilāpeti** [∩īlāpeti] [Caus. of opilavati, cp. Sk. avaplāvayati] to immerse, to dip in or down, to drop (into = loc.) Vin I. 157 = 225 = S I.169 (C.: nimujjapeti, see K. S. 318); M I.207 = III.157; DhA III.3 (*āpetvā; so read with vv. ll. for opīḷetvā); J III.282. - pp. opilāpita.

**Opīḷeti** [∩īḷeti] in "bhattaṃ pacchiyaṃ opīḷetvā" at DhA II.3 is with v. l. to be read opilāpetvā (gloss odahitvā), i. e. dropping the food into the basket.

**Opunāti** [∩unāti] also as opuṇāti (Dh) [o + punāti Denom. of puṇja, heap] to winnow, sift; fig. lay bare, expose Dh 252 (= bhusaṃ opuṇanto viya DhA III.375); SnA 312. - Caus. opunāpeti [cp. BSk. opunāpeti M Vastu III.178] to cause to sift A I.242; J I.447.

**Opuppha** [∩uppha] [o + puppha] bud, young flower J VI.497 (vv. ll. p. 498 opanṇa & opatta).

**Opeti** [∩peti] [unless we here deal with a very old misspelling for oseti we have to consider it a secondary derivation from opiya in Caus. sense, i e. Caus. fr. upa + i. Trenckner, Notes 77, 78 offers an etym. of ā + vapati, thus opiya would be *āvupiya, a risky conclusion, which besides being discrepant in meaning (āvapati = to distribute) necessitates der. of opiya fr. opati (*āvapati) instead of vice versā. There is no other instance of *āva being contracted to o. Trenckner then puts opiya = ūpiya in taddūpiya ("conform with this", see ta° Ia), which is however a direct derivation from upa = upaka, upiya, of which a superl. formation is upamā ("likeness"). Trenckner's expln. of ūpiya as der. fr. ā + vap does not fit in with its meaning] to make go into (c. loc.), to deposit, receive (syn. with osāpeti) S I.236 (SA na . . pakkhipanti) = Th 2, 283 = J V.252 (T. upeti); in which Th 2, 283 has oseti (ThA 216, with expln. of oseti = ṭhapeti on p. 219). - aor. opi J IV.457 (ukkhipi gloss); VI.185 (= pakkhipi gloss). - ger. opitvā (opetvā?) J IV.457 (gloss khipetvā).
Ophuṭa [Ophutan] [a difficult, but legitimate form arisen out of analogy, fusing ava-vuta (= Sk. vrta from vr; opp. *apāvuta = P. aparita) and ava-phuṭa (Sk. sphiṭa from sphiṭ). We should probably read ovuta in all instances] covered, obstructed; always in combn. āvuta nivuta ophuṭa (oputa, ovuta) D I.246 (T. ophuta, vv. ll. ophuṭa & opuṭa); M III.131 (T. ovuta); Nd 24 ovuta, v. l. SS ophuṭa); Nd2 365 (ophuṭa, v. I. BB oputa; SS ovuta); DA I.59 (oputa); SnA 596 (oputa = pariyo-naddha); Miln 161 (ovuta).

Obandhati [Obandhati] [o + bandhati] to bind, to tie on to Vin II.116 (obandhitvā ger.).

Obhagga [Obhaggo] [o + bhagga, pp. of bhañj, Sk. avabhagna] broken down, broken up, broken S V.96 (“vibhagga); A IV.435 (obhaggoobhagga); DhA I.58 (id.); J I.55 (“sarīra).

Obhañjati [Obhanjati] [o + bhañj] to fold up, bend over, crease (a garment); only Caus. II. obhañjāpeti J I.499 (dhovāpeti +). See also pp. obhagga.

Obhata [Obhata] [pp. of obharati] having taken away or off, only in cpd. “cumbaṭā with the "cumbaṭa" taken off, descriptive of a woman in her habit of carrying vessels on her head (on the cumbaṭa stand) Vin III.140 = VvA 73 (Hardy: "a woman with a circle of cloth on her head").

Obharati [Obharati] [ava + bharati, cp. Sk. avabharati = Lat. aufero] to carry away or off, to take off. - pp. obhata.

Obhāsa [Obhāsa] [from obhāsati] shine, splendour, light, lustre, effulgence; appearance. In clairvoyant language also "aura" (see Cpd. 2141 with C. expln. "rays emitted from the body on account of insight") - D I.220 (effulgence of light); M III.120, 157; A II.130, 139; IV.302; It 108 (obhāsakara); Ps I.114, 119 (paññā+); II.100, 150 sq., 159, 162; Vism 28, 41; PvA 276 (*m pharati to emit a radiance); Sdhp 325. With nimitta and parikathā at Vism 23; SnA 497. See also avabhās.

Obhāsati 1 [Obhāsati] [o + bhāsati from bhās, cp. Sk. avabhāsati] to shine, to be splendid Pv I.21 (= pabhāseti vijjoteti PvA 10). - Caus. obhāseti to make radiant or resplendent, to illumine, to fill with light or splendour. - pres. obhāseti Pv III.115 (= joteti PvA 176); Miln 336; ppr. obhāsayanto Pv I.111 (= vijjotāna PvA 56) & obhāsento Pv II.110 (= jotanto ekālokaṃ karonto PvA 71); ger. obhāsetvā S I.66; Kh v. = Sn p. 46; KhA 116 (= ābhāya pharitvā ekobhāsaṃ karitvā). - pp. avabhāsita.

Obhāsati 2 [Obhāsati] [ava + bhāsati fr. bhāṣ; Sk. apabhāṣati] to speak to (inopportune), to rail at, offend, abuse Vin II.262; III.128. Obhāsana (nt.-adj.) [fr. obhāsa, cp. Sk. avabhāsana] shining VvA 276 (Hardy: "speaking to someone").

Obhoga [Obhoga] [o + bhoga from bhuj to bend] bending, winding, curve, the fold of a robe Vin I.46 (obhoge kāyabandhaṇanāṃ kātabbāṃ).

Oma [Oma] (adj.) [Vedic avama, superl. formation fr. ava] lower (in position & rank), inferior, low; pl. omā A III.359 (in contrast with ussā superiors); Sn 860 (ussā samā omā superiors,
equals, inferiors), 954; SnA 347 (= paritta lāmaka). - More freq. in neg. form ana not inferior, i.e. excellent.

**Omaka** (adj.) [oma + ka] lower in rank, inferior; low, insignificant Nd1 306 (appaka +); J II.142; DhA I.203.

**Omāṭṭha** [pp. of omasati] touched S I.13 = 53 = Th 1, 39.

**Omaddati** [o + maddati from mrd, BSk. avamaddati Jtm 3133] - 1. to rub J VI.262 (sarīraṃ omaddanto); Miln 220. - 2. to crush, oppress M I 87 = Nd2 1996 (abhivaggena); J II.95.

**Omasati** [o + mas = Sk. mṛṣ] - 1. (lit.) to touch J V. 446. - 2. (fig.) to touch a person, to reproach, insult Vin IV.4 sq. - pp. omāṭṭha.

**Omasanā** (f.) [fr. omasati] touching, touch Vin III.121 (= heṭṭhā oropanā).

**Omāna** [fr. o + man, think. The Sk. avamāna is later] disregard, disrespect, contempt DhA II.52 (+ atimāna). Cp. foll. & see also avamāna.

**Omāna** [at J II.443 we read ucce sakuṇa omāna meaning ‘Oh bird, flying high’. With the present material we see no satisfactory solution of this puzzle. There is a Burmese correction which is at variance with the commentary] “flying”, the v. l. BB is dēmāna (fr. ḍ). C. explns. by caramāna gacchamāna. Müller, P. Gr. 99 proposes to read ḍemāna for omāna.


**Omuṇcati** [o + yāc, opp. āyācati] to wish ill, to curse, imprecate Vin III.137.

**Ora** (adj.) [compar. formation fr. ava; Vedic avara] below, inferior, posterior. Usually as nt. orāṃ the below, the near side, this world Sn 15; VvA 42 (orato abl. from this side). - Cases adverbially: acc. orāṃ (with abl.) on this side of, below, under, within M II.142; Sn 804 (orāṃ vassasatā); Pv IV.33Q (orāṃ chahi māsehi in less than 6 months or after 6 months; id. p. at Pv I.1012 has uddhaṃ); PvA 154 (dahato); instr. orāṇa J. V.72; abl. orato on this side Miln 210. - pāra the below and the above, the lower & higher worlds Sn 1 (see SnA 13 = Nd2 422b and cp.
paroparam); Miln 319 (samuddo anorapāro, boundless ocean). -pure (avarapure) below the fortress M I.68 (bahnagare +). -mattaka belonging only to this world, mundane; hence: trifling, insignificant, little, evanescent Vin II.85, 203 = It 85; D I.3; M I.449; A IV.22; V.157, 164; Vbh 247; Nett 62; DhA I.203; DA I.55.

**Oraka** (adj.) [ora + ka] inferior, posterior Vin I.19; II. 159; M II.47; Sn 692 (= paritta SnA 489; cp. omaka); J I.381.

**Orata** [ō + rata, pp. of ramati] - 1. delighted, satisfied, pleased Miln 210 (cp. abhirata). - 2. desisting, abstaining from, restraining oneself VvA 72 (= virato; cp. uparata).

**Orabbhika** [Orabbhika] [fr. urabbha. The Sk. aurabhrika is later & differs in meaning] one who kills sheep, a butcher (of sheep) M I.343, 412; S II.256; A I.251; II.207 = Pug 56; III.303; Th 2, 242 (= urabbaghātaka ThA 204); J V.270; VI.111 (and their punishment in Niraya); Pug A 244 (urabhā vuccanti ēlakā; urabbe hanatī ti orabbhiko).

**Oramati** [Oramati] [Denom. fr. ora instead of orameti] to stay or be on this side, i.e. to stand still, to get no further J I.492 (oramitum nā icchī), 498 (oramāma nā pāreme). Note. This form may also be expld. & taken as imper. of ava + ramati (cp. avarata 2), i.e. let us desist, let us give up, (i.e. we shall not get through to the other side). -anoramati (neg.) see sep. - On the whole question see also Morris, J.P.T.S. 1887, 154 sq.

**Oramāpeti** (Caus. II. of oramati) to make someone desist from J V.474 (manussamaṃsā).

**Orambhāgiya** (adj.) [ora + bhāga + iya; BSk. avarabhāgīya, e.g. Divy 533] being a share of the lower, i.e. this world, belonging to the kāma world, Ep. of the 5 saṃyojanāni (see also saṃyojana) D I.156; III.107, 108, 132; M I.432; It 114; Pug 22; Nett 14; SnA 13; DA I.313. - Note. A curious form of this word is found at Th 2, 166 orambhāga-manīya, with gloss (ThA 158) oramā āgamaniya. Probably the bh should be deleted.

**Oravitar** [Oravitar] [ora + n. ag. of vitarati?] doubtful reading at A V.149, meaning concerned with worldly things (?). The vv. ll. are oramī, oravikā, oramato, oravi.

**Orasa** (adj.) [Fr. ura, uras breast Vedic aurasa] belonging to one's own breast, self-begotten, legitimate; innate, natural, own M II.84; III.29; S II.221 (Bhagavato putto o. mukhato jāto); III.83; J III.272; Vv 5022; ThA 236; KhA 248; PvA 62 (urejāta +).

**Orima** [Orima] [superl. formation fr. ora, equivalent to avama] the lower or lowest, the one on this side, this (opp. yonder); only in combn. orima-tīra the shore on this side, the near shore (opp. pāra* and pārima* the far side) D I.244; S IV.175 (sakkāyasō adhivacanāma) = SnA 24; Dhs 597; Vism 512 (*tīra-mahāoghā); DhA II.99.

**Oruddha** (Oruddha) [fr. orundhati. In meaning equalling Sk. aparuddha as well as ava*] - 1. kept back, restrained, subdued A III.393. - 2. imprisoned J IV.4. See also ava*.
Orundhati (Orundhati) [cp. Sk. avarundhate] to get, attain, take for a wife. - ger. orundhiya J IV.480. - aor. oruddha Th 2, 445. - pp. oruddha. See also avarundhati.

Orodha (Orodha) [fr. orundhati; Sk. avarodha] obstruction; confinement, harem, seraglio Vin II.290; IV.261 (rājo orodhā harem-lady, concubine); J IV.393, 404.

Oropāṇa (Oropana) (nt.) [abstr. fr. oropeti] taking down, removal, cutting off (hair), in kes' oropāṇa hair-cutting DhA II. 53 (T. has at one place orōphaṇa, v. l. oropāṇa).

Oropeti (Oropeti) [Caus. fr. orohati; BSk. avaropayati] to take down, bring down, deprive of, lay aside, take away, cut off (hair) VvA 64 (bhattabhājanam oropeti) - ger. oropayitvā Sn 44 (= nikkhipitvā paṭippassambhayitvā Nd2 181; apanetvā SnA 91); J VI.211 (kesamassum).

Orohaṇa (Orohana) (nt.) [abstr. fr. orahati] descent, in udakoorohaarānuyoga practice of descending in to the water (i. e. bathing) Pug 55; J I.193; Miln 350.

Orohati (Orohati) [o + rohati] to descend, climb down D II.21; M III.131; J I.50; Miln 395; PvA 14. - Caus. oropeti (q. v.).

Olaggeti (Olaggeti) [Caus. of o + lag] to make stick to, to put on, hold fast, restrain M II.178; A III.384 (vv. ll. oloketi, olabheti, oketi); Th 1, 355.

Olagga (Olagga) [Sk. avalagna, pp. of avalagati] restrained, checked Th 1, 356

Olanghanā (Olanghana) (f.) [fr. olangheti] bending down Vin III.121 (= heṭṭhā onamanā).

Olangheti (Olangheti) [Caus. of ava + langh] to make jump down, in phrase ullangheti olangheti to make dance up & down J V.434 = DhA IV.197 (the latter has T. ullagheti ol°; but v. l. ullangheti ol°).


Olambaka (Olambaka) (adj.-n.) [see olambati] - 1. (adj.) hanging down VvA 32 (*dāma). - 2. (n.) (a) support, walking stick J IV.40 (hatth°). - (b) plumb-line J VI.392.

Olambati (Olambati) & avalambati [ava + lamb] to hang down, hang on, to be supported by, rest on. The form in o is the older. Pres. avalambare Pv II.118 (= olambamānā tiṭṭhanti PvA 77); II.102 (= olambati PvA 142); olambati M III.164 (+ ajjholambati); J I.194; PvA 46. - ger. avalamba (for *bya) Pv III.35 (= olambitva PvA 189) & olambetvā J III.218. See also olubbha.

Olambanaka (Olambanaka) [fr. olambati] an armchair, lit. a chair with supports Vin II.142.

Olikhati (Olikhati) [o + likh, cp. Sk. apalikhati] to scrape off, cut off, shave off (hair) A III.295 (veṇiṃ olikhitum); Th 1, 169 (kese olikhissaṃ); 2, 88.
Oligalla (醚 dissert) [of unknown etym.: prob. Non-Aryan, cp. BSk. ḍigalla Saddh. P. chap. VI.] a dirty pool near a village M III.168; S V.361; A I.161; III.389; Miln 220; Vism 343.

Oliyati (醚yati) [o + liyate from lì] to stick, stick fast, adhere, cling to It 43; Nett 174. - pp. olina (see avalina).

Olinā (铒inā) [pp. of oliyate] adhering, sticking or clinging to (worldliness), infatuated M I.200 (‘vuttika); J VI.569 (anolīna-mānasā); Vbh 350 (‘vuttikā); Miln 393 (an°).

Oliyana (铒yanā) [fr. oliyati] adhering, infatuation Ps I.157; Dhs 1156, 1236.

Olugga (铒ugga) [pp. of olujjati] breaking off, falling to pieces, rotting away M I.80, 245 (olugga-vilugga), 450 (id.); Vism 107 (id.).

Olujjati (铒ujjati) [Sk. avarujyate, Pass. of ava + ruj] to break off, go to wreck, fall away S II.218 (v. l. ull°). - pp. olugga.

Olubbha (铒ubbha) [assimil. form of olumbha which in all likelihood for olambya, ger. of olambati. The form presents difficulties. See also Morris, J.P.T.S. 1887, 156] holding on to, leaning on, supporting oneself by (with acc.); most frequently in phrase daṇḍaṃ olubbha leaning on a stick, e. g. M I.108 (= daṇḍaṃ olambitvā C.; see M I 539); A III.298; Th 2, 27 (= ālambitvā); VvA 105. In other connections: S I.118; III.129; J I.265 (āvāṭa-mukha-vaṭṭiyaṃ); VI.40 (hatthe); DhA II.57 (passaṃ; gloss olambi); VvA 217, 219.

Olumpeti (铒umpeti) [o + Caus. of lup] to strip off, seize, pick, pluck Vin I.278 (bhesajjan olumpetvā, vv. ll. ulumpetvā, oḷ ump°, odametvā).

Olokana (铒okana) (nt.) [see oloketi] looking, looking at, sight Sdhp 479 (mukhass).

Olokanaka (铒okanaka) (adj.-n.) [fr. oloketi] window Vin II.267 (olokanakena oloketi, adv.).

Oloketi (铒keti) [BSk. avalokayati or apaloketi] to look at, to look down or over to, to examine, contemplate, inspect, consider J I.85, 108 (nakkhattaṃ); Pv II.964; DhA I.10, 12, 25, 26; II.96 (v. l. for T. voloketi); III.296; PvA 4, 5, 74, 124.

Oḷāra (铒ara) at PvA 110 is with v. l. BB to be read uḷāra.

Oḷārika (铒ārika) (adj.) [fr. uḷāra] gross, coarse, material, ample (see on term Dhs trsl. 208 & Cpd. 159 n. 4) D I.37, 186 sq. (attā) 195, 197, 199; M I.48, 139, 247; II.230; III.16, 299; S II.275 (vihāra); III.47 (opp. sukhuma); IV.382 (id.); V.259 sq.; A IV.309 sq. (nimittam obhāso); J I.67; Dhs 585, 675, 889; Vbh 1, 13, 379; Vism 155 (*anga), 274 sq. (with ref. to breathing), 450.

Oḷumpika (铒umpika) (adj.) [Deriv. unknown, BSk. olumpika and oḍumpika M Vastu III.113, 443. In the Śvet-Upan. we find the form udupa a skiff.] Sen. Kacc 390 belonging to a skiff (no ref. in Pāli Canon?); cp. BSk. olumpika M Vastu III. 113 & oḍumpika ibid. 443.
Ovaja (ovajā) at S I.212 read ojava.

Ovata (ovata) [o + vaṭa, pp. of vṛ, another form of ovuta = ophuta, q. v.] obstructed, prevented Vin II.255 = IV.52 = A IV.277 (v. l. ovāda); also an° ibid.

Ovatṭika (ovatta) (nt.) [fr. ava + vṛṭ] - 1. girdle, waistband M II.47; J III.285 (v. l. ovaddhi°); Vism 312; DhA II.37; IV.206; DA I.218 (Morris, J.P.T.S. 1887, 156: a kind of bag). - 2. a bracelet Vin II.106 (= vaḷayaṃ C.). - 3. a patch, patching (*karaṇa), darning (?) Vin I.254 (vv. ll. ovaṭṭiya°, ovadhita° ovadhīya°); J II.197 (v. l. ovaddhi°). See also ovaddheyya (ava°).

Ovadati (ovadati) [o + vadati. The Sk. avavadati is some centuries later and is diff. in meaning] to give advice, to admonish, exhort, instruct, usually combd. with anusāsat i. pres. ovadati Vin IV.52 sq.; DhA I.11, 13; imper. ovadatu M III.267. - pot. ovadeyya Vin IV.52 (= aṭṭhahi garudhammehi ovadati); Sn 1051 (= anusāseyya). - aor. ovadi DhA I.397. - inf. ovadituṃ Vin I.59 (+ anusāsītum). - grd. ovaditabba Vin II.5; and ovadiya (see sep.). - Pass. avadiyaṭti; ppr. āiyamāna Pug 64 (+ anusāsiyamāna).

Ovadiya (ovadiya) (adj.) [grd. of ovadati] who or what can be advised, advisable Vin I.59 (+ anusāsiya); Vv 8436 (= ovāda-vasena vattabbaḥ VvA 345).

Ovaddheyya (ovaddheyya) a process to be carried out with the kaṭhina robes. The meaning is obscure Vin I.254. See the note at Vin. Texts II.154; Vin I.254 is not clear (see expln. by C. on p. 388). The vv. ll. are ovadeyya° ovaddheyya° ovāṭṭheyya°.

Ovamati (ovamati) [o + vam] to throw up, vomit Ud 78.

Ovaraka (ovaraka) (nt.) [Deriv. uncertain. The Sk. apavaraka is some centuries later. The Sk. apavaraka forbidden or secret room, Halāyudha "lying-in chamber"] an inner room Vin I.217; M I.253; J I.391 (jāto varake T. to be read as jātovarake i. e. the inner chamber where he was born, thus also at VvA 158); Vism 90, 431; VvA 304 (= gabbha).

Ovariyāna (ovariyana) [ger. of o + vṛ] forbidding, obstructing, holding back, preventing Th 2, 367 (v. l. ovadiyāna, thus also ThA 250 explained "maṃ gacchantiḥ avadītvā gamanaṃ nisedhetvā").

Ovassā (ovasa) & ka see anovassa(ka).

Ovassati (ovassati) [o + vassati] to rain down on, to make wet. - Pass. ovassati to become wet through rain Vin II.121.

Ovahati (ovahati) [o + vahati] to carry down. - Pass. ovuyhati It 114 (ind. & pot. ovuyheyya).

Ovāda (ovada) [BSk. avavāda in same sense as P.] advice, instruction, admonition, exhortation Vin I.50 = II.228; II.255 = IV.52; D I.137 (*paṭikara, function of a king); J III.256 (anovādakara one who cannot be helped by advice, cp. ovadaka); Nett 91, 92; DhA I.13, 398 (dasavidha o.); VvA 345. - ovādam deti to give advice PvA 11, 12, 15, 89, 100 etc.; ovādam gaṇhāti to take or accept advice J 1.159.
Ovādaka (Ovadaka) (adj.-n.) [fr. ovāda; cp. BSk. avavādaka in same meaning, e.g. Divy 48, 254, 385] admonishing (act.) or being admonished (pass.); giving or taking advice; a spiritual instructor or adviser M I.145; A I.25; S V.67 = It 107. - anovādaka one who cannot or does not want to be advised, incorrigible J I.159; III.256, 304; V.314.

Ovādin (Ovadin) (adj.-n.) = ovādaka M I.360 (anovādin).

Ovijjhati (Ovijjhati) [ava + vyadh] to pierce through Vism 304.

Ovuta [Ovuta] see ophuta.

Ovuyhati (Ovuyhati) [Pass. of ovahati] to be carried down (a river) It 114.

Osakkati (Osakkati) [o + sakkati fr. P. sakk = *Sk. ṣvāṣk, cp. Māgadhī osakkai; but sometimes confused with srp, cp. P. osappati & Sk. apasarpati] to draw back, move back D I.230; J IV.348 (for apavattati C.); V.295 (an-osakkitvā). See also Trenckner, Notes p. 60.

Osajjati (Osajjati) [o + sṛj] to emit, evacuate PvA 268 (vaccaṃ excrement, + ohanati). - pp. osaṭṭha.

Osaṭa (Osaṭa) [pp. of o + sṛ] having withdrawn to (acc.), gone to or into, undergone, visited M I.176, 469 (padasamācāro sangha-majjhe o.); II.2 (Rājagahaṃ vassāvāsaṃ o.); Miln 24 (sākacchā osaṭṭā bahū). See also avasaṭṭa.

Osanheti (Osanheti) [o + saṇheti, denom. fr. saṇha] to make smooth, to smooth out, comb or brush down (hair) Vin II.107 (kese); J IV.219 (id.).

Osadha (Osadha) (nt.) [Vedic auṣadha] see osadhī.

Osadhika (Osadhika) V. I. It 20 for opadhika.


Osadhī (Osadhī) (f.) [Vedic avaṣadha] bearer of balm, comfort, refreshment]. There is no difference in meaning between osadha and osadhī; both mean equally any medicine, whether of herbs or other ingredients. Cp. e.g. A IV.100 (bijagāma-bhūtagāmā . . osadhi-tināvanappatayo) Pv II.610, with Sn 296 (gāvo . . . yāsu jāyanti osadhā); D I.12, cp. DA I.98; Pv III.53; PvA 86; J IV.31; VI.331 (? trsln. medicinal herb). Figuratively, ‘balm of salvation’ (amatosadhā) Miln 247. Osadhi-tārākā, star of healing. The only thing we know about this star is its white brilliance, S I.65; It 20 = A V.62; Vv 92; Pv II.110; cp. PvA 71; Vism 412. Childers calls it Venus, but gives no evidence; other translators render it ‘morning star’. According to Hindu mythology the lord of medicine is the moon (oṣadhīśa), not any particular star.

Osanna (Osanna) (adj.) [o + pp. of syad to move on] given out, exhausted, weak Miln 250 (*viriya).

Osappati (Osappati) [o + srp to creep] to draw back, give way J VI.190 (osappissati; gloss apīyati).
Osaraka (osarakat) (adj.) [fr. osarati, osarana & oṣaṭa] of the nature of a resort, fit for resorting to, over-hanging eaves, affording shelter Jn II.153. See also osāraka.


Osarati (osarati) [o + sṛ] to flow, to go away, to recede to, to visit M I.176 (gāmaṃ etc.); II.122. - pp. oṣaṭa. See also avasarati.

Osāna (osana) (nt.) [fr. osāpeti] stopping, ceasing; end, finish, conclusion S V.79 (read paṭikkamosāna), 177, 344; Sn 938

Osāpeti (osapeti) [With Morris, J.P.T.S. 1887, 158 Caus. of ava + sā, Sk. avasāyaayati (cp. P. avaseti, oseti), but by MSS. & Pāli grammarians taken as Caus. of sṛ: sarāpeti contracted to sāpeti, thus ultimately the same as Sk. sārayati = P. sāreti (thus vv. ll.). Not with Trenckner, Notes 78 and Müller P. Gr. 42. Caus. of ā + viṣ to sling] to put forth, bring to an end, settle, put down, fix, decide S I.81 (fut. osāpayissāmi; vv. ll. oyayiss° and obhāyiss° = Ud 66 (T. otarissāmi? vv. ll. obhāyiss°, otāy° & oṣay°; C. paṭipajjissāmi karissāmi); J I.25 (osāpeti, v. l. obhāseti); Nd1 412 (in expln. of osāna); VvA 77 (agghaṃ o. to fix a price; vv. ll. ohāpeti & onarāpeti) = DhA III.108 (v. l. osārehi). Cp. osāreti.

Osāraka (osarakat) [fr. osarati] shelter, outhouse J III.446. See also osaraka.


Osāreti (osareti) [Caus. of o +sṛ to flow] - 1. (with v. l. osāpeti, reading osāreti is uncertain) to stow away, deposit, put in, put away (see also opeti) J VI.52, 67 (pattāṃ thavikāya o.). - 2. to bring out, expound, propound, explain Miln 13 (abhidhammapiṭikam), 203 (kāraṇam), 349 (lekham to compose a letter). - 3. (t.t.) to restore a bhikkhu who has undergone penance Vin I.96, 322, 340; IV.53 (osārehi ayyā ti vuccamāno osārehi). - Pass. osāriyati Vin II.61; pp. osārita (cp. osāraṇā).

Osiñcati (osiñcati) [o + siñcati] - 1. to pour out or down over, to besprinkle Vin II.262; M I.87 (telena); Pv I.85 (ppr. oṣiñcaṃ = āsiðcanto PvA 41). - 2. to scoop out, empty, drain (water) J V.450 (osiñcīyā, pot. = oṣiñceyya C.). - pp. avasitta & ositta.

Osita (osita) [pp. of ava + sā] inhabited (by), accessible (to) Sn 937 (an°). Cp. vy°.

Ositta (osita) [pp. of oṣiñcati] sprinkled, besprinkled J V.400. See also avasitta.
Osīdati (Osidati) [fr. o + sad] to settle down, to sink, run aground (of ships) S IV.314 (osīda bho sappi-tela); Miln 277 (nāvā osīdati). - ger. osīditvā J II.293. - Caus. II. osīdāpeti J IV.139 (nāvaṃ).


Ossa (Oss) See ussa.

Ossakk° (Ossakk) see osakk°.

Ossagga (Ossag) [fr. ossajati] relaxation, in cpd. sati-ossagga (for which more common sati-vossagga) relaxation of memory, inattention, thoughtlessness DhA III.163 (for pamāda Dh 167). See vossagga.

Ossajjati (Ossajjati) [o + sṛ send off] to let loose, let go, send off, give up, dismiss, release D II.106 (aor. ossaji); Sn 270 = S I.207; Th 1, 321; J IV.260. - pp. ossaṭṭha. See also avassajjati.

Ossajjana (Ossajjana) (nt.) [fr. ossajati] release, dismissal, sending off DA I.130.

Ossaṭṭha (Ossattha) [pp. of ossajati] let loose, released, given up, thrown down D II.106; S III.241; J I.64; IV.460 (= nissaṭṭha).

Ossanna (Ossanna) [pp. of osīdati for osanna, ss after ussanna] sunk, low down, deficient, lacking J I.336 (opp. ussanna). Hardly to be derived from ava + syad.


Ohana (Ohana) only in cpd. bimboohana, see under bimba.

Ohanati (Ohanati) [ava + han, but prob. a new formation from Pass. avahīyati of hā, taking it to han instead of the latter] to defecate, to empty the bowels PvA 268 (+ osajjati).


Oharati (Oharati) [o + hṛ take] - 1. to take away, take down, take off S I.27 (ger. ohacca, v. l. ūhacca); Pv II.66 (imper. ohara = ohārehi PvA 95); DhA IV.56 (see ohārin). See also ava°. - Caus. I. ohāreti (see avahārati); Caus. II. ohārāpeti in meaning of oharati to take down, to cut or shave off (hair) J VI.52 (kesamassum); DhA II.53 (cp. oropeti). - pp. avahaṭā.

Ohāya (Ohaya) ger. of ojahāti.

Ohāra (Ohara) see avahāra see avahāra & cp. vohāra.
Ohāraṇa (Oharaṇa) (nt.) [fr. ohāreti, cp. avahāraṇa] taking down, cutting off (hair) J I.64 (kesa-massu°).

Ohārin (Oharin) (adj.-n.) [fr. avaharati] dragging down, weighty, heavy Dh 346 (= avaharati heṭṭhā haratī ti DhA IV.56).

Ohāreti (Ohareti) [Caus. of oharati] - 1. to give up, leave behind, renounce (cp. ojahāti) Sn 64 (= oropeti Nd2 183). - 2 to take down (see oharati 1) Vin I.48; PvA 95. - 3 to cut down, shave off (hair; see oharāpeti under oharati) It 75 (kesamassu hair & beard, v. l. ohāyāpetvā); Pug 56 (id.).

Ohita (Ohita) [pp. of odahati; BSk. avahita (Jtm 210 e. g.) as well as apahita (Lal. V. 552 e. g.)] - 1. put down into, deposited Dh 150. - 2. put down, laid down, taken off, relieved of, in phrase ohitabhāro (arahaṃ) (a Saint) who has laid down the burden: see arahatta III. C.; cp. °khandhabhāra DhA IV.168. - 3. put down in, hidden, put away in (-°) Sn 1022 = (kosōohita). - 4. (fig.) put down to, applied to, in ohita-sota listening, attentive, intent upon (cp. sotam odahati to listen) usually in phrase ohitasoto dhammaṃ suṇāti; M I.480; III.201; S V.96; A IV.391; Vism 300 (+ aṭṭhiṃ katvā).

Ohīyyaka (Ohīyyaka) (adj.-n.) [fr. ohīyati, avahiyyati] one who is left behind (in the house as a guard) Vin III.208; IV.94; S I.185 (vihārapāla).

Ohīna (Ohina) [pp. of ojahāti] having left behind J IV.432 (gaṇaṃ).

Ohīyati (Ohiyati) (ohiyati) [ava + hīyati, Pass. of ha, see avajahāti] - 1. to be left behind, to stay behind J V.340 (avahīyati = ohiyyati C.). - 2. to stay behind, to fall out (in order to urinate or defecate); ger. ohiyyitvā Vin IV.229; DhA II.21 (cp. ohanati). See also ohīyyaka.

Ohīḷanā (Ohilana) (f.) [ava + hīḷanā, of hiḍ] scorning, scornfulness Vbh 353 (+ ohiḷattam).
**K**

**Ka°** (pron. interr.) [Sk. kaḥ, ldg. *qŪo besides *qui (see ki° & kiṃ) & *qŪu (see ku°). Cp. Av. ka; Gr. pQ, pw_s, poi_os, etc.; Lat. qui; OIr. co-te; Cymr. pa; Goth. hvas, Ags. hwā (=E. who), Ohg. hwēr] who? - m. ko, f. kā (nt. kiṃ, q. v.); follows regular decl. of an atheme with some formations fr. ki°, which base is otherwise restricted to the nt. - From ka° also nt. pl. kāni (Sn 324, 961) & some adv. forms like katham, kāham, etc. - 1. (a) ka°: nom. m. ko Sn 173, 765, 1024; J I.279; Dh 146; f. kā J VI.364; PvA 41; gen. sg. kassa Miln 25; instr. kena; abl. kasmā (nt.) as adv. "why" Sn 883, 885; PvA 4, 13, 63, etc. - (b) ki° (m. & f.; nt. see kiṃ): gen. sg. kissa Dh 237; J II.104. ko-nāmo (of) what name Miln 14; DhA II.92, occurs besides kin-nāmo Miln 15. - kvattho what (is the) use Vv 5010 stands for ko attho. - All cases are freq. emphasized by addition of the affirm. part. nu & su. e. g. ko su'dha tarati oghaṃ (who then or who possibly) Sn 173; kena ssu nivuto loko "by what then is the world obstructed?" Sn 1032; kasmā nu saccāni vadanti ... Sn 885. - 2. In indef. meaning combd with ci (Sk. cid: see under ca 1 and ci°): koci, kāci, etc., whoever, some (usually with neg. na koci, etc., equalling "not anybody"), nt. kiñci (q. v.); e. g. mā jātu koci lokasmiṃpāpiñccho It 85; no yāti koci loke Dh 179; n’āhām bhatako ’smi kassaci Sn 25; na hi nassati kassaci kammāṃ "nobody’s trace of action is lost" Sn 666; kassaci kiñci na (deti) (he gives) nothing to anybody VvA 322; PvA 45. - In Sandhi the orig. d of cid is restored, e. g. app’eva nāma kocid eva puriso idh’agaccheyya, "would that some man or other would come here!" PvA 153. - Also in correl. with rel. pron. ya (see details under ya°): yo hi koci gorakkhaṃ upajīvati kassako so na brāhmano (whoever-he) Sn 612. See also kad°.

**Kaṃsa** [kaṃsā] [cp. Sk. kamsa; of uncertain etym., perhaps of Babylonian origin, cp. hiraṇñā] 1. bronze Miln 2; magnified by late commentators occasionally into silver or gold. Thus J VI.504 (silver) and J I.338; IV.107; VI.509 (gold), considered more suitable to a fairy king. - 2. a bronze gong Dh 134 (DhA III.58). - 3. a bronze dish J I.336; āpānīya° a bronze drinking cup, goblet M. I.316. - 4. a "bronze," i. e. a bronze coin worth 4 kāhaṇṇas Vin IV.255, 256. See Rhys Davids, Coins and Measures §§ 12, 22. - "Golden bronze" in a fairy tale at Vv 54 is explained by Dhammapāla VvA 36 as "bells." - It is doubtful whether brass was known in the Ganges valley when the earlier books were composed; but kamsa may have meant metal as opposed to earthenware. See the compounds. - upadahārana (n. a.) metal milk-pail (?) in phrase: dhenuṣahassāni dukula-sandanāni (?) kaṃṣapadhāraṇām D II.192; A IV.393; J VI.503 (expld at 504). Kern (Toev. p. 142) proposes correction to kaṃṣa’upadohana (=Sk. kāṃṣy’opodohana), i.e. giving milk to the extent of a metal pailful. - kaṃṭaka metal thorns, bits of sharp metal, nails J V.102 (cp. sakaṃṭaka) -kūta cheating with false or spurious metal D I.5 (=DA I.79: selling brass plates for gold ones). - tāla bronze gong DhA I.389; DhsA 319 (*tāla); VvA 161 or cymbals J VI.277. 411. -tāla metal dish, as distinguished from earthenware D I.74 (in simile of dakkho naḥāpako=A III.25) cp. DA I. 217; Vism 283 (in simile); DhA III.57 (= a gong); DA I.217; DhA IV.67=J III.224; reading at Miln 62 to be *tāla (see J.P.T.S. 1886, 122). - pattharika a dealer in bronze ware Vin II.135. - pāṭī & pāṭī a bronze bowl, usually for food: M I.25; A IV.393; Sn 14; PvA 274. - pūra full of metal J IV.107. - bhaṇḍa brass ware Vin II.135. - bhaṇḍa a bronze vessel Vism 142 (in simile). - maya made of bronze Vin I.190; II.112; - mallaka metal dish, e. g. of gold J III.21. - loha bronze Miln 267.

**Kaṃsati** (kamsati) = kassati, see ava°.
Kakaca [Kakaca] [onomat. to sound root kr, cp. note on gala; Sk. krakaca] a saw Th 1, 445; J IV.30; V.52; VI.261; DA I.212; in simile °-ūpama ovāda M I.129. Another simile of the saw (a man sawing a tree) is found at Ps I.171, quoted & referred to at Vism 280, 281. -khaṇḍa fragment or bit of saw J I.321. -danta tooth of a saw, DA I.37 (kakaca-danta-pantiyaṃ kilamāna).

Kakanaṭaka [Kakanaṭaka] the chameleon J I.442, 487; II.63; VI.346; VvA 258.


Kakuṭa [Kakuṭa] a dove, pigeon, only in cpds.: -pāda dove-footed (i. e. having beautiful feet) DhA I.119; f. pādi appl. to Apsaras, J II.93; DhA I.119; Miln 169.

Kakutthaka [Kakutthaka] see ku°.

Kakudha [Kakudha] [cp. Sk. kakuda, and kaku above] 1. the hump on the shoulders of an Indian bull J II.225; J VI.340. 2. a cock's comb: see sīsa kakudha. - 3. a king's symbol or emblem (nt.) J V.264. There are 5 such insignia regis, regalia: s. kakudha-bhanḍa. - 4. a tree, the Terminalia Arjuna, Vin I.28; J VI.519; kakudharukkha DhA IV.153. Note. On pakudha as twin-form of ka° see Trenckner, J.P.T.S. 1908, 108. -phala the fruit of the kakudha tree Mhvs XI.14, where it is also said to be a kind of pearl; see mutta. -bhanḍa ensign of royalty J I.53; IV.151; V.289 (=sakāyura). The 5 regalia (as mentioned at J V.264) are vāḷavījanī, uṇhīsa, khagga, chatta, pādūkā: the fan, diadem, sword, canopy, slippers. - pāncavidha-k° PvA 74.

Kakka [Kakka] 1 [Kakka] [cp. Sk. kalka, also kalanka & kalusa] a sediment deposited by oily substances, when ground; a paste Vin I.205 (tila°), 255. Three kinds enumerated at J. VI.232: sāsapa° (mustard-paste), mattika° (fragrant earth-paste, cp. Fuller's earth), tila° (sesamum paste). At DA I.88, a fourth paste is given as haliddi°, used before the application of face powder (poudre de riz, mukha-cūṇṇa). Cp. kakku.

Kakka 2 [Kakka] [cp. Sk. karka] a kind of gem; a precious stone of yellowish colour VvA 111.

Kakkaṭa [Kakkaṭa] a large deer (?) J VI.538 (expld as mahāmīga).

Kakkaṭaka [Kakkaṭaka] [cp. Sk. karkaṭa, karkara "hard," kankata "mail"; cp. Gr. karki/nos & Lat. cancer; also B. Sk. kakaṭaka hook] a crab S I.123; M I.234; J I.222; Vv 546 (VvA 243, 245); DhA III.299 (mama . . . kakaṭakassa viya akkhīstita nikkhamimsu, as a sign of being in love). Cp. kakhala. -nala a kind of sea-reed of reddish colour, J IV.141; also a name for coral, ibid. - magga fissures in canals; frequented by crabs, DhsA 270. -yantaka a ladder with hooks at one end for fastening it to a wall, Mhvs IX.17. -rasa a flavour made from crabs, crab-curry, VvA 243.

Kakkara [Kakkara] [onomat. cp. Sk. kṛkavāku cock, Gr. ke/rkac, kerki/s, Lat. quercudoku, partridge; sound-root kr, see note on gala] a jungle cock used as a decoy J II.162, purāṇa°, II.161; cp. dipaka1 & see Kern, Toev. p. 118: K°-Jātaka, N° 209.
Kakkaratā (Kakkarata) (f.) roughness, harshness, deceitfulness, Pug 19, 23.

Kakkariya (Kakkarinya) (nt.) harshness, Pug 19, 23.

Kakkaru (Kakkaru) a kind of creeper (‘jātāni=valliphalāni) J VI.536.

Kakkasa (Kakasa) (adj.) [Sk. karkaśa to root kr̥kas in kakkaṭaka] rough, hard, harsh, esp. of speech (vācā para-kaṭuka Dhs 1343), M I.286=Dhs 1343; A V.265=283, 293; DhsA 396. - akakkasa: smooth Sn 632; J III.282; V.203, 206, 405, 406 (cp. J.P.T.S. 1891-93, 13); akakkasanga, with smooth limbs, handsome, J V.204.

Kakkassa (Kakassa) roughness Sn 328, Miln 252.

Kakkārika (Kakkarika) (and °uka) [fr. karkaru] a kind of cucumber Vv 3328=ṇaḷa VvA 147.

Kakkāru (Kakkaru) (Sk. karkāru, connected with karkaṭaka] 1. a pumpkin-gourd, the Beninkasa Cerifera J VI.536: kakkārujāt āni=valliphalāni (reading kakkaru to be corr.). - 2. a heavenly flower J III.87, 88=dibbapuppha

Kakkāreti (Kakketeti) [*kaṭ-kāreti to make kaṭ, see note on gala for sound-root kr̥& cp. khaṭa] to make the sound kak, to half choke J II.105.

Kakku (Kakku) [cp. kaka=kalka] a powder for the face, slightly adhesive, used by ladies, J V.302 where 5 kinds are enumd: sāsapa°, loṇa°, mattika°, tila°, halidi°.

Kakkoṭaka (Kakkotaka) (?) KhA 38, spelt takk° at Vism 258.

Kakkola (Kakkola) See takkola.

Kakkhala (Kakkaḷa) [kakkaṭa, cp. Sk. karkara=P. kakkaṭaka] 1. rough, hard, harsh (lit. & fig.) Dhs 648 (opp. muduka Dhs 962 (rūpaṃ paṭhāvīḍhātu: kakkhalam kharagatam kakkhalattam kakkhalabhāvo); Vism 349 (=thaddha), 591, 592 (*lakṣhaṇa); Dha II.95; IV.104; Miln 67, 112; Pva 243 (=asaddha, akkosakāraka, opp. muduka); Vva 138 (=pharusa). - 2. cruel, fierce, pitiless J I.187, 266; II.204; IV162, 427. Akakkhaḷa not hard or harsh, smooth, pleasant DhsA 397. - °vacata, kind speech, ibid. (=apharusa °vācatā mudu°). -katha hard speech, cruel words J VI.561. -kamma cruelty, atrocity J III.481. -bhāva rigidity Dhs 962 (see kakkhala) MA 21; harshness, cruelty J III.480. a° absence of hardness or rigidity DhsA 151.

Kakkhalaḷa (Kakkaḷala) (f.) [abstr. fr. prec.] hardness, rigidity, Dhs 859; Vbh 82; J V.167; DhsA 166.-akakkhalatā absence of roughness, pleasantness Dhs 44, 45, 324, 640, 728, 859; DhsA 151; Vva 214 (=saṇha).

Kakkhalatta (Kakkaḷatta) (nt.) hardness, roughness, harshness Vin II.86; Vbh 82; Vism 365; cp. M.Vastu I.166: kakkhaṭatva.

Kakkhaliya (Kakkaḷiya) hardness, rigidity, roughness, Vbh 350.
Kanka [Kanaka] [Sk. kanka, to sound-root kʰ, cp. kinkiṣ & see note on gala] a heron M I.364, 429; J V.475. -patta a heron's plume J V.475.

Kankata [Kankata] [="kam or kĩm-kṛta, to kini, "the tinklings"] elephant's trappings VvA 104 (=kappa).

Kankaṇa [Kankana] (nt.) [to same root as kanka] a bracelet, ornament for the wrist Th 2, 259 (=ThA 211).

Kankala [Kankala] [Sk. kankāla & cp. śrṅkhalā (as kāṇṇa>śṛṅga), orig. meaning "chain"] skeleton; only in cpd. atthi°. Aṭṭhikankal'ūpam kāmā Vin II.25; M I.130, 364; J V.210; Th 1, 1150 (*kuṭika): aṭṭhikankalasannibha Th 2, 488 (=ThA 287; cp. Morris, J.P.T.S. 1885, 75): aṭṭhikankala aṭṭhi-puṇja aṭṭhi-rāsi S II.185=It 17 (but in the verses on same page: puggalass'aṭṭhisaṅcayo). Cp. aṭṭhisankhalikā PaV 152; aṭṭhika sankhalikā J I.433; aṭṭhisanghāṭa Th 1, 60.

Kankuṭṭhaka [Kankutthaka] [cp. Sk. kankuṣṭha] a kind of soil or mould, of a golden or silver colour Mhvs 32. 6 (see note on p. 355).

Kankhā [Kankha] (f.) [cp. Sk. kānḳā] 1. doubt, uncertainty S I.181; III.203 (dukkhe k. etc.; cp. Nd2 I); Sn 541, 1149; *m vinayati Sn 58, 559, 1025; k. pahiyati Ps II.62; combd with vimati: D I.105; III.116; S IV.327; V.161; A II.79, 160, 185; DA I.274; with vicicchā: S IV.350; Dhs. 425. Defined as = kankhāyanā & kankhāyitatta Nd21; Dhs 425 (under vicicchā). 3 doubts enumd at D III.217; 4 in passages with vimati (see above); 7 at Dhs 1004; 8 at Nd2 1 & Dhs 1118; 16 at M I.8 & Vism 518. - 2. as adj. doubting, doubtful, in akankha one who has overcome all doubt, one who possesses right knowledge (vijjā), in combs akankha apiha anupaya S I.181; akhila a. Sn 477, 1059; Nd2I; cp. vitixna° Sn 514; avitiṣṇa° Sn 249, 318, 320 (=ājānaṃ); nikkankha S II.84 (+nibbicicchā). - 3. expectation SA 183. - On connotation of k. in general see Dhs trsl. p. 115 n1. -cchida removing or destroying doubt Sn 87. -chedana the removal of d. J I.98; IV.69. -ṭṭhiṇiya founded on d., doubtful (dhammā) D III.285; A IV.152, 154; V.16; AA 689. -dhamma a doubting state of mind, doubt D II.149; S IV.350. -vitaraṇa overcoming of doubt Miln 233;
DhsA 352, *visuddhi complete purification in consequence of the removal of all doubt D III.288; M I.147; Ud 60; Vism 523; Bdhd 116 sq. -samangin affected with doubts, having doubts DhsA 259.


Kankhāyanā (Kankhayana) (f.) +kankhāyitatta (nt.) doubting and hesitation, doubtfulness, Nd2 1; Dhs 425, 1004, 1118; DhsA 259.

Kankhin (Kankhin) (adj.) [Sk. kāṅkṣin] 1. doubting, wavering, undecided, irresolute D II.241; Sn 1148; Nd2 185; combd with vecikicchin S III.99; M I.18; A II.174; Sn 510. - 2. longing for Pgdp 106 (mokkha°). - akankhin not doubting, confident, sure (cp. akankha) D II.241; A II.175.

Kangu (Kangu) (f.) [derivation unknown, prob. non-Aryan, cp. Sk. kangu] the panic seed, Panicum Italicum; millet, used as food by the poor (cp. piyangu); mentioned as one of the seven kinds of grains (see dhañña) at Vin IV.264; DA I.78. - Miln 267; Mhvs 32, 30. - piṭṭha millet flour, in °maya made of m. meal J VI.581. - bhatta a dish of (boiled) millet meal Vism 418 (in simile).

Kaca (Kaca) [Sk. kaca, cp. kāṅcī and Latin cingo, cicatrix] the hair (of the head), in °kalāpa a mass of hair, tresses Dāvs IV.51.

Kacavara (Kacavara) [to kaca?] 1. sweepings, dust, rubbish (usually in combn with chaḍḍeti and sammajjati) J I.292; III.163; IV.300; Vism 70; DA I.7; DhA I.52; SnA 311. - 2. rags, old clothes SA 283 (=pilotikā). - chaḍḍana throwing out sweepings, in °pacchi a dust basket, a bin J I.290. - chaḍḍanaka a dust pan J I.161 (+ muṭṭhi-samjjāni). - chaḍḍani a dust pan DhA III.7 (sammajjāni+). - chaḍḍikā (dāsi) a maid for sweeping dust, a cinderella DhA IV.210.

Kacci & Kaccid (Kacchi & Kacci) (indecl.) [Sk. kaccid=kad+cid, see kad°] indef. interrog. particle expressing doubt or suspense, equivalent to Gr. a)/n, Lat. ne, num, nonne: then perhaps; I doubt whether, I hope, I am not sure, etc., Vin I.158, 350; D I.50 (k. mām na vañcesi I hope you do not deceive me), 106; S III.120, 125; Sn. 335, 354, p. 87; J I.103, 279; V.373; DhA II.39 (k. tumhe gatā "have you not gone," answer: āma "yes"); PvA 27 (k. tan dānām upakappati does that gift really benefit the dead?), 178 (k. vo piṃḍapāto laddho have you received any alms?). Cp. kin. - Often combd with other indef. particles, e. g. kacci nu Vin I.41; J III.236; VI.542; k. nu kho "perhaps" (Ger. etwa, doch nicht) J I.279; k. pana J I.103. - When followed by nu or su the original d reappears according to rules of Sandhi: kaccinnu J II.133; V.174, 348; VI. 23; kaccissu Sn 1045, 1079 (see Nd2 186).

Kaccikāra (Kaccikara) a kind of large shrub, the Caesalpina Digyna J VI.535 (should we write with BB kacchi°?).

Kaccha (Kaccha) (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, marshes; long grass, rush, reed S I.52 (te hi soṭṭhitam gamissanti kacche vāmakase magā), 78 (parūḷha k-nakha-lomā with nails and hair like long-grown grass, cp. same at J III.315 & Sdhp 104); J V.23 (carāmi kacchāna tagara); VI.100 (parūḷha-kacchā tagarā); Sn 20 (kacche rūḷhatiñe caranti gāvo); SnA 33 (pabbata° opp. to nadī°, mountain, & river marshes). Kern (Toev. II.139) doubts the
genuineness of the phrase parūḷha°. - 2. an arrow (made of reed) M I.429 (kaṇḍo ... yen'amhi viddho yadi vā kacchaṃ yadi vā ropiman ti).

Kaccha² (Kaccha) (adj.) [ger. of kath] fit to be spoken of A I.197 (Com.=kathetūṃ yutta). akaccha ibid.

Kacchaka (Kacchaka) a kind of fig-tree DA I.81. - 2. the tree Cedrela Toona Vin IV.35; S V.96; Vism 183.


Kacchantara (Kacchantara) (nt.) [see kacchā2] 1. interior, dwelling, apartment VvA 50 (=nivesa). - 2. the armpit: see upa°.

Kacchapa (Kacchapa) [Sk. kacchapa, dial. fr. *kaśyapa, orig. Ep of Kumma, like magga of paṭipadā] a tortoise, turtle S IV.177 (kummo kacchapo); in simile of the blind turtle (kāṇo k.) M III.169=S V.455; Th 2, 500 (cp. J.P.T.S. 1907, 73, 174).-f. kacchapīna a female t. Miln 67. -lakṣaṇa "tortoise-sign," i. e. fortune-telling on the ground of a tortoise being found in a painting or an ornament; a superstition included in the list of tiracchāna-vijjā D I.9≈; DA I.94. -loma "tortoise-hair," i. e. an impossibility, absurdity J III.477, cp. sasavisāṇa; *maya made of t. hair J III.478.

Kacchapaka (Kacchapaka) See hattha°.

Kacchāpuṭa (Kacchapaṭa) [see kaccha1] reed-basket, sling-basket, pingo, in -vāṇija a trader, hawker, pedlar J I.111.

Kacchā¹ (Kaccha) (f.) [derivation unknown, cp. Sk. kakṣā, Lat. cohus, incohare & see details under gaha1] 1. enclosure, denoting both the enclosing and the enclosed, i. e. wall or room: see kacchantara.-2. an ornament for head & neck (of an elephant), veilings, ribbon Vv 219=699 (=gīveyyaka VvA); J IV.395 (kacchāṃ nāgānaṃ bandhatha gīveyyaṃ paṭimuṇcatha). 3. belt, loin- or waist-cloth (cp. next) Vin II.319; J V.306 (=samvelli); Miln 36; DhA I.389.

Kacchā² (Kaccha) (f.) & kaccha (m. nt.) [Derivation unknown, cp. Sk. kakṣa & kakṣā, Lat. coxa, Ohg. hahsa]; the armpit Vin I.15 (addasa ... kacche viṇaṃ ... aṇṭissā kacche ālabaram); S I.122=Sn 449 (sokaparetassa viṃḍa kacchā abhassatha); It 76 (kacchehi sedā muccanti: sweat drops from their armpits); J V.434=DhA IV.197 (thanāṃ dasseti k° m dass° nābhiṃ dass°); J V.435 (thanānī k° āni ca dassayantī; expld on p. 437 by upakacchaka); VI.578. The phrase parūḷha-kaccha-nakhaloma means "with long-grown finger-nails and long hair in the armpit," e. g. S I.78. -loma (kaccha*) hair growing in the armpit Miln 163 (should probably be read parūḷha-k.−nakha-l., as above).

Kacchikāra (Kacchikāra) see kacci°.

Kacchu (Kaccha) [Derivation uncertain, cp. Sk. kacchu, dial. for kharju: perhaps connected with khajjati, eating, biting] 1. the plant Carpopogon pruriens, the fruit of which causes itch when applied to the skin DhA III.297 (mahā° -phalāni). - 2. itch, scab, a cutaneous disease, usually in
phrase kacchuyā khajjati "to be eaten by itch" (cp. E. itch=eat) Vin I.202, 296; J V.207; Pv II.311 (cp. kapi°); Vism 345; DhA I.299. -cuṇṇa the powdered fruit of Carpopogon pruriens, causing itch DhA III.297. -piḷākā scab & boils J V.207.

Kajjala [Kajjala] [Sk. kajjala, dial. fr. kad+jala, orig. burning badly or dimly, a dirty burn] lamp-black or soot, used as a collyrium Vin II.50 (read k. for kapalla, cp. J.P.T.S. 1887, 167).

Kajjopakkamaka [Kajjopakkamaka] a kind of gem Miln 118 (vajira k. phussarāga lohitanka).

Kaņcaka [Kancaka] a kind of tree (dāsima°) J VI.536 (expld as "dve rukkhajātiyo"). BB have koñcaka.

Kaņcana [Kancana] (nt.) [Derivation uncertain, cp. Sk. kāñeana, either from khacati (shine=the shining metal, cp. kāça (glass) & Sk. kāś), or from kanaka gold, cp. Gr. knhko/s (yellow). P. kañcana is poetical] gold A III.346= Th 1, 691 (muttaṃ selā va k.); Th 2, 266 (k° ssa phalakaṃ va); VvA 4, 9 (=jātarūpa). Esp. freq. in cpds.=of or like gold. -agghi a golden garland Bu X.26. -agghiya id. J VI.130. -āveḷā id. J VI.49; Vv 362; Pv II.127 (thus for *ācela); III.93; VvA 157. -kadalikkhaṇḍa a g. bunch of bananas J VI.13. -thūpa a gilt stupa DhA III.483; IV.120. -patimā a gilt or golden image or statue J VI.553; VvA 168. -paṭṭa a g. turban or coronet J VI.217. -patta a g. dish J V.377. -pallanka a gilt palanquin J I.204. -bimbha the golden bimba fruit Vv 366 (but expld at VvA 168 by majjita-kpaṭṭimā sadisa "like a polished golden statue"). -bubbula a gilt ornament in form of a ball Mhvs 34, 74. -tasa a g. figure J III.93. -latā g. strings surrounding the royal drum J VI.589. -vaṇṇa of g. colour, gilt, shining, bright J V.342 (=paṇḍara). -velli a g. robe, girdle or waist cloth J V.398 (but expld as "k-rūpakasaṃsarīra "having a body like a g. statue"). cp. K. J V.306, where velli is expld by kacchā, girdle. -sannībha like g., golden-coloured (cp. k-vaṇṇa and Sk. kanaka-varṇa) Sp. Av. Ś. I.121, 135, etc.), in phrase "taca "with golden-coloured skin," Ep. of the Buddha and one of the 32 signs of a great man (mahāpurisa-lakkhaṇa) D II.17; III.143, 159; M II.136; Miln 75; attrib. of a devatā Vv 302, 322; VvA 284; of a bhikkhu Sn 551=Th 1, 821. -sūci a gold pin, a hair-pin of gold J VI.242.


Kaņcuka [Kancuka] [from kañc (kac) to bind, cp. Gr. ka/kala fetter, Sk. kañcuka] 1. a closely fitting jacket, a bodice Vin I.306=II.267; A I.145; DhA III.295 (paṭṭaṃ paṭimuncitvā dressed in a close bodice); PvA 63 (urago tacaṃ kañcukam omuñcanto viya). -2. the slough of a snake (cp. 1) DA I.222. -3. armour, coat of mail J V.128 (sannāha°); DA I.157 (of leather); Dāvs V.14. -4. a case, covering, encasement; of one pagoda incasing another: Mhvs I.42.


Kaņjika [Kanjika] (nt.) [Sk. kāñjika] sour rice-gruel J I.238 (udaka°); Vv 3337 (amba°), 435 (=yāgu VvA 186); DhA I.78, 288; VvA 99 (ācāma-k°-loṇudaka as expln of loṇa-soviraka "salty fluid, i. e. the scum of sour gruel"). Cp. next.
Kañjiya (Kanjija) (nt.)=kañjika; J III.145 (ambila°); VI.365 (śāna); DhA II.3; IV.164. -tēla a thick substance rising as a scum on rice-gruel, used in straightening arrows DhA I.288.

Kaññā (Kanjā) (f.) [from kanīna young, compar. kanīyah, superl. kanīṣṭha; orig. "newly sprung" from *qen, cp. Gr. kain/o/s, Vedic kanyā, Lat. re-cen(t)s, Ags. hindema "novissimus." See also kanīṭṭha] a young (unmarried) woman, maiden, girl Pv I.111. - As emblem of beauty in simile khattiya-kaññā vā . . . pannarasa-vassuddesikā vā . . . M I.88; in combn khattiya-kaññā, brāhmaṇa°, etc. A II.205; IV.128; Kīṣūtgamī nāma khattiya-kaññā J I.60; deva° a celestial nymph J I.61. -dāna giving away of a girl in marriage Pgdp 85.

Kaṭa1 (Kata) [Sk. kaṭa from kṛṇatti: to do wicker-work, roll up, plait; *gert, cp. Gr. ka/rtalos, Lat. cratis=E. crate, Goth. haurds, E. hurdle] a mat: see cpds. & kaṭallaka. -sara a reed: Saccharum Sara, used as medicine DhsA 78. -sāra (DhA I.268) & sāraka a mat for sitting or lying on, made of the stalks of the screw-pine, Pandanus Furcatus J VI.474; V.97; DA I.137; DhA II.183

Kaṭa2 (Kata) another form of kaṭi (hip), only used in cpds.: -āṭṭhaika the hip-bone D II.296=M I.58, 89=M III.92 (as v.l.). Note. kaṭīṭṭhika at M III.92 and as v.l. at D II.296. -sāṭaka a loin-cloth J IV.248.

Kaṭa3 (Kata)=kata [pp. of karoti] in meaning of "original," good (cp. sat); as nt. "the lucky die" in phrase kaṭag- gaha (see below). Also in combn with su° & duk° for sukata & dukkata (e. g. Vin II.289; DhA III.486; IV.150), and in meaning of "bad, evil" in kaṭana. Cp. also kali. -ggaha "he who throws the lucky die," one who is lucky, fortunate, in phrase "ubhayattha k." lucky in both worlds, i. e. here & beyond Th 1, 462; J IV.322 (=jayaggaha victorious C.); cp. Morris in J.P.T.S. 1887, 159. Also in "ubhayam ettha k." S IV.351 sq. - Opposed to kali the unlucky die, in phrase kaliṃ gaṇhāti to have bad luck J VI.206 (kaliggaha=parājayasaṃkhāta, i. e. one who is defeated, as opp. to kaṭaggaḥa=jayasankhāta), 228, 282.

Kaṭaka (Kataku) (m. nt.) anything circular, a ring, a wheel (thus in kara° Vin II.122); a bracelet PvA 134.

Kaṭakaṇcukatā (Katakancukata) see kaṭu°.

Kaṭakaṭāyati (Katakayati) =taṭṭhāyati to crush, grind, creak, snap PugA. I.34; VvA 121 (as v.l.); Vism 264. Cp. also karakā.

Kaṭacchu (Kacchu) [cp. on etym. Morris in J.P.T.S. 1887, 163] a ladle, a spoon; expld by uḷunka DhA IV.75, 123; by dabbī PvA 135. Used for butter VvA 68, otherwise for cooked food in general, esp. rice gruel. - Vin II.216; J I.454; III.277. -gāha "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhsA 376, cp. Dhs trsl. 300 n2. -gāhika "spoon in hand," serving with ladles (in the distribution of food at the Mahādāna) PvA 135. -parissāvana a perforated ladle Vin II.118. -bhikkhā "ladle-begging," i. e. the food given with a ladle to a bhikkhu when he calls at a house on his begging tour Th 1, 934; Miln 9; DhA IV.123; as representing a small gift to an individual, opposed to the Mahādāna Pv II.957; as an individual meal contrasted with public feeding (salāka-bhatta) DhA I.379. -matta (bhatta) "only a spoonful of rice" Miln 8; DhA IV.75.
Kaṭacchuka (adj.) relating to spoons Vin II.233.

Kaṭana (nt.) [from kaṭa, pp. of karoti] an evil deed A IV.172 (v.l.=AA 744 kaṭanāṃ vuccati pāpakammaṃ).

Kaṭallaka [to kaṭa1] a puppet (pagliaccio), a marionette with some contrivance to make it dance J V.16 (dāru° expld by dārumaya-yanta-rūpaka).

Kaṭasī (f.) [prob. a contamination of kaṭa + sīva(thikā), charnel-house, under influence of foll. vaḍḍh°], cp. Sk. kaṭa (?) a corpse] a cemetery; only in phrase kaṭasiṃ vaḍḍheti "to increase the cemetery" referring to dying and being buried repeatedly in the course of numerous rebirths, expld by susāna & āḷāhana ThA 291. -vaḍḍhenti kaṭasīṃ ghoraṃ ādiyanti punabbhavam Vin II.296=A II.54=Th 1, 456 (where ācinanti (?) for ādiy°), 575; Th 2, 502. Also in cpds. *vaḍḍhina J I.146; Ud 72=Nett 174; *vaḍḍhita S II.178 sq.= Nd2 664.

Kaṭākaṭa see kata I.3.

Kaṭāha (m. nt.) [Sk. kaṭāha] a pot [in older texts only as -°]. -1. pot, vessel, vase, receptacle. udaka° Vin II.122; ghaṭi° Vin II.115; loha° Vin II.170. ayo° (in simile "diva-santatte ayokaṭāhe") M I.453=A IV.138; gūtha° Vin IV.265; tumba° (a gourd used as receptacle for food) vin II.114; alābu° DhsA 405. -Uncompounded only at Dpvs 92 (*ka); Mhvs 17, 47; 18, 24. -2. anything shaped like a pot, as the skull: sīsa° D II.297=M I.58; Miln 197.

Kaṭi (nt.) [Sk. kaṭi, *(s)qUel; orig. bending, curvature, cp. Gr. ske/los hip, Lat. scelus crooked deed, Ger. scheel squint] hip, waist Vin III.22, 112; Nd2 659; J IV.32; Miln 418. In cpds. also kaṭa (q. v.). -thālaka a cert. bone on the small of the back J VI.509. -padesa the buttocks J III.37. -pamāṇa (adj.) as far as the waist J VI.593. -pariyosāna the end of the hips, the bottom J II.275. -puthulaka (adj.) with broad hips, having beautiful hips J V.303 (in expln of soṇī puthula). -bhāga the waist J III.373. -bhāra a burden carried on the hip (also a way of carrying children) Vin II.137; III.49. -sandhi the joint of the hip Miln 418, Vism 185. -samohita (adj.) fastened or clinging to the waist J V.206. -sutta a belt, girdle (as ornament) PvA 134. -suttaka a string or cord around the waist to fasten the loin-cloth Vin II.271; also an ornamental waist-band, girdle Vin II.107 (see Vin. Texts III.69, 142, 348).

Kaṭuka (adj.) [Sk. kaṭu(ka), from *(s)qUer to cut; cp. Sk. krṇoti (krṇtati), Lat. caro "cutlet." - k. is almost exclusively poetical; usually expld in prose by anīṭṭha, tikhina, ghora (of niraya); often combd with khara, opp. madhura, e. g. PvA 119] sharp, bitter, acid, severe. -1. severe, sharp (fig.), of dukkha, vedanā, kāmā, etc. M I.10=A II.143; J VI.115; Th 2, 451 (=ThA 281); SA 56. - painful, terrible, frightful (-appld to the fruits of evil actions and to the sufferings in Niraya: see kammaphala & niraya) J III.519; Pv I.102, 111; IV.18, 76. - bitter, or perhaps pungent of taste DhS 291; Miln 65, 112; J III.201. -2. (nt.) pungency, acidity, bitterness D II.349=J I.380; Th 2, 503 (paṇca°); J VI.509. - Note. Is k. to be written instead of kadukkha at VvA 316, where it explains maraṇaṃ? Cp. J III.201: tesam tam kaṭukanā āsi, maraṇaṃ ten'upāgamu. -udraya causing bitterness or pain J V.241, cp. dukkhdraya J V.119. -odaka a bitter draught Sdhp 159. -pabheda (adj.) having a pungent juice exuding from the temples, said of an elephant in rut Dh 324 (=tikhiṇamadā Dha IV.13). -pphala a kind of perfume made of the berry of an aromatic plant J II.416=DhA III.475 (kappūra-k°-ādīni), cp. Sk. kakkolaka. -(adj.) of bitter fruit J II.106 (of the mango); S 1.57=J III.291=Dh 66 (of kamma); Pv I.1110 (id.). -
bhaṇḍa (sg. & pl.) spices. There are 4 enumd at J III.86: hingujiraka, singiveraka, marica, pipphali; 3 at VVa 186 (as tikaṭuka, cp. katula): ajamoja, hingujiraka, lasuṇa; PVA 135; DhA II.131. -bhāva stinginess DhsA 376. -rohiṇī the black hellebore Vin I.201 (as medicine). -vipāka (adj.) having a bitter result (of pāpa) Miln 206; compar. °tara S II.128. -sāsana a harsh command J VI.498.

Kaṭukaṇcukatā (Katukancukata) (f.) [der. by Bdhgh. as kaṭuka + aṇcuka (aṅc), a popular etymology (DhsA 376). At Dhs 112 and as v.l. K in Vbh we have the spelling kaṭakuncukatā (for kaṭakuṇcakatā?), on which and °kuṇcaka see Morris, J.P.T.S. 1887, 159 sq. and Dhs. trsl. 300 n2. - Morris’ derivation is kaṭa (kar) + kaṇcuka + tā (kaṇcuka=kuṇcaka to kuṇc, to contract), thus a dern fr. kaṇcuka "bodice" and meaning "being tightened in by a bodice," i. e. tightness. Although the reading kaṭukaṅc° is the established reading, the var. īct. kaṭakuṇc° is probably etym. correct, semantically undoubtedly better. It has undergone dissimilatory vowel-metathesis under influence of popular analogy with kaṭuka. With kuṇcikatā cp. the similar expression derived from the same root: kuṇalī-mukha, of a stingy person Pv II.928, which is expld by "sankucitaṃ mukhaṃ akāsi" (see kuṇcita) closeness, tightness, close-fistedness, niggardliness. Expld as "the shrinking up of the heart," which prevents the flow or manifestation of generosity. It occurs only in the stock phrase "vevicchaṃ kadariyaṃ k. aggahitattaṃ cittassa" in macchariya-passage at Nd2 614=Dhs 1122=Pug 19, 23=Vbh 357, 371; and in the macchariya expln at Vism 470.

Kaṭukatta (Katukatta) (nt.) pungency, acidity, bitterness Miln 56, 63.

Kaṭumikā (Katumika) (f.) [from karoti; see Sk. kṛtrima & kuṭṭima; also kutta & kutti] artificiality, outward help, suggestion, appld to sati Miln 78, 79 (cp. Miln trsl. I.121 n and MVastu I.477).

Kaṭula (Katula) (adj.) [Sk. kaṭu] containing pungent substances (generally three: tekaṭula) Vin I.210 (yāgu), cp. tikaṭuka.

Kaṭuviyā (Katuviyā) (adj.) [kaṭu viya?] impure, defiled, in °kata A 1.280.

Kaṭerukkha (Katerukkha) a kind of creeper J VI.536 (perhaps read as next).

Kaṭeruha (Kateruha) a flowering plant J VI.537 (=pupphagaccha). Cp. kaseruka.

Kaṭṭha (Kattha) 1 [Sk. kṛṣṭa, pp. of kasati, cp. kiṭṭha] ploughed, tilled Sn 80; Miln 255; PVA 45, 62. a° untilled, unprepared Anvs 27. su° well-ploughed A I.229; Miln 255.

Kaṭṭha 2 (Katha) (adj.) [Sk. kaṣṭa] bad, useless: see kaṭṭhaka2. Only in cpds.; perhaps also in pakaṭṭhaka. -anga pithless, sapless, of no value (of trees) J II.163= DhA I.144. -mukha "with the injurious mouth," a kind of snake DhsA 300.

Kaṭṭha 3 (Katha) (nt.) [Brh. kāṣṭha, cp. Ohg. holz] 1. a piece of wood, esp. a stick used as fuel, chips, firewood S I.168=Sn 462; M I.234 (+ kaṭṭha); PVA 256 (+ tiṇa). In phrase "sattussada sa-tiṇa-kaṭṭha'odaka sa-dhañña" (densely populated with good supply of grass, firewood, water, and corn) in ster. description of a prosperous place (cp. Xenophon’s po/lis oikoume/nh eu)dai/mwn kai\ mega/lh) D I.87, 111, etc. Both sg. (coll.) & pl. as "sticks" D II.341, esp. in
phrase kaṭṭham pāleti to chop sticks Vin I.31; Sn p. 104; J II.144; Pv II.951 (=PvA 135), or kām pāleti (phāleti=phāleti? See pāleti) M I.21. Frequent also in similes: M I.241= II.93=III.95 (alla k.); M III.242=S II.97=IV.215= V.212 (dve k.); A III.6 (+ kaṭhala); IV.72 (+ tiṇa); I.124=Pug 30, 36 (+ kaṭhala). - 2. a piece of stick used for building huts (wattle and daub) M I.190. - 3. a stick, in avalekhanā (for scraping) Vin II.141, 221, and in danta a tooth-pick VvA 63, etc. (see danta). - 4. (adj.) in cpds.=of wood, wooden. - aggi wood-fire, natural fire A IV.41, 45, enumerated last among the 7 fires. - atthaṃ for the purpose of fuel, in phrase k. pharati to serve as fuel A II.95=S III.93= It 90=J I.48. - atthara a mat made of twigs (cp. kaṭṭasāra) J V.197, also as - attharika (& °kā) J VI.21; DhA I.135; f. at J I.9; IV.329; VI.57. - kalingara chips and chaff DhA III.122 (cp. khaṇḍa). - khaṇḍa a piece of wood, splinter, chip, suggesting something useless, trifling DhA I.321 (as expln of niratthaṃ va kalingara); ThA 284 (as expln of chuṭṭho kalingaraṃ viya). - tāla a wooden key Vin II.148 (cp. Vin. Texts III.162). - tāḷa a w. gong DhsA 319. - tumba a w. vessel Vin I.205. - pādukā a wooden shoe, clog Vin I.188. - phālaka wood-cutter Vism 413. - bhatin a wood-cutter Dpvs 20, 28, where given as a nickname of King Tissa. - mañcaka a wooden bed Miln 366. - Maya wooden Vin I.203; J I.289= V.435. - rūpa (& °ikā) a w. figure, doll J I.287. - vāha a cartload of fire-wood S II.84. - vāhana riding on a faggot J I.136. - vipalāvita drifting wood J I.326. - hatthin a w. elephant, built by order of King Canḍapajjota to decoy King Udena (cp. the horse of Troy) DhA I.193. - hāraka (f. °ikā) gathering fire-wood, an occupation of poor people M I.79; S I.180; J I.134; II.412; IV.148; V.417; Miln 331; Vism 120; VvA 173. - hārin°hāraka Vin III.41; J I.133 (title of J no. 7. referred to at DhA I.349).

Kaṭṭhaka1 (Katthaka) (m. nt.) [to kaṭṭha3] a kind of reed Dh 164; DhA III.156 (=velu-sankhāta-kaṭṭha).

Kaṭṭhaka2 (Katthaka) (m. pl.) [to kaṭṭha2] a kind of fairy D II.261

Kaṭṭhissa (Katthisa) (nt.) [Sk.?] a silken coverlet embroidered with gems D I.7=Vin I.192=II.163; DA I.87=AA 445.

Kaṭṭhiti (Kathati) [Sk. kvathati; cp. Goth. hvapo scum, hvapjan to seethe. The Dhātumaḍjūsā (no. 132, ed. Andersen & Smith) comments on kaṭṭh with "sosānaka-panesu." See also kuthati] 1. to boil, to stew Bdhgh on Vin I.205, see Vin. Texts II.57 n1, where pp. is given as kuthita. Similarly Th 2, 504 (cp. Sisters 174 n4, but cp. Mil. trs. II.271 "distressed"); E. Müller, J.R.A.S. 1910, 539). - 2. to be scorched, pp. kaṭṭhita (=hot) Miln 323, 325, 357, 397. - The pp. occurs as °kaṭṭhita & °kuṭṭhita in cpds uk° pa° (q. v.). See also kuṭṭhita.

Kaṭṭhala (Katthala) [Sk. kaṭṭhara (°la, °lla, °lya: all found in Av. S and Divy), to kṛṇāti; cp. khāṭṭi] gravel, pebble, potsherds J III.225; V.417; VvA 157; combd with sakkhara at D I.84=A I.9, and in simile at A I.253. As f. combd with kaṭṭha at A I.124=Pug 30, 36; A III.6; as m. in same combn at Vism 261.

Kaṭṭhalaka (Kathalaka) gravel, potsherds J III.227; Miln 34.

Kaṭṭhina (Kathina) (adj.-n.) [Sk. kaṭṭhina & kaṭṭhora with dial. ṭh for rth; cp. Gr. kratu/s, kratero/s strong, kra/tos strength; Goth. hardus=Ags. heard=E. hard. Cp. also Sk. krtsna=P. kasina]. 1. (adj.) hard, firm, stiff. Cp. II.2; Dhs 44, 45 (where also der. f. abstr. akathinata absence of rigidity, combd with akakkhalata, cp. DhsA 151 acaṭhina-bhāva); PvA 152 (‘dāṭha). - (fig.)
hard, harsh, cruel J I.295=V.448 (=thaddha-hadaya); adv. *m fiercely, violently Miln 273, 274.-
2. (nt.) the cotton cloth which was annually supplied by the laity to the bhikkhus for the
purpose of making robes Vin I.253 sq.; also a wooden frame used by the bh. in sewing their
robes Vin. II.115-117. - On the k. robe see Vin. I.298 sq.; III.196 sq., 203 sq., 261 sq.; IV.74, 100,
dedication of the k. cloth Vin I.266; see next. -atthāra the spreading out, i. e. dedication of the
k. cloth by the people to the community of bhikkhus. On rules concerning this distribution
description of the ceremony see Vin I.254 sq.; Bu IX.7; cp. Vin V.128 sq., 205 -uddhāra the
withdrawal or suspension of the five privileges accorded to a bhikkhu at the k. ceremony Vin
I.255, 259; III.262; IV.287, 288; V.177 sq., 179, cp. next & Vin. Texts II.157, 234, 235.
uddhāra=°uddhāra, in kaṭhinassa ubbhārāya "for the suspension of the k. privileges" Vin
I.255. -khandhaka the chapter or section treating of k., the 7th of the Mahāvagga of the
Vinaya Vin II.253-267. -cīvara a k. robe made of k. cloth Bu IX.7. -dussa the k. cloth Vin I.254.
maṇḍapa a shed in which the bhikkhus stitched their k. cloth into robes Vin II.117. -raju
string used to fix the k. cloth on to the frame Vin II.116. -sālā=°maṇḍapa Vin II.116.

Kaṭhinaka (Kathinaka) (adj.) referring to the kaṭhina cloth Vin V.61, 114.

Kaṭṭhāti (Kadhatti) [dialect. form supposed to equal Sk. karṣatī, cp. Prk. kaṭṭhai to pull, tear,
khāḍḍa pit, dug-out. See also Bloomfield, J.A.O.S. XIV. 1921 p. 465.] 1. to draw out, drag, pull,
tug J I.193, 225, 265, 273 (khaggāṃ k. to draw the sword). - 2. to draw in, suck up (udakaṃ) J
IV.141. - 3. to draw a line, to scratch J. I.78, 111, 123; VI.56 (lekham).

Kaṭṭhāna (Kadhanā) (nt.). 1. pulling, drawing Miln 231. - 2. refusing, rejecting, renunciation,
appl. to the selfdenial of missionary theras following Gotama Buddha’s example Mhv 12, 55.

Kaṭṭhanaka (Kadhanaka) (adj.) pulling, dragging J V.260.

Kana (Kana) [Derivation uncertain, possibly connected with kana; positive of kanīyān=small;
Vedic kana] the fine red powder between the husk and the grain of rice, huskpowder D I.9
(*homa), expld at DA I.93 by kuṇḍaka. - (adj.) made of husk-powder or of finely broken rice, of
cakes J I.423 (k-pūva=kuṇḍakena pakka-pūva). -akanā (adj.) free from the coating of red
powder. characteristic of the best rice Mhv 5, 30; Anvs 27 (akaṇaṃ karoti to whiten the rice).

Kanaya (Kanaya) [Derivation unknown, cp. Sk. kanaya-kaṇapa] a sort of spear, lance J I.273; II.364
(like a spear, of a bird's beak); Miln 339. -agga the point of a spear J I.329 (like . . ., of a beak).

Kanavīra (Kanavīra) [Sk. karavīra] Nerium odorum, oleander, the flower of which is frequently
used in the garland worn by criminals when led to the place of execution (cp. Rouse, J. trsl.
IV.119 and Mrćchakaṭīka X. beginning: diṇṇa-kalavīla-dāme. See also under kaṇṭha) Vism 183
(n); DhsA 317; SnA 283; VvA 177; cp. next.

Kanavera (Kanavera) =kaṇavīra J III.61; IV.191; V.420; VI.406.

Kanājaka (Kanajaka) (nt.) a porridge of broken rice, eaten together with sour gruel (bilangadutiya);
always in this combn except at J V.230) Vin II.77 (cp. Vin. Texts III.9); S I.90, 91; A I.145;
Kaṇikòka (Kaṅkòka) (f.) [cp. kaṇa] 1. a small particle of broken rice (opp. taṇḍula a full grain) J VI.341, 366 (*āhi pūvaṃ pacitvā). 2. a small spot, a freckle, mole, in a* (adj.) having no moles D I.80, and sa* with moles D. I.80 (cp. DA I.223).

Kaṇikāra (Kaṅkoṇa) (m. nt.) & kaṇṇikāra J IV.440; V.420; the difference stated at J V.422 is kaṇī°=mahāpupphā kaṇṇi°=khuddakapupphā) [Sk. karṇikāra]-1. (m.) the tree Pterospermum acerifolium J I.40; V.295; VI.269, 537. - 2. (nt.) its (yellow) flower (k-puppha), taken metaphorically as typical emblem of yellow and of brightness. Thus in similes at D II.111 (=pīta)= M II.14 (ṇṇ) A V.61 (ṇṇ); DhA I.388; of the yellow robes (kāsāyāni) J II.25; with ref. to the blood of the heart Vism 256;=golden VvA 65; DhA II.250 (v. l. ṇṇṇ).

Kaṇerika (Kaṅkoṇa) (nt.) a helmet (?) J VI.397.

Kaṇeru (Kaṅkuṇa) (m. f.) [Derivation uncertain, just possibly connected with kara, trunk. Sanskrit has kareṇu, but the medieval vocabularies give also kaṇeru] a young elephant J II.342; IV.49; V.39, 50, 416; VI.497; DhA I.196 (v. l.) kareṇukā)-f. °kā M I.178. - See also kareṇu.

Kaṇṭa (Kanta) (cp. next) a thorn Miln 351.

Kaṇṭaka (Kantaka) [From kantati2 to cut. Brh. kaṇṭaka. Spelt also kaṇṭhaka] 1. a thorn Sn 845; Vin I.188; J V.102; VI.105 (in description of the Vetaranī); cp. kusa*.- 2. any instrument with a sharp point Sdhp 201. - 3. a bone, fish-bone J I.222; in piṭṭhi* a bone of the spine D II.297= (see kaṭṭha); M I.80=245; Vism 271; Sdhp 102. - 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kvu 572; enemy, infester; a dacoit, thief, robber D I.135 (sa* and a*, of the country as infested with dacoits or free from them, cp. DA I.296); J I.186 (pāṭikāntaka, enemy); V.450; Th 1, 946; DhA I.177 (akkhimi); VvA 301. - 5. (fig.) anything sharp, thorny, causing pain: of kāmā (passions) S IV.189, 195, 198; Ud 24; Kvu 202; cp. sa*. - Thus grouped, like samyojanāni, into 10 obstacles to perfection (dasa k.) A V.134; as "bringing much trouble" J IV.117. Often in standing phrase khāṇu-kaṇṭaka stumbling and obstruction A I.35; SnA 334. As abstr. kaṇṭakattāṃ hindrance at Vism 269 (sadda*). -akaṇṭaka 1. free from thorns J II.118; V.260. - 2. (fig.) free from thieves, quiet, peaceful D I.135; also not difficult, easy, happy, bringing blessings (of the right path) A V.135; Vv 187; VvA 96. -sakaṇṭaka 1. having bones (of food) J IV.192, 193. - 2. (fig.) beset with thieves, dangerous D I.135; thorny, i. e. painful, miserable (of duggati and kāmā) S IV.195; Th 2, 352; J V.260. - Cp. also kaṇḍaka and nikkaṇṭaka.-āpacita covered with thorns J VI.249 (cp. ascita); -āpāsaya (=kaṇṭak'apāśraya) a bed made of an outstretched skin, under which are placed thorns or iron spikes; to lie or stand on such is a practice of certain naked ascetics D I.167=M I.78=. -āpāsayaika (adj. to prec.) "bed-of-thorns-man" D I.167=. At J I.493 the reading is k-āpāsaya, at III.74 k-āpāsaya; at III.235 the reading is kaṇṭhaka-seyyam kappetha (should it be k-āpāsaya seyyam k*?); D I.167 reads kaṇṭhakā-passayika. -ācita covered with thorns J V.167. -ādhāna a thorny brake, a thorny hedge M I.10 (k-dhāna; for dhāna=ṭhāna see dhāna & cp. rāja-dhānī); A I.35; Miln 220. - kasā a thorny whip used for punishment and torture J III.41. -gahana a thorny thicket or jungle S II.228. -gumba a th. bush J I.208. -latā a th. creeper, the Capparis Zeilanica J V.175. -vaṭṭa a thorny brake or hedge M I.448.
Kaṇṭaki (Kantaki) (f.) in cpd. *vāṭa a thorny fence (cactus hedge?) Vin II.154.

Kaṇṭhya (Kanthya) [*qÜent from *qÜelt, primarily neck, cp. Lat. collus "the turner." Syn. with k. is gīvā, primarily throat, Brh. kaṇṭha] 1. throat A IV.131; J V.448; Miln 152 (kaṇṭho ākurati, is hoarse); PVA 280 (akkarāṇī mahatā kaṇṭhena uccaritāni). The throat of Petas is narrow and parched with thirst: PVA 99 (k-oṭṭhā-tālūnam tassita), 180 (sūci° like a needle's eye, cp. sūcicchida, v. l. sūcikaṭṭha "whose bones are like needles"), 260 (visukkha-k-ṭṭha-jivhā). - 2. neck Vin I.15; Dh 307 (kāsāva°); Vv 6417 (expid at VvA 280 by gīvūpagasīsūpagādi-ābharaṇāni). Esp. in loc. kaṇṭhe round the neck, with ref. to var. things tied round, e. g. kuṇapaṃ k. āsattaṃ A IV.377; kuṇapaṃ k. baddhaṃ J I.5; k. mālā J I.166, 192; k. bandhantavaḍḍhanaṃ J III.226; with the wreath of karavīra flowers (q. v.) on a criminal ready for execution: rattavaṇṇa-virala-mālāya bandhakaṇṭha PvA 4 (cp. AvŚ I.102; II.182; karavīra-mālābaddha [sakta II.182]-kaṇṭheguṇa). - kūpa the cavity of the throat Mhbv 137. - ja produced in the throat, i. e. guttural Sāsv 150. - suttaka an ornamental string or string of beads worn round the neck Vin II.106.

Kaṇṭhaka¹ (Kanthaka) thorn, see kaṇṭaka.

Kaṇṭhaka² (Kanthaka) N. of Gotama's horse, on which he left his father's palace Mhbv 25; spelt kanthaka at J I.54, 62 sq.

Kaṇḍa (Kanda) (m. nt.) [perhaps as *kaldno fr. *kalad to break, cp. Gr. kladaro/s, Lat. clades, etc., Sk. kāṇḍa. See also kharga and khaṇḍa] 1. the portion of a stalk or cane between one knot and another; the whole stalk or shaft; the shaft of an arrow, an arrow in general M I.429 (two kinds of arrows: kaccha & ropima, cp. kaṇḍa-cittaka); J I.150; II.91; III.273; V.39; Miln 44, 73; Mhvs 25, 89. As arrow also in the "Tell" story of Culladhanuggaha at J III.220 & DhA IV.66. - 2. a section, portion or paragraph of a book DA I.12; Pgdp 161. - 3. a small portion, a bit or lump DhA I.134 (pūva°); Mhvs 17, 35. - 4. kaṇḍam (adv.) a portion of time, for a while, a little Pgdp 36. - See also khanda, with which it is often confounded. Der. upa-kaṇḍakin (adj.) (thin) like a stalk or arrow Pā. II.113 (of a Petī). - gamana the going of an arrow, i. e. the distance covered by an arrow in flight, a bow-shot J II.334; cp. kaṇḍu. - cittaka (Sk. kāṇḍa-citraka) an excellent arrow A II.202. - nāli a quiver J III.220. - pahāra an arrow-shot, arrow-wound Miln 16 (ekena k-paharena dve mahākāyā padālitā "two birds killed with one stone"), 73. - vāraṇa (adj.) warding off arrows, appl. to a shield J VI.592 (nt.); a shield J IV.366.

Kaṇḍaka (Kandaka) = kaṇṭaka Vin II.318 (Bdhgh.); A III.383; Bu XIII.29. - apanḍaka free from thieves, safe, secure PVA 161.

Kaṇḍarā (Kandara) (f.) sinew, tendon Vin I.91, 322 (in cpd. kaṇḍara-cchinna one whose tendons of the feet have been cut); Kvu 23, 31; Vism 253, 254 (where KhA 49 reads miñja).

Kaṇḍita (Kandita) at J I.155 is misprint; read: kaṇḍam assa atthi ti kaṇḍi tam kaṇḍināṃ.

Kaṇḍin (Kandin) (adj.) having a shaft inserted, appl. to the head of an arrow (salla) J I.155; (m.) an archer ibid.
**Kaṇḍu**

(f.) [perhaps from *kanad to bite, scratch; cp. Sk. kandara, Gr. knada/lw to bite, knw/dwn, knw/dalon, etc., Sk. kaṇḍu m. & f.] the itch, itching, itchy feeling, desire to scratch Vin I.202, 296; J. V.198; Vism 345. kaṇḍu karoti to make or cause to itch J V.198; vineti to allay the itch, to scratch J V.199.

- (fig.) worldly attachment, irritation caused by the lusts, in "kaṇḍu samhanti" (as result of jhāna) A IV. 437. -uppala a kind of lotus-blossom Dāvs IV.48; -paṭicchādi an "itch-cloth," i. e. a covering allowed to the bhikkhus when suffering from itch or other cutaneous disease Vin I.296, 297; IV.171, 172. -rogin (adj.) suffering from the itch Khus 105.

**Kaṇḍuka**

the itch, itchy feeling, irritation J V.198.

**Kaṇḍuvati**

(kanduvati) [Denom. fr. kaṇḍu. Sk. kandūyati] 1. to itch, to be itchy, to be irritated, to suffer from itch Vin I.205; II.121; J V.198 (kaṇḍuvāyati); DhA III.297 (kaṇḍūvantī).

- 2. to scratch, rub, scrape A II.207; J VI.413; Pug 56.

**Kaṇḍuvana**


- 2. scratching, scraping M I.508; J II.249 (appl. to bad music).

**Kaṇḍusa**

(nt.) a strip of cloth used to mark the kṭhina robe, in °karaṇa Vin I.254, and °ka ibid. 290.

**Kaṇḍūyana**

(nt.) [See kaṇḍuvana] the itch J V.69.

**Kaṇḍolikā**

(f.) a wicker-basket or stand Vin II.114, 143 (see Vin. Texts III.86).

**Kaṇṇa**

[Vedic karṇa, orig. not associated with hearing, therefore not used to signify the sense (sota is used instead; cp. akkhī>cakkhu), but as "projection" to *ker, from which also Sk. śṛṇga horn. Cp. Gr. ko/rus helmet; Lat. cornu & cervus=E. corner, horn & hart. Further related Sk. aśri (caturaśraḥ four-cornered), śaśkuli auditory passage; Lat. ācer=Gr. a)/kris, a)/kanos, o)cu/s; Ger. ecke; also Sk. śūla & P. koṇa] 1. a corner, an angle Vin I.48, 286; J I.73; III.42; V.38; VI.159; PVA 74; DhA II.178; Dāvs II.111. -cīvara° the edge of the garment Vism 389. Freq. in cpd. catu° (catukkaṇṇa) four-cornered, square, as Ep. of Niraya Nd2 304III=Pv I.1013 (expld by catu-koṇa). Also of cloth Vin II.228; J I.426; IV.250. - 2. the ear Sn 608; J I.146, 194; DhA I.390 (dasā°). Freq. in phrase kaṇṇa chindati (to cut off the ear) as punishment, e. g. A I.47. - loc. kaṇṇe in the ear, i. e. in a low tone, in a whisper DhA I.166. - 3. the tip of a spoon J. I.347. - assakaṇṇa N. of a tree (see under assa3). -alankāra an ornament for the ear J V.409. -āyata (mutta) a pearl inserted in the lobe of the ear J II. 275, 276. -kita (should it be kaṇha°? cp. paṃsukita, malaggakita; kita=kata) spoiled, rusty, blunt Vin II.115 (of needles); dirty, moldy Vin I.48 (of a floor); II.209 (of walls); stained, soiled Vin IV.281 (of robes). -gūthaka the cerumen, wax, of the ear, Vin II.134; Sn 197= J I.146. -cālana shaking the ears J III.99. -cūla the root of the ear J VI.488; as °cūlikā at J II.276; Vism 255; DhA IV.13. -chidda (nt.) the orifice of the ear, the outer auditory passage (cp. sūci-chidda eye of the needle) Vin III.39; J II.244, 261.
chinna one whose ears are cut off Vin I.322; Kv 31. -cheda cutting or tearing off of the ear Miln 197, 290. -jappaka one who whispers into the ear, one who tells secretly, also a gossip Vin II.98; san whispered into the ear, appl. to a method of taking votes ibid. Cp. upakaṇḍakajappiṇi. -jappana whispering into the ear D I.11; DA I.97. -tela anointing the ear with medicinal oil D I.12 (expld at DA I.98, where reading is °telanaṃ). -nāsa ear & nose J II.117; Miln 5 (°chinna). -patta the lobe of the ear J V.463. As °panta at Tha 211. -pāli=°patta Th 2, 259 (expld by °panta). -piṭṭha the upper part or top of the ear DhA I.394. -puccha the "tail" or flap of the ear Sdhp 168. -bila orifice of the ear Vism 195. -bheri a sort of drum. Cp. IX.24. -mala "ear-dirt," ear-wax, in °haranī, an instrument for removing the wax from the ear Vin II.135. -mālā a garland from corner to corner (of a temple) Dāvs II.111. -muṇḍa (adj.) one whose ears have been shorn or clipped Pāv II.1218 (of the dog of Hell, cp. Pāv 152 chinnakaṇṇa). -2. °ka "with blunt corners," N. of the first one of the fabulous 7 Great Lakes (sattā-mahāsārā) in the Himavant, enumd at J V.415; Vism 416; DA I.164. -mūla the root of the ear, the ear in gen. J I.335; III.124; loc. fig in a low tone DhA I.173; near, near by DhA I.18 (mama k.). -roga a disease of the ear DhsA 340. -vallī the lobe of the ear M̄vls 25, 94. -vijjhana perforating the ear, °mangala the ceremony of ear-piercing DhA II.87; cp. mangala. -vedha (cp. prec.) ear-piercing, a quasi religious ceremony on children J V.167. -sakkhalī & °ika the orifice or auditory passage of the ear DhA I.148; DhsA 334, in which latter passage °ika (cp. prec.) ear perforating °mangala means to impinge on the ear (said of the wind); °ikam bhindati (=bhindanto viya paharati) to break the ear (with unpleasant words) DhA II.178 (T. sankhalīmaṇ, v. l. sakkhalīmaṇ). -sankhalī a small chain attached to the ear with a small ornament suspended from it J V.438. -sandhovika washing the ears A V.202. -sukha 1. (adj.) pleasant to the ear, agreeable D I.14=M I.179, 268 =A II.209=; Miln 1; DA I.75=DhsA 397; -2. (nt.) pleasant speech J II.187; V.167; opp. kaṇṇa-sūla. -sutta an ornamental string hanging from the ear Vin II.143. -suttaka a string from corner to corner, a clothes-line Vin I.286. -sūla 1. a piercing pain (lit. stake) in °k° pī geha J I.201; III.146, 318, 431, 472; D̄h A I.77 (kūṭāgāra°); DA I.43; V̄A 304; Bdhd 92. -4. a sheaf in the form of a pinnacle DhA I.98. - In cpds. kaṇṇika°. -buddha bound into a sheaf; fig. of objects of thoughts DhA I.304. -manḍala part of the roof of a house J III.317; DhA III.66; VI.178. -rukṣha a tree or log, used to form the top of a house J I.201=DhA I.269. -lakkhaṇa the art of telling fortune by marks on ornaments of the ear, or of the house-top D I.9 (=pilandhana-k° pi geha-k° pi vasena DA I.94).

Kānṇaka (Kannaka) (& °ika) (adj.) [fr. kaṇṇa] having corners or ears (-°); f. °ikā Vin II.137; J II.185. -kāla-kaṇṇika see under kāla.

Kānṇavant (Kanavan) (adj.) [fr. kaṇṇa] having an (open) ear, i. e. clever, sharp J II.261 (=kaṇṇachiddamaṇa pana on nāsakasi n’atthi C.).

Kānṇikā (Kannika) (f.) [cp. kaṇṇika & Sk. karṇikā] 1. an ornament for the ear, in °lakkhana: see below. -2. the pericarp of a lotus J I.152, 183; V.416; Miln 361; Vism 124 (paduma°); V̄A 43. -3. the corner of the upper story of a palace or pagoda, house-top J I.201; III.146, 318, 431, 472; D̄h A I.77 (kūṭāgāra°); DA I.43; V̄A 304; Bdhd 92. -4. a sheaf in the form of a pinnacle DhA I.98. - In cpds. kaṇṇika°. -buddha bound into a sheaf; fig. of objects of thoughts DhA I.304. -manḍala part of the roof of a house J III.317; DhA III.66; VI.178. -rukṣha a tree or log, used to form the top of a house J I.201=DhA I.269. -lakkhaṇa the art of telling fortune by marks on ornaments of the ear, or of the house-top D I.9 (=pilandhana-k° pi geha-k° pi vasena DA I.94).

Kānṇikārā (Kanikkāra) See kaṇṇikāra.

Kānha (Kanha) (adj.) [cp. Vedic ḱṛṣṇa, Lith. kērszas] dark, black, as attr. of darkness, opposed to light, syn. with kāla (q. v. for etym.); opp. sukka. In general it is hard to separate the lit. and
fig, meanings an ethical implication is to be found in nearly all cases (except 1.). The contrast with sukka (brightness) goes through all applications, with ref. to light as well as quality. 1. Of the sense of sight: k-sukka dark & bright (about black & white see nila & seta), forming one system of coloursensations (the colourless, as distinguished from the red-green and yellow-blue systems). As such enund in connection with quasi definition of vision, together with nila, pīta, lohita, mañjeṭṭha at D II.328=M I.509 sq. =II.201 (see also mañjeṭṭha). - II. (objective). 1. of dark (black), poisonous snakes: kaṇṭha (f.) J II.215 (=kāla-sappa C); *sappa J I.336; III.269, 347; V.446; Vism 664 (in simile); Miln 149; Pva 62; *sīśa with black heads A III.241 (kimi). - 2. of (an abundance of) smooth, dark (=shiny) hair (cp. in meaning E. g.lom: gloss=black: shiny), as Ep. of King Vasudeva Pva II.61, syn. with Kesavā (the Hairy, cp. *)apo/llwn *ou)lai_os Samson, etc., see also siniddha-, nila-, kāla-kesa). sukanha-sīsa with very dark hair J V.205, also as sukanha-kaṇha-sīsa J V.202 (cp. susukāla). *jaṭi an ascetic with dark & glossy hair J VI.507, cp. V.205 sukanhajāṭila. *aṇjana glossy polish J V.155 (expld as sukhumakaṇha-lom'ācitattā). - 3. of the black trail of fire in *vattanin (cp. Vedic krṣṇa-vartanīm agnir V. VIII.23, 19) S I.69=J III.140 (cp. III.9); J V.63. - 4. of the black (fertile) soil of Avanti "kaṇṭha-uttara" black on the surface Vin I.195. - III. (Applied). 1. *pakkha the dark (moonless) half of the mon. - 3. of a dark, i. e. miserable, unfortunate birth, or social condition D III.81 sq. (brāhmaṇo va sukko vañṇo, kaṇṭha aṇno vañṇo). *abhijāti a special species of men according to the doctrine of Gosāla DA I.162; A III.383 sq. "of black birth," of low social grade D III.251=A. III.384; Sn 563; cp. Th 1, 833 and J.P.T.S. 1893, 11; in the sense of "evil disposition" at J V.87 (expld as kāla-sabhāva). - 4. of dark, evil actions or qualities: *dhamma A V.232= Dh 87; D III.82; Sn 967; Pug 30; Miln 200, 337; *patipadā J I.105, and *magga the evil way A V.244, 278; *bhāvakara causing a low (re-)birth J IV.9 (+ pāpa-kammāni), and in same context as dhamma combd with *sukka at A IV. 33; Sn 526 (where kaṇṭha for kaṇṭha): Miln 37; *kamma "black action" M I.39; *vipāka black result, 4 kinds of actions and 4 results, viz. kaṇṭha, sukka, kaṇṭha-sukka, akenha-asukka D III.230=M I.389 sq.=A II.230 sq.; Nett 232. akenha 1. not dark, i. e. light, in *netta with bright eyes, Ep. of King Pingala-netta J II.242 in contrast with Māra (although pingala-cakkhu is also Ep. of Māra or his representatives, cp. J V.42; Pva II.41). - 2. not evil, i. e. good A II.230, 231. -atikaṇha very dark Vin IV.7; sukanha id. see above II.2.

**Kata** [kata] (& sometimes kaṭa) [pp. of karoti] done, worked, made. Extremely rare as v. trs. in the common meaning of E. make, Ger. machen, or Fr. faire (see the cognate kαππ and jan, also uppajjati & visajjati); its proper sphere of application is either ethical (as pāpaṃ, kusalaṃ, kammaṃ: cp. II.1 b) or in such combinations, where its original meaning of "built, prepared, worked out" is still preserved (cp. I.1 a nagara, and 2 a). I. As verb-determinant (predicative). - 1. in verbal function (Pass.) with nominal determination "done, made" (a) in predicative (epithetic) position: Dh 17 (pāpaṃ me kataṃ evil has been done by me), 68 (tañ ca kammaṃ katam), 150 (aṭṭhaṇaṃ nagaram katam a city built of bones, of the body), 173 (yassa pāpaṃ katam kammaṃ). - (b) in absolute (prothetic) position, often with expression of the agent in instr. D I.84=177=M I.40=Sn p. 16 (in formula kataṃ karaniyam, etc., done is what had to be done, cp. arahant II.A.); Vin III.72 (katam mayā kalyāṇaṃ akatam mayā pāpaṃ); Pva I.55 (amhākaṃ katā pūjā done to us is homage). - So also in composition (*-), e. g. (nahāpakehi) parikammata the preparations (being) finished (by the barbers) J VI.145; (tena) paricaya the acquaintance made (with him) VvA 24; Pva 4; (tathā) paricayatā the acquaintance (with that
spot) VvA 331; (tesāṃ) *pubba done before D II.75=A IV.17; (kena) J VI.575; *matta (made) drunk Th 1, 199; (cira) *samsagga having (long) been in contact with, familiar J III.63 (and a*).

2. in adj. (med-passive) function (kaṭa & kata); either passive: made, or made of; done by—being like, consisting of; or medio-reflexive: one who has done, having done; also "with" (i. e. this or that action done). - (a) in pregnant meaning: prepared, cultivated, trained, skilled; kaṭ-ākata prepared & natural Vin I.206 (of yūsa); akaṭa natural ibid., not cultivated (of soil) Vin I.48= II.209; DA I.78, 98; untrained J III.57, 58.—atta selfpossessed, disciplined J VI.296; *indīya trained in his senses Th 1, 725; *upāsana skilled, esp. in archery M I.82; S I.62; A II.48=IV.429; S I.99; J IV.211; Miln 352, *kamma practised, skilled J V.243; of a servant S I.205 (read āše for ase), of a thief A III.102 (cp. below II.1 a); *phaṇa having (i. e. with) its hood erected, of a snake J VI.166; *buddhi of trained mind, clever J III.58; a* ibid.; *mallaka of made-up teeth, an artificial back-scratcher Vin II.316; a* not artificially made, the genuine article Vin II.106; *yogga trained serviceable S I.99; a* useless S I.98. *rūpa done naturally, spontaneously J V.317 (expld by *jāniya; *sabhāva); *vēni having (i. e. with) the hair done up into a chignon J V.431; *hatthana (one) who has exercised his hands, dexterous, skillful, esp. in archery M I.82; S I.62, 98; II.266; A II.48; J IV.211.; V.41; VI.448; Miln 353; DhA I.358; a* unskilled, awkward S I.98; su* well-trained, skilled J V.41 (cp. *upāsana), *hatthika an artificial or toy-elephant J VI.551. - (b) in ordinary meaning: made or done; *kamma the deed done (in a former existence) J I.167; VvA 252; PvA 10; *piṭṭha made of flour (dough) PvA 16 (of a doll); *bhāva the performance or happening of J III.400; Mhbv 33; *sanketa (one who has made an agreement) J V.436 - (c) with adverbial determination (su*, du*); cp. dūrato, puro, atto, sayam, & II.2 c): sukaṭa well laid out, of a road J VI.293, well built, of a cart Sn 300=304; J IV.395, well done, i. e. good A I.102 (*kamma-kārin doing good works). -dukkata badly made, of a robe Vin IV.279 (ṭ), badly done, i. e. evil A I.102 (*kamma kārin); sukaṭa-dukkata good & evil (*kammāni deeds) D I.27= 55=S IV.351; Miln 5, 25. 3. as noun (nt.) kāmata that which has been done, the deed. - (a) absolute: J III.26 (katassa appaṭṭhākara not reciprocating the deed); V.434 (kāmata anukaroti he imitates what has been done) kat-ākataṁ what has been done & left undone Vin IV.211; kātāni ākatāni ca deeds done & not done Dh 50. - (b) with adv. determination (su*, du*): sukaṭaṁ goodness (in moral sense) Sn 240; Dh 314; dukkataṁ badness Vin I.76; II.106; Dh 314; dukkata-kārin doing wrong Sn 664. II. As noun-determinant (attributive) in composition (var. applications & meanings). - 1. As 1st pt. of compd: Impersonal, denoting the result or finishing of that which is implied in the object with ref. to the act or state resulting, i. e. "so and so made or done"; or personal, denoting the person affected by or concerned with the act. The lit. translation would be "having become one who has done" (act.: see a), or "to whom has been done" (pass.: see b). - (a) medio-active. Temporal: the action being done, i. e. "after." The noun-determinates usually bear a relation to time, especially to meal-times, as kat-anakkacca having finished his meal Dāvs I.59; "bhatta-kicca after the meal J IV.123; PvA 93; purebhatta-kicca having finished the duties of the morning DA I.45 sq.; SnA 131 sq.; pāṭarāsa breakfast J I.227; DhA I.117, a* before br. A IV.64; pāṭarāsa-bhatta id. J III.349; ānumodana after thanking (for the meal) J I.304; bhattānumodana after expressing satisfaction with the meal PvA 141. In the same application: kat-ōkāsa having made its appearance, of kamma Vv 329 (cp. VvA 113); PvA 63; "kamma (-cora) (a thief) who has just "done the deed," i. e. committed a theft J III.34; Vism 180 (katakammā corā & akata* thieves who have finished their "job" & those who have not); DhA II.38 (corehi katakammaṁ the job done by the th.), cp. above I.2 a; *kāla "done their time," deceased, of Petas J III.164 (pete kākate); PvA 29, cp. kāla; *cīvara after finishing his robe Vin I.255, 265; *paccuggamana having gone forth to meet J III. 93. *pañidhāna from the moment of his making an earnest resolve (to become a Buddha) VvA 3; *pariyosita finished, ready, i. e. after the end was made VvA 250; *buddha-kicca after he had done the obligations of a Buddha VvA 165, 319; DA I.2; *marāṇa after dying, i. e. dead
PvA 29; *massu-kamma after having his beard done J V.309 (see note to II.1 b). - Qualitative: with ethical import, the state resulting out of action, i. e. of such habit, or "like, of such character." The qualification is either made by kamma, deed, work, or kicca, what can be or ought to be done, or any other specified action, as ‘pāpa-kamma one who has done wrong DhA I.360 (& a*); *karaniya one who has done all that could be done, one who is in the state of perfection (an Arahant), in formula arahant khīn'āsavo vusetanā ohiṭṭhāro (cp. above I.1 b & arahant II.A) M I.4, 235; It 38; Miln 138; *kicca having performed his obligations, perfected, Ep. of an Arahant, usually in combn with anāsava S I.47, 178; Dh 386; Pv II.615; Th 2, 337, as adj.: kata-kiccāni hi arahato indriyāṇī Nett 20; *kiccatā the perfection of Arahantship Miln 339. - With other determinations: -āgasa one who has done evil Sdhp 294. -ādikārīya having exerted oneself, one who strives after the right path J I.56; Miln 115. -āparādha guilty, a transgressor J III.42. -ābhinnihāra (one) who has formed the resolution (to become a Buddha) J I.2; DhA I.135. -ābhinivesa (one) who studies intently, or one who has made a strong determination J I.110 (& a*). -ussāha energetic Sdhp 127. -kalyāṇa in passage kata-kalyāṇa kata-kusalo katabhirūttāṇo akata-pāpo akata-luddho (luddo) [: ‘thaddho It] akata-kibbisohaving done good, of good character, etc. A II.174=Vin III.72=It 25=DhsA 383; PvA 174; also Pass. to whom something good has been done J I.137; III.12; Pv II.99; akata-kalyāṇa a man of bad actions It 25; Pv II.79. - kibbisa a guilty person M I.39; Vin III.72 (a*), of beings tormented in Purgatory Pv IV.77; PvA 59. -kusala good man: see ‘kalyāṇa. - thaddha hard-hearted, unfeeling, cruel: see ‘kalyāṇa. - nissama untiring, valiant, bold J V.243. -parappavāda practised in disputing with others DA I.117. -pāpa an evil-doer It 25; Pv II.79 (+ akata-kalyāṇa); PvA 5; a*: see ‘kalyāṇa. - puñña one who has done good deeds, a good man D II.144; Dh 16, 18, 220; Pv III.52; Miln 129; PvA 5, 176; a° one who has not done good (in previous lives) Miln 250; VVa 94. - puññatā the fact of having done good deeds D III.276 (pubbe in former births); A II.31; Sn 260, cp. KhA 132, 230; J II.114. - bahu-kāra having done much favour, obliging Dāvs IV.39. - bhiṁuttāna one who has offered protection to the fearful: see ‘kalyāṇa. -bhūmikārana one who has laid the ground-work (of sanctification) Miln 352. - luddhīruṇa M III.165; a° gentle Nett 180; cp ‘kalyāṇa. -vināsaka (one) who has caused ruin J I.467. - vissāsa trusting, confiding J I.389. - ssama painstaking, taking trouble Sdhp 277 (and a°). - (b) medio-passive: The state as result of an action, which affected the person concerned with the action (reflexive or passive), or "possessed of, afflicted or affected with." In this application it is simply periphrastic for the ordinary Passive. - Note. In the case of the noun being incapable of functioning as verb (when primary), the object in question is specified by ‘kamma or ‘kicca, both of which are then only supplementary to the initial kata*, e. g. kata-massu-kamma "having had the beard (-doing) done," as diff. fr. secondary nouns (i. e. verb-derivations). e. g. kat-ābhisekā "having had the anointing done." - In this application: *citta-kamma decorated, variegated DhA I.192; *daṇḍa-kamma afflicted with punishment (=daṇḍāyita punished) Vin I.76; *massu-kamma with trimmed beard, after the beard-trimming J V.309 (cp. J III.11 & karana). - Various combinations: katajālin with raised hands, as a token of veneration or supplication Sn 1023; Th 2, 482; J I.17=Bu 24, 27; PvA 50, 141; VVa 78. - atta one who has received benefits J I.378. - ānuggaha assisted, aided J II.449; VVa 102. - ābhisekā anointed, consecrated Mhvs 26, 6. - upakāra assisted, befriended J I.378; PvA 116. - okāsa one who has been given permission, received into audience, or permitted to speak Vin I.7; D II.39, 277; Sn 1030, 1031 (*āva*); J V.140; VI.341; Miln 95. - jātihingulika done up, adorned with pure vermilion J III.303. - nāmadheyya having received a name, called J V.492. - paṭisāntārā having been received kindly J VI.160; DhA I.80. - pariggaha being taken to wife, married to (instr.) PVA 161 (& a°). - paritta one on whom a protective spell has been worked, charm-protected Miln 152. - bhadda one to whom good has been done Pva 116. - sakkāra honoured, revered J V.353; Mhvs 9, 8 (su°). - sangaha one who has taken part in the redaction of the Scriptures Mhvs 5, 106. - sānṇāha clad in armour DhA I.358. - sikkha (having
been) trained Miln 353. - 2. As 2nd pt. of compd: Denoting the performance of the verbal notion with ref. to the object affected by it, i. e. simply a Passive of the verb implied in the determinant, with emphasis of the verb-notion: "made so & so, used as, reduced to" (garukata=garavita). - (a) with nouns (see s. v.) e. g., anabhāva-kata, kavi°, kāla-vāṇṇa° (reduced to a black colour) Vin I.48= II.209, tālśvatthu°, pamāṇa°, bahuli°, yāni°, sankhār'ūpekkhā°, etc. - (b) with adjectives, e. g. garu°, bahu°. - (c) with adverbial substitutes, e. g. atta°, para° (param°), sacchi°, sayam, etc.


Katañṇu (Katana) (adj.) [cp. Sk. kṛtajña] lit. knowing, i. e. acknowledging what has been done (to one), i. e. grateful often in combn with katavedin grateful and mindful of benefits S II. 272; A I.87=Pug 26; Vv 8127; Sdhp 509, 524. akatañṇu 1. ungrateful S I.225; J III.26 (=kata-gunām ajānanto C.), 474; IV.124; PVA 116; Bhdh 81. - 2. (separate akatañṇu) knowing the Uncreated, i. e. knowing Nibbāna Dh 97, 383; DhA II.188; IV.139. - akatañṇu-rūpa (& °sambhava) of ungrateful nature J IV.98, 99.

Katañṇutā (Katanna) (f.) [abstr. fr. last] gratefulness (defined at KhA 144 as katassa jānanatā) Sn 265; J I.122 (T. *nā, v. l. *tā); III.25; Pp II.97; Vv 63; Sdhp 497, 540. In combn with kataveditā S II.272; A I.61; II.226, 229. katañṇu-kataveditā J III.492. -akatañṇutā ungratefulness, in combn with akataveditā A I.61; III.273; J V.419; as one of the 4 offences deserving of Niraya A II.226.

Katatta (Kata) (nt.) [abstr. fr. kata, cp. Sk. kṛtatva] the doing of, performance of, only in abl. katattā D II.213; A I.56; J III.128; Dhs 431, 654; SnA 356; DhA III.154; IV.142. Used adverbially in meaning of "owing to, on account of" Miln 275; DhsA 262; Mvs 3, 40. -akatattā through non-performance of, in absence or in default of A. I.56; PVA 69, 154.


Katama (Katama) (adj.) [cp. Vedic katama, interv. pron. with formation of num. ord., in function=katara, cp. antama > antara, Lat. dextimus>dexter] which, which one (of two or more) Vin II.89; M I.7; J I.172; Miln 309; PVA 27. In some cases merely emphatic for ko, e. g. Vin I.30 (katama maggaṇa āgato?); D I.197 (katamo so atta-paṭilabhō?); J I.97; Sn 995; Miln 51 - instr. katamaṇa (scil. maggaṇa) adv. by which way, how? Miln 57, 58.

Katara (Katara) (adj.) [Vedic katara, interv. pron. with formation of num. ord., cp. Gr. po/teros, Lat. uter] which one (of a certain number, usually of two) J I.4; PVA 119. Often only emphatic for ko, e. g. J I.298 (kataram upaddavaṃ na kareyya), and used uninflected in cpds., as katara-geha J III.9; *gandham J VI.336; *divasaṃ J II.251; *nagarato (from what city) DhA I.390; *nāma (kataramṇāma, adj.) (of what name) ibid. -katarasmiṃ magge in which way, how? J IV.110.

Katavedin (Katavedin) (adj.) [kata + vedin, see katañṇu] mindful, grateful S I.225; Pug 26; J I.424; II.26.

Kataveditā (Katavedita) (f.) [abstr. fr. last] gratefulness: see katañṇutā.
**Katāvin** (Katavin) (adj.-n.) [secondary formation fr. kata] one who has done (what could be done), used like katakicca to denote one who has attained Arahantship S I.14; Miln 264.

**Kati** (Kast) (indecl.) [inter. pron.; used like Lat. quot. Already Vedic.] how many? Vin I.83 (k. sikkhāpadānī), 155; S I.3 ("sangātica having overcome how many attachments?"), 70; Sn 83, 960, 1018; Ps II.72; Miln 78; DhA I.7, 188; PvA 74.

**Katikā** (Katika) (f.) [to katheti or karoti?] 1. agreement, contract, pact Vin I.153 (T. kātikā), 309; J VI.71; Miln 171, 360. - 2. talking, conversation, talk (adhammākā k., cp. kathikā & kathā) J II.449. -katikāma karoti to make an arrangement or agreement Vin III.104, 220, 230; J. I.81; IV.267; DhA I.91; VvA 46. In cpds. katika°, e. g. °vatta observance of an agreement, °m karoti to be faithful to a pact Dh I.8; °m bhindati to break an agreement J VI.541; °saṅṭhāna the entering of an agreement Vin II.76, 208; III.160.

**Katipaya** (Katipaya) (adj.) [cp. Sk. katipaya] some, several; a few (in cpds. or in pl.) J I.230, 487; III.280, 419; IV.125; V.162; Pv I.920 (=appake only a few); DhA I.94 (very few); PvA 46. In sg. little, insignificant Vv 5320 (=appikā f.). °vāre a few times, a few turns J V.132; VI.52; PvA 135; Mhbv 3. °katipāhena within a few days Mhvs 17, 41; DhA I.175; PvA 47.

**Katipāhan** (Katipahan) (adv.) [katipaya + ahan, contracted, see aha2] (for) a few days Vin III.14; J I.152, 298, 466; II.38; III.48; IV.147; Mhvs 7, 38; PvA 145, 161; VvA 222. katipāhena (instr.) within a few days Mhvs 17, 41; DhA I.344; PvA 13, 161. katipāhaccayena after (the lapse of) a few days J I.245; DhA I.175; PvA 47.

**Katima** (Katima) [num. ord. fr. kati], f. katimī in k. pakkhassa which (of many other) day of the half-month Vin I.117.

**Kativassa** (Kativasa) (adj.) [kati + vassa] 1. (having) how many years, how old? J V.331. - 2. (having had) how many rainy seasons (in the bhikkhu's career) of how many years'seniority? Vin I.86; Ud 59; Miln 28; DhA I.37.

**Katividha** (Katividha) (adj.) [kati + vidha, for Vedic katidhā] of how many kinds Vism 84.

**Kate** (Kasta) (adv.) [loc. of kata] for the sake of, on behalf of; with acc. maṃ k. J IV.14; with gen. maṃsassa k. J V.500.

**Katta** (Kanta) [pp. of kantati2; cp. Sk. kṛtta] is represented in Pali by kanta2; katta being found only in cpd. pari°.

**Kattabba** (Kattabba) (adj.) [grd. of karoti] 1. to be done, to be made or performed; that which might or could be done Dh 53; J I.77, 267; V.362. - 2. (nt.) that which is to be done, obligation, duty Th 1, 330; J II.154; V.402; DhA I.211. -akattabba (adj.) not to be done J III.131; V.147; (nt.) that which ought not to be done J V.402. kattabba'akattabba to be done and not to be done J I.387. kattabba-yuttaka 1. (adj.) fit or proper to be done DhA I.13. - 2. (nt.) duty, obligation J III.9; VI.164; DhA I.180; (the last) duties towards the deceased J I.431. - Cp. kātabba.

**Kattabbaka** (Kattabbaka) (nt.) [fr. last] task, duty Th 1, 330.
**Kattabbatā (Kattabba)** (f.) [fr. kattabba] fitness, duty, that which is to be done J II. 179 (iti-*āya because I had to do it thus).

**Kattar (Kattar)** [n. ag. fr. karoti, cp. Sk. kartṛ] one who makes or creates, a maker, doer; in foll. construction. I. Dependent. Either in verb-function with acc., as n. agent to all phrases with karoti e.g. pañham karoti to put a question, pañham kattā one who puts a question; or in n. function with gen., e.g. mantānaṃ kattāro the authors of the Mantas, or in cpd. rāja-kattāro makers of kings. - II. Dependent. as n. kattā the doer: kattā hoti no bhāsitā he is a man of action, and not of words. - 1. (indef.) one who does anything (with acc.) A I.103; II.67; V.347, 350 sq.; (with gen.) J I.378; III.136 (one who does evil, in same meaning at III.26. C. akataññū, cp. J.P.T.S. 1893, 15: not to kṛt!); IV.98 (expld as kata by C); V.258; Miln 25, 296; Bdhd 85 sq. - 2. an author, maker, creator D I.18 (of Brahmā: issaro, k., nimmātā), 104 (mantānaṃ); A II.102; Dh I.111. - 3. an officer of a king, the king's messenger J V.220 (=225); VI.259, 268, 302, 313, 492. Note. At J V.225 & VI.302 the voc. is katte (of a decl.), cp. also nom. *katta for *kattā in salla-katta. - 4. as t.t.g. N. of the instr. case VvA 97; Kacc 136, 143, 277.

**Kattara (Kattara)** (adj.) (only°-*) [cp. Sk. kṛtvān (?), in diff. meaning] °daṇḍa a walking-stick or staff (of an ascetic) Vin I.188; II.76=208 sq.; III.160; J I.9; V.132; VI.52, 56, 520; Vism 91, 125, 181. °yatthi=prependicular. J II.441; DA I.207; III.140. °ratha an old (?) chariot J III.299. °suppa a winnowing basket Vin I.269=DhA I.174 (*e pakkhipitvā sankāra-kūṭe chaṭḍehi).

**Kattari** & °ī (f.) [to kantati2] scissors, shears J III.298, with ref. to the "shears" of a crab, "as with scissors": cp. Vin. Texts III.138 (see next).

**Kattarikā (Kattarika)** (f.) (& °kattika) [cp. Sk. kṛtikā f. pl. the Pleiades & BSk. karthika] N. of a month (Oct.-Nov.); during which the full moon is near the constellation of Pleiades. It is the last month of the rainy season, terminating on the full moon day of Kattikā (kattika-puṇṇamā). This season is divided into 5 months: Āsāḷha, Sāvaṇa, Bhaddara (Poṭṭhapāda), Assayuja, Kattikā; the month Assayuja is also called pubba-kattikā, whereas the fifth, K., is also known as pacchima-kattikā; both are comprised in the term k.-dvemāsika. Bhikkhus retiring for the first 3 months of the Vassa (rainy season) are kattika-temāsikā, if they include the 4th, they are k.-cātumāsikā. The full moon of Assayuja is termed k.-temāsinī; that of Kattika is k.-cātumāsinī. See Vinaya passages & cp. nakkhatta. - Nett 143 (kattiko, v.l. kattika). -cātumāsinī see above Vin III.263. -coraka a thief who in the month of K., after the distribution of robes, attacks bhikkhus Vin III.262. -chana a festival held at the end of Lent on the full moon of pubba-kattikā, and coinciding with the Pavāraṇā J I.433; II.372; V.212 sq.; Mhvs 17, 17. -temāsi (-puṇṇamā) (the full moon) of pubbakattikā Vin III.261; Mhvs 17, 1 (*puṇṇamāsi). -māsa the month K. J II.372; Mhvs 12, 2 (kattike māse). -sukkapakkha the bright fortnight of K. Mhvs 17, 64.

**Kattu (Kattu)** ° 1. base of inf. kattuṃ (of karoti), in compds °kamyatā willingness to do something Vbh 208; Vism 320, 385; DhA III.289; °kāma desirous to do or to perform Vism 466; VvA 43. - 2. base of kattar in compn.

**Kattha (Kattha)** (adv.) [der. fr. interr. base ka° (kad2), whereas Sk. kutra is der. fr. base ku°, cp. kutthā] where? where to, whither? Vin I.83, 107; II.76; D I.223; Sn 487, 1036; J III.76; Pv II.916;
DhA I.3. -k. nu kho where then, where I wonder? D I.215 sq., PvA 22 (with Pot.) -katthaci(d) (indef.) anywhere, at some place or other J I.137; V.468; wherever, in whatever place Miln 366; PvA 284; KhA 247; J III.229; IV.9, 45; as katthacid eva J. IV. 92; PvA 173. Sometimes doubled katthaci katthaci in whatsoever place J IV.341. -na k. nowhere M. I.424; Miln 77; VvA 14. -ṭhiṭa fig. in what condition or state? D II.241 (corresp. with ettha); J IV.110. -vāsa in what residence? Sn 412. -vāsika residing where? J II.128, 273.


Katthu [kattha] (?) a jackal, in °soṇā j. & dogs J VI.538 (for koṭṭhu°).


Kathala [kathal] (potsherden) spelling at Vism 261 for kathala.
Kathali (Kathāli) (metri caus) = next, in the Uddāna at Vin II.234

Kathalika (Kathalīka) (nt.) [der. uncertain], always in comb. pād'odaka pāda-piṭha pāda-k*: either a cloth to wipe the feet with after washing them, or a footstool Vin I.9, 47; II.22 sq., 210, 216. At VvA 8 however with pāda-piṭha expld as a footstool (pāda-ṭhāpana-yogga dārukhaṇḍam āsanaṃ). Bdhgh (on CV II.1.1) expld pādapīṭha as a stool to put the washed foot on, pāda-kathalika as a stool to put the unwashed foot on, or a cloth to rub the feet with (ghamsana). the meaning "bowl" seems to be preferable to Bdhgh's forced interpretation as "towel."

Kathā (Katha) (f.) [fr. kath to tell or talk, see katheti; nearest synonym is lap, cp. vāc'ābhilāpa & sallāpa] 1. talk, talking, conversation A I.130; PvA 39. So in antarā D I.179; Sn p. 107, 115; cp. sallāpa. Also in tiracchāna* low, common speech, comprising 28 kinds of conversational talk a bhikkhu should not indulge in, enumd in full at D I.7=178=III.36 & passim (e. g. S V.419: corr. suddha* to yuddha*; A V.128=Nd2 192); ref. to at A III.256; V.185; J I.58; Pug 35. Similarly in gāma* Sn 922; viggāhikā k. A IV.87; Sn 930. Ten good themes of conversation (kathā-vatthūni) are enumd at M III.113=A III.117=IV.357=V.67; Miln 344; similarly dhammī kathā A II.51; IV.307; V.192; Sn 325; I.151; yutta kathāya Sn 826; sammodaniyā k. in salutation formula s'm k'm sāraniyam vītisāaretvā D I.52, 108, etc.; A V.185; Sn 419, pp. 86, 93, 107, 116. 2. speech, sermon, discourse, lecture Vin I.203, 290 (*m karoti to discuss); A III.174; IV.358. Freq. in anupubbi* a sermon in regular succession, graduated sermon, discussing the 4 points of the ladder of "holiness," viz. dānakathā, sila*, sagga*, magga* (see anupubba) Vin I.15; A III.184; IV.186, 209, 213; DhA I.6; VVa 66. 3. a (longer) story, often with vitthāra* an account in detail, e. g. PvA 19. bāhira° profane story KhA 48. 4. word, words, advice: *m ganhāti to accept an advice J II.173; III.424. 5. explanation, exposition, in atṭha* (q. v.), cp. gati* Ps II.72. 6. discussion, in vatthu (see below) Mhvs 5, 138. dukkathā harmful conversation or idle talk A III.181; opp. su° A III.182. *m vaḍḍheti "to increase the talk," to dispute sharply J I.404; V.412. *m samuṭṭhāpeti to start a conversation J I.119; IV.73. At the end of cpds. (as adj.) *kathā e. g. chinna* Sn 711; thita° DA I.73; madhura° J III.342; VI.255. ābhinnāna recollection due to speech Miln 78, 79. -ojja (k°-udya, to vad) a dispute, quarrel Sn 825, 828. dhamma a topic of conversation DA I.43. -nigghosa the sound of praise, flattery J II.350. -pavatti the course of a conversation J I.119; DhA I.249; Mhbv 61. -pāhata subject of a conversation, story J I.252, 364. -bāhulla abundance of talk, loquacity A IV.87. -magga narrative, account, history J I.2. -rassa the sweetness of (this) speech Miln 345. -vatthu 1. subject of a discourse or discussion, argument M I.372; II.127, 132. There are 10 enumd at A IV.352, 357 (see kathā) and at Vism 19 as qualities of a kalyāṇa-mitta, referred to at A V.67, 129; Vism 127; DhA IV.30. Three are given at D III.220=A I.197. *kusala well up in the subjects of discussion VVa 354. 2. N. of the fifth book of the Abhidhamma Piṭaka, the seven constituents of which are enumd at var. places (e. g. DA I.17; Mhbv 94, where Kvu takes the 3rd place), see also J.P.T.S. 1882, 1888, 1896. -samuṭṭhāna the arising of a discussion Mhvs 5, 138. -samuṭṭhāpana starting a conversation J I.119; III.278; DhA I.250. -sampayoga conversational intercourse A I.197. -sallāpa talk, conversation Vin I.77; D I.89 sq., 107 sq.; II.150; M I.178; A II.197; V.188; Ud 40; J I.283; Miln 31; DA I.276 (expld as kathanapaṭikathanā); DhA II.91 (*m karoti) VVa 153.

Kathāpeti (Kathapeti) Caus. II. of katheti (q. v.).

Kathālikā (Kathālīka) (f.) [fr. kuth, to boil] kettle, cooking pot; in dānda* (a pot with a handle) Vin I.286 (v. l. kathālaka), and meda° A Iv. 377; DhA II.179.
Kathika (Kathika) (adj.) (-°) [fr. kāthā, cp. Sk. kathaka] relating, speaking, conversing about, expounding, in cpds. citta° Th 2, 449 (cp. cita-kathin); (a) tiracchāṇa° A IV.153; dhamma° J I.148; III.342; IV.2 (°thera); VI.255 (mahā°); as noun a preacher, speaker, expounder A III.174; Mhvs 14, 64 (mahā°).

Kathikā (Kathika) (f.) [fr. last?] agreement Dpvs 19, 22; see katikā.

Kathita (Kathita) [pp. of katheti, cp. Sk. kathita] said, spoken, related J II.310; IV.73; V.493. su° well said or told J. IV.73. As nt. with instr. J IV.72 (tena kathitam the discourse (given) by him).

Kathin (Kathin) (adj.) (-°) [cp. kathika] speaking; one who speaks, a speaker, preacher J I.148 (dhamma-kathikesu citrakathī); Miln 90, 348 (*setṭha best of speakers). See also katham-kathin.

Katheti (Katheti) (v. den. fr. kāthā, cp. Sk. kathayate] aor. kathesi, inf. kathetuṃ & kathetave (Vin I.359); Pass. kathiyati & katheti (Miln 22, cp. Trenckner, Notes 122); ppr. Pass. kathiyamāna & kacchamāna (A. III.181); grd. kathetabba, kathaniya & kaccha, 1. to speak, say, tell, relate (in detail: vitthārato Pva 77). mā kathesi (=mā bhaṇi) do not speak Pva 16. - to tell (a story): J. I.2; IV.137; Pva 12, 13. - 2. to converse with J. VI.413; Pva 86 (=āmantayi). - 3. to report, to inform J V.460. - 4. to make say Dh I.166. - 5. to expound, explain, preach J I.30; Miln 131; Dh A. I.88; Nd2 s. v. - 6. to speak about (with acc.) Vin II.168. - 7. to refer to J I.307. - 8. to answer or solve (a question) J I.165; V.66. - Caus II. kathāpeti to make say Mhvs 24, 4 (aor. kathāpayi); Dh A. I.35; KhA 118.

Kad° [old form of interr. pron. nt., equal to kiṃ; cp. (Vedic) kad in kadarthām=kimarthām to what purpose] orig. "what?" used adverbially; then indef. "any kind of," as (na) kac(-cana) "not at all"; kac-cid "any kind of; is it anything? what then?" Mostly used in disparaging sense of showing inferiority, contempt, or defectiveness, and equal to kā° (in denoting badness or smallness, e. g. kākāṇika, kāpurisa, see also kantāra & kappaṭa), kiṃ°, ku°. For relation of ku>ka cp. kutra>kattha & kadā. -anna bad food Kacc 178. -asana id. Kacc 178. -dukkha (?) great evil (=death) VvA 316 (expld as maraṇa, cp. kaṭuka).

Kadamba (Kadamba) (cp. Sk. kadamba) the kadamba tree, Nauclea cordifolia (with orange-coloured, fragrant blossoms) J. VI.535, 539; Vism 206; Dh A. I.309 (*puppha); Mhvs 25, 48 (id.).

Kadara (Kadara) (adj.) miserable J II.136 (expld as lūkha, kasira).

Kadariya (Kadariya) (adj.) [cp. Sk. kadarya, kad + ariya?] mean, miserly, stingy, selfish; usually expld by thaddhamacchari (Pva 102; Dh A. III.189, 313), and mentioned with macchari, freq. also with paribhāṣaka S 1.34, 96; A II.59; IV.79 sq.; Dh 177, 223; J V.273; Sn 663; Vv 295. As cause of Peta birth freq. in Pvs., e. g. I.93; II.77; IV.148; Pva 25, 99, 236. - (nt.) avarice, stinginess, selfishness, grouped under macchariya Dhs 1122; Sn 362 (with kodha).

Kadariyata (Kadariyata) (f.) [abstr. fr. last] stinginess, niggardliness D II.243; Miln 180; Pva 45.

Kadala (Kadala) (nt.) the plantain tree Kacc 335.
Kadali¹ (Kadali) (f.) [Sk. kadali] - 1. the plantain, Musa sapientium. Owing to the softness and unsubstantiality of its trunk it is used as a frequent symbol of unsubstantiality, transitoriness and worthlessness. As the plantain or banana plant always dies down after producing fruit, it is destroyed as it were by its own fruit. It is used as a simile for a bad man destroyed by the fruit of his own deeds: S I.154= Vin II.188=S II.241=A II.73 =DhA III.156; cp. Miln 166; - as an image of unsubstantiality, cp. III.24. The tree is used as ornament on great festivals: J I.11; VI.590 (in simile), 592; VvA 31. - 2. a flag, banner, i. e. plantain leaves having the appearance of banners (dhaja) J V.195; VI.412. In cpds. kadali*. - khandha the trunk of the plantain tree, often in similes as symbol of worthlessness, e. g. M I.233= S III.141=IV.167; Vism 479; Nd2 680 AII.; J VI.442; as symbol of smoothness and beauty of limbs VvA 280; - taru the plantain tree Dāvs V.49; - toraṇa a triumphal arch made of pl. stems and leaves Mbv 169; - patta a pl. leaf used as an improvised plate to eat from J V.4; DhA I.59; - phala the fruit of the plantain J V.37.

Kadali² (Kadali) (f.) a kind of deer, an antelope only in °miga J V.406, 416; VI.539; DA I.87; and °pavara-pacc- atthara (nt.) the hide of the k. deer, used as a rug or cover D I.7=A I.181=Vin I.192=II.163, 169; sim. D. II.187; (adj.) (of pallanka) A I.137=III.50=IV.394.

Kadā (Kada) (indecl.) [Vedic kadā. Cp. tadā, sadā in Pali, and perhaps Latin quando]. interr. adv. when? (very often foll. by fut.) Th 1, 1091-1106; J II.212; VI. 46; DhA I.33; PvA 2. - Comb with -ssu J V.103, 215; VI.49 sq. - ci [cid] indef. 1. at some time A IV.101. - 2. sometimes J I.98; PvA 271. - 3. once upon a time Dāvs I.30. - 4. perhaps, may be J I.297; VI.364. + eva: kadācideva VvA 213; - kadācā karahaci at some time or other, at times A I.179; Miln 73; DhA III.362. - na kadāci at no time, never S I.66; J V.434; VI.363. same with mā k° J VI.310; Mhvs 25, 113; cp. kudācana. - kadāc- - uppattika (adj.) happening only sometimes, occasional Miln 114.

Kadāma (Kaddama) [Derivation unknown. Sk. kardama] mud, mire, filth Nd2 374 (=panka); J I.100; III.220 (written kadamo in verse and kaddemo in gloss); VI.240, 390; PvA 189 (=panka), 215; compared with moral impurities J III.290 & Miln 35. a° free from mud or dirt, clean Vin II.201, of a lake J III.289; fig. pure of character J III.290. kaddamikata made muddy or dirty, defiled J VI.59 (kilesehi). - odaka muddy water Vin II.262; Vism 127. - parikhā a moat filled with mud, as a defence J VI.390; - bahula (adj.) muddy, full of mud DhA I.333;

Kanaka (Kanaka) (nt.) [cp. Sk. kanaka; Gr. knh_kos yellow; Ags. hunig=E. honey. See also kañcana] gold, usually as uttatta° molten gold; said of the colour of the skin Bu I.59; Pv III.32; J V.416; PvA 10 suvaṇṇa). - agga gold-crested J V.156; - chavin of golden complexion J VI.13; - taca (adj.) id. J V.393; - pabhā golden splendour Bu XXIII.23; - vimāna a fairy palace of gold VvA 6; PvA 47, 53; -sikhāri a golden peak, in *rājā king of the golden peaks (i. e. Himālayas): Dāvs IV.30.

Kaniṭṭha (Kanittha) (adj.) [Sk. kaniṣṭha; compar. & superl.; see kaññā] younger, youngest, younger born Vin III.146 (isi the younger); J II.6; PvA 42, 54; esp. the younger brother (opp. jeṭṭha, *ka) J I.132; DhA I.6, 13; Mhvs. 9, 7; PvA 19, 55. Combd with jeṭṭhaka the elder & younger brothers J I.253; sabba- k. the very youngest J I.395. f. kaniṭṭhā the youngest daughter DhA I.396. - fig. later, lesser, inferior, in *phala the lesser fruit (of sanctification) Pv IV.188. - akaniṭṭha "not the smaller" i. e. the greatest, highest; in akaniṭṭhagāmin going to the highest gods (cp. parinibbāyin) S V.237= 285, etc. "bhavana the abode of the highest gods J. III.487.
Kaniṭṭhaka (kaniṭṭhaka) (adj.) younger (opp. jeṭṭha) A IV.93=J II.348; DhA I.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; “ikā and “akā a younger sister, Mhvs 1, 49; Pv I.115 (better read for kaniṭṭhā).

Kaniṭṭhatha (kaniṭṭhatha) (nt.) the more recent and therefore lower, less developed state (of sanctification) DhA I.152.

Kaniṭṭhī (kaniṭṭhī) (f.) a younger sister Mhvs 7, 67.

Kaniya (kaniya) (adj.) [compar. of kan°, Sk. kanīyaṃ] younger, less, inferior Kacc 122 (only as a grammarian’s construction, not in the living language where it had coalesced with *kanyā=kaṇñā).

Kanta¹ [Kanta] [Sk. kānta, pp. of kāmeti] - 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmaguṇa): pleasant, lovely, enjoyable; freq. in form. iṭṭhā kantā manāpā, referring to the pleasures of the senses S I.245; II.192; IV.60, 158, 235 sq.; V.22, 60, 147; A II.66 sq.; M I.85; Sn 759; It 15; Vbh 2, 100, 337; bāla° (lovely in the opinion of the ignorant) Sn 399.- D II.265; III.227 (ariya°); J III.264; V.447; with ref. to the fruit of action as giving pleasure: °phala Kvu 35, 211, PvA 277 (hatthi-) k° pleasing to elephants; of manta DhA I.163; of viṇā J VI.255, 262; DhA I.163. - 2. beloved by, favourite of, charming J VI.255, 262; DhA I.163. - 3. (n.) the beloved one, the husband J VI.370 (wrongly written kan tena); of a precious stone Miln 118; Sdhp 608, cp. suriya°, canda°-kantā (f.) the beloved one, the wife J V.295; kantena (instr.) agreeably, with kind words A II.213; J V.486 (where porisādassa kante should be read as porisādassak’ante). - a° undesired, disagreeable, unpleasant, in same form as kanta, e. g. D II.192; in other combn J V.295; Vbh 100; Nett 180; PvA 193. - akanten with unpleasant words A II.213. - kantatara compar. J III.260. - bhāva the state of being pleasant DA I.76; VvA 323.

Kanta² [Kanta] [pp. of kantati2, Sk. kṛtta. kanta is analogyform. after pres. kantati, regularly we should expect katta. See also avakanta. It may be simply misreading for katta, cp. Kern, Toev. under parikanta.] cut, cut out or off Th 2, 223 (“salla=samucchina-rāg’-ādisalla ThA 179) cp. katta & pari°.

Kantati¹ [Kantati] [Sk. kṛṇatti, *qert, cp. kata, & Lat. cratis, crassus, E. crate] to plait, twist, spin, esp. suttaṃ (thread) Vin IV.300; PvA 75; DhA III.273; kappāsaṃ A III.295. Cp. pari°.

Kantati² [Kantati] [Sk. kṛṇtati; *(s)qert, to cut; cp. Gr. keirw, to shear; Lat. caro, cena; Ohg. sceran, E. shear; see also kaṭu] to cut, cut off J II.53 (: as nik° in gloss, where it should be mūlāni kant°); III.185; VI.154; DhA III.152 (+ viddhamṣeti).

Kantāra (kantāra) (adj. n.) [perhaps from kad-tarati, difficult to cross, Sk. (?) kāntāra] difficult to pass, scil. magga, a difficult road, waste land, wilderness, expld as nirudaka īriṇa VvA 334 (on Vv 843), combd with maru° PvA 99 and marukantāramagga PvA 112; opp. khemantabhūmi. Usually 5 kinds of wilds are enumerated: cora°, vāla°, nirudaka°, amanussa°, appabbhakkha° J I.99; SĀ 324; 4 kinds at Ndz 630: cora°, vāla°, dubhikkha°, nirudaka°. The term is used both lit. & fig. (of the wilds of ignorance, false doctrine, or of difficulties, hardship). As the seat of demons (Petas and Yakkhas) freq. in Pv (see above), also J I.395. As diṭṭhi° in pass. diṭṭhi-gata, etc. M I.8, 486, Pug 22 (on diṭṭhi vipatti). -addhāna a road in the wilderness, a dangerous path
(fig.) Th 1, 95 = D I.73 = M I.276; -paṭipanna a wanderer through the wilderness, i. e. a forester J III.537. -magga a difficult road (cp. kummagga) J II.294 (lit.); in simile: S II.118. -mukha the entrance to a desert J I.99.

**Kantāriya** (Kantaryya) (adj.) [from kantāra] (one) living in or belonging to the desert, the guardian of a wilderness, applied to a Yakkha Vv 8421 (=VvA. 341).

**Kantika** (Kantika) (adj.) [to kantati1] spinning PvA 75 (sutta* itthiyo).

**Kantika** = kanta1 in a* unpleasant, disgusting Pv III.41 (=PvA 193).

**Kantita** (Kantita) [Sk. kṛta, pp. of kantati1] spun, (sutta) Vin IV.300.

**Kantita** (Kantita) (adj.) Sk. kṛta pp. of kantati2] cut off, severed, at Miln 240 better as kantita1, i.e. spun.

**Kanda** [kanda] a tuberous root, a bulb, tuber, as radish, etc. J I.273; IV.373; VI.516; VvA 335; *mūla bulbs and roots (*phala) D I.101; a bulbous root J V.202.

**Kandati** [Kandati] [Sk. krāndati to *q(e)lem; cp. Gr. kale/w, ke/lados, Lat. clamor, calare, calendae, Ohg. hellan to shout] to cry, wail, weep, lament, bewail Dh 371; Vv 8312; J VI.166; Miln 11, 148; freq. of Petas: PvA 43, 160, 262 (cp. rodati). - In kāmaguṇā pass. urattālim k. M. I.86=Nd2 s. v.; A III.54 (urattali for *iṃ v. l.); in phrase bāhā paggayha k° Vin I.237; II.284; J V.267.

**Kandana** (Kandana) (nt.) [Sk. krāndana] crying, lamenting PvA 262

**Kandara** [kandara] - 1. a cave, grotto, generally, on the slope or at the foot of a mountain Vin II.76, 146; used as a dwelling-place Th 1, 602; J I.205; III.172. - 2. a glen, defile, gully D I.71=A II.210=Pug 59; A IV.437; Miln 36; expld at DA I.209 (as a mountainous part broken by the water of a river; the etym. is a popular one, viz. "kaṃ vuccati udakaṃ; tena dāritaṃ"). k-padarasākhā A I.243=II.240; PvA 29.

**Kandala** (Kandala) N. of a plant with white flowers J IV.442. -makuḷa knob (?) of k. plant Vism 253 (as in description of sinews).

**Kandaḷa** (Kandaḷa) N. of esculent water lily, having an enormous bulb D I.264.

**Kandita** (Kandita) (adj.) [pp. of kandati] weeping, lamenting Dāvs IV.46; a* not weeping J III.58. (n. nt.) crying, lamentation J III.57; Miln 148.

**Kanna** (Kanna) (adj.) [Sk. skanna] trickling down J V.445.

**Kannāma** (Kannama) = kinnāma J VI.126.
**Kapaṇa** (Kapana) (adj. n.) [Sk. kṛpaṇa from kṛpa wail, cp. Lat. crepo; Ags. hraefn=E. raven. Cp. also Sk. kṛchra] 1. poor, miserable, wretched; a beggar; freq. expld by varāka, duggata, dīna and dālīda; very often classed with low-caste people, as caṇḍāla. Pā. III.113 & pesakārā (Ud 4). Sn 818; J I.312, 321; III.199; Pv II.914; III.113, IV.52; DA I.298; DhA I.233; ThA 178. - 2. small, short, insignificant A I.213; Bdhd 84. (f.) tā a miserable woman J IV.285; an (adv.) pitifully, piteously, with verbs of weeping, etc. J III.295; V.499; VI.143; a* not poor J III.199; a† very miserable Pdgp 74. Der. tā wretchedness Sdhp 315. -addhikā pl. often with °ādi, which means samaṇabrāhmaṇa-k°-vaṇībaka-yācakā (e. g. D I.137; PvA 78) beggars and wayfarers, tramps J I.6, 262, DhA I.105, 188 (written k°- andhika); see also DA I.298 and kapaṇikā; itthī a poor woman J III.448; jīvikā in °aṃ kappeti to make a poor livelihood J I.312; bhāva the state of being miserable PvA 274; laddhaka obtained in pain, said of children J VI.150, cp. kiccha laddhaka; visikhā the street or quarter of the poor, the slums Ud 4; vuttin leading a poor life PvA 175.

**Kapaṇikā** (Kapanika) (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapaṇā; also as kapaṇiyā J VI.93.

**Kapalla** (Kapalla) at Vin I.203, is an error for kajjala, lamp-black, used in preparation of a collyrium (cp. J.P.T.S. 1887, 167).

**Kapalla** (Kapala) (nt.) [Sk kapāla; orig. skull, bowl, cp. kapola & Lat. caput, capula, capillus, Goth. haubi, E. head]- 1. a bowl in form of a skull, or the shell of reptiles; see kapāla.- 2. an earthenware pan used to carry ashes J I.8; VI.66, 75; DhA I.288. - 3. a frying pan (see cpds. & cp. angāra-kapalla) Sn 672. -kapalla is only a variant of kapāla. -pāti an earthen pot, a pan J I.347=DhA I.371; °phala its fruit PvA 86; citta "having a monkey’s mind," capricious, fickle J III.148=525; naccanā Npl., Pv IV.137; niddā "monkey-sleep," dozing Miln 300.
Kapiñjala [Kapojala] [Derivation unknown. Sk. kapiñjala] a wild bird, possibly the francolin partridge Kv 268; J VI.538 (B.B. kapiñjara).

Kapiñṭhana [Kapithana] the tree Thespesia populneoides Vin IV. 35.

Kapiṭṭha [Kapitha] and °ttha and °ttha - 1. the tree Feronia elephantum, the wood-apple tree J VI.534; Vism 183 (°ka); Mhvs 29, 11; - 2. °m (nt.) the wood apple Miln 189; - 3. the position of the hand when the fingers are slightly and loosely bent in J I.237; kapitthaka S V.96.

Kapitthana [Kapithana] =kapiṭhana J II.445; VI.529, 550, 553; v. l. at Vism 183 for °itthaka.

Kapila [Kapila] (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair & beard VvA 222; °ā f. a brown cow DhA IV.153.


Kapota [Kapota] [Sk. kapota, greyish blue, cp. kapi] - 1. (m.) a pigeon, a dove J I.243; Miln 403; - 2. (f.) °i a female pigeon PvA 47; °ka (f. °ikā Miln 365) a small pigeon J I.244. - pāda (of the colour) of a pigeon's foot J I.9.

Kapola [Kapola] [Sk. kapola, cp. kapalla, orig. meaning "hollow"] the cheek Vism 263, 362; DhA I.194.

Kappa [Kappa] (adj. n.) [Sk. kalpa, see kappeti for etym. & formation] anything made with a definite object in view, prepared, arranged; or that which is fit, suitable, proper. See also DA I.103 & KhA 115 for var. meanings. - I Literal Meaning. - 1. (adj.) fitting, suitable, proper (cp. °tā) (=kappiya) in kappākappesu kusalo Th 1, 251, “kovid Mhvs 15, 16; Sn 911; as juice Miln 161. - (-°) made as, like, resembling Vin I.290 (ahata°); Sn 35 (khaggavisāṇa°); hetu° acting as cause to Sn 16; Mhvs 105; - °a incomparable Mhvs 14, 65; - 2. (nt.) a fitting, i. e. harness or trapping (cp. kappana) Vv 209 (VvA 104); - a small black dot or smudge (kappabindu) imprinted on a new robe to make it lawful Vin I.255; IV.227, 286; also fig. a making-up (of a trick): lesa° DA I.103; VvA 348. - II. Applied Meaning. - 1. (qualitative) ordinance, precept, rule; practice, manner Vin II.294, 301 (kappati singilo-kappo "fit is the rule concerning . . ").cp. Mhvs 4, 9; one of the chalanga, the 6 disciplines of Vedic interpretation, VvA 265; - 2. (temporal) a "fixed" time, time with ref. to individual and cosmic life. As āyu at DA I.103 (cp.kappaṃ); as a cycle of time=sāṁsāra at Sn 521, 535, 860 (na eti kappaṃ); as a measure of time: an age of the world Vin III.109; Miln 108; Sdhp 256, 257; PvA 21; It 17=8dh 87=S II.185. There are 3 principal cycles or aeons: mahā°, asankheyya°, antara°; each mahā° consists of 4 asankheyya-kappas, viz. sāṁvāṭṭa° sāṁvāṭṭaṭṭhāyī° vivaṭṭa° vivaṭṭaṭṭhāyī° A II.142; often abbreviated to sāṁvāṭṭa-vivaṭṭa° D I.14; It 15; freq. in formula ekampījātin, etc. Vin III.4=D III.51, 111= It 99. On pubbanta° & aparanta°, past & future kappas see D I.12 sq. paṭhama-kappe at the beginning of the world, once upon a time (cp. atīte) J I.207. When kappa stands by itself, a Mahā-kappa is understood: DA I.162. A whole, complete kappa is designated by kevala° Sn pp. 18=46=125; Sn 517; also digha° S II.181; Sdhp 257. For similes as to the enormous length of a kappa see S II.181 & DA I.164=PvA 254. - acc. kappaṃ adv.: for a long time D II.103=115= Ud 62, quot. at DA I.103; Vin II.198; It 17; Miln 108; mayi āyukappaṃ J I.119,
cp. Miln 141. Cp. sankappa. -ātita one who has gone beyond time, an Arahant Sn 373. -āvasesaṃ (acc.) for the rest of the kappa, in kappaṃ vā k-āvasesaṃ vā D II.117=A IV.309=Ud 62; Miln 140: -āyuka (one) whose life extends over a kappa Mhvs V.87; -uṭṭhāna arising at or belonging to the (end of a) kappa: -aggi the fire which destroys the Universe J II.397; III.185; IV.498; V.336; VI.554; Vism 304; -kāla the time of the end of the world J V.244; -uṭṭhāna (by itself) the end of the world J I.4=Vism 415; -kata on which a kappa, i. e. smudge, has been made, ref. to the cīvara of a bhikkhu (see above) Vin I.255; -uṭṭhāna (by itself) the end of the world: -aggi the fire which destroys the Universe J II.397; III.185; IV.498; V.336; VI.554; Vism 304; -kāla the time of the end of the world J V.244;

-āvasesaṃ (acc.) for the rest of the kappa, in kappaṃ vā k-āvasesaṃ vā D II.117=A IV.309=Ud 62; Miln 140: -āyuka (one) whose life extends over a kappa Mhvs V.87; -uṭṭhāna arising at or belonging to the (end of a) kappa: -aggi the fire which destroys the Universe J II.397; III.185; IV.498; V.336; VI.554; Vism 304; -kāla the time of the end of the world J V.244; -uṭṭhāna (by itself) the end of the world J I.4=Vism 415; -kata on which a kappa, i. e. smudge, has been made, ref. to the cīvara of a bhikkhu (see above) Vin I.255; -uṭṭhāna (by itself) the end of the world: -aggi the fire which destroys the Universe J II.397; III.185; IV.498; V.336; VI.554; Vism 304; -kāla the time of the end of the world J V.244;

Kappaka (Kappaka) [fr. kłp, kappeti] a barber, hairdresser, also attendant to the king; his other function (of preparing baths) is expressed in the term nahāpaka (Pv II.937) or nahāpita (*ā?) (DA I.157) Vin. I.344; II.182; D I.51 (=DA I.157, in list of various occupations); J I.60, 137; III.315; Pv II.937; III.14 (where expl. by nahāpita in the meaning of "bathed," cp. expl. ad I.106) DHA I.85 (*vesa disguise of a barber), 342 (pasādhana* one who arranges the dress, etc., hairdresser). -jātika belonging to or reborn in the barber class, in this sense representing a low, "black" birth PV 176.


Kappati (Kappati) [Pass. of kappeti, cp. Sk. kalpyate] to be fit, seeming, proper, with dat. of person D II.162; Vin II.263, 294; III.36; Th I.488; Mhvs 4, 11, 15, 16.

Kappana (Kappana) (nt.) [fr. kappeti, cp. Sk. kalpana] the act of preparing, fixing; that which is fixed, arranged, performed. 1. kappanā (f.) the fixing of a horse's harness, saddling J I.62; 2. (nt.) (-°) procuring, making: jīvika*; a livelihood J III.32; putting into order; danta* J I.321; 3. (adj.) (-°) trimmed, arranged with: nānāratana* VvA 35.

Kappara (Kappara) [cp. Sk. kūrpara] the elbow Vin III.121=IV.221; J I.293, 297; DHA I.48, 394; VvA 206.
Kappāsa (kappasa) [cp. Sk. karpāsa] 1. the silk-cotton tree J III.286; VI.336. - 2. cotton D II.141; A III.295; S V.284; J I.350; VI.41; comb. w. uṇṇa A III.37=IV.265=268. -āṭthi a cotton seed DhA III.71; -paṭṭala the film of the cotton seed Vism 446; Bdhd 66; -picu cotton S V.284; J V.110, 343; VI.184: -maya made of cotton PvA 77.

Kappāsika (kappasika) (adj.) made of cotton D II.188, cp. A IV.394; D II.351; Vin I.58=97=281; J VI.590; Pv II.117. (nt) cotton stuff Miln 267. -paṭṭa the leaf of the cotton tree, used medicinally Vin I.201; -sukhuma fine, delicate cotton stuff D II.188; A IV.394; Miln 105.

Kappāsī (kappasi) (f.) [=kappāsa] cotton J VI.537; PvA 146.

Kappika (kappika) (-°) (adj.) [fr. kappa] 1. belonging to a kappa, in paṭṭama° -kāla the time of the first Age DA I.247; Vbh 412 (of manusā); VvA 19 (of Manu); without the kāla (id.) at J I.222; as noun the men of the first Age J II.352. - 2. In cpds. . . . pubbanta° and aparanta° the ika° belongs to the whole cpd. D I.39 sq.; DA I.103. See also kappiya 2.

Kappita (kappita) [pp. of kappeti] 1. prepared, arranged, i. e. harnessed D I.49; J VI.268; i. e. plaited DA I.274; i. e. trimmed: "kesamassu "with hair & beard trimmed" D II.325; S IV.343; J V.173, 350; VI.268; Vv 731. - 2. getting procuring; as "jīvika a living J V.270; made ready, drawn up (in battle array) D II.189; - 3. decorated with, adorned with Sdhp 247. -su° well prepared, beautifully harnessed or trimmed Vv 601.

Kappin (kappin) (adj.) [fr. kappa] 1. (cp. kappa II.1a) getting, procuring, acquiring (paṇḍa°) Sn 1090; - 2. (cp. kappa II.1b) having a kappa (as duration), lasting a Cycle Pug 13; in Mahā° enduring a Mahākappa DA I.164=PvA 254.

Kappiya (kappiya) (adj.) [fr. kappa] 1. (cp. kappa II.1a) according to rule, right, suitable, fitting, proper, appropriate (PvA 26-anucchavīka paṭirūpa) J I.392; DA I.9; PvA 25, 141. -a° not right, not proper, unlawful Vin I.45, 211; II.118; III.20; (nt) that which is proper A I.84; Dhs 1160; -a° ibid; -kappiyākappiya (nt) that which is proper and that which is not J I.316; DA I.78. - 2. (cp. kappa II.1b) connected with time, subject to kappa, i. e. temporal, of time, subject to saṃsāra; of devamanussā Sn 521; na+of the Muni Sn 914. In another sense ("belonging to an Age") in cpd. paṭṭama° -kāla the time of the first Age J II.352. -a° delivered from time, free from saṃsāra, Ep. of an Arahant Sn 860; cp. Miln 49, 50. See also kappika. -ānuloma (nt.) accordance with the rule Nett 192. -kāraka "one who makes it befitting," i. e. who by offering anything to a Bhikkhu, makes it legally acceptable Vin I.206; -kuṭi (f.) a building outside the Vihāra, wherein allowable articles were stored, a kind of warehouse Vin I.139; II.159; -dāraka a boy given to the Bhikkhus to work for them in the Vihāra DA I.78 (v. l. BB °kāraka); -bhaṇḍa utensils allowable to the Bhikkhus J I.41; DhA I.412. a° thing unauthorised Vin. II.169; a list of such forbidden articles is found at Vin I.192; -bhūmi (f.) a plot of ground set apart for storing (allowable) provisions Vin I.239 (cp. "kuṭi"); -lesa [cp. Sk. kalpya] guile appropriate to one's own purpose VvA 348; -saññin (a) imagining as lawful (that which is not) A I.84; a° opp. ibid. - "tā the imagining as lawful (that which is not) appl. to kukkucca Dhs 1160; a° opp. ibid.

Kappu (kappu) (nt.)=kappa in the dialect used by Makkhali Gosāla, presumably the dialect of Vesāli, D I.54; DA I.164 (a Burmeše MS. reads kappi, and so do Pv IV.332; PvA 254).
Kappūra [Kappura] (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J VI.537. - (b) the resinous exudation, the prepared odoriferant substance (cp. kaṭukapphala) J II.416=DhA III.475; Miln 382; Dāvs V.50.

Kappeti [Kappeti] [Der. from kappa, cp. Sk. kṛpa shape, form; *qūrep caus. from fr. *qūrer=Sk. kr, karoti to shape, to make, cp. karoti] to cause to fit, to create, build, construct, arrange, prepare, order. I. lit. 1. in special sense: to prepare, get done, i. e. harness: J I.62; plaît DA I.274, an offering (yaññaṃ) Sn 1043; i. e. to trim etc. M II.155; J I.223; Mhvs 25, 64. 2, generally (to be translated according to the meaning of accompanying noun), to make, get up, carry on etc. (=Fr. passer), viz. iriyāpatham to keep one's composure Th I.570; J V.262; Bdhd 33; jīvitaṃ to lead one's life PvA 3, 4, 13; divāvihāraṃ to take the noonday rest Mhvs 19, 79; nisajjaṃ to sit down Vism 190. Of a cow (°gāvī) DhA I.71 (°go-rūpa) ibid. 99; of a calf (°vaccha) J V.106; of a dog (°vaṇṇa=sabala q. v.) J VI.107; of the shade of trees (°cchāya, opp. sanda°) M I.75; J IV.152; DhA I.375. -kucchi having a belly striped with many colours, of a monster J I.273; -kuṭṭha a kind of leprosy J V.69; -maṇi the cat's eye, a precious stone, also called masāragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167, 304.

Kabara [Kabara] (adj.) [cp. Sk. kabara] variegated, spotted, striped; mixed, intermingled; in patches Vism 190. Of a cow (°gāvī) DhA I.71 (°go-rūpa) ibid. 99; of a calf (°vaccha) J V.106; of a dog (°vaṇṇa=sabala q. v.) J VI.107; of leprosy J V.69; of the shade of trees (°cchāya, opp. sanda°) M I.75; J IV.152; DhA I.375. -kucchi having a belly striped with many colours, of a monster J I.273; -kuṭṭha a kind of leprosy J V.69; -maṇi the cat’s eye, a precious stone, also called masāragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167, 304.

Kabara [Kabara] (m., nt.) [cp. Sk. kavala BSk. kavaḍa Divy 290 (ālopa), 298, 470] a small piece (=ālopa PvA 70), a mouthful, always appl. to food, either solid (i. e. as much as is made into a ball with the fingers when eating), or liquid Vin II.214; It 18=J III.409; IV.93; Dh 324; Miln 180, 400; Bdhd 69; DhA II.65; PvA 39; Mhvs 19, 74. Kabale kabale on every morsel J I.68; Miln 245; Kabale kabale on every morsel J I.68; Miln 245; Vism 236, 341, 450, 616; Bdhd 69, 74; DA I.120. Written kabali וכ türlü a kind of leprosy J V.69; -maṇi the cat’s eye, a precious stone, also called masāragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167, 304.

Kabalinkāra [Kabalinkara] (adj.) [kabala in compn form kabali° before kr & bhū; kabalin for kabali°] always in comb with āhāra, food "made into a ball," i. e. eatable, material food, as one of the 4 kinds of food (see stock phrase k° āhāro oḷārīko vā sukhumo vā . . . at M I.48= S II.11, 98=D III.228, 276; Bdhd 135) Dhs 585, 646 (where fully described), 816; Miln 245; Vism 236, 341, 450, 616; Bdhd 69, 74; DA I.120. Written kabalikāra nearly always in Burmese, and sometimes in Singh. MSS.; s. also Nett 114-118. Āhāra-bhakkha (of attā, soul) feeding on material food D I.34, 186, 195; -bhakkha, same A III.192=V.336 (appl. to the kāmāvacara devas); DA I.120.

Kabba (Kabba) (nt.) [cp. Sk. kāvya] a poem, poetical composition, song, ballad in "m karoti to compose a song J VI.410; -karana making poems DA I.95; and -kāra a poet Kh 21; J VI.410.

Kabya =kabba in cpds. "ālankāra composing in beautiful verse, a beautiful poem in "m bandhāti, to compose a poem ibid.; and -kāraka a poet, ibid.

Kama (Kama) [fr. kram, cp. Vedic krama (°) step, in uru°, BSk. krama reprieve, Divy 505] - 1. (nt.) going, proceeding, course, step, way, manner, e. g. sabbath‘āvihatakama "having a course on all sides unobstructed" Sdhp 425; vāḍhdana° process of development Bdhd 96 paṭiloma° (going) the opposite way Bdhd 106; cp. also Bdhd 107, 111. a fivefold kama or process (of development or division), succession, is given at Vism 476 with uppattik°, pahāna°, patippattik°, bhūmik°, desanāk°, where they are illustrated by examples. Threefold applied to upādāna at Vism 570 (viz. uppattik°, pahānā°, desanāk°) - 2. oblique cases (late and technical) "by way of going," i.e. in order or in due course, in succession: kamato Vism 476, 483, 497; Bdhd 70, 103; kamena by & by, gradually Mhvs 3, 33; 5, 136; 13, 6; Dāvs I.30; SnA 455; Bdhd 88; yathākkamām Bdhd 96. - 3. (adj.) (°) having a certain way of going: catukkama walking on all fours (=catuppāda) Pv I.113.

Kamaṇḍalu (Kamandalu) (m., nt.) [etym. uncertain] the waterpot with long spout used by non-Buddhist ascetics S I.167; J II.73 (=kunḍikā); IV.362, 370; VI.86, 525, 570; Sn p. 80; DhA III.448-adj. kamaṇḍaluka [read kā°?] "with the waterpot" A V.263 (brāhmaṇā pacchābhūmakā k.).

Kamati (Kamati) [kram, Dhtp. expld by padavikkhepe; ppr. med. kamamāna S I.33; Sn 176; Intens. cankamati.] to walk. (I) lit. 1. c. loc. to walk, travel, go through: dibbe pathe Sn 176; ariye pathe S I.33; ākāse D I.212=M I.69=A III.17; - 2. c. acc. to go or get to, to enter M II.18; J VI.107; Pv I.12 (saggaṃ) - (II) fig. 1. to succeed, have effect, to affect M I.186; J V.198; Miln 198; - 2. to plunge into, to enter into A II.144; - 3. impers. to come to (c. dat) S IV.283.


Kamaniya (Kamaniy) (adj.) [grd of kāmayati] (a) desirable, beautiful, lovely J V.155, 156; Miln 11; (b) pleasant, sweet (°-sounding) D II.171; J I.96. - As nt. a desirable object S I.22.

Kamala (Kamala) (nt.) a lotus, freq. combd with kuvalaya; or with uppala J I.146; DA I.40, expld as vārikiṇjakṣaṇa PvA 77. 1. lotus, the lotus flower, Nelumbium J I.146; DA I.40; Mhbv 3; Sdhp 325; VvA 43, 181, 191; PvA 23, 77; - At J I.119, 149 a better reading is obtained by corr. kamala to kamala, at J I.178 however kamb° should be retained.- 2. a kind of grass, of which sandals were made Vin. I.190 (s. Vin. Texts II.23 n.) - 3. f. kamalā a graceful woman J V.160; - komalakarā (f.) (of a woman) having lotus-like (soft) hands Mhbv 29; -dala a lotus leaf Vism 465; Mhbv 3; Bdhd 19; DhsA 127; VvA 35, 38. - -pādukā sandals of k. grass Vin I.190.

Kamalin (Kamalī) (adj.) [fr. kamala] rich in lotus, covered with lotuses (of a pond) in kamalī-kāmuka "the lover of lotuses," Ep. of the Sun Mhbv. 3 (v. l. °sāmika perhaps to be preferred).
**Kampa** (Kampa) (-°) [fr. kamp] trembling, shaking; tremor DA I.130 (paṭhavi°); Sdhp 401; a° (adj.) not trembling, unshaken; calm, tranquil Sdhp 594; Mhvs 15, 175.

**Kampaka** (Kampaka) (adj.) [fr. kampa] shaking, one who shakes or causes to tremble Miln 343 (paṭhavi°).

**Kampati** (Kampati) [kamp to shake Dhtp. 186: calane; p. pres. kampanto, kampaññ, kampamāṇa; aor. akampi; caus. kampeti; p. pres. kampetan Dpvs XVII.51; ger. kampayitvāna D II.108; J V.178] - to shake, tremble, waver Kh 6; J I.23; Sn 268 (expl. KhA 153: calati, vedhati); Bdhd 84:-Cp. anu°, pa°, vi°, sam°-kampamāṇa (adj.) trembling J III.161; agitated, troubled (*citta) J II.337; a° not trembling, unhesitating, steadfast J VI.293.

**Kampana** (Kampana) [fr. kamp] 1. adj. causing to shake DhA I.84, trembling Kacc 271; 2. (nt) (a) an earthquake J I.26 47; (b) tremor (of feelings) J III.163. -rasa (adj.) "whose essence is to tremble," said of doubt (vicaschā) DhsA 259.

**Kampin** (Kampin) (adj.) [fr. kampa] see vi°.

**Kampiya** (Kampiya) (adj.) [grd. of kampati] in a° not to be shaken, immovable, strong Th 2, 195; Miln 386; (nt.) firmness, said of the 5 moral powers (balāni) DA I.64.

**Kampurī** (Kampuri) (va.) at Th 2, 262 is to be corr. into kambu-r-iva (see Morris, J.P.T.S. 1884, 76).

**Kambala** (Kambala) (m., nt.) [cp. Sk. kambala] 1. woollen stuff, woollen blanket or garment. From J IV.353 it appears that it was a product of the north, probably Nepal (cp. J.P.T.S. 1889, 203); enumd as one of the 6 kinds of cīvaras, together w. koseyya & kappāsika at Vin I.58=96, also at A IV.394 (s. *sukhuma); freq. preceded by ratta (e. g. DA I.40. Cp. also ambara2 and ambala), which shows that it was commonly dyed red; also as paṇḍu Sn 689; Bdhd 1. -Some woollen garments (aḍḍhakāsika) were not allowed for Bhikkhus: Vin I.281; II.174; see further J I.43, 178, 322; IV.138; Miln 17, 88, 105; DhA I.226; II.89 sq. 2. a garment: two kinds of hair- (blankets, i. e.) garments viz. kesa° and våla° mentioned Vin I.305=D I.167=A I.240, 295. - 3. woollen thread Vin I.190 (expld by unnā) (cp. Vin. Texts II.23); J VI.340; - 4. a tribe of Nāgas J VI.165. - kañcuka a (red) woolen covering thrown over a temple, as an ornament Mhvs 34, 74; - kūṭāgāra a bamboo structure covered with (red) woollen cloth, used as funeral pile DhA I.69; - pāḍukā woollen slippers Vin I.190; -puñja a heap of blankets J I.149; -maddana dyeing the rug Vin I.254 (cp. Vin. Texts II.154); -ratana a precious rug of wool J IV.138; Miln 17 (16 ft. long & 18 ft. wide); -vana (adj.) of the colour of woollen fabric, i. e. red J V.359 (*maṃsa); -silāsana (paṇḍu) a stone-seat, covered with a white k. blanket, forming the throne of Sakka DhA I.17; - sukhuma fine, delicate woollen stuff D II.188=A IV.394; Miln 105; -sutta a woollen thread J VI.340.

**Kambalin** (Kambali) (adj.) [fr. kambala] having a woollen garment D I.55; II.150.

**Kambaliya** (Kambaliya) (nt.) [fr. kambala] (a sort of) woollen garment Pv II.117 (cp. PvA 77).

**Kambu** [Kambu] [cp. Sk. kambu, Halayudha=śankha; Dhtp. saṃvarane] 1. a conch, a shell: sanhakambu-r-iva . . . sobhate su gīvā Th 2, 262 (for kampuri°); s. cpds. - 2. a ring or bracelet
(made of shells or perhaps gold: see Kern. Toev. s. v.) J IV.18, 466 (+kāyūra); Pv II.127, III.93 (=PvA 157, sankhavalaya) Vv 362 (=VvA 167 hathi'ālankāra), worn on the wrist, while the kāyūra is worn on the upper part of the arm (bhujālankāra ibid.); - 3. a golden ring, given as second meaning at VvA 167, so also expl. at J IV.18, 130; J V.400. -gīva (adj.) having a neck shaped like a shell, i. e. in spirals, having lines or folds, considered as lucky J IV.130 (=suvaṇṇālingatasannibhā); also the (polished) surface of a shell, used as simile for smoothness J V.204, 207; - pariharaka a wristlet or bracelet VvA 167.

Kambussa [Kambussa] [fr. preceding] gold or golden ornament (bracelet) J V.260, 261 (: kambussam vuccati suvaṇṇam).


Kambojā [Kamboja] (f.) N of a country J V.446 (*ka raṭṭha); Pv II.91 (etc.); Vism 332, 334, 336.

Kamboji [Kamboji] (m., nt.) [meaning & etym. unexpld] the plant Cassia tora or alata J III.223 (*gumba=elagalāgumba; vv. ll. kammoja° & tampo° [for kambo°]).

Kamma [Kamma] (nt.) [Vedic karman, work esp. sacrificial process. For ending *man=Idg. *men cp. Sk. dhāman=Gr. dh=ma, Sk. nāman=Lat nomen] the doing, deed, work; orig. meaning (see karoti) either building (cp. Lit. kūrti, Opr. kūra to build) or weaving, plaiting (still in mālakamma and latā° "the intertwining of garlands and creepers"); also in kamma-kara possibly orig. employed in weaving, i. e. serving); cp. Lat. texo, to weave=Sk. takṣan builder, artisan, & Ger. wirken, orig. weben. Grammatically karman has in Pāli almost altogether passed into the -a decl., the cons. forms for instr. & abl. kammā and kammānā gen. dat. kammuno, are rare. The nom. pl. is both kammā and kammāni. I. Crude meaning. 1. (lit.) Acting in a special sense, i. e. office, occupation, doing, action, profession. Two kinds are given at Vin IV.6, viz. low (hīna) & high (ukkaṭṭha) professions. To the former belong the kammāni of a koṭṭhaka and a pupphacchaḍḍaka, to the latter belong vāṇijjā and gorakkhā. - Kamma as a profession or business is regarded as a hindrance to the religious life, & is counted among the ten obstacles (see palibodha). In this sense it is at Vism 94 expld by navakamma (see below 2a). -kassa° ploughing, occupation of a ploughman Vism 284; kumbhakāra° profession of a potter J VI.372; tunna° weaving Vism 122; PvA 161. purohita° office of a high-priest (=abstr. n. porohiccam) SnA 466; vāṇija° trade Sāsv. 40. -kammanā by profession Sn 650, 651; kammāni (pl.) occupations Sn 263=Kh V.6 (anavajjāni k.=anākulā kammantā Sn 262). paresaṃ k+m katvā doing other people's work=being a servant VvA 299; sa° pasutā bent upon their own occupations D I.135, cp. attano k°- kubbāna Dh 217. kamma-kara-sālā work-room (here: weaving shed) PvA 120. 2. Acting in general, action, deed, doing (nearly always °) (a) (active) act, deed, job, often to be rendered by the special verb befitting the special action, like cīvara° mending the cloak VvA 250; uposatha° observing the Sabbath Vbh 422; nava° making new, renovating, repairing, patching Vin II.119, 159 (*karoti to make repairs); J I.92: Vism 94, adj. navakammika one occupied with repairs Vin II.15; S I.179; patthita° the desired action (i. e. sexual intercourse) Dха II.49; kammān karoti to be active or in working, to act: nāgo pādehi k.k. the elephant works with his feet M I.414; kata° the job done by the thieves Dха II.38 (corehi), as adj. kata° cora (& akata° cora) a thief who has finished his deed (& one who has not) Vism 180, also in special sense: occasion for action or
work, i.e. necessity, purpose: ukkāya kammapañ natthi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done (-e), anything done (in its result), work, often as collect. abstr. (to be trsl. by E. ending-ing): apaccakkha not being aware, deception Vbh 85; dalṭṭhi strengthening, increase Vbh 357, Vism 122; citta variegated work, mālā garlands, latā creeper (-work) Vism 108; nāma naming Bdhd 83; paṅkhā questioning, "questionnaire" Vism 6. - So in definitions niṭṭhuriya niṭṭhuriya Vbh 357; nimitta nimitta, obhāsa obhāsa (apparition > appearing) Vbh 353. - (c) (intrs.) making, getting, act, process (-e). Often trsl. as abstr. n. with ending -ion or -ment, e.g. okāsa opportunity of speaking, giving an audience Sn p. 94; pātu making clear, manifestation DhA IV.198 anāvī, anuttāni concealment Vbh 358; katha one who has done the act or process, gone through the experience SnA 355; aṇjali, śamīci veneration, honouring (in formula with nipaccakāra abhivadana paccutthāna) D III.83 (=Vin II.162, 255); A I.123; II.180; J. I.218, 219. 3. (Specialised) an "act" in an ecclesiastical sense; proceedings, ceremony, performed by a lawfully constituted chapter of bhikkhus Vism 5, 134, 318; II.70, 93; V.220 sq.; Khus J.P.T.S. 1883, 101. At these formal functions a motion is put before the assembly and the announcement of it is called the niṭṭi Vin I.56, after which the bhikkhus are asked whether they approve of the motion or not. If this question is put once, it is a niṭṭidutiya kamma Vin II.89; if put three times, a niṭṭicatuttha Vin I.56 (cp. Vin. Texts I.169 n2). There are 6 kinds of official acts the Sangha can perform: see Vin I.317 sq.; for the rules about the validity of these ecclesiastical functions see Vin I.312-333 (cp. Vin T. II.256-285). The most important ecclesiastical acts are: apalakanakamma, ukkhepaniya uposatha tajjaniya tassapāpiyasīka nissaya, patiṇākaṇāraṇiya, paṭipucchākaraṇiya paṭisāraṇiya pabbājanīya, sammukhākaraṇiya. - In this sense: kammapañ karoti (w. gen.) to take proceedings against Vin I.49, 143, 317; II.83, 260; kammapañ garahati to find fault with proceedings gone through Vin II.5; kammapañ patipassambheti to revoke official proceedings against a bhikkhu Vin III.145. 4. In cpds.: - ṛdhīṭṭhāyaka superintendent of work, inspector Mhvs 5, 174; 30, 98; ṛdhīpateyya one whose supremacy is action Miln 288; ṛdṛambahma commencement of an undertaking Mhvs 28, 21; - ṛdṛa (a) entitled to take part in the performance of an "act" Vin IV.153; V.221; - ṛdṛāma (a) delighting in activity D II.77; A IV.22; It 71, 79; - ṛdṛāmatā taking pleasure in (worldly) activity D II.78-A IV.22, cp. Vbh 381; A III.116, 173, 293 sq., 330, 449; IV.22 sq., 331; V.163; It 71; āvadāna a tale of heroic deeds J VI.295; -kara or kāra: used indiscriminately. 1. (adj.) doing work, or active, in puriso dāso pabbūṭṭhāyi "willing to work" D I.60 et sim. (=DA I.168: analaso). A I.145; II.67; Vv 754; 2. (n.) a workman, a servant (a weaver?) usually in form dāsa ti vā pessa ti vā kammakara ti vā Vin I.243; D I.141=Pug 56 (also kārā); A II.208; III.77, 172; Th 2, 340; J I.57. Also as dāsa pessa kārā A III.37=IV.265, 393, and dāsa kārā Vin I.240, 272; II.154; D III.191; S I.92; a handyan J I.239; Miln 378; (f) i a female servant Vin II.267; kārā Vin IV.224, kāri Dīh A98=VvA 73 (appl. to a wife); -karaṇa 1. working, labour, service J III.219; PVA 120; DA I.168; 2. the effects of karma J I.146; karaṇā and kāraṇā see below; -kāma liking work, industrious; a lāy A IV.39=J II.348; -kāra a workman, a servant DA I.8; Mhvs 30, 42; Nd2 427; a sailor J IV.139; -garu bent on work Miln 288; -cheda the interruption of work J I.149; 246; III.270; -jāta sort of action J V.24 (=kammam eva); -dhūra (m. nt.) draught-work J I.196; -dheyya work to be performed, duty A IV.285=325; cp. J VI.297; -dhoreyya "fit to bear the burden of action" Miln 288 (cp. Mil. trsl. II.140); -niketāvā having action as one's house or temple ibid.; -nipphādana accomplishing the business J VI.162; -patta entitled to take part in an eccles. act Vin I.318; V.221; -bahula abounding in action (appl. to the world of men) Miln 7; -mūla the price of the transaction Miln 334; -rata delighting in business D II.78; It 71; -vatthu objects, items of an act Vin V.116; -vācā the text or word of an official Act. These texts form some of the oldest literature and are embodied in the Vinaya (cp. Vin I.317 sq.; III.174, 176; IV.153, etc.). The number of officially recognized kā is eleven, see J.P.T.S. 1882, 1888, 1896,
1907; k°ṃ karoti to carry out an official Act Mhvs 5, 207; DhsA 399; -"ṃ anussāveti to proclaim a k°, to put a resolution to a chapter of bhikkhus Vin I.317; -vossagga difference of occupation J VI.216; -sajja (a) "ready for action," i.e. for battle J V.232; -sādutā "agreeableness to work" DhsA 151 (cp. kammaññatā & kamyatā); -sāmin "a master in action," an active man Miln 288; -sippi an artisan VṭA 278; -sila one whose habit it is to work, energetic, persevering Miln 288; a° indolent, lazy J VI.245; a°-ttāṃ indolence, laziness Mhvs 23, 21; -hīna devoid of occupation, inactive Miln 288. II. Applied (pregnant) meaning: doing, acting with ref. to both deed and doer. It is impossible to draw a clear line between the source of the act (i.e. the acting subject, the actor) and the act (either the object or phenomenon acted, produced, i.e. the deed as objective phenomenon, or the process of acting, i.e. the deed as subjective phenomenon). Since the latter (the act) is to be judged by its consequences, its effects, its manifestation always assumes a quality (in its most obvious characteristics either good or bad or indifferent), and since the act reflects on the actor, this quality is also attached to him. This is the popular, psychological view, and so it is expressed in language, although reason attributes goodness and badness to the actor first, and then to the act. In the expression of language there is no difference between: 1. the deed as such and the doer in character: anything done (as good or bad) has a corresponding source; 2. the performance of the single act and the habit of acting: anything done tends to be repeated; 3. the deed with ref. both to its cause and its effect: anything done is caused and is in itself the cause of something else. As meanings of kamma we therefore have to distinguish the foll. different sides of a "deed," viz. 1. the deed as expressing the doer's will, i.e. qualified deed, good or bad; 2. the repeated deed as expression of the doer's habit-his character; 3. the deed as having consequences for the doer, as such a source qualified according to good and evil; as deed done accumulated and forming a deposit of the doer's merit and demerit (his "karma"). Thus pāpakamma=a bad deed, one who has done a bad deed, one who has a bad character, the potential effect of a bad deed-bad karma. The context alone decides which of these meanings is the one intended by the speaker or writer. Concerning the analysis of the various semantic developments the following practical distinctions can be made: 1. Objective action, characterized by time: as past=done, meaning deed (with kata); or future=to be done, meaning duty (with kātabba). 2. Subjective action, characterized by quality, as reflecting on the agent. 3. Interaction of act and agent: (a) in subjective relation, cause and effect as action and reaction on the individual (individual "karma," appearing in his life, either here or beyond), characterized as regards action (having results) and as regards actor (having to cope with these results): (b) in objective relation, i.e. abstracted from the individual and generalized as Principle, or cause and effect as Norm of Happening (universal "karma," appearing in Samsāra, as driving power of the world), characterized (a) as cause, (b) as consequence, (c) as cause-consequence in the principle of retribution (talio), (d) as restricted to time. 1. (Objective): with ref. to the Past: kim kammaṃ akāsi nārī what (deed) has this woman done? Pv I.92; tassā kātabbā he asked what had been done by her PvA 37, 83, etc. - with ref. to the Future: k. kātabbā ho I have an obligation, under 8 kusītavatthūni D III.255=A IV.332; cattāri kammāni kattā hoti "he performs the 4 obligations" (of gahapati) A II.67. 2. (Subjective) (a) (doing in general, acting, action, deed; var. kinds of doings enum. under micchājīva D I.12 (santikamma, paṇidhi°, etc.); tassa kammassā katattā through (the performance of) that deed D III.156; dakkāram kamma-kubbataṃ he who of those who act, acts badly S I.19; abhabbo taṃ kammaṃ kātum incapable of doing that deed S III.225; saṅcetanika k. deed done intentionally M III.207; A V.292 sq.; paṭanakatā k. D I.251=S IV.322. kattāram k°ṃ karonto ahāṃ nirayaṃ na gaccheyya? how (i.e. what doing) shall I not go to Niraya? J IV.340; yaṃ kiñci sīthilaṃ k°ṃ . . . na taṃ hoti mahappalām . . . S I.49=Dh 312=Th 1, 277; kadariya° a stingy action PṬA 25; k. classed with sippa, vijja-ṭaṇa D III.156; kāni k°āni sammā-nivīṭṭha established slightly in what doings? Sn
324; (b) Repeated action in general, constituting a person's habit of acting or character (cp. kata II.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character. Esp. in phrase kammena samannāgata "endowed with the quality of acting in such and such a manner, being of such and such character": tīhi dhammehi samannāgato niraye nikkhitto "endowed with (these) three qualities a man will go to N." A I.292 sq.; asucinā kāya-sena sam* asucimanussā "bad people are those who are of bad ways (or character)" Nd2 112; anavajja kāya-k* sam* A I.69 (cp. A IV.364); kāya-kammavacī-kammena sam* kusalena (pabbajita) "a bhikkhu of good character in deed and speech" D I.63; kāya . . . (etc.) -k*sam* bāla (and opp. paṇḍita) A II.252 (cp. A I.102, 104); visamena kāya (etc.) -k*sam* A I.154=III.129; sāvajjena kāya (etc.) -k*sam* A II.135 - kammaṃ vijjā ca dhammo ca siḷam jīvitaṃ uttaṃmaṃ, etena maccā sujhihanti, na gottena dhāraneṇa vā S I.34=55; M III.262, quoted at Vis 3, where k. is grouped with vipassanā, jhāna, sila, satipaṭṭhāna as main ideals of virtue; kammāna by character, as opp. to jaccā or jātiyya, by birth: Sn 136; 164; 599; nihīna° manussā (of bad, wretched character) Sn 661; manāpena bahulaṃ kāya (etc.) -kammaṇa A II.87=III.33, 131; and esp. with mettā, as enum. under aparighniyā and sārārīyā dhammā D II.80; A III.288; mettana kāya- (etc.)-kammaṇa D II.144; III.191; A V.350 sq. (c) Particular actions, as manifested in various ways, by various channels of activity (k°-dvārā), expressions of personality, as by deed, word and thought (kāyena, vācāya, manasā). Kamma cat) e.co+kh/n means action by hand (body) in formula vacasā manasā kammāna ca Sn 330, 365; later specified by kāya-kamma, for which kāya-kammanta in some sense (q. v.), and complementing vācī-k° mano-k°; so in foll. combns: citte arakkhite kāya-k° pi arakkhitam hoti (vācī mano) A I.261 sq.; yam nu kho aham idam kāyena k° kattukāmo idam me kāyā-k° attabāḥāya pi sanvatteyya . . . "whatever deed I am going to do with my hands (I have to consider): is this deed, done by my hands, likely to bring me evil?" M I.415; kāya-(vācī- etc.) kamma, which to perform & to leave (sevitabbaṃ and a°) A I.110=III.150; as anulomiṇa° A I.106; sabbam kāya-k° (vācī mano) Buddhaṃ nāṇānuparivattatti "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd2 235; yam lobhapakatam kamaṃ karoti kāyena vā vācāya vā manasā vā tassa vipākam anubhotti . . . Nett 37; kin nu kāyena va° m° dukkatam kamaṃ what evil have you done by body, word or thought? Pv II.13 and freq.; ekūna−timśā kāyakammānī Bdhd 49. (d) Deeds characterized as evil (pāpa−kammāni, pāpāni k°, pāpakāni k°; pāpakamma adj., cp. pāpa−kammanta adj.). pāpakamma: n'atthi loke raho nāma p° pakubbato "there is no hiding (-place) in this world for him who does evil" A I.149; so p°−o dummedho jānaṃ dukkaṭaṃ attato . . . "he, afflicted with (the result of) evil-doing . . . " A III.354; p°−m pavaddhento ibid.; yam p°−m kamaṃ sabban tam idha vedaniyam "whatever wrong I have done I have to suffer for" A V.301; pabbajitvāna kāyena p°−m vivajjiyāi "avoid evil acting" Sn 407; nissamsayaṃ p°−m . . . "undoubtedly there is some evil deed (the cause of this) i. e. some evil karma Pv IV.161−pāpaṃ kammaṃ: appamattikam pi p° k° kamaṃ taṃ enaṃ nirayaṃ upaneti "even a small sin brings man to N." A I.249, taya v'etam p° k° kamaṃ tvān neva etassa vipākam paṭisamvedissati "you yourself have done this sin you yourself shall feel its consequences" M III.180= A I.139, na hi p° kamaṃ k° saju khīraṃ va muccaṭi Dh 71=Nett 161; yassa p° kamaṃ k° kusalena pithiyati so imaṃ lokam pabhāṣet "he will shine in this world who covers an evil deed with a good one" M II.104= Dh 173=Th 1, 872; p°−ssa k°−ssa samatikkam "the overcoming of evil karma" S IV.320; p°ssa k°ssa kiriyā "in the performance of evil" M I.372; p°āni k°āni karamaṃ bālo na būjhati "he, like a fool, awaketh not, doing sinful deeds" Dh 136=Th 1, 146; pāpā p'ēhi k°ēhi nirayaṃ upapajjare "sinners by virtue of evil deeds go to N." Dh 307; te ca p°ēsu k°ēsu abhinham upadissare Sn 140. -pāpakāni kammāni: p°ānam k°ānan hetu coraṃ rajiṇo gāhetvā vividhiḥ kammakāraṇa kārenti "for his evil deeds the kings seize the thief and have him punished" A I.48; ye loke p°āni k° karonti te vividhiḥ kamma-kāraṇa kariyanti "those who do evil deeds in this world, are punished with
various punishments" M III.186=A I.142; kām karoti phalam kāyena vācā udu cetassā vā Sn 232 (=kh 190); similarly Sn 127; karontā phalam kāṃ yam hoti katukapphalaṁ, "doing evil which is of bitter fruit" Dh 66= S I.57=Nett 131; kāhi p'ēhi Sn 215. - In the same sense: na tām kām karaṁ sādhu yam kāvā anutappati "not well done is that deed for which he feels remorse" S I.57=Dh 67=Nett 132; āveni-kammāni karonti (with ref. to sangha-bheda) A V.74; adhammikakkamāni A 1.74; asuci-kāṇi (as suggested by 5 and attributes: asuci, duggandha, etc.) A III.269; sāvajjakamāni (as deserving Niraya) (opp. avajja > sagga) A II.237; kammāni ānantarikāni deeds which have an immediate effect; there are five, enumd at Vbh 378. - (e) deeds characterized as good or meritorious (kusala, bhaddaka, etc.) tām kām karaṁ kusalām sukhudrayaṁ D III.157; puññā-kamma of meritorious (character) S I.143; kusalehi k'ēhi vippayutta carati viññānacaryā P I.80; kusalassa k'ssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala-kā-kāpacchāyānī Bdh 12; puññakamma, merit, compd with kappurakkha in its rewarding power VvA 32 (cp. puññanubhāva-nissandana "in consequence of their being affected with merit" PVA 58) - Cp. also cpds.: kamma-kilesa, k’-ṭṭhāna, k’-patha; k’lakkhāna k’-samādāna. 3. (Interaction) A. in subjective relation; (a) character of interaction as regards action; action or deed as having results: phala and vipāka (fruit and maturing); both expressions being used either singly or jointly, either°or independent; phala: tassa mayham atite katassa kammassa phalaṁ "the fruit of a deed done by me in former times" ThA 270; Vv 479 (=VvA 202); desanā. . . k-phalaṁ paccakkhakarīni "an instruction demonstrating the fruit of action" PVA 1; similarly PVA 2; cp. also ibid. 26, 49, 52, 82 (v. l. for kammabala), vipāka: yassa k’ssa vipākana . . . niraye pacecyāyi . . . "through the ripening of whatever deed will you be matured (i. e. tortured) in N." M II.104; tassa k’ssa vipākana saggām lokaṁ upappajjī "by the result of that deed he went to Heaven" S I.92; II.255; k-vipāka-kovida "well aware of the fruit of action," i. e. of retribution Sn 653; kissa kvipākana "through the result of what (action)" P I.65; innā asubhena k-vipākana Nett 160; k-vipāka with ref. to avyākata-dhammā: Vbh 182; with ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; k-vipāka-ja produced by the maturing of (some evil) action, as one kind of ābādha, illness: A V.110=Nd2 3041; same as result of good action, as one kind of iddhi (supernatural power) Ps II.174; -vipāka (adj.). asakkacca-katānaṁ kammānāṁ vipāko the reaper of careless deeds A IV.393; der. vipakka (adj.) in dukkha-vipakka resulting in pain Sn 537. - -phala-vipāka: freq. in form. sūkṣa dukkhathedānā kammānāṁ phalaṁ vipāko: D I.55=III.264=M I.401=S IV.348=A I.268=IV.226=V.265, 286 sq.; cp. J.P.T.S. 1883, 8; nissandha-phalabhūto vipāko ThA 270; tiṇṇathā k’ānaṁ phalaṁ, tiṇṇathā k’-ānaṁ vipāko D II.186 - (b) the effect of the deed on the doer: the consequences fall upon the doer, in the majority of cases expressed as punishment or affliction: yathā yathāyaṁ puriso kammānāṃ karoti tathā tathā tam pāṭisamvedissati "in whichever way this man does a deed, in the same way he will experience it (in its effect)" A I.249; na vijji so jagati-ppadeso yathā ṭhito muñceyya pāpa-kammā "there is no place in the world where you could escape the consequences of evil-doing" Dh 127=Miln 150=PVa 104, cp. Divy 532; so the action is represented as vedaniya, to be felt; in various combinations: in this world or the future state, as good or bad, as much or little A IV.382; the agent is represented as the inheritor, possessor, of (the results of) his action in the old formula: kammassakā sattā k-dāyādā k-yoni k-bandhū. . . yam k’-m karonti kalyānaṁ vā pāpakāṁ vā tassa dāyādā bhavanti M III.203=A III.72 sq.=186=V.88-288 sq. (see also cpds.). The punishment is expressed by kammakarana (or "karaṇa), "being done back with the deed," or the reaction of the deed, in phrase kammakaranaṁ kāreti or kārāpeti "he causes the reaction of the deed to take place" and pass, kamma-karaṇa kariyati he is afflicted with the reaction, i. e. the punishment of his doing. The 5 main punishments in Niraya see under karaṇaṁ, the usual punishments (beating with whips, etc.) are enumerated passim, e. g. M III.164, 181; and Nd2 604. [As regards form and meaning Morris J.P.T.S. 1884, 76 and 1893, 15 proposes karaṇaṁ f. "pain, punishment," fr. kṛ to
trem or injure, "the pains of karma, or torture"; Prof. Duroiselle follows him, but with no special reason: the derivation as nt. causative-abstr. fr. karoti presents no difficulty.] - ye kira bho pāpakāni k°-āni karonti te diṭṭh'eva dhamme evarūpā vividhā k-kāraṇa kariyanti, kim ānga pana paratthā "Those who, as you know, do evil are punished with various tortures even in this world, how much more then in the world to come!" M III.181; M III.186=A I.142; sim. k°-kāraṇāni kārenti (v. l. better than text-reading) S IV.344; Sdhp 7; Nd2 on dukkha. As k- kāraṇaṃ sānvidahimsu j J II.398; kamma-kāraṇa-ppatta one who undergoes punishment Vism 500. See also examples under 2d and M I.87; A I.47; J V.429; Miln 197. B. in objective relation: universal karma, law of cause and consequence. - (a) karma as cause of existence (see also d, purāṇa° and pubbe kataṃ k°: compared to the fruitful soil (khetta), as substratum of all existence in kāma, rūpa, arūpa dhātu A I.223 (kāmadhātu-vipakkaṇ ce kammām nābhavissa api nu kho kāmabhavo paññāyetha ti? No h'etaṃ. . . . iti kho kammaṃ khettaṃ . . . ); as one of the 6 causes or substrata of existence A III.410; kammāna vattati loko kammāna vattati paṭṭa "by means of karma the world goes on, mankind goes on" Sn 654; kamma-paccayā through karma PvA 25 (=Kh 207); k°-m kilesā hetu samsārasa "k. and passions are the cause of samsāra (renewed existence)" Nett 113; see on k. as principle: Ps II.78; 79 (ch. VII., kamma-kathā) M I.372 sq.; Nett. 161; 180-182; k. as 3 fold: Bdhd 117; as 4 fold M III.215; and as cause in general Vism 600 (where enumd as one of the 4 paccaya's or stays of rūpa, viz. k., citta, utu, āhāra); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. as a factor in the five-fold order (dhammatā or niyama of the cosmos: k°-niyama DA. on D 11, 12; DhsA. 272; Cp. cpds.: kammajā (resulting from karma) Bdhd 68, 72, 75; °-vātā, birth-pains i. e. the winds resulting from karma (calimsu DhsA. on D 11, 12; DhsA. 272; Cp. cpds.:). - (b) karma as result or consequence. There are 3 kamma-nidāṇāni, factors producing karma and its effect: lobha, dosa, moha, as such (tiṇī nidāṇāni kammānā samudayāya, 3 causes of the arising of karma) described A I.134=263=III.338=Nd2 517; so also A V.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha-kkāya kammā-vidūpānaṃ samkhayo A V.262. There are 3 other nidāṇāni as atītānaṅgata paccekkhante chanda A I.264Q and 3 others as producing or inciting existence (called here kamma-bhava, consequential existence) are puñña, apuñña, ānejja (merit, demerit and immovability) Vbh 137=Nd2 471. - (c) karma as causeconsequence: its manifestation consists in essential likeness between deed and result, cause and effect: like for like "as the cause, so the result." Karma in this special sense is Retribution or Retaliation; a law, the working of which cannot be escaped (cp. Dh 127, as quoted above 3 A (b), and Pv II.717: sace taṃ pāpakāṃ kammam karissatha karothe vā, na vo dukkhaṃ pamutt' aththi) - na hi nassati kassicā kammam "nobody's (trace, result of) action is ever lost" Sn 666; puññāpuññā- kammassa nissandana kanaka vimāne ekikā huvā nibbatti "through the consequence of both merit and demerit" PvA 47; cp. VvA 14; yathā'assa attabhave nibbattati tattha taṃ k°-m vipaccati "wherever a man comes to be born, there ripens his action" A I.134; - correspondence between "light" and "dark" deeds and their respective consequence are 4 fold: kaṇha-kamma-kaṇha vipāka, suka°, kaṇhasukka, ahaṇa-asukka: D III.230=M I.389=A II.230 sq.; so sakena kammāna nirayaṃ upapajjati Nd2 304III; k°-ānubhāva -ukkhitta "thrown, set into motion, by the power of k." PvA 78; sucarita-k-ānubhāvani-vipaccati vimānāni "created by the power of their result of good conduct" VvA 127; k-ānubhāvena by the working of k. PvA 77; k°-vega-ukkhittā (same) PvA 284; yathā kamm-ūpaga "undergoing the respective consequences (of former deeds) affected with respective karma: see cpds., and cp. yathā kammam gato gone (into a new existence) according to his karma J I.153 & freq.; see cpds.; k- sarikkhatā "the karma-likeness," the correspondence of cause and consequence: taṃ k°-m vibbāventaṃ suvaññamaṣāni ahosi "this, manifesting the karma-correspondence, was golden" VvA 6; so also k-sarikkhara, in accordance with their deed, retributionary, of
kamma-phalam, the result of action: tassa kamma-sarikkhakam kammaphalam hoti "for her the fruit of action became like action," i.e. the consequence was according to her deed. PvA 206; 284; 258; as nt.: k-s-m pan'assa udapādi "the retribution for him has come" Dha 1.128; J III.203; cp. also Miln 40 sq.; 65 sq.; 108. - (d) The working and exhaustion of karma, its building up by new karma (nava) and its destruction by expiration of old karma (purā). The final annihilation of all result (*kkhaya) constitutes Arahantship. nava-purāna-kamma: as aparipakka, not ripe, and paropakka, ripe D I.54=S III.212; as pañca-kammuno satāni, etc. ibid.; kāyo ... purānaṃ k-ṃ abhisankhataṃ ("our body is an accumulation of former karma") S II.65=Nd2 680 D; see also A II.197; Pv IV.71; PvA 1, 45; Nett 179; and with simile of the snake stripping its slough (porānassa k-ssa parikkhīnantattā ... santo yathā kammaṃ gacchati) PvA 63.

- k-ṃ-nirodha or *kkhaya: so ... tāva kālama karoti yāva na taṃ pāpakammam vyanti hoti "He does not die so long as the evil karma is unexhausted" A I.141; nava-purāṇani k-āni desissāmi k-ṃ-nirodham k-ṃ-nirodha-gāmini ca paṭipadaṃ "the new and the old karma I shall demonstrate to you, the destruction of k. and the way which leads to the destruction of k." S IV.132-A III.410; ... navānaṃ k-ānaṃ akaraṇā setūghaṭaṃ; iti k-kkhāyā dukkhakhaya ... (end of misery through the end of karma) A I.220=M II.214; same Ps I.55-57; cp. also A I.263; Nd2 411 (expl. as kamma-parāyaṇa vipākā-p: "gone beyond karma and its results," i.e. having attained Nibbāna). See also the foll. cpds.: k-ṃ-abhisankhisa, *avāraṇa, *kkhaya, *nibandhana. -ādhikata ruled by karma, Miln 67, 68; *ena by the influence of k. ibid. -ādhigahita gripped by karma Miln 188, 189; -ānuṟūpa (adj.) (of vipāka) according to one's karma J III.160; DA I.37; -ābhisanbhāra (3 B) accumulation of k. Nd2 116, 283, 506. -ābhisanda in *ena in consequence of k. Miln 276, cp. J.P.T.S. 1886, 146; -āraha see I.; -āyatana 1. work Vbh 324, cp. Miln 78; 2. action-kamma J III.542; cp. J IV.451, 452. -āyūha the heaping up of k. Vism 530; DhsA 267, 268; cp. k-ṃ ayyūhi Miln 214 and J.P.T.S. 1885, 58. -āvara the obstruction caused by k. A III.436=Pug 13=Vbh 341 (in def. of sattā abhubbā: kammāvaraṇaṃ samannāgata, kiles*, vipāk* . . .), Kvu 341; Miln 154, 155; Vism 177 (*ānantariya-kamma); -ūpaga in yatha kamm-ūpage satte: the beings as undergoing (the consequences of) their respective kamma (3 B) in form. cavamāne upapajjamanā hine pañte suvaṇṇe dubbanne sugate duggate . . . pajānāti (or passati) Vin III.5=D I.82=S II.122 (214)=V.266=A IV.178=V.13 (35, 200, 340)=Vbh 344; abbreviated in M III.178; Nett. 178; see also similar Sn 587; Bdhd 111; -upacaya accumulation of k. Kv 15; A. 156; -kathā exposition of k.; chapter in Ps II.98; -kāma (adj.) desirous of good karma Th 2, 275; PvA 174; a° opp.= inactive, indolent A IV.92, PvA 174; -kiriyā-dassana (adj.) understanding the workings of k. J I.45; kiliṭṭha bad, evil k. Dh 15 (=Dha I.129, expl. kiliṭṭha-k°); -kilesa (2) depravity of action, bad works, there are 4 enumd at D III.181-J III.321, as the non-performance of sila 1-4 (see sila), equal to pāpa-kāya-k°; -kkhaya (3 B) the termination, exhaustion of the influence of k.; its destruction: sabbā-k°-kkhayaṃ patto vimutto upadhi-sankhayā S I.134; as brought about by neutral, indifferent kamma: D III.230=A II.230 sq.; M I.93, DhsA 89; -ja (3 B) produced by k. J I.52; as one mode of the origin of disease Miln 135; Nd2 3041; appld. to all existence Miln 271; Vism 624 (kammajām ayatanadvāra-vasena pākaṭṭaṃ hoti); appld to rūpa Vism 451, 614; appl. to pains of childbirth (°vātā) J I.52, Dha 1.165; a° not caused by k., of ākāsa and nibbāna Miln 268, 271; -ṭṭhāna (2) 1. a branch of industry or occupation, profession, said of diff. occupations as farmer, trader, householder and mendicant M II.197; A V.83. 2. occasion or ground for (contemplating) kamma (see ṭṭhāna II.2. c), kamma-subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to realize permanence. These exercises ("stations of exercise" Expos. 224) are highly valued as leading to Arahantship Dha I.8 (yāva arahattam kamma-ṭṭhānan kathesi), 96; PvA 98 (catu-saccakamma-ṭṭhāna-bhāvanā meditation on the 4 truths and the objects of meditation). Freq. in phrase kammaṭṭhāne anuyutto (or anuyoga vasena) na cīra'seva arahattam pāpuṇi: J III.36; Sāsv 49; see also J I.7,
These subjects of meditation are given as 38 at DhsA 168 (cp. Cpd. 202), as 32 (dvattiṃs’ākāra-k°) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca-sandhika at Vism 277; some of them are mentioned at J I.116; Dha I.221, 336; IV.90; -m anuyuñjati to give oneself up to meditation Sāsv 151; PvA 61; -m uggahāti to accept from his teacher a particular instrument of meditation Vism 277 sq. (also *assa uggaho & uggahana); KhA 40; Dha I.9, 262; IV.106; PvA 42; -m katheti to teach a pupil how to meditate on one of the k° Dha I.8, 248, 336; PvA 61; -m adāsi Dha IV.106; *ganhāti J III.246; Vism 89; *ācikkhāna instruction in a formula of exercise DhsA 246; *dāyaka the giver of a k-ṭṭh° object, the spiritual adviser and teacher, who must be a kalyāṇamitta (q. v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; -ṭṭhānika a person practising kammaṭṭhāna Vism 97, 187, 189; Dha I.335; -tappana the being depressed on acct. of one's (bad) karma Dha I.150. - - dāyāda (3 A (b) and cp. *ssa) the inheritor of k., i. e. inheriting the consequences of one's own deeds M I.390; Miln 65=DhsA 66; -dvāra "the door of action," i. e. the medium by which action is manifested (by kāya, vācī, mano) (s. 2b) J IV.14; KvuA 135; DhsA 82; Bdhd 8; -dhāraya name of a class of noun-compounds Kacc 166; -nānatta manifoldness of k. DhsA 64 (also -nānakaraṇa ib.); - nibbandhana (3 B) bound to k. (: rathass’āṇi va yāyato, as the linchpin to the cart) Sn 654; -nibbatta (3 B) produced through k. Miln 268; DhsA 361; -nimitta the sign, token of k. DhsA 411; -nīrodha the destruction of k. [see 3 B (d)]; -paccaya the ground, basis of karma Vism 538; KvuA 101; *paccayena by means of k. J VI.105, Vism 538; (adj.) J V.271, DhsA 304; -piṭṭasarana (a) having k. as a place of refuge or as a protector J VI.102; Miln 65; cp. DhsA 66; -piṭṭibālha strong by k. Miln 301; -pathā (2 b) pl. the ways of acting (=sīla q. v.), divided into kusala (meritorious, good) and akusala (demoritorious, evil) and classified according to the 3 manifestations into 3 kāya°, 4 vācī°, 3 mano°, altogether 10; so at Vin V.138, S II.168, A V.57, 268; as kus° and akus° at D III.71, 269, 290; as 7 only at S II.167; as akus° only at A V.54, 266; Vbh 391; Nett 43; Bdhd 129, 131; *ppatta having acquired the 10 items of (good) action Sdhp 56, 57. -phala [3 A (a)] the fruit of k., the result of (formerly) performed actions J I.350; VvA 39, PvA 1, 26, 52; -upajīvin 1. living on the fruit of one's labour (ad I) J IV.160; - 2. living according to the result of former deeds A I.135; -bandhu having k. as one's relative, i. e. closely tied to one's karma (see *ssa) Th 1, 496; cp. J VI.100, etc. -bala the power of k. J VI.108; PvA 82; -bhava [3 B (b)] karmic existence, existence through karma Vbh 137; DhsA 37; -bhūmi 1. the place of work J III.411; 2. the ground of actions, i. e. the field of meritorious deeds Miln 229; -mūla (good) k. as a price (for long life, etc.) Miln 333, 334, 341; -mūlaka produced by k. Miln 134; -yoni having k. for matrix, i. e. as the cause of rebirth Miln 65; DhsA 66; -lakkhana having k. as distinctive characteristic A I.102; AA 370; -vagga name of section in Nipāta IV of Anguttara (Nos 232-238) A II.230 sq.; -vāṭṭhāna the continuance of k. DhsA 85; -vāda (a) holding to the view of (the power and efficacity of) k. S II.33 sq.; A I.287 (+kiriyaṃvāda, viriyaṃvāda); -vādin believing in k. D I.115; Vin I.71; J VI.60; -vīpāka [3 A (a)] the ripening of k., the result of one's actions (see above) Vbh 106, 182, 268, 281; as one of the four mysteries (acinteyyāṇi) of Buddhism at Miln 189. -ja produced as a result of k.: D II.20; Mhbv 78; Ps II.174, 213; Miln 135; Vism 382 (appld to iddhi); concerning disease as not produced by k., see A V.110; Miln 134, 135; AA 433, 556. -visuddhi meritorious karma Dh 16 (=Dh I.132); -vīsesa variety or difference of k. DhsA 313; -vēga the impetus of k. PvA 284; -sacca (adj.) having its reality only in k.; said of loka, the world A II.232. -samādāna (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādiṭṭhi° (of wrong views) or sammādiṭṭhi (conforming to the right doctrine), so in yathākamm-ūpaga passage (q. v.): D III.96; M I.70; III.178, 179; four such qualities or kinds of karma enum. at Nett 98; of Buddha's knowledge as regards the quality of a man's character: S V.304; A III.417 sq.; Ps II.174; Vbh 338; -samārambhā [3 B (a)] having its beginning in k.; said of loka, the world of men; with ṭṭṭhāyin: lasting as long as the origin (cause) of k. exists A II.232; -samuṭṭhāna [3 B (a)] rising
from k. Miln 127; DhsA 82; Kvn 100; -sambhava produced by k. Miln 127; -sarikkhaka [see above 3 B (c)] similar or like in consequence to the deed done DhA III.334 (vipāka). - sarikkhatā (do.) the likeness between deed and result; -sahāya "companion to the deed," said of thought DhsA 323; -socana sorrowing for one's (bad) deeds DhA I.128. - (s)saka [3 A (b), q. v.]

(a) one whose karma is his own property, possessed of his own k. M III.203, etc. (in phrase k., kamma-dāyāda, kamma-bandhu, etc.; cp. Vism 301); J IV.128; Miln 65; DA I.37 = who goes according to his own karma (attano k°ānurūpa gatiṃ gacchanti, na putto pitu kammena gacchati, na putto pitu kammena . . . ); der. tā the fact that every being has his very own karma A III.186; Dhs 1366; Vbh 324; ta as adj.; qualifying nāṇa, i.e. the knowledge of the individual, specific nature of karma Dhs 1366, Vbh 328.

Kammaka (kammaka) (adj.) [fr. kamma] connected with, dependt on karma Miln 137 (a°). (adj.) "workable," fit for work, dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatūpakkilesa mudubbūta k°ā śita ānejjappatta D I.76, etc.=M I.22= Pug 68; S III.232; V.92, 233; A I.9; DhA I.289; Bdhd 101, expld at Vism 377 (*iya). Further of citta (muduñ ca kammañña ca pabhassaraṇa ca) A I.257 (reads *iya prepend Vism 247; of upekhā and sati Nd2 661, cp. Bdhd 104; of kāya & citta Bdhd 121. Said of a lute=workable, ready for playing A III.375 = Vin I.182. Of the body A IV.335. - a° not ready, sluggish A IV.333; Vism 146. - kammañña-bhāva the state of being workable, readiness, of kāya Dhs 46, of vedanā, etc., Dhs 326, of citta DhsA 130, see next; a° unworkable condition DhsA 130.

Kammaññatā (kammannata) (f.) [abstr. fr. prec.] workableness, adaptability, readiness, appl. to the wood of the sandal tree (in simile) A I.9; said of kāya and citta in connection with kammaññattam k°bhāvo k°mudutā: Dhs 46, 47=326=641=730; cp. Dhs 585; similar Bdhd 16, 20, 71; DhsA 136, 151 (=kammasādutā) a° unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; expld as cittagalaññaṃ DhsA 377; as cetaso linattāṃ Vbh 373.

Kammanta ([kammanta]) [Sk. karmānta; kamma+anta, cp. anta 14.] 1. doing, acting, working; work, business, occupation, profession. paṭiccanna° of secret acting Sn 127= Vbh 357; as being punished in Niraya A I.60; S IV.180; as occupation esp. in pl. kammantā: S V.45=135; DhA I.42 (kammantā nappavattanti, no business proceeds, all occupations are at a standstill); anākula° Sn 262=Kh V.5; abhantārā k°ūṇa ti vā, kappāsā ti vā as housework, falling to the share of the wife A III.37=3165; khetta° occupation in the field A III.77; see also D I.71; M III.7; S I.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, Pva 62. Phrases: m adhiṭṭhāti to look after the business A I.115; Pva 141; jahati give up the occupation S IV.324; Pva 133; m payojeti to do or carry on business D I.71; II.175; III.66, 95; A III.57; m pavatteti to set a business on foot Pva 42 (and vicāreti: Pva 93); m samvidhahati to provide with work A IV.269=272. Mhvs VI.16. - 2. deed, action in ethical sense= kamma, character, etc., Kh 136 (k°=kamma); pāpa° doing wrong Pv IV.81; IV.161; J VI.104 (opp. puñña°); as specified by kāya° vaci "mano" A V.292 sq.; Vva 130 (in parisuddha-kāya-kammantatā); dhammiṅgā k°ā M II.191; akiṇṇa-k° (evam-) of such character S I.204; kurūra-k° (adj.) of cruel character A III.383=Pug 56 (in def. of puggalo orabbbhiko); sammā° of right doing, opp. micchā°, as constituting one element of character as pertaining to "Magga" (: q. v.) D II.216; S II.168; V.1; A III.411; Bdhd 135; expl. as kāya-kamma (=silā 1-3) at S V.9=Vbh 105; Vbh 235; as kāya-duccaritehi ārati virati . . . Vbh 106. - adhiṭṭhāyaika superintendent of work DhA I.393; - thāna: 1. the spot where the ceremonies of the Ploughing Festival take place J I.57; 2. the common ground of a village, a village bazaar J IV.306; - dāsa a farm-servant J I.468; - bheri the drum announcing the (taking

Kammāra (Kammara) [Vedic karmāra] a smith, a worker in metals generally D II.126, A V.263; a silversmith Sn 962= Dh 239; J I.223; a goldsmith J III.281; V.282. The smiths in old India do not seem to be divided into black-, gold- and silver-smiths, but seem to have been able to work equally well in iron, gold, and silver, as can be seen e. g. from J III.282 and VvA 250, where the smith is the maker of a needle. They were constituted into a guild, and some of them were well-to-do as appears from what is said of Cunda at D II.126; owing to their usefulness they were held in great esteem by the people and king alike J III.281. -uddhana a smith's furnace, a forge J VI.218; -kula a smithy M I.25; kūṭa a smith's hammer Vism 254; -gaggari a smith's bellows S I.106; J VI.165; Vism 287 (in comparison); -putta "son of a smith," i. e. a smith by birth and trade D II.126; A V.263; as goldsmith J VI.237, Sn 48 (Nd2 ad loc.: k° vuccati suvaṇṇakāro); -bhanḍu (bhanḍ, cp. Sk. bhāṇḍika a barber) a smith with a bald head Vin I.76; -sālā a smithy Vism 413; Mhvs 5, 31.

Kammāsa (Kammasa) [Vedic kalmāṣa, which may be referred, with kalana, kaluṣa, kalanka and Gr. kelaino/s to *qel, fr. which also Sk. kāla black-blue, Gr. khla/s, khli/s; Lat. cālīgo & callidus] 1. variegated, spotted, blemished J V.69 (°vaṇṇa), said of the spotted appearance of leprosy. - fig. inconsistent, varying A II.187. - 2. (nt.) inconsistency, blemish, blot A IV.55; Vism 51. - a° not spotted, i. e. unblemished, pure, said of moral conduct D II.80; A II.52; III.36, 572; VI.54, 192; Bdhd 89. -kārin in a° not acting inconsistently A II.187; cp. ibid. 243. -pāda 1. (a) having speckled feet J V.475; (b) (m) one who has speckled feet, i. e. an ogre; also N. of a Yakkha J V.503, 511 (cp. J.P.T.S. 1909, 236 sq.).

Kammika (Kammika) (adj.-n.) [fr. kamma] 1. ("°) one who does or looks after; one whose occupation is of such & such a character: āya° revenue- overseer, treasurer DhA I.184; sabba° (always with ref. to amacca, the king's minister) one who does everything, the king's confidant Vism 130; PvA 81. - On term ādi° beginner (e. g. Vism 241) see Cpd. 53, 129 n.2. - 2. a merchant, trader, in jalapatha° and thalapatha° by sea & by land J I.121. - 3. a superintendent, overseer, manager J II.305 (executioner of an order); VI.294; Mhvs 30, 31. - 4. one connected with the execution of an ecclesiastical Act Vin II.5 (cp. p. 22); Bdhd 106.

Kammin (Kammin) (adj.) ("°) [fr. kamma, cp. kammaka] doing, performing, practising J VI.105; Sdhp 196, 292.

Kamya (Kamya) (adj.) ("°) [fr. kām] wishing for, desiring DhsA 365 (sādhhu°; v. l. *kāma); kamyā, abl. in the desire for, see next.

Kamyā (Kamya) ("°) in abl. function (of kamyā f. for kamyāya or kamya adj.?) in the desire for: S I.143=J III.361 (expld by kāmatāya); Sn 854, 929. (Nd) [fr. kām] wish, desire, longing for, striving after; with inf. or equivalent: kathetu° VvA 18; muñcitu° (+paṭṭisankhā) Ps I.60, 65; Bdhd 123; asotu°, adaṭṭhu° and adassana° Vbh 372. Esp. in definitions, as of chanda: kattu° Vbh 208; Bdhd 20; of jappā: puñcikatā sādhhu° Vbh 351; 361=Dhs 1059; Nd2 s. v. taṇhāll (: has
the better reading mucchaṇci katā asādhu°; v. l. puchaṇci°; both Vbh and Dhs have sādu in text which should be corrected to asādhu°; see detail under puḍcikatā); of māna; ketu° Nd2 505; Dhs 1116=1233; Vbh 350 sq.; Bdhd 24; of lapanā: pāṭu° (v. l. cāṭu°) Vbh 246= 352.

**Kayā** (kayal) [fr. kri] purchase, buying A III.226 (+vi°). -(a)kkaya, buying & selling Pv I.56 (see also Kh VII.6 and note). -vikkaya (kraya vikraya) buying & selling, trade in “paṭivirata D I.5=A II.209=V.205= Pug 58; D I.64; S V.473; Sn 929; J V.243; Khus 114; DhA I.78; PvA 29 (=KhA 212).

**Kayati** (kayati) [kri, perhaps connected with kr] to buy; Inf. ketuṃ J III.282; cp. kiṃṭathi.

**Kayika** (kayika) [fr. krī, cp. BSk. krayika Divy 505] a buyer, trader, dealer Miln 334.

**Kayin** (kayin) a buyer J VI.110.

**Kara** (kara) [fr. kr] 1. (adj.) (-*) producing, causing, forming, making, doing, e. g. anta° putting an end to; pabhaṃ causing splendour; pāpa° doing evil; divā° & divasa the day-maker, i. e. the sun; kaṇṭhabhāva° causing a "black" existence (of pāpakamma) J IV.9; padasandhi° forming a hiatus PvA 52; vacana°, etc. - 2. (m) "the maker," i. e. the hand Mhvs 5, 255-256; 30, 67. - atikaraṃ (adv.) doing too much, going too far J I.431; -dukkara (a) difficult to do, not easy, hard, arduous S I.7; IV.260; A I.286; IV.31, 135; V.202; -durabhisambhavo Sn 429 701; Ud. 61; (n. nt.) something difficult, a difficult task A I.286 (cp. IV.31); J I.395; Miln 121, dikkara-kārikā "doing of a hard task," exertion, austerity M I.93; Nd2 262b. -sukara easy to do S I.9; II.181; Dh 163; Na sukaraṃ w. inf. it is not easy to . . . D I.250; A III.52, 184; IV.334. -kaṭaka (m. nt.) a hand-wheel, i. e. a pulley by which to draw up a bucket of water Vin II.122; cp. Vin. Texts III.112; -ja "born of kamma" in karaja-kāya the body sprung from action, an expression always used in a contemptible manner, therefore—the impure, vile, low body A V.300; J I.5; Vism 287, 404; DA I.113, 217, 221; DhA I.10; III.420; DhsA 403. karaja-rūpa Vism 326. -tala the palm of the hand Mhbv 6, 34; -marā "one who ought to die from the hand of the enemy," but who, when captured, was spared and employed as slave; a slave J III.147, 361; IV.220; DhA III.487; -ānītā a woman taken in a raid, but subsequently taken to wife; one of the 10 kinds of wives (see itthi) Vin III.140 (=dhajāhaṭā); -gāhaṃ gaṇḍhāti to make prisoner J I.355; III.361; -mita "to be measured with (two) hands," in “majjhā, a woman of slender waist J V.219; VI.457.

**Karaka** (karaka) [Etymology unknown. The Sanskrit is also karaka, and the medieval koṣas give as meaning, besides drinking vessel, also a coco-nut shell used as such (with which may be compared Lat. carīna, nutshell, keel of a boat; and Gr. ka/rua, nut.) It is scarcely possible that this could have been the original meaning. The coconut was not cultivated, perhaps not even known, in Kosala at the date of the rise of Pali and Buddhism] 1. Water-pot, drinking-vessel (=: pāṇiya-bhājana PvA 251). It is one of the seven requisites of a samaṇa Vin II.302. It is called dhammakaraka there, and at II. 118, 177. This means "regulation waterpot" as it was provided with a strainer (parissavana) to prevent injury to living things. See also Miln 68; Pv III.224; PvA 185. - 2. hail (also karakā) J IV. 167; Miln 308; Mhv XII. 9. -vassa a shower of hail, hail-storm J IV.167; Miln 308; DhA I.360.
Karakāra (Karakara) (for kaṭakaṭā, q. v.) (adv.) by way of gnashing or grinding the teeth (cp. Sk. dantān kaṭakaṭāpya), i. e. severely (of biting) J III.203 (passage ought to be read as karakāra nikkāditvā).

Karaṇja (Karana) [cp. Sk. karana, accord. to Aufrecht, Halāyudha p. 176 the Dalberia arborea] the tree Pongamia glabra, used medicinally Vin I.201; J VI.518, 519.

Karaṇa (Karana) [fr. kṛ, cp. Vedic karaṇa] 1. adj. (f. ī) (-°) doing, making, causing, producing; as cakkhu° nāna° (leading to clear knowledge) S IV.331; V.97; It 83; and acakkhu° etc. S V.97; nāthā° dharmā A V.23 (cp. V.89) and thera° A II.22; dubbana° S V.217; see also D I.245; M. I.15; S V.96, 115; A IV.94; V.268; Miln 289. - 2. (nt.) (-°) the doing, producing of; the doing, performance of (=kamma), as bali° offering of food =bali kamma) PvA 81; gabbha° Sn 927; pānujja° Sn 256. 3. (abs.) (a) the doing up, preparing J V.400, VI.270 (of a building) the construction (b) the doing, performance of, as pāṇātipātassakaṭakaṭāpya, i. e. severely (of biting) J III.203 (passage ought to be read as karakāra nikkāditvā).

Karaṇiya (Karaniya) [grd. of karoti] 1. adj. (a) that ought to be, must or should be done, to be done, to be made (=kattabbaṃ karaṇaṃ KhA 236) Vin I.58; D I.3, cp. Miln 183; A V.210; DA I.7. Often -° in the sense of "doing, making," as yathā kāma° S II.226; cp. IV.91, 159, "having business" bahu° D II.76; A III.116; S II.215; anukampa° PvA 61: - (b) done, in the sense of undoing, i. e. overcome, undone D II.76 cp. Dial. II.81 n. - 2. (m.) one who has still something left to perform (for the attainment of Arahatship, a sekha J I.23. - 3. (nt.) (a) what ought to be done, duty, obligation; affairs, business D I.85; II.68, 74 cp. A IV.16; M I.271; S III.168; IV.281 cp. Vin III.12; Vin I.139; A I.58; Sn 143; Sn p. 32 (yan te karanīyaṃ tam karo "do what you have to do"); - "mā tīreti to conclude a business Vin. II.158; J V.298. Katāṃ m is done is what was to be done, I have done my task, in freq. formula "khīṇa jāti viṣatāṃ brahmacāriyaṃ..." to mark the attainment of Arahatship D I.84; II.68=153; Th 2, 223; Vin I.14; Sn p. 16; DA I.226, etc. See Arahat II.C. - There are 3 duties each of a sāmaṇa, farmer and householder enumerated at A I.229; 3 of a bhikkhu A I.230; - (b) use, need (with instr.): appamādena k° S IV.125; cetanāya k° A V.2, 312; cp. Miln 5, 78. akaranīya 1. (adj.) (a) what ought not to be done, prohibited A I.58; III.208=DA I.235. - (b) incapable of being done (c. gen.) It 18. - (c) improper, not befitting (c. gen.) Vin I.45=216=III.20; PvA 64. - (d) not to be "done," i. e. not to be overcome or defeated D II.76; A IV.113; - (e) having nothing to do Vin I.154. - 2. (nt.) a
forbidden matter, prohibition Vin II.278 - sa° 1. having business, busy Vin I.155; - 2. one who has still something to do (in sense of above 2) D II.143; Th 1, 1045; DA I.9.

**Karaṇīyatā** (Karanyata) (f.) [abstr. fr. prec.] the fact that something has to be performed, an obligation Vin II.89, 93; sa° being left with something to do Miln 140.

**Karaṇḍa** (Karanda) (m. nt.) [cp. Sk. karaṇḍa, “ka, “ikā. The Dhātumañjūsā expls k. by "bhājanatthe"] 1. a basket or box of wicker-work Mhvs 31, 98; Dāvs V.60; DhA III.18; - 2. the cast skin, slough of a serpent D I.77 (=DA I.222 ahi-kaṇcuka) cp. Dial. I.88.

**Karaṇḍaka** (Karanda) [fr. last] a box, basket, casket, as dussa° M I.215=S V.71=A IV.230 (in simile); S III.131; V.351 cp. Pug 34; J I 96; III.527; V.473 (here to be changed into karaṇḍaka); DA I.222 (vilīva°); SnA 11.

**Karamanda** (Karamana) [etym.?] a shrub Vism 183 (+kanavīra).

**Karati** 1 (Karati) [cp. Sk. kṛntati] to cut, injure, hurt; in "karato kārayato chindato chedāpayato . . ." D I.52=M I.516; S III.208.

**Karati** 2 (Karati) (°tī) (f.) a superior kind of bean, the Dolichos catjang J VI.536 (=rājamāsa).

**Karabha** (Karabha) the trunk of an elephant; in karabhoru the trunk of an elephant; in karabhoru (k°+ūru) (a woman) with beautiful thighs Mhbv 29.

**Karamara** (Karanara) see Kara.

**Karaḷa** (Karala) a wisp of grass (tiṇa°) DhA III.38; DhsA 272.

**Karavi** (Karavi) [cp. Sk. kala-kaṇṭha cuckoo, & kalavinka sparrow] the Indian cuckoo J VI.539.

**Karavīka** (Karavika) Same J V.204, 416; Vv 364; Vism 112, 206; VvA 166, 219. -bhānin speaking like the cuckoo, i. e. with a clear and melodious voice, one of the mahāpurisa-lakkhaṇas D II.20=III.144=173=M II.137, etc.; cp. Dial. II.17 n. and BSk. kalaviṅka-manojñabhāṣin Sp. Av.Ś I.371 (Index p. 225, where references to Lalitavist. are given).

**Karavīya** (Karavyla) (°iya)=prec. J VI.538.

**Karavīra** (Karavīra) [cp. Sk. karavīra] 1. the oleander, Nerium odorum. Its flower was used especially in garlands worn by delinquents (see kaṇṭha) - 2. a kind of grass J IV.92. -patta a kind of arrow M I.429.

**Karahi** (Karahi) (Sk. karhi, when? kar=loc. of pron. st. *quo= Lat. cur why, Goth. hvar, E. where), only in karaha-ci (karhi cid) at some time, generally preceded by kadāci D I.17; II.139; M I.177, 454; A I.179; IV.101; Miln 73, 76.
**Karim** (Karada) (adj.) [fr. kara] "one who has a hand," an elephant (cp. hatthin) Mhvs 24, 34; 25, 68; Dāvs IV.2. In cpds. kari. -gajjita the cry of the elephant, an elephant's trumpeting Dāvs V.56; -vara an excellent elephant Mhbv 4, 143; Dāvs IV.2.

**Kari** (Karada) -paribandha (adj.) [=karīsa-paribaddha] bound up in filth, full of filth, disgusting; Ep. of the body Th 1, 1152.

**Kari** here is abbrev. of karīsa2 (see note ad loc.).

**Karīsa1** (Karada) (nt.) a square measure of land, being that space on which a karīsa of seed can be sown (Tamil karīsa), see Rhys Davids, Ancient Coins and Measures of Ceylon, p. 18; J I.94, 212; IV.233, 276; VvA 64.

**Karīsa2** (Karada) (nt.) [cp. Sk. karīsa, to chṛṇatti to vomit, cp. Lat. -cerda in mūscerda, sūcerda] refuse, filth, excrement, dung D II.293; J I.5; Vism 259, 358 (in detail); PvA 87, 258; Kha 59; mutta° urine and fæces A I.139; Sn 835. -magga the anus J IV.327; -vāca (nt.) a cesspool J III.263 (=gūthakūpa); -vāyin, f. °inī diffusing an odour of excrement PvA 87.

**Karuṇā** (Karunā) (f.) [cp. Vedic karuṇa nt. (holy) action; Sk. karunā, fr. kṛ. As adj. karuṇā see under 3.] pity, compassion. Karuṇā is one of the 4 qualities of character significant of a human being who has attained enfranchisement of heart (ceto-vimutti) in the 4 sentiments, viz. mettā k.° upēkahā muditā Freq. found in this formula with °sahagatena cetasā. The first two qualities are complementary, and SnA 128 (on Sn 73) explains k° as "ahita-dukkhā-āpanayakāmātā," the desire of removing bane and sorrow (from one's fellowmen), whilst mettā is expl. as "hita-sukhā-āpanayakāmātā," the desire of bringing (to one's fellow-men) that which is welfare and good. Other definitions are "paradukkhē sati sādhūnaḥ hadayakampanaṃ karotī ti" Bdhd 21; "sattesu k° karunāya karunāyatattam karunā cetovimutti" as expl. of avihimsa dhātu Vbh 87; paradukkhhāsahana-rasā Vism 318. K°-sahagatena cetasā denotes the exalted state of compassion for all beings (all that is encompassed in the sphere of one's good influence: see cātuddisa "extending over the 4, i. e. all, directions): D I.251; III.78, 50, 224; S IV.296, 322, 351; V.115; A I.183, 196; II.129, 184; III.225; V.300, 345; J II.129; Nd2 on Sn 73; Vbh 273, 280; Dhs 1258. The def. of karuṇā at Vism 318 runs "paradukkhē sati sādhūnaṃ hadayakampanaṃ karoti." Frequently referred to as an ideal of contemplation (in conn. w. bhāvanā & jhāna), so in "karuṇāṃ cetovimuttiṃ bhāvethi" S V.119; A I.38; V.360; in k° cetovimutti bhāvātī bahulī-katā, etc. D III.248; A III.291; IV.300; in k°-sahagatamā saddhindriyam A I.42; unspecified S V.131; A III.185; Nett 121, 124; Ps I.8; k°-mattā Nett 25; k°-muditā Bdhd 16 sq., 26 sq., 29; ananta k° pañña as Ep. of Buddha Bdhd 1; karuṇāṃ dūrato katvā, without mercy, of the Yamadūtā, messengers of Death Sdhp 287; mahā° great compassion Ps I.126, 133; -saṃpattati a 'gest,' feat of great compassion: in which Buddha is represented when rising and surveying the world to look for beings to be worthy of his mercy and help D II.237; Ps. 1, 126 f. DhA I.26, 367; PvA 61, 195; - 3. As adj. only in cpds. (e. g. "vācā merciful speech; neg. akaruṇa merciless Mhbv 85, & ati° very merciful J IV.142) and as adv. karuṇāṃ pitifully, piteously, mournfully, in k° paridevati J VI.498, 513, 551; Cp. IX.54; also in abl. karuṇā J VI.466. -See also kāruṇā. -ādhimutta intent upon compassion D II.241, 242; -ānuvatthin following the dictates of mercy Dāvs III.46; -guṇaṭa originating in the quality of compassion Sdhp 570; -jala water of c., shower of mercy Miln 22; Mhbv 16; -jhāna meditation on pity, ecstasy of c. D II.237-39; -ṭhāniya worthy of c. PvA 72; -para one who is highest in compassion, compassionate Sdhp 112, 345; -bala the power of c. Mhvs 15, 61, 130; Sdhp 577; -brahmavihāra divine state of pity
Vism 319. -bhāvanā consideration or cultivation of pity Vism 314 sq. - rasa the sweetness of c. Mhbv 16; -vihāra (a heart) in the state of c. Vism 324 (& adj. *vihārin); DA I.33; -sāgara an ocean of mercy Mhbv 7; -sītala "cool with c." +hadaya, whose heart is tempered with mercy Sdhp 33; DA I.1.

Karunāyati [Karunāyati] [v. den. fr. karuṇā; cp. BSk. karuṇāyati Divy 105] to feel pity for, to have compassion on Sn 1065 ("āyāmana; expl. by Nd2 as anuddayamāno anurakkh° anuggaṇh° anukamp°"); Vbh 273; Vism 314. Der. *āyanā compassionateness Vbh 87=273 (and *āyitattaṃ ibid.).

Karumbhaka [Karumbhaka] a species of rice-plant of a ruddy colour Miln 252 (see Mil. trsl. II.73).

Karumhā [Karumha] (pl.) a class of Devas D II.260.

Kareṇu [Karenu] [metathesis for kaṇeru, q. v., cp. Sk. kareṇu] elephant, in cpd. -lolita resounding with the noise made by elephants, of a forest Th 2, 373.

Kareṇukā [Karenuka] (f.) [fr. kaṇu) a female elephant J II.343; DhA I.196 (v. l. for kaṇeru).

Kareṇu in Childers the tree Capparis trifoliata, but see Brethren, p. 363, n. 2: musk-rose tree or "karer"; Th 1, 1062; Ud 31; J V.405; VI.534.


Karoṭi 2 [Karoṭi] (m.) a class of genii that formed one of the 5 guards of the devas against the asuras J I.204, associated with the nāgas (cp. Divy 218; and Morris, J.P.T.S. 1893, 22). As N. of Supaṇṇas (a kind of Garuḍas) expld as "tesām karoṭi nāma pānabhojanam" by C. on J I.204. Kern, Toev. s. v. compares BSk. karoṭapāṇayah a class of Yakṣas MVastu I.30.

Karoṭika [Karotika] [fr. karoṭi1] 1. a bowl, basin J IV.68; DhA II.131 (sappi°). - 2. the skull J VI.592; where it may be a helmet in the form of a skull.

Karoṭiya [Karotiya] =karoṭi 2, J VI.593.

Karoṭi [Karoṭi] v. irreg. [Sk. karoti, *qÛer to form, to build (or plait, weave? see kamma), cp. karman, Lith. kûrti to build, O.Tr. cruth form; Lat. corpus, with p- addition, as Sk. krpa, klp=krp. Derived are kalpa > kappa, kalpate > kappeti]. Of the endless variety of forms given by grammarians only the foll. are bona fide and borne out by passages from our texts (when bracketed, found in gram. works only): I. Act. 1. Ind. Pres. kari, etc. Sn 78, 216, 512, 666=Dh 306=It 42; Opt. kare Dh 42, 43, pl. (kareyyāma) kareyyātha Sn p. 101; or (sing.) kareyya (freq.), kareyyāi PVA 11; kareyya Sn 920, 923; kuriyā (=Sk. kuryāt) J VI.206; Ppr. karan Dh 136, or karonto (f. karontī) Dh 16, 116. - 2. Impf. (akara, etc.)-3. Aor. (akaṃ) akarīm, etc., 3rd sing. akāsi Sn 343, 537, 2nd pl. akattha Pva I.112; Pva 45, 75; 3rd pl. akarīmsu; akāmsu Sn 882; Pva 74; without augment kari DhA II.59. Prohibitive mā(a)kāsi Sn 339, 1068, etc. - 4. Imper. karahi Sn p. 32; 1062; karotha Sn 223; KhA 168. - 5. Fut. karissāmi, etc.; kassāmi Pva IV.139; kāsāṃ J IV.286; VI.36; kāhāmi (in sense of I will do, I am determined to do, usually w. puṇṇam &
Kusalam poetical only) Pv II.113; Vv 33192; 2nd sing. kāhasi Sn 427, 428; Dh 154; 1st pl. kāhāma Pv IV.1011. - 6. Inf. kātum PvA 4, 61, 69, 115, Kh VI.10, etc.; kattum VvA 13; kātave Mhvs 35, 29; Vv 4415 (=kātum); kātuye Th 2, 418. - 7. Pp. kata, see sep. - 8. Ger. katvā Sn 127, 661, 705, etc.; kathvā (poet.) Sn 89, 269, Pv I.13; karitvā see IV. II. Med. 1. Ind. pres. (kubbe, etc.) 3rd sing. kubbati Sn 168, 811; 3rd pl. kubbanti Sn 794; or 3rd sing. kurute Sn 94; It 67; Opt. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or 3rd sing. kārayā Sn 728=1051; S I.24; Dh 53, 117; kārayātha (always expl. by kareyya) Dh 25, 117; It 13; Pp 1.1111; KhA 224; kubbaye Sn 943. - Ppr. (karmāna, kubbāno, karāno) (akubbam Sn 844, 913; akubbanto It 86; f. (vi)kubbanti Vv 112; akumbamāna Sn 777, 778, 897; (vi)kumbamāna Vv 331.- 2. Impf. (akarim, 2nd sing. akarase, etc.) 3rd sing. akubbathe Pp II.1318; 1st pl. akaramhase J III.297. - 3. Aor. (none) - 4. Imper. (2nd sing. kurussu, 3rd sing. kurutam, 2nd pl. kuruvho) 3rd sing. kurutaṃ (=Sk. kurutāṃ) J VI.288. - 5. Fut. (none). III. Pass. 1. Ind. pres. (kariyati, etc.) kariyati Dh 292=-Th 1, 635; KhA 168; and kariyati Th 1, 143. Ppr. (kariyamāna, kaiyāa). - 2. Fut. kariyissati Vin I.107. - 3. Grd. karanīya (q. v.), (kaya) katabba DhA I.338. IV. Caus. I. (Denom. to kara) kārayati=kareti, in origin. meaning of build, construct, and fig. perform, exercise, rule, wield (rajja): kārehi PvA 81 (of huts), kārayissāmi Pv II.64 (of doll); kāreyā Pv II.1310; akārayum Mhvs IV.3; akāresi Mhvs 23, 85; kāretum VvA 74; kārayamāna VvA 9 (of chair); kāretvā (nāma) Ppa 162; karītā Sv 444 (vasī) 674; 680 (vittim); p. 97 (uttarāsanga). - V. Caus. II. Kārāpeti S I.179; Ppa 20; Aor. kārēpahi he had (=caused to be) erected, constructed Vin II.159; fut. kārēpessāmi Mhvs 20, 9; ger. kārēpetvā Ppa 123; grd. kārēpetabba Vin II.134. Meanings of karoti: 1. to build, erect Mhvs 19, 36; 20, 9 (Caus.). - 2. to act, perform, make, do Vin I.155; J I.24; II.153 (tathā karomai yathā na . . . I prevent, cp. Lat. facio ne . . . ); III.297; Pp 1.88-II.619; Mhvs 3, 1; 7, 22; - 3. to produce J VI.410; Ppa 287; - 5. to put on, dress Vin II.277; J I.9; - 6. to impose (a punishment) Mhvs 4, 14; - 7. to turn into (with loc. or two acc.) J II.32; Mhvs 9, 27; - 8. to use as (with two acc.) J I.113; II.24; - 9. to bring into (with loc.) J V.454 - 10. to place (with loc.) J V.274; (with acc. of the person) Dh 162. It is very often used periphrastically, where the trsln would employ the noun as verb, e. g. katham k° D II.98; kodham k° and kopam k° to be angry J IV.22; VI.257; cayam k° to hoard up; corikam k° to steal Vin I.75; tanham k° (c. loc.) to desire J I.5; sitam k° to cool D I.129. - It is often compd with nouns or adjectives with a change of final vowel to i (i) uttāni° to make clear D II.105; pākati°, bahuli°, muṭṭhi°, etc. (q. v.). Cp. the same process in conn. with bhavati. - The meanings of karoti are varied according to the word with which it is connected; it would be impossible and unnecessary to give an exhaustive list of all its various shades. Only a few illustrations may suffice: amse k° to place on one's shoulder J I.9; antarāyaṃ k° to prevent J I.232; ādiṃ k° (c. acc.) to begin with; nimittam k° to give a hint D II.103; pātarāsaṃ k° to breakfast; mānasam k° to make up one's mind; maham k° to hold a festival D II.165; massum k° to trim the beard DhA I.253; musāvādaṃ k° to tell a lie J VI.401; rajjam k° to reign S I.218; vase k° to bring into one's power J I.79; sandhim k° to make an agreement Mhvs 16; sineham k° to become fond of J I.190. - Similarly, cpd with adverbs: aḷām k° to make much of, i. e. to adorn, embellish; dūrato k° to keep at a distance, i. e. keep free from Pva 17; Sdhp 287; purak k° (purakkaroti) to place before, i. e. to honour Pp III.71. - Note phrase kiṃ karissati what difference does it make? (Cp. Ger. was macht's) D I.120; or what about . . . J I.152.

Kalakala (Kalakala) (adj.) [cp. Sk. kala] any indistinct and confused noise Mhbv 23 (of the trampling of an army); in -mukhara sounding confusedly (of the ocean) ibid. 18. Cp. karakarā.

Kalati (Kalati) [Kal, kālayati] to utter an (indistinct) sound: pp. kalita Th 1, 22.
Kalanda [Kalanda]  [cp. Sk. karaṇḍa piece of wood?] heap, stack (like a heap of wood? cp. kalingara) Miln 292 (siṣa*).

Kalandaka [Kalandaka] 1. a squirrel Miln 368; - 2. an (ornamental) cloth or mat, spread as a seat J VI.224; -nivāpa N. of a locality in Veḷuvana, near Rājagaha, where oblations had been made to squirrels D II.116; Vin I.137; II.105, 290, etc.

Kalabha [Kalabha]  [cp. Sk. kalabha] the young of an elephant: see hatthi° and cp. kalāra.

Kalamba [Kalamba]  (nt.)  [cp. Sk. kalamba Menispermum calumba, kalambī convolvulus repens] N. of a certain herb or plant (Convolv. repens?); may be a bulb or radish J IV.46 (=tālakanda), cp. p. 371, 373 (where C expls by tāla-kanda; gloss BB however gives latā-tanta); VI.578. See also kaḍamba & kaḷimba. -rukkha the Cadamba tree J VI.290.

Kalambaka [Kalambaka]  =kalamba, the C. tree J VI.535.

Kalambukā [Kalambuka]  (f.)=kalambaka D III.87 (vv. ll. kaladukā, kalabakā) the trsln (Dial. III.84) has "bamboo."

Kalala [Kalala]  (m. nt.) 1. mud J I.12, 73; Miln 125, 324, 346; Mhbv 150; PvA 215 (=kaddama); DhA III.61; IV.25. - su° "well-muddied" i. e. having soft soil (of a field) Miln 255. - 2. the residue of sesameum oil (tela*), used for embalming J II.155. - 3. in Embryology: the "soil," the placenta S I.206=Kvu II.494; Miln 125. Also the first stage in the formation of the foetus (of which the first 4 during the first month are k., abbuda, pesi, ghana, after which the stages are counted by months 1-5 & 10; see Vism 236; Nd1 120; & cp. Miln 40). - 4. the foetus, appl. to an egg, i. e. the yolk Miln 49. - In cpds with kar & bhū the form is kalali°. -gata (a) fallen into the mud Miln 325; -gahaṇa "mud thicket," dense mud at the bottom of rivers or lakes J I.329; -kata made muddy, disturbed Vv 8431 (VvA 343); -bhūta=prec., A I.9, cp. J II.100; A III.233; Miln 35; - makkhita soiled with mud DhA III.61.

Kalasa [Kalasa]  (nt.)  [cp. Vedic kalaśa] 1. a pot, waterpot, dish, jar M III.141; J IV.384; Dāvs IV.49; PvA 162. - 2. the female breasts (likened to a jar) Mhbv 2, 22.

Kalaha [Kalaha]  [cp. Sk. kalaha, fr. kal] quarrel, dispute, fight A I.170; IV.196, 401; Sn 862, 863 (+vivāda); J I.483; Nd2 427; DhA III.256 (udaka° about the water); IV.219; Sdhp 135. *m udireti to quarrel J V.395; karoti id. J I.191, 404; PvA 13; vaḍḍhetai to increase the tumult, noise J V.412; DhA III.255. - a° harmony, accord, agreement S I.224; mahā° a serious quarrel, a row J IV.88. - ābhirata delighting in quarrels, quarrelsome Sn 276; Th 1, 958. -mkara picking up a quarrel J VI.45; -karaṇa quarrelling, fighting J V.413; -kāraka (f.-i) quarrelsome, pugnacious A IV.196; Vin I.328; II.1; -kāraṇa the cause or reason of a dispute J III.151; VI.336; -jāta "to whom a quarrel has arisen," quarrelling, disputing A I.70; Vin I.341; II.86, 261; Ud 67; J III.149; - pavaḍḍhâni growth or increase of quarrels, prolongation of strife (under 6 evils arising from intemperance) D III.182=DhsA 380; -vaḍḍhana (nt.) inciting & incitement to quarrel J V.393, 394; -sadda brawl, dispute J VI.336.

Kalā [Kalā]  [Vedic kalā *squel, to Lat scalpo, Gr. ska/llw, Ohg scolla, scilling, scala. The Dhtp. (no 613) expls kala by "sankhyāne." ] 1. a small fraction of a whole, generally the 16th part; the
16th part of the moon’s disk; often the 16th part again subdivided into 16 parts and so on: one infinitesimal part (see VvA 103; DhA II.63), in this sense in the expression kalaṃ nāgghati sōlaśiṃ "not worth an infinitesimal portion of"=very much inferior to S I.19; III.156=V.44=It 20; A I.166, 213; IV.252; Ud 11; Dh 70; Vv 437; DhA II.63 (=koṭṭhāsa) DhA IV.74. - 2. an art, a trick (lit. part, turn) J I.163.-kalaṃ upeti to be divided or separated Miln 106; DhA I.119; see sakala. - In cpd. with bhū as kalī -bhavati to be divided, broken up J I.467 (=bhijjati). Cp. vikala.

Kalāpa [Kalāpa] 1. anything that comprises a number of things of the same kind; a bundle, bunch; sheaf; a row, multitude; usually of grass, bamboo- or sugar-canes, sometimes of hair and feathers S IV.290 (tiṇa°); J I.158 (do.); 25 (naḷa°), 51 (māḷa°), 100 (uppalakumuda°); V.39 (usīra°); Miln 33; PVA 257, 260 (ucchu°), 272 (veḷu°); 46 (kesā), 142 (mora-piṇja°) - 2. an art, a trick (lit. part, turn) J I.163.


Kalābuka [Kalābuka] (nt.) [cp. Sk. kalāpaka] a girdle, made of several strings or bands plaited together Vin II.136, 144, 319;

Kalāya [Kalāya] a kind of pea, the chick-pea M I.245 (kalāya); S I.150; A V.170; Sn p. 124; J II.75 (=varaka, the bean Phaseolus trilobus, and kālarāja-māsa); J III.370; DhA I.319. Its size may be gathered from its relation to other fruits in ascending scale at A V.170=S I.150= Sn p. 124 (where the size of an ever-increasing boil is described). It is larger than a kidney bean (mugga) and smaller than the kernel of the jujube (kolaṭṭhi). -matta of the size of a chick-pea S I.150; A V.170; Sn p. 124 (l); J III.370; DhA I.319.

Kalāyati [Kalāyati] [Denom. fr. kalā] to have a measure, to outstrip J I.163 (taken here as "trick, deceive").

Kalāra [Kalāra] in hatthi° at Ud 41, expld in C by potaka, but cp. the same passage at DhA I.58 which reads kalabha, undoubtedly better. Cp. kalārikā.

Kali [Kali] (m.) [cp. Sk. kali] 1. the unlucky die (see akkha); "the dice were seeds of a tree called the vibhītaka . . . An extra seed was called the kali" (Dial. II.368 n.) D II.349; J I.380; Dh 252 (= DhA III.375) at J VI.228, 282, 357 it is opposed to kaṭa, q. v. - 2. (=kaliggaha) an unlucky throw at dice, bad luck, symbolically as a piece of bad luck in a general worldly sense or bad quality, demerit, sin (in moral sense) kaliṃ vicināti "gathers up demerit" Sn 658; appamatto kali . . . akhesu dhanaparājayo . . . mahantataro kali yo sugatesu manam padosaye S I.149=A II.3=V.171, 174=Sn 659=Nett 132; cp. M III.170; A V.324; Dh 202 (=DhA III.261 aparādha). - 3. the last of the 4 ages of the world (see °yuga). - 4. sinful, a sinner Sn 664 (=pāpaka). - 5. saliva, spittle, froth (cp. khela) Th 2, 458, 501; J V.134. -(g)gaha the unlucky throw at dice, the losing
throw; symbolically bad luck, evil consequence in worldly & moral sense (ubhayattha kṣaṇa) M 1.403=406; III.170 (in simile). See kṣaṇagaha; -devatā (m. pl.) the devotees of kali, the followers of the goddess kali Miln 191 (see Miln trsl. I.266 n.); -(p)piya one who is fond of cheating at dice, a gambler Pdg 68; -yuga (nt.) one of the 4 (or 8) ages of the world, the age of vice, misery and bad luck; it is the age in which we are Sāsv 4, 44, Vinl 281; -sāsana (nt.) in *m āropeti to find fault with others Vin IV.93, 360.

Kalingara (Kalingara) (m. nt.) (BB I) [cp. Sk. kadānaka & kaḍangara, on which in sense of "log" see Kern, Toev. s. v. kalingara] 1. a log, a piece of wood M I.449, 451; S II.268; DhA III.315; often in sense of something useless, or a trifle (combd with kaṭṭha q. v.) Dh 41; DhA I.321 (=kaṭṭhakhaṇḍa, a chip) Th 2, 468 (id.) as kaṭṭhakalingarāṇi DhA II.142. - 2. a plank, viz. a step in a staircase, in sopāna° Vin II.128, cp. sopāna-kalevara. -ûpadhāna a wooden block used for putting one's head on when sleeping S II.267; Miln 366; -kaṇḍa a wooden arrow J III.273 (acittānt kṣaṇa: without feeling)

Kalingu (Kalingu) (m. nt.) [cp. Sk. kalinga & kalingaka] the Laurus camphora, the Indian laurel J VI.537.

Kalita (Kalita) [pp. of kalati] sounding indistinctly Th 1, 22.

Kalusa (Kalusa) [cp. Sk. kaluṣa] muddy, dirty, impure; in °bhāva the state of being turbid, impure, obscured (of the mind) DA I.275.

Kalevara (Kalevara) see kaḷebara.

Kalya (Kalya) See kalla; -rūpa see kalla; -rūpa pleased, glad Sn 680, 683; a° not pleased Sn 691.

Kalyāṇa & Kallāṇa (Kalyana) (Kallana) (Kallana) [Vedic kalyāṇa] 1. (adj.) beautiful, charming; auspicious, helpful, morally good. Syn. bhaddaka Pva 9, 116) and kusala (S II.118; Pva 9, 122); opp. pāpa (S I.83; M I.43; Pva 101, 116 and under °mitta). kata°=katupakāra Pva 116 Appld to dhamma in phrase ādi° majjhe° pariyosāne° D I.62 and =; S V.152; Sn p. 103; Vva 87; Vism 213 sq. (in var. applications); etc. - As m. one who observes the silapadaṁ (opp. pāpa, who violates it) A II.222, cp. kṣaṇa°=sīlādhi adhikā SnA 341. - S IV.303; V.2, 29, 78; A III.77; IV.361; Vin II.8, 95; J I.4; Miln 297; -(a) of good, virtuous character, in phrase kṣaṇa° kalyāṇa, etc. It 25, etc. (see kata II.1 a). kṣaṇa° of kiiṭti (-sadda) D I.49 (=DA I.146 seṭṭha); S IV.374; V.352; of jhāna (tividha°) Bdh 96, 98, 99; of mittā, friends in general (see also cpd.) Dh 78 (na bhaje pāpake mitte ... bhajetha m° kalyāṇe), 116, 375 (=suddhājīvin); Sn 338. - 2. (nt.) (a) a good or useful thing, good things Vin I.117; A III.109; cp. bhadraṃ. - (b) goodness, virtue, merit, meritorious action J V.49 (kalyāṇa here nt. nom. in sense of pl.; cp. Vedic nt.), 492; - m karoti to perform good deeds S I.72; A I.138 sq.; Vin I.73; Pva 122. - (c) kindness, good service Pva 9, 116; A III.12 (=upakāra), 68 (=m karoti). - (d) beauty, attraction, perfection; enumd as 5 kalyāṇāni, viz. kesa°, maṃsa°, aṭṭhi°, chavi°, vaya° i. e. beauty of hair, flesh, teeth, skin, youth J I.394; DhA I.387. -ajjhāsaya the wish or intention to do good DhA I.9; -ādhimuttika disposed towards virtue, bent on goodness S II.154, 158; It 70, 78; VblQ 341; -kama desiring what is good A III.109; -kārin (a) doing good, virtuous (opp. pāpa°) S I.227, cp. J II.202=III.158; DhA 390; (m.)
who has rendered a service J VI.182; -carita walking in goodness, practising virtue Vbh 341; -jātika one whose nature is pleasantness, agreeable J III.82; -dassana looking nice, lovely, handsome Sn 551=Th 1, 821 (+kañcanasannibhattaca); -dhamma (1) of virtuous character, of good conduct, virtuous Vin I.73; III.133; S V.352; Pug 26; It 96; Pv IV.135; Miln 129; DhA I.380; J II.65 (=sundara*), PvA 230 (=sundara-sila); silavā-k* (of bhikkhu, etc.) M I.334; S IV.303; PVA 13. - k*ena k*atara perfectly good or virtuous A II.224. - (2) The Good Doctrine DhA I.7. - "tā the state of having a virtuous character A II.36; -pañña "wise in goodness" possessed of true wisdom Th 1, 506; It 97; -patipāda the path of goodness or virtue, consisting of dāna, uposathakamma & dasakusalakammapathā J III.342; -paṭippāha of happy retort, of good reply A III.58, cp. Miln 3; -pāpaka good and bad J V.238; VI.225; Kvu 45; (nt.) goodness and evil J V.493; -piti one who delights in what is good Sn 969; -bhattachariya having good, nice food Vin II.77; III.160 (of a householder); -mitta 1. a good companion, a virtuous friend, an honest, pure friend; at Pug 24 he is said to "have faith, be virtuous, le...


Kalyāṇatā (Kalyunata) (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuousness Vism 4 (ādi); k*-kusala clever, experienced in what is good Nett 20.

Kalyāṇin (Kalyunin) (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv IV.5; - (b) auspicious, lucky, good, proper J V.124; Ud 59; - (c) [f. -ī Vedic kalyāṇi] a beautiful woman, a belle, usually in janapada* D I.193=M II.40; S II.234; J I.394; V.154.

was prepared for, responsive to the teaching of the dhamma”); PvA 38. -cittatā the preparedness of the mind (to receive the truth) J II.12 (cp citta-kalyatā); -rūpa 1. of beautiful appearance Th 1, 212, - 2. pleased, joyful (kalya*) Sn 680, 683, 691; -sarīra having a sound body, healthy J II.51; a*-tā not being sound in body, ill-health VvA 243.

**Kalla**<sup>2</sup> (Kalā) (m. nt.) ashes J III.94 (for kalala), also in °-vassa a shower of ashes J IV.389.


**Kallatā** (Kalata) (f.) see kalyatā; -a° unreadiness, unpreparedness, indisposition (of citta), in expln of thīna Nd2 290= Dhs 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd2 is akalyānata, in Dhs akalyatā; follows akammaññatā.

**Kallahāra** (Kallaha) [cp. Sk. kahlāra, the P. form to be expld as a diaeretic inversion kalhāra > kallahāra] the white esculent water lily J V.37; Dpvs XVI.19.

**Kallita** (Kalita) (nt.) [fr. kalla] pleasantness, agreeableness S III.270, 273 (samādhismiṃ -°kusala); A III.311; IV.34 (id.).

**Kallola** [cp. Sk. kallola] a billow, in °mālā a series of billows Dāvs IV.44.

**Kaḷāya** (Kalaya) =kalāya.

**Kaḷāra** (Kalara) (adj.) [cp. Sk. karāla projecting (of teeth), whereas kaḍāra means tawny] always referring to teeth: with long, protruding teeth, of Petas (cp. attr. of the dog of the "Underworld" PvA 152: tikhiṇāyatakathina-dāṭho and the figure of the witch in fairy-tales) J V.91 (=nikkhantadanto); VI.548 (=sūkara-dāṭhehi samannāgato p. 549); Pv II.41 (=k°-danto PvA 90).

**Kaḷārikā** (Kalārika) (f.) [fr. last, lit. with protruding teeth] a kind of large (female) elephant M 1. 178 (so read with v. l. for kāḷ°). Cp. kalāra.

**Kaḷingara** (Kaligara) =kalingara. (cp. kaḍamba, kalamba) a mark used to keep the interstices between the threads of the kaṭhina even, when being woven Vin II.116, 317 (v. l. kaḷimpaka).

**Kaḷira** (Kalira) the top sprout of a plant or tree, esp. of the bamboo and cert. palm trees (e. g. coco-nut tree) which is edible Sn 38 (vaṃsa*=vaḷugumba Nd2 556 and p. 58); Th 1, 72; J I.74, cp. III.179; VI.26; Miln 201 (vaṃsa*); Vism 255 (vaṃsa*-cakkalaka, so read for kalira*; KhA 50 at id. passage reads kaḷira-danḍa). - (c)chejja (nt.) "the cutting off of the sprout," a kind of torture Miln 193, cp. Miln. trsl. I.270 and kadaliccheda.

**Kaḷebara** (Kalabara) (: kale° and kalevara) (m. & nt.) [cp. BSk. kaḍebara Av. Š. II.26] 1. the body S I.62=A I.48=IV.429 =M I.82; J II.437, III.96, 244; Vism 49, 230. - 2. a dead body, corpse, carcass; often in description of death: khandhānam bheda k°assa nikkheto, D II.355= M. I.49=Vbh 137; Th 2, 467; J III.180, 511; V.459; Mhvs 2010; 3781; PvA 80. Cp. kuṇapa. - 3. the step in a flight of stairs M II.92, cp. kalingara.
**Kalopī** (kalopi) f. 1. a vessel, basin, pot: see cpds. - 2. a basket, crate (=pacchi ThA 219; J V.252) M I.77, 342; S I.236=Th 2, 283 (where osenti is to be corr. to openti); J V.252. - On the form of the word (=karoti?) see Trenckner J.P.T.S. 1908, 109 and Davids, Dial. I.227. kaḷopī (as khaḷopī) is expld at Pug A p. 231 as "ukkhalī, pacchi vā." -mukha the brim of a pan or cooking vessel D I.166 =M I.77=342=A I.295=II.206 (kumbhi-m*+kaḷopim*); -hattha with a vessel or basket in his hand A IV.376.

**Kavaca** (kavad) (nt.) [cp. Sk. kavaca] a mail, a coat of mail, armour D II.107=Ud 64 (appld to existence); Th 1, 614 (of sila); J IV.92, 296; Miln 199, 257; Vism 73. -jālikā a mail-coat Miln 199.

**Kavandha** (kavanda) (m. nt.) [cp. Sk. kavandha & kbandha] 1. the (headless) trunk of the body, endowed with the power of motion Vin III.107; cp. S II.260 (asīsaka°); Miln 292; DhA I.314. - 2. a headless dwarf, whose head has been crushed down into his body J V.424, 427 (cp. the story of Dhanu, the Rākṣasa who was punished by having his head and thighs forced into his body, Raghuvaṃśa XII.57).

**Kavāṭa** (kavad) (m. nt.) 1. the panels of the door, the door proper, not the aperture Vin II.114, 120, 207, 208 (see Vin II.148 for the description of a door) IV.269, 304 (*baddha =āvasatha); J I.19; Nd2 2351d; Vism 28 (*koṇa doorcorner). - 2. dvāra° a door-post J I.63; II.334; PvA 280. - 3. a window Mhvs IX.17; - *m paṇāmetī to open the door Vin II.114, 120, 207; *m ākoṭeti to knock at the door D I.88 (=DA I.252); Vin II.208. - akavāṭaka (adj.) having no doors, doorless Vin II.148, 154 (v. l. for akkavāṭa Text). -piṭṭha the panels and posts of a door; the door and the door-posts Vin I.47, 48=II.208, 218; -baddha "door-bound," closed, secure Vin IV.292 (see also above).

**Kavāṭaka** (kavataka) =kavāṭa Vin II.148; DA I.62 (nīvaraṇa°).

**Kavi** [Vedic kavi] a poet S I.38; II.267; Dāvs I.10; four classes enumd at A II.230 & DA I.95, viz. 1. cintā° an original p. 2. suta° one who puts into verse what he Las heard. 3. attha° a didactic p. 4. paṭibhāṇa° an improvisor. -kata composed by poets S II.267; A I.72.

**Kavya** [kavya wise; sacrificer] poetry; ballad, ode (cp. kabba) J VI.213, 216. -kāra a poet J VI.216.

**Kaviṭṭha** [kapittha] the elephant-apple tree, Feronia elephantum J V.38 (*vana).

**Kasaka** (kasaka) See kassaka.

**Kasaṭa** (kasata) (metathesis of sakaṭa, cp. Trenckner, Miln p. 423) 1. (adj.) bad, nasty; bitter, acrid; insipid, disgusting A I.72; J II.96; 159. - 2. (m.) (a) fault, vice, defect M I.281; Ps II.87. - (b) leavings, dregs VvA 288 (v. l. sakaṭa). - (c) something bitter or nasty J II.96; V.18. - (d) bitter juice J II.105 (nimba°). - sa° faulty, wrong, bitter to eat, unpalatable Miln 119. -ōdaka insipid, tasteless water J II.97.

**Kasati** [kasati] [kṛṣ or karṣ] to till, to plough S I.172, 173=Sn 80; Th I.531; J I.57; II.165; VI.365. - kassate (3rd sing. med.) Th 1, 530. - pp. kattha (q. v.) Caus. II. kāsāpeti Miln 66, 82; DhA I.224.
Kasana (Kasana) (nt.) ploughing, tilling J IV.167; VI.328, 364; Vism 384 (+vapana sowing).

Kasambu (Kasambu) [Derivation uncertain] anything worthless, rubbish, filth, impurity; fig. low passions S I.166; Sn 281=Miln 414=A IV.172; Vism 258 (maṃsa°), 259 (parama°). -jāta one whose nature is impurity, in comb. brahmacāripatiṇīno antopūti avassuto k° S IV.181; A II.240; IV.128, 201; Vin II.236; Pug 27, 34, 36; Vism 57 (+avassuta pāpa).

Kasā (Kasā) (f.) [Vedic kaśā] a whip Vin I.99 (in Uddāna); M I.87, etc.; Dh 143; Miln 197. -kasāhi tāleti to whip, lash, flog as punishment for malefactors here, as well as in Niraya (see kamma-karaṇa) M I.87=A I.47= II.122, etc.; PvA 4 (of a thief scourged on his way to the place of execution); DhA II.39 (id.). -niviṭṭha touched by the whip, whipped Dh 144 (=DhA III.86);

Kasāya & Kasāva (Kasaya, Kasava) [Derivation uncertain. The word first appears in the late Vedic form kaṣāya, a decoction, distillation, essence; used figy of evil. The old Pali form is kasāva] 1. a kind of paste or gum used in colouring walls Vin II.151. -2. an astringent decoction extracted from plants Vin I.201, 277; J V.198. -3. (of taste), an astringent DhQ 629; Miln 65; DhA II.31. -4. (of colour) reddish-yellow, orange coloured Vin I.277. -5. (ethical) the fundamental faults (rāga, dosa, moha) A I.112; Dh 10; Vbh 368. -kasāya° faultless, flawless, in akasāvatta° being without defect A I.112 (of a wheel, with -sa° ibid.);


Kasi & Kasi (Kasi) (f.) [fr. kasāti] tilling, ploughing; agriculture, cultivation M II.198; S I.172, 173=Sn 76 sq.; Vin IV.6; Pvi I.56 (k°, gorakkha, vanijjā); PvA 7; Sdhp 390 (k°, vanijjā); VvA 63. -m kasati to plough, to till the land J I.277; Vism 284. -kamma the act or occupation of ploughing, agriculture J II.165, 300; III.270. -karaṇa ploughing, tilling of the field Pvi 66; -khettā a place for cultivation, a field Pvi 8 (kasi°); gorakkha agriculture and cattle breeding D I.135; -bhaṇḍa ploughing implements DhA I.307.

Kasiṇa°1 (Kasina) [Vedic kṛtsna] (adj.) entire, whole J IV.111, 112.

Kasiṇa°2 (Kasina) [Deriv. uncertain] (nt.) one of the aids to kammaṭṭhāna the practice by means of which mystic meditation (bhāvanā, jhāna) may be attained. They are fully described at A V.46 sq., 60; usually enumerated as ten [sāvākā dasa k° -āyatanaṇī bhāventi]; paṭhavī°, āpo°, tejo°, vāyo°, nila°, pita°, lohita°, odāta°, ākāsa°, viṭṭha°-that is, earth, water, fire, air; blue, yellow, red, white; space, intellection (or perhaps consciousness) M II.14; D III.268, 290; Nett 89, 112; Dhs 202; Ps I.6, 95; cp. Manual 49-52; Bdhd 4, 90 sq., 95 sq. - For the last two (ākāsa° and viṭṭha°) we find in later sources āloka° and (paricchinn') ākāsa° Vism 110; cp. Dhs trsl. 43 n. 4, 57 n. 2; Cpd. 54, 202. - Eight (the above omitting the last two) are given at Ps I.49, 143, 149. - See further J I.313; III.519; DhsA 186 sq. There are 14 manners of practising the kasiṇas (of which the first nine are: k°-ānulomam; k°-paṭilomam; k°-ānupatilomam; jhānānulomam; jh°-paṭi°; jh°-ānupati°; jh°-ukkantiṣam; k°-ukk°; jh°-ukk°) Vism 374; cp. Bdhd 5, 101 sq., 104,
152. - Nine qualities or properties of (paṭhavi-) kasiṇa are enumd at Vism 117. - Each k. is fivefold, according to uddhaṃ, adho, tiriyaṃ, advayaṃ, appamāṇaṃ; M II.15, etc. - kasiṇaṃ oloketi to fix one's gaze on the particular kasiṇa chosen J V.314; *m samanāharati to concentrate one's mind on the k. J III.519. -āyatana the base or object of a kasiṇa exercise (see above as 10 such objects) D III.268; M II.14; Ps I.28, etc.; -ārammaṇaṃ=āyatana Vism 427 (three, viz. tejo*, odāta*, āloka*). -kamma the k. practice J I.141; I V.306; V.162, 193. -āyatana the base or object of a kasiṇa exercise (see above as 10 such objects) D III.268; M II.14; Ps I.28, etc.; -ārammaṇaṃ=āyatana Vism 427 (three, viz. tejo*, odāta*, āloka*). -kamma the k. practice J I.141; I V.306; V.162, 193. --āvatana the base or object of a kasiṇa exercise (see above as 10 such objects) D III.268; M II.14; Ps I.28, etc.; -ārammaṇaṃ=āyatana Vism 427 (three, viz. tejo*, odāta*, āloka*).

**Kasita (kasita)** (pp. of kasati) ploughed, tilled Anvs 44; -a* untilled ibid. 27, 44. - Cp. vi*.

**Kasira (kasira)** (adj.) [Probably fr. Vedic kṛcchra, the deriv. of which is uncertain] miserable, painful, troubled, wretched A IV.283; Sn 574; J II.136; IV.113=VI.17; Pv IV.121 (=PvA 229 dukkha). - adv. kasirā (abl.) with difficulty J V.435; -kasireṇa (instr.) J V.435; -lābhin obtaining without difficulty (f° inī A IV.342) in formula akicchalābhī akasiralābhī etc. M I.33; S II.278; A I.184; II.23, 3Q; IV.106; Ud 36; Pug 11, 12. -ābhata amassed with toil and difficulty (of wealth) J V.435; -vuttika finding it hard to get a livelihood A I.107=Pug 51.

**Kaseruka (kaserauka)** [etym. connected with Sk. kaseru backbone?] a plant, shrub SnA 284 (v. l. kaṃsiruka for kiṃsuka?). See also kaṭeruha.

**Kassaka (kassaka)** [fr. kasati] a husbandman, cultivator, peasant, farmer, ploughman D I.61 (k° gahapatikā kārakārako rāsi-vaḍḍhako); A I.241; A. I.229, 239 (the three duties of a farmer); S I.172=Sn 76; III.155 (v. l. for T. kasaka); IV. 314; Vin IV.108; Bhhd 96; DA I.170; often in similes, e. g. Pv I.11; II.968 (likeness to the doer of good works); Vism 152, 284, 320. -vanṇa (under) the disguise of a peasant S I.115 (of Māra).

**Kassati (kassati)** [kṛs] see ava*, anu* (aor. anvakāsi), pari*; otherwise kasati; cp. also kissati.

**Kassāma (kassama)** fut. of karoti.

**Kaham (kaham)** [cp. Vedic kuha; for a: u cp. kad°.] interr. adv. where? whither? Vin I.217; D I.151; Sn p. 106; J II.7; III.76; V.440. - k-nu kho where then? D I.92; II.143, 263.

**Kahapanā (kahapanā)** [doubtful as regards etym.; the (later) Sk. kārśāpana looks like an adaptation of a dial. form] 1. A square copper coin M II.163; A I.250; V.83 sq.; Vin II.294; III. 238; DhsA 280 (at this passage included under rajataṃ, silver, together with loha-māsaka, dārumāsaka and jatu-māsaka); S I.82; A I.250; Vin II.294; IV.249; J I.478, 483; II.388; Mhvs 3014. The extant specimens in our museums weigh about 5/6 of a penny, and the purchasing power
of a k. in our earliest records seems to have been about a florin. - Frequent numbers as
denoting a gift, a remuneration or alms, are 100,000 (J II.96); 18 koṭis (J I.92); 1,000 (J II.277,
431; V.128, 217; PvA 153, 161); 700 (J III.343); 100 (DhA III.239); 80 (PvA 102); 10 or 20 (DhA
IV.226); 8 (which is considered, socially, almost the lowest sum J IV.138; I.483). A nominal fine
of 1 k. (=a farthing) Miln 193. - ekaṃ k° pi not a single farthing J I.2; similarly eka-
kahāpaṇen' eva Vism 312. - Various qualities of a kahāpaṇa are referred to by Bdhgh in similes at Vism
437 and 515. Black kahāpaṇas are mentioned at DhA III.254. - See Rh. Davids, Ancient
Measures of Ceylon; Buddh. India, pp. 100–102, fig. 24; Miln trsl. I.239. -gabbha a closet for
storing money, a safe DhA IV.104; -vassa a shower of money Dh 186 (=DhA III.240).

Kahāpaṇaka (Kahapanaka) (nt.) N. of a torture which consisted in cutting off small pieces of flesh,
the size of a kahāpaṇa, all over the body, with sharp razors M I.87=A I.47, II.122; cp. Miln 97,
290, 358.

Kā (Kā) (indecl.) interj. imitating the crow's cry: kā kā J IV.72.

Kā° (Kā°) in composition, is assimilated (and contracted) form of kad° as kāpuppha, kāpurisa.

Kāka (Kāka) [onomat., cp. Sk. kāka; for other onomat. relatives see note on gala] the crow; freq.
in similes: S I.124= Sn 448; J I.164. Its thievish ways are described at DhA III.352; said to have
ten bad qualities A V.149; J I.342; III.126; kākā vā kulalā vā Vin IV.40. - As bird (of the dead)
frequent places of interment and cremation, often with other carcass-eating animals
(sigāla, gijjha) Sn 201; PvA 198 (=dhanka); cp. kākola. - In cpds. often used derisively. - f. kākī J
II.39, 150; III.431. -āmasaka "touching as much as a crow," attr. of a person not enjoying his
meals DhA IV.16; DhA 404; -ūṭṭepaka a crow-scarer, a boy under fifteen, employed as such in
the monastoy grounds Vin I.79 cp. 371. -opamā the simile of the crow DhA II.75. -orava
"crow-cawing," appld to angry and confused words Vin I.239, cp. IV.82; -ōlūka crows and owls
J II.351; DhA I.50; Mhbv 15; -guyha (tall) enough to hide a crow (of young corn, yava) J II.174;
cp. J. trsl. II.122; -niḷa a crow's nest J II.365; -paññā "crow-wisdom," i. e. foolishness which
leads to ruin through greed J V.255, 258; cp. VI.358; -paṭṭanaka a deserted village, inhabited
only by crows J VI.456; -pāda crow's foot or footmark Vism 179 (as pattern); -peyya "(so full)
that a crow can easily drink of it," full to the brim, overflowing, of a pond: samatittika k°
"with even banks and drinkable for crows" (i. e. with the water on a level with the land) D
I.244; S II.134 (do.); D II.89; M I.435; A III.27; J II.174; Ud 90; cp. note to J. trsl. II.122; PvA 202. See also peyya. -bhatta "a crow's meal," i. e. remnants left from a meal thrown out for the
crows J II.149; -vaṇṇa "crow-coloured" N. of a king Mhvs 2211; -vassa the cry of a crow Vin
II.17; -sīsa the head of a crow J II.351; as adj.: having a crow's head, appld to a fabulous flying
horse D II.174; cp. J I.129; -sūra a "crow-hero," appl. to a shameless, unconscientious fellow
Dh 244; DhA III.352; -ssaraka (having a voice) sounding like a crow Vin I.115.

Kākacchati (Kakacchati) [derived by Fausböll fr. kās, to cough; by Trenckner fr. krath; by Childers
& E. Müller fr. kath; should it not rather be a den. fr. kakaca a saw?] to snore Vin IV.355; A
III.299; J I.61, 160 (=ghurughurūpassāsa; cp. DA I.42 ghurū-ghurūpassāsi); I.318; VI.57; Miln 85;
Vism 311.

Kākaṇa (Kakana) (nt.) [kā (for kad°) + kaṇa=less than a particle] a coin of very small value Sdhp
514.
**Kākanikā** (Kakaniika) (f.)=prec. J I.120, 419; VI.346; DA I.212; DhA I.391; VvA 77=DhA III.108. From the latter passages its monetary value in the opinion of the Commentator may be guessed at as being 1/8 of a kahāpana; it occurs here in a descending line where each succeeding coin marks half the value of the preceding one, viz., kahāpana, aḍḍha, pāda, māsaka, kākanikā, upon which follows mudhā "for nothing." -agghanaka "not even a farthing's worth," worth next to nothing J VI.346.

**Kākola & Kākola** (Kakola) [Onomat. The Lit. Sk. has the same form] a raven, esp. in his quality as bird of prey, feeding on carrion (cp. kāka) J III.246 (=vanakāka); V.268, 270 (gijjha k° ā ca ayomukhā . . . khādanti naraṃ kibbisakārīnaṃ); VI.566. -gaṇā (pl.) flocks of ravens Sn 675; VV5215 (=VvA 227).

**Kāca**¹ (Kaca) [Der. unknown. The word first occurs in the Śat Br. & may well be non-Aryan] a glass-like substance made of siliceous clay; crystal Vin I.190; II.112 (cp. Divy 503, kācamaṇi rock-crystal). - a° not of glass or quartz, i. e. pure, clear, flawless, appl. to precious stones D II.244=J II.418 (=akakkasa) Sn 476. In the same sense also MVastu I.164. -ambha (nt.) red crystal J VI.268 (=rattamaṇi); -maya made of crystal, crystalline Vin I.190; II.112.

**Kāca**² (Kaca) [cp. Sk. kāca & kāja] a pingo, a yoke, a carryingpole, usually made of bamboo, at both ends of which baskets are hung (double pingo). Besides this there is a single pingo (ekato-kājo) with only one basket and "middle" p. (antarā°) with two bearers and the basket suspended in the middle Vin II.137; J I.154; V.13, 293, 295 sq., 320, 345; PvA 168. -daṇḍaka the pole of a pingo DA I.41.

**Kācanā** (Kacana) (f.) [fr. kāca2] balancing like carrying on a kāca, fig. deliberation, pondering Vbh 352=Vism 27.

**Kācin** (Kacin) (adj.) [fr. kāca1], only neg. a° free from quartz, free from grit, flawless Vv 601 (=niddosa VvA 253).

**Kāja** (Kaja) =kāca2, i. e. carrying-pole M III.148; J I.9; III.325; V.200; Dpvs XII.3; Mhvs 5, 24; DhA IV.232. -koṭi the end of a carrying-pole J I.9; V.200. -hāraka a pingo-bearer DhA IV.128.

**Kāṭa—koṭacikā** (Kata-kotchikaa) [kāṭa + koṭacikā] a low term of abuse, "pudendum virile & muliebre" Vin IV.7 (buddhagh IV.354: kātan ti purisa-nimittaṃ); cp. Morris, J.P.T.S. 1884, 89.

**Kāṇa** (Kana) (adj.) [cp. Sk. kāṇa] blind, usually of one eye, occasionally of both (see PugA 227) S I.94; Vin II.90= A I.107=II.85=Pug 51 (in expln of tamaparāyaṇa purisa); Th 2, 438; J I.222 (one-eyed); VI.74 (of both eyes); DhA III.71. -kaccha Np. Sdhp 44; -kacchapa "the blind turtle" in the well-known parable of a man's chances of human rebirth after a state of punishment Th 2, 500 (=ThA 290); Miln 204; DhasA 60; cp. M III.169=S V.455.

**Kātabba** (Katabba) (adj. -n.) (grd. of karoti) that which ought to, can or must be done (see karoti) J I.264, etc. Also as kattabba PvA 30.
Kātum & Kātu* (Katum) (Katu') (in compn with kāma) inf. of karoti. -kāma desireous of doing or making, etc. Mhvs 3734 (a°). PvA 115; -kāmatā the desire to do, etc. J IV.253; V.364. See also kattu* in same combns.

Kātuye (KatuYe) is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as kātum ayyel).

Kādamba (Kadamba) [cp. Sk. kādamba] a kind of goose with grey wings J V.420; VvA 163.

Kādambaka (Kadambaka) made of Kadamba wood; also *ya for *ka; both at J V.320.

Kānana (Kanana) (nt.) [cp. Sk. kānana] a glade in the forest, a grove, wood Sn 1134 (=Nd2 s. v. vanasaṇḍa); Th 2, 254 (=ThA 210 upavana); J VI.557; Sdhp 574.

Kānāmā (Kanama) f. of konāma of what name? what is her (or your) name? Vin II.272, 273; J VI.338.

Kāpilani (Kapilani) patron. f. of Kapila; the lady of the Kapila clan Th 2, 65.

Kapilavatthava (Kapilavatthava) (adj.) of or from Kapilavatthu, belonging to K. D II.165, 256; S IV.182.

Kāpurisa (Kapurisa) [kad + purisa] a low, vile, contemptible man, a wretch Vin II.188; D III.279; S I.91, 154; II.241; V.204; Th 1, 124, 495; J II.42; VI.437; Pv II.930 (PvA 125=lāmaka°); sometimes denoting one who has not entered the Path A III.24; Th 2, 189.

Kāpotaka (Kapotaka) (adj.) [fr. kapota] pigeon-coloured, grey, of a dull white, said of the bones of a skeleton D I.55; Dh 149 (=DhA III.112).

Kāpotikā (Kapotika) (f.) [of doubtful origin, fr. kapota, but probably popular etym., one may compare Sk. kāpiśāyana, a sort of spirituous liquor Halāyudha 2, 175, which expresses a diff. notion, i. e. fr. kapi] a kind of intoxicating drink, of a reddish colour (like pigeons'f'ect) Vin IV.109, cp. J I.360 (surā).

Kāma (Kama) (m. nt.) [Dhtp (603) & Dhtm (843) paraphrase by "icchāyaṃ," cp. Vedic kāma, kam=ldg. *qā] to desire, cp. Lat. carus, Goth. hōrs, E whore. - 1. Objective: pleasantness, pleasure-giving, an object of sensual enjoyment; - 2. subjective: (a) enjoyment, pleasure on occasion of sense, (b) sense-desire. Buddhist commentators express 1 and 2 by kāmiyatī ti kāmo, and kametī ti kāmo Cpd. 81, n. 2. Kāma as sense-desire and enjoyment plus objects of the same is a collective name for all but the very higher or refined conditions of life. The kāma-bhava or -loka (worlds of sensedesire) includes 4 of the 5 modes (gati's) of existence and part of the fifth or deva-loka. See Bhava. The term is not found analyzed till the later books of the Canon are consulted, thus, Nd1 1 distinguishes (1) vatthukāma: desires relating to a base, i. e. physical organ or external object, and (2) kilesakāma: desire considered subjectively. So also Nd2 202, quoted DhA II.162; III.240; and very often as ubho kāmā. A more logical definition is given by Dhammapāla on Vv 11 (VvA 11). He classifies as follows: 1. manāpiyā rūpādi-visayā. - 2. chandarāga. - 3. sabbasmiṃ lobha. - 4. gāmadhamma. - 5. hitacchanda. - 6. serībhāva, i. e. k. concerned with (1) pleasant objects, (2) impulsive desire,
(3) greed for anything, (4) sexual lust, (5) effort to do good, (6) self-determination. In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, kāma occupies the leading position. It is the first of the five obstacles (nīvaranāni), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three tānhashās, the four yogas; and kāma stands first on the list of the six factors of existence: kāmā, vedanā, saññā, āsavā, kamma, dukkha, which are discussed at A III.410 sq. as regards their origin, difference, consequences, destruction and remedy. - Kāma is most frequently connected with rāga (passion), with chanda (impulse) and gedha (greed), all expressing the active, clinging, and impulsive character of desire. - The foll. is the list of synonyms given at various places for kāma-chanda: (1) chanda, impulse; (2) rāga, excitement; (3) nandī, enjoyment; (4) tānha, thirst; (5) sineha, love; (6) pipāsā, thirst; (7) parijāha, consuming passion; (8) gedha, greed; (9) mucchā, swoon, or confused state of mind; (10) ajjhosāna, hanging on, or attachment Nd1. At Nd2 200; Dhs 1097 (omitting No. 8), cp. DhsA 370; similarly at Vism 569 (omitting Nos. 6 and 8), cp. Dhs 1214; Vbh 375. This set of 10 characteristics is followed by kāma-ogha, kāma-yoga, kām-upādāna, kāma-pāpa, kāma-dibbā kāmesu rati. At D III.238: kāme avigata-rāga, °chanda, °pema, °pipāsa, °parijāha, °tānha. See also kāma-chanda below under cpds. In connection with synonyms it may be noticed that most of the verbs used in a kāma-context are verbs the primary meaning of which is "adhering to" or "grasping," hence, attachment; viz. esanā (iṣ to Lat ira), upādāna (upa + ā + dā taking up), tānha (trṣ, Lat. torreo=thirst) pipāsā (the wish to drink), sineha (snīh, Lat. nīx=melting), etc. - On the other hand, the reaction of the passions on the subject is expressed by khajjati "to be eaten up" pariḍhayati "to be burnt," etc. The foll. passage also illustrates the various synonymic expressions: kāme paribhūjati, kāmamajjhē vasati, kāma-parijāhena pariḍhayati, kāmatthā for sexual amusement A III.229. Redemption from kāma is to be expressed by selfcontrol (sa-sīla) Pug 38, 39; It 63, etc. itthi-kāmavacara about the various stages of next-world happiness. Numerous examples are to be found in Pv and Vv, where a standing Ep. of the Blest is sabbakāmasamiddha "fully equipped with all objects of pleasure," e. g. Pv I.105; PvA 46. The other-world pleasures are greater than the earthly ones: S V.409; but to the Wise even these are unsatisfactory, since they still are signs of, and lead to, rebirth (kāmūpapatti, It (4): api dibbesu kāmesu ratīṃ so nādhigacchati Dh 187; rāgaṃ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu Sn 361, see also It 94. - Kāma as sensual pleasure finds its most marked application in the sphere of the sexual: kāmesu micchācārin, transgressing in lusts, sinning in the lusts of the flesh, or violating the third rule of conduct equivalent to abrahmacariyā, in chastity (see sīla) Pug 38, 39; It 63, etc. itthi-kāmehi paricāreti "he enjoys himself with the charms of woman" S IV.343. Kāmesu brahmacariyavā, by knowledge, right effort and renunciation. "To give up passion" as a practice of him who wishes to enter on the Path is expressed by: kāmānaṃ pahāṇaṃ, kāmasāññaṇānaṃ pariññā, kāma-pipāṣānaṃ-patīvinayo, kāmavitakkānaṃ samugghāto kāma-parīlāhānaṃ vūpasamo Vin III.111; -kāmesu (ca) appaṭibaddhacitto "uddhāmṣoto" ti vuccati: he whose mind is not in the bonds of desire is called "one who is above the stream" Dh 218; cp. Th 2, 12; - tasmā jantu sadā sato kāmāni pariñjaye Sn 771; - yo kāme parivajjīti Sn 768-Nett 69. - nikkhamma gharā paññānaṃ kāme Sn 359; - ye ca kāme pariññāya caranti akutobhayā te ve pāragatā loke ye pattā āsavakkhayam A III.69. - Kāmānaṃ pariññānaṃ paññāpi Gotamo M I.84; cp. A V.64; kāme pajahati: S I.12=31; Sn 704; kāmānaṃ vippahāna S I.47; - ye kāme hitvā agihā caranti Sn 464; - kāmā nirujjhanti
(through jhāna) A IV.410; kāme panudati Dh 383=S I.15 (context broken), cp. kāmasukhaṁ analaṁkaritvā Sn 59; - kāmesu anapeekkhin Sn 166=S I.16 (abbrev.); S II.281; Sn 857; - cp. rāgaṁ vinayetha . . . Sn 361. vivicc'eva kāmehi, aloof from sensuous joys is the prescription for all Jhāna-exercise. Applications of these expressions:-kāmesu palālita A III.5; kāmesu mucchita S I.74; kāmālaye asatta S I.33; kāmesu kathamā nameyya S I.117; kāmesu anikīlātvin S I.9 (cp. kela); kittassa munino carato kāmesu anapeekhino oghiṭṭhassa pihayanti kāmesu gathitā pājā Sn 823 (gadhitā Nd1); - kāmesu asaññata Sn 243; - yo na lippati kāmesu tam ahaṁ brūmi brāhmaṇaḥ Dh 401; - Muni santivādu agiddho kāme ca loke ca anūpalitto Sn 845; kāmesu giddha D III.107; Sn 774; kāmesu gedham āpajjati S I.73; - na so rajjati kāmesu Sn 161; - kāmānaṁ vasam upāgamum Sn 315 (=kāmānaṁ āsattatam pūpinnām Sn 325); kāme parivajjītī Sn 768, kāme anugijjhatī Sn 769. Character of Kāma. The pleasures of the senses are evanescent, transient (sabbe kāmā anicca, etc. A I.177), and of no real taste (appāsāda); they do not give permanent satisfaction; the happiness which they yield is only a deception, or a dream, from which the dreamer awakens with sorrow and regret. Therefore the Buddha says "Even though the pleasure is great, the regret is greater: ādīna kāmānaṁ adhivacanāni, attributes of kāma are: bhaya, dukkha, roga, gaṅga, salla, sanga, panka, gabbha A IV.289; Nd2 p. 62 on Sn 51; same, except salla & gabbha: A III.310. The misery of such pleasures is painted in vivid colours in the Buddha's discourse on pains of pleasures M I.85 and parallel passages (see e. g. Nd2 199), how kāma is the cause of egotism, avarice, quarrels between kings, nations, families, how it leads to warfare, murder, lasciviousness, torture and madness. Kāmānaṁ ādīnavo (the danger of passions) M I.85 sq. =Nd2 199, quot. SnA 114 (on Sn 61); as one of the five anupubbikāthas: K° ādīnavo; K° ādīnavo (the danger of passions); K° ādīnavo (a dream); - K° ādīnavo (appassādā bahudukkhā, etc.) A IV.289, 439; - they are the leaders in the army of Māra: kāmā te paṭhamā senā Sn 436; - yo evamvādī . . . n'atthi kāmesu doso ti so kāmesu pātavyatam āpajjati A I.266=M I.305 sq. Similes.-In the foll. passage (following on appassādā bahudukkhā, etc.) the pleasures of the senses are likened to: (1) aṭṭhi-kankhala, a chain of bones; - (2) maṁsapesi, a piece of decaying flesh; - (3) tiṁ'ukkā, a torch of grass; (4) angāra-kāsu, a pit of glowing cinders; - (5) supina, a dream; (6) yācita, beggings; - (7) rukkha-phala, the fruit of a tree; - (8) assūna, a slaughter-house; - (9) satti-sūla, a sharp stake; - (10) sappa-sira, a snake's head, i. e. the bite of a snake at Vin II.25; M I.130; A III.97 (where aṭṭhisankhala); Nd2 71 (leaving out No. 10). Out of this list are taken single quotations of the bite of a snake at Vin II.25; M I.130; A III.97 (where aṭṭhisankhala); Nd2 71 (leaving out No. 10). Out of this list are taken single quotations of No. 4 at D III.283; A IV.224=V.175; No. 5 at DhA III.240; No. 8 at M I.144; No. 9 at S I.128=Th 2, 58 & 141 (with khandhāna for khandhāsas); No. 10 as āsīvada (poisonous fangs of a snake) yesu mucchitā bāla Th 2, 451, and several at many other places of the Canon. Cases used adverbially:-kāmām acc. as adv. (a) yathā kāmām according to inclination, at will, as much as one chooses S I.227; J I.203; PVA 63, 113, 176; yena kāmām wherever he likes, as just he pleases A IV.194; Vv I.11 (=icchānurūpaṁ VvA 11) - (b) willingly, gladly, let it be that, usually with imper. S I.222; J I.233; III.147; IV.273; VvA 95; kāmām taco nāhāru ca aṭṭhi ca avasissatu (avasussatu in J) sarire upasussatu maṁsaloḥitam "willingly shall skin, sinews and bone remain, whilst flesh and blood shall wither in the body" M I.481; A I.50; S II.28; J I.71, 110; -kāmasā (instr.) in same sense J IV.320; VI.181; -
kāmēna (instr.) do. J V.222, 226; -kāmā for the love of, longing after (often with hi) J III.466; IV.285, 365; V.294; VI.563, 589; cp. Mhv III.18, 467. -akāmā unwillingly D I.94; J VI.506; involuntarily J V.237. *kāma (adj.) desiring, striving after, fond of, pursuing, in kāma-kāma pleasure-loving Sn 239 (kāme kāmayanto SnA 284); Dh 83 (cp. on this passage Morris, J.P.T.S. 1893, 39-41); same expln as prec. at Dāh. II.156; Th 2, 506. - athakhāma well-wishing, desirous of good, benevolent. J I.241; V.504 (anukampakā +); sic lege for attakāmarūpā, M I.205, III.155, cf. S 1.44 with ib. 75; A II.21; Pv IV.351; VvA 11 (in quotation); PvA 25, 112; mānakāma proud S I.4; lābhakāma fond of taking; grasping, selfish A II.240; dūsetu* desiring to molest Vin IV.212; dhamma* Sn 92; pasamsa* Sn 825. So frequently in comb. w. inf., meaning, willing to, wishing to, going to, desirous of: jīvitu°, amaritu°, dātu°, daṭṭhu°, dassana°, kātu°, pattu°, netu°, gantu°, bhojetu°, etc. - sakāma (adj.) willing J V.295. -akāma 1. not desiring, i.e. unwilling: M II.181; mayhaṃ akāmāya against my wish (=mama anicchantiyā) Pv II.107, J V.121, 183, etc. 2. without desire, desireless, passionless Sn 445. -nikkāma same Sn 1131. -agga (nt.) the greatest pleasure, intense enjoyment M II.43; Vv 163 (=VvA 79, attributed to the Paraminmita-vasavattino-devā); -aggi the fire of passion J V.487; -ajjhōsāna (nt.) attachment to lust and desire, No. 10 in kāmāchanda series (see above); -ādhikaraṇa having its cause in desire M I.85; S I.74; -ādhimutta, bent upon the enjoyment of sensual pleasures A III.168; J VI.159; -ānuśārainerly pleasures J II.117; -andhā blinded by passion Ud 76=Th 1, 297; -āhībhū overcoming passions, Ep. of the Buddha D II.274; -abhūmattha bent upon lust, voluptuous PvA 3; -āvacara "having its province in kāma," belonging to the realm of sensual pleasures. This term applies to the eleven grades of beings who are still under the influence of sensual desires and pleasures, as well as to all thoughts and conditions arising in this sphere of sensual experience D I.34 (of the soul, expld DA 120: cha k°-devapariyāpanna); J I.47; Dhs 1, 431; Ps 1, 84, 85, 101; Vbh 324; Vism 88, 372, 452 (śūpā, arūpā, lokuttara), 493 (of indriyas), 574; PvA 138. -kamma an action causing rebirth in the six kāma-worlds Dhs 414, 418, 431; -devatā PvA 138 (-brahmādevatā) and -devā the gods of the pleasure-heavens J I.47; V.5; VI.99; Vism 392; or of the kāmāvacara-devoloka J VI.586, -bhūmi and -loka the plane or world of kāma Ps I.83; J VI.99; see also avacara; -āvacara belonging to the realm of kāma J VI.99; Sdhp 254 (“ika); -assāda the relish of sensual pleasures PvA 262; DA I.89, 311; -ātura affected by passion, love-sick J III.170; -ārāma pleasure-loving A IV.438 (gihi-k-hogī, “ratā, “sammuditā); -ālaya, the abode of sensual pleasure (i.e. kāma-loka) S I.33=Sn 177; Sn 306; -āvāta the whirlpool of sensuality J II.330; -āsava the intoxication of passion, sensuality, lusts; def. as kāmesa kāma-chando, etc. (see above k-chando) Vbh 364, 374; Dhs 1097; as the first of four impurities, viz. k°, bhava°, diṭṭhi°, avijjā° at Vin III.5 (the detachment from which constitutes Arahantship); Vbh 373; Dhs 1096, 1448; as three (prec. without diṭṭhi°) at It 49; Vbh 364; cp. D I.84; II.81; III.216; M I.7; -ītthi a pleasure-woman, a concubine Vin I.36; J I.83; V.490; VI.220; -upabhoga the enjoyment of pleasures VvA 79; -upādāna clinging to sensuality, arising from tanhā, as k° diṭṭhi° sīlabbata°, attavāda° D III.230; M I.51; Vbh 136, 375; Vism 569; -ūpamattari existence or rebirth in the sensuous universe. These are three: (1) Paccekaṭṭhita-kāmā (including mankind, four lowest devalokas, Asuras, Petas and animals), (2) Nimmānaratīno devā, (3) Paranimmita-vasavattino devā D III.218; It 94. -ūpasamhitā ended with pleasantness: in formula rūpā (saddā, etc.) itthā kantā manāpā piyarūpā k° rajanīya "forms (sounds, etc.) any object of sense), desirable, lovely, agreeable, pleasant, endowed with pleasantness, prompting desires" D I.245=M I.85; 504; D II.265; M III.267; VvA 127. -esanā the craving for pleasure. There are three esanās: kāma°, bhava°, brahmācariya° D III.216 270; A II.42; Vbh 366; It 48; S V.54; -ogha the flood of sensual desires A III.69; D III.230, 276; Vbh 375; Vism 141; DhsA 166; Ndw 178 (viz. kāmā, bhavā, diṭṭhi°, avijjā°). -kanṭaka the sting of lust Ud 27; -kara the fulfillment of one’s desires J V.370 (=kāmakiriyā) -karaniya in yathā pāpimato the puppet of the wicked (lit. one with whom one can do as one likes) M I.173; It 56; -kalala the
mud of passions J III.293; -kāra the fulfilment of desires Sn 351=Th 1, 1271; -kārin acting according to one's own inclination Th 1. 971; or acting willingly DA I.71; -kotthāsa a constituent of sensual pleasure (=kāmaguṇa) J III.382; V.149; DA I.121; PvA 205; -kopa the fury of passion Th 1, 671; -gavesin, pleasure-seeking Dh 99=Th 1, 992. -gijja J I.120 and -giddha greedy for pleasure, craving for love J III.432; V.256; VI.245; -giddhimā, same J VI.525. - giddhin f. "inī same Mhvs VI.3. -guṇā (pl.) always as pañca: the five strands of sensual pleasures, viz., the pleasures which are to be enjoyed by means of the five senses; collectively all sensual pleasures. Def. as cakkhuviḍḍeyyā rūpā, etc. A III.411; D I.245; II.271; III.131, 234; Nd2 s. v.; Ps I.129; as manāpiyehi rūpādi pañcāhī kāma-kotṭhāsahī bandhanehi vā DA I.121, where it is also divided into two groups: mānusakā and dibbā. As constituents of kāmarāgā at Nett 28; as vana (desire) Nett 81. - In the popular view they are also to be enjoyed in "heaven": saggam lokam upapajjissāmi tattha dibbhe pañcāhī k-gunēhi samappito samangibhipto pariśāressāmi ti Vin I.72; mentioned as pleasures in Nandana S I.5; M I.505; A III.40, IV.118; in various other connections S IV.202; Vv 307; Pp III.71 ("ehi sobhasi; expl. PpA 205 by kāma-kotṭhāsahī); PpA 58 (paricārenti); cp. also kāma-kāmin. As the highest joys of this earth they are the share of men of good fortune, like kings, etc. (mānusakā k° gunā) S V.409; A V.272, but the same passage with "dibbhe pañcāhī k° gunehi samappita . . ." also refers to earthly pleasures, e. g. S I.79, 80 (of kings); S V.342 (of a Cakkavatti); A II.125; IV.55, 239; V.203; of the soul D I.36; Vbh 379; other passages simply quoting k°g° as worldly pleasures are e. g. S I.16=Sn 171; S I.92; IV.196. 326; A III.69 (itthirūpasmi) D I.60, 104; Sdhp 261. In the estimation of the early Buddhists, however, this bundle of pleasures is to be banned from the thought of every earnest striver after perfection: their critique of the kāmaguṇa begins with "pañc°ime bhikkhave kāmaguṇa . . ." and is found at various places, e. g. in full at M I.85=Nd2 s. v.; M I.454; II.42; III.114; quoted at M I.92; A III.111; IV.141, 430, 449, 458. Other expressions voicing the same view are: gedho pañcannama k°gunānaṃ adhivacanām A III.312 sq.; asisīnā . . . adhivac° M I.144; nivāpa . . . adhivac° M. I.155; sāvaṭṭo . . . adhivac° It 114. In connection with rata & gidhva PpA 3; pahīna M III.295; gathita & mucchita M I.173; mā te kāmagunē bhāmasu cittam "Let not thy heart roam in the fivefold pleasures" Dh 371; cittassa vosagga Vbh 370; asantuṭṭha Vbh 350. See also Sn 50, 51, 171, 284, 337. - gunika consisting of fivefold desire, appl. to rāga S II.99; J IV.220; Dhs A.371; -gedha a craving for pleasure S I.100; ThA 225; -cāgin he who has abandoned lusts Sn 719. - citta impure thought J II.214; -chanda excitement of sensual pleasure, grouped as the first of the series of five obstacles (pañcā nīvaranāni) D I.156, 246; III.234, 278; A I.231; IV.457; A I.134=Sn 1106; S I.99; V.64; Bhdh 72, 96, 130; Nd2 200, 420A. Also as the first in the series of ten fetters (sāvanonānāni) which are given above (p. 31) as synonyms of kāma. Enumerated under 1-10 at Nd2 200 as eight in order: 1, 2, 3, 4, 5, 7, 9, 10 (omitting pipāsā and gedha) Vbh 364; Dhs 1114, 1153; Nd2 ad chanḍarāga and bhavachanda; in order: 2, 3, 5, 9, 6, 7, 10, 4 at A II.10; - as nine (like above, omitting gedha) at Vbh 374; Dhs 1097; - as five in order: 1, 5, 9, 6, 7, (cp. above passage A II.10) at M I.241; - as four in order: 1, 5, 9, 7 at S IV.188; - as six nīvarāṇas (5 + avijjā) at Dhs 1170, 1486. See also D I.246; III.234, 269; Ps I.103, 108; II.22, 26, 44, 169; Vism 141; Sdhp 459; -jāla the net of desires Th 1, 355; -tānāh thirst after sensual pleasures; the first of the three tānāh, viz. kāma°, bhava°, vibhava° D III.216, 275; It 50; Vbh 365 (where defined as kāmadhūtpuṇṇayatutto rāgo); Dhs 1059, 1136 (cp. tānāh: jappapassage); as the three tānāh, viz. ponobbhavīka, nandirāga-sahagatā, tatratra-ābhīnandīni at Vin I.10= Vbh 101; as k-tānāhī khajjamāno k-parilāhena paridhayhamāno M I.504. See also D II.308; S I.131; A II.11; Th 2, 140; J II.311; V.451; Miln 318. - da granting desires, bestowing objects of pleasure and delight; Ep. of Yakhas and of Vessantara (cp. the good fairy) J VI.498, 525; Mhvs 19, 9; as sabba° Pp II.138; -dana=prec. Pp II.918; PpA 112; J VI.508; of a stone Miln 243, 252; of Nibbāna Miln 321; Kh VIII.10: esa devamanussānaṃ sabbākāmadado nidhi "this is the treasure which gives all pleasures to gods
and desires, of which there are six dhātus, viz. kāma, vyāpāda, vihiṃsā, nekkhamma, avyāpāda, avihiṃsā, Vbh 86; Nett 97; D III.215= Vbh 363 (as the first three=akusaladhātus); Vbh 404. See also D III.275; Th 1, 378; J V.454; Vism 486 (cp. Vbh 86). -nandi sensual delight (cp. °chanda) A II.11; Dhs 1114, etc. -nidānam acc. adv. as the consequence of passion, through passion, M I.85, etc. (in kāmagūṇa passage); -nissaraṇa deliverance from passion, the extinction of passion It 61 (as three nissaranīyā dhātuyo), cp. A III.245; -nissita depending on craving Miln 11; -nīta led by desire J II.214, 215; -ñana the mire of lusts Sn 945; Th 2, 354; J V.186, 256; VI.230, 505; Mhbv 3; -pañcandhi-sukhin finding happiness in the association with desire M III.230; -parilāha the flame or the fever of passion M I.242, 508; S IV.188; A I.68 (paridhatyahi, khajjati, etc.); A II.11; Vin III.20; Ndi2 374 (comd with °palibodha); Dha II.2; see also kāmacchanda passage. -pāla the guardian of wishes, i. e. benefactor J V.221; -pipāsā thirst for sensuality M I.242; A II.11, and under k°-chanda; -bandha Ud 93, and -bandhana the bonds of desire J VI.28, also in the sense of k°-gūṇā, q. v.; -bhava a state of existence dominated by pleasures. It is the second kind of existence, the first being caused by kamma Vbh 137. It rests on the effect of kamma, which is manifested in the kāma-dhātu A I.223. It is the first form of the 3 bhavas, viz. kāma, rūpa, arūpa Sn 176, 1059, 1091 (expl. SnA 215: tividhe bhave kāmabhave asatta akiñcana Sn 176, 1091; as Ep. of the kāmûpapatti nissita depending on craving Miln 243, 486; It 94 (as ten kinds A V.177; as bringing evil, being blameworthy S I.78; cp. A IV.281, 438; S IV.333 sq.; A III.351; Th 2, 486; J III.154. ye keci kāmusu asaññatā janā avītarāgā idha k-bhogino (etc.) A II.6, cp. II.17. kāmabhogī kāmarāmo kāmarato kāma-sammudita A IV.439; -sēyyā sleeping at ease, way of lying down, the second of the four ways of sleeping (kāmaguṇa vāmena passena) A II.44; -bhojin°=°bhogin Ud 65; -magga the path of sensuous pleasures J V.67; -matta intoxicated with sensuous pleasures J VI.231; -mucchā sensual stupor or languor J I.211; D III.124, 125; Mīlū 243, 350, as Ep. of the kāmūpapatti-beings It 94; as ten kinds A V.177; as bringing evil, being blameworthy S I.78; cp. A IV.281, 438; S IV.333 sq.; A III.351; Th 2, 486; J III.154. ye keci kāmusu asaññatā janā avītarāgā idha k-bhogino (etc.) A II.6, cp. II.17. kāmabhogī kāmarāmo kāmarato kāma-sammudita A IV.439; -sēyyā sleeping at ease, way of lying down, the second of the four ways of sleeping (kāmaguṇa vāmena passena) A II.44; -bhojin°=°bhogin Ud 65; -magga the path of sensuous pleasures J V.67; -matta intoxicated with sensuous pleasures J VI.231; -mucchā sensual stupor or languor S IV.189; A II.11; Dhs 1114, etc. (see kāmacchanda); -yoga application to sensuous enjoyment, one of the four yogas, viz. kāma, bhava, diṭṭhi, avijjā (cp. āsavā) A II.10; only the first two at It 95; cp. D III.230, 276; S V.59; DhsA 166; -rati delighting in pleasures J V.255; -rati amorous enjoyment (as arati) Th 2, 58 and 141; J I.211; III.396; IV.107. -n'atthi nissaraṇaṃ loke kiṃ vivekena kāhasi bhūjjasu kārāyo māhu pacchānutaṇā S I.128. mā pañḍām anuyuṣjetha, mā kāmaratisaṇthanaṃ appamatto hi jhāyanto pappoti paramam sukhan S I.25=Dh 27=Th 1, 884; -rasi the taste of love J II.329; III.170; V.451; -rāga sensual passion, lust. This term embraces the kāmagūṇa & the three rāgas: Dhs 1131, 1460; Nett 28; M I.433 sq.; D III.254, 282; S I.22= A III.411; S I.13, 53; III.155; Th 2, 68, 77; Pva 6; see also k-chanda passage. Relinquishing this desire befits the Saint: Sn 139 (*m virājetvā brahma-pankapuporto). As k-rāgavāpī Dhs 362; SnA 205; -rūpa a form assumed at will VvA 80, or a form which enjoys the pleasures of heaven Vbh 426; -lāpiṇ talking as one likes D I.91 (=DA I.257 yadicchaka-bhānī); -lābha the grasping of pleasures, in abhiṣappin A III.353; -loka the world of pleasures=kāmāvaca, q. v. Sdp 233, 261; -vaṭṭin assuming any form at will, Protean J II.255= III.409=Vv 33191; J V.157; Vv 163; VvA 80, 143, 146; -vaśika under the influence of passions J II.215; -vitakka a thought concerning some sensuous pleasure, one of the three evil thoughts (kāma vyāpāda viṁśa) D III.215, 226; M I.114; A I.68; J I.63;
III.18, 375; IV.490; VI.29; It 82, 115; Vbh 362; Miln 310; -vega the impulse of lust J VI.268; -sagga the heaven of sensuous beings, there are six q. v. under sagga J I.105; II.130; III.258; IV.490; VI.29, 432; at all these passages only referred to, not enumd; cp. k-āvacara; -sankappa- bahula full of aspirations after pleasure A III.145, 259; D III.215; -sāṅga attachment to passion Ud 75; -saṅnā ṣaṅnā a lustful idea or thought; one of the three akusalasāṅgās (as vitakka) D I.182; III.215; M II.262; S I.126; Vbh 363; Th 1, 1039; virata k° āya S I.53=Sn 175; -saññojana the obstacle or hindrance formed by pleasures; °ātiga Ep. of Arahant, free of the fetters of lust A III.373 (+ kāmarāga Ṱaṅga); -sineha love of pleasures Dhs 1097 (also as °sneha M I.241; S IV.188; A II.10); see k-chanda; -sukha happiness or welfare arising from (sensual) pleasure, worldly happiness, valued as miḷha°, puthujjana°, anariya°, and not worth pursuit: see kāmaguṇa°, which passage closes: yaṃ ime pañca k° guṇe paṭicca uppajjati sukhaṃ somanassaṃ idam vuccati k-suḥkam A IV.415; S IV.225; varying with . . . somanassaṃ āyaṃ kāmāṇaṃ assādo M I.85, 92, etc. - As kāma° and nekkhamma° A I.80; as renounced by the Saint: anapekkhino k° pahāya Dh 346= S I.77; M III.230; Sn 59 (see Nd2 s. v.). See also S IV.208; M II.43; Th 2, 483; Vv 617; J II.140; III.396; V.428; kāmasukkalikī'ānuyoga attachment to worldly enjoyment S I.74; M II.40; J II.226; -seva pursuit of, indulgence in, sensuous pleasure J II.180; III.464; -setthā (pl.) a class of devas D II.258; -sevin adj. to prec. J IV.118; -hetu having craving as a cause: in ādīnavā-section, foll. on kāmaguṇā M I.86, etc., of wealth S I.74; -hetuka caused by passion Th 2, 355=ThA 243; J V.220, 225.


Kāmaṇḍaluka [Kamandaluka] (adj.) having a kamaṇḍalu (q. v.) S IV.312 cp. A V.263.

Kāmatā [Kamata] (f.) [abstr. fr. kāma] desire, longing, with noun: viveka° . . . to be alone PvA 43; anattha° J IV.14; with inf. PvA 65 (gahetu°); J III.362 (vināsetu°); Mhvs 5, 260; DhA I.91.

Kāmin [Kamin] (adj.) [fr. kāma] 1. having kāma, i. e. enjoying pleasure, gratifying one's own desires in kāma-kāmin realizing all wishes; attr. of beings in one of the Sugatis, the blissful states, of Yakkhas, Devas or Devaṇaññataras (Pv I.33=PvA 16), as a reward for former merit; usually in combn with bhuṣjāmi paribhogavant (Pv IV.346) or as "nandino devalokasmin modanti kkāmino" A II.62=It 112; Th 1, 242; J III.154; Pv II.115; Pv III.116 (expl. "as enjoying after their hearts' content all pleasures they can wish for"). - 2. giving kāma, i. e. benevolent, fulfilling people's wishes; satisfying their desires, in atthakāminī devatā Sn 986. - akāmakāmin passionless, dispassionate Sn 1096, syn. of vitatanā without desire (cp. Nd2 4).

Kāmuka [Kamuka] (adj. -n.) [cp. Sk. kāmuka] desiring, loving, fond of; a sweetheart, lover J V.306; Mhbv 3.

Kāmeti [Kameti] [den. fr. kāma] to desire, to crave, 1. to crave for any object of pleasure: Th 1, 93; J III.154; IV.167; V.480; - 2. to desire a woman, to be in love with D I.241; M II.40; J II.226; V.425; VI.307, 326, etc. - pp. kāmita in kāmita-vatthu the desired object PvA 119; VvA 122; grd. kāmitabba to be desired, desirable PvA 16 (v. l. for kañña, better), 73; VvA 127; and kāmetabba J. V.156 (=kamaniya); ppr. (kāmam) kāmayasamuccayā gw 766 (=icchamānassa, etc., Nd1); J VI.172=Nett 69.
Kāya [kiyā] [der. probably fr. ci, cinoti to heap up, cp. nikāya heaping up, accumulation or collection; Sk. kāya] group, heap, collection, aggregate, body. - Definitions and synonyms. - SnA 31 gives the foll. synonyms and similes of kāya: kuṭi, guhā (Sn 772), deha, sandehe (Dh 148=Th 1, 20), nāvā (Dh 369), ratha (S IV.292), dhaja, vammika (M I.144), kuṭikā (Th 1, 1); and at KhA 38 the foll. def.: kāye ti sarire, sarīraṃ hi asucisañcayato kucchitānaṃ vā kesānīnaṃ āyabhūtato kāyο ti vuccati. . . . It is equivalent to deha: S I.27; PvA 10; to sarīra KhA 38; PVA 63, to nikāya (deva*) D III.264; and cp. formula of jāti: sattānaṃ tamhi tamhi sattanikāye jāti . . . Nd2 257. Literal meaning.-1. mahājāna-kāya a collection of people, a crowd S IV.191; V.170; VvA 78; -bala* a great crowd Sn p. 105; DhA I.193, 398. - 2. group or division: satta kāyā akaṭa, etc. (seven eternal groups or principles) D I.56=M I.517=S III.211 (in Pakudha Kaccāyana's theory); with reference to groups of sensations or sense-organs, as vedanā-kāya, saṅkīna, viññāna, phassa, etc. S III.60, 61; D III.243, 244; tanhā* D III.244; appl. to hatthi*, ratha*, patti*, groups of elephants, carriages or soldiers S I.72. - A good idea of the extensive meaning of kāya may be gathered from the classification of the 7 kāyas at J II.91, viz. camma*, dāru*, loha*, ayo*, vāluka*, udaka*, phalaka*, or "bodies" (great masses, substances) of skin, wood, copper, iron, sand, water, and planks. - Var. other combns: Asura* A I.143; D III.7; Ābhassara* ("world of radiance") D I.17=III.29, 84; Deva* S I.27, 30; D III.264 (*nikāya); dibbā kāya A I.143; Tāvatimsa* D III.15. Applied meaning.-I. Kāya under the physical aspect is an aggregate of a multiplicity of elements which finally can be reduced to the four "great" elements, viz. earth, water, fire, and air (D I.55). This "heap," in the valuation of the Wise (muni), shares with all other objects the qualities of such elements, and is therefore regarded as contemptible, as something which one has to get rid of, as a source of impurity. It is subject to time and change, it is built up and kept alive by cravings, and with death it is disintegrated into the elements. But the kamma which determined the appearance of this physical body has naturally been renewed and assumes a new form. II. Kāya under the psychological aspect is the seat of sensation (Dhs §§ 613-16), and represents the fundamental organ of touch which underlies all other sensation. Developed only in later thought DhsA. 311 cf. Mrs. Rhys Davids, Bud. Psy. Ethics lvi. ff.; Bud. Psy. 143, 185 f. I. (Physical).-(a) Understanding of the body is attained through introspection (sati). In the group of the four sati-paṭṭhānas, the foundations of introspection, the recognition of the true character of "body" comes first (see Vbh 193). The standing formula of this recognition is kāye kāyānupassi . . . contemplating body as an accumulation, on which follows the description of this aggregate: "he sees that the body is clothed in skin, full of all kinds of dirty matter, and that in this body there are hair, nails, teeth," etc. (the enumeration of the 32 ākāras, as given Kh III.). The conclusions drawn from this meditation give a man the right attitude. The formula occurs frequently, both in full and abridged, e. g. D II.293, 294; III.104, 141; A III.323=V.109; S IV.111=V.278; Vbh 193, 194; Nett 83, 123; with slight variation: kāye asubhānupassi . . . A III.142 sq.; V.109 (under asubhasaṅga); It 81; cp. käye aniccānupassi S IV.211; and kāyagata sati. - This accumulation is described in another formula with: ayam . . . kāyo rūpi cātu(m)ahābhūtiko mātā-pettika-sambhavo odana-kummas'upacayo, etc. "this body has form (i. e. is material, visible), is born from mother and father, is a heap of gruel and sour milk, is subject to constant dressing and tending, to breaking up and decay," etc., with inferences D I.55=S III.207; S II.94; IV.194; V.282, 370; D I.76, 209; M I.144, 500; II.17; A IV.386=S IV.83. (b) Various qualities and functions of the material body. As trunk of the body (opposed to pakkhā and sīsa) S II.231; also at Pv I.83; as depending on nourishment (āhāra-ṭhitika, etc.) Sv.64; A II.145 (with tanhā, māna, methuna); as needing attention: see *parihārika. As saviññānaka, having consciousness A IV.53=S II.252=S III.80, 103, 136, 169; cp. āyu usma ca viññānaṃ yadā kāyam jahant'imām S III.143. As in need of breathing assāsa-passāsa S V.330, 336; as tired, fatigued (kilanta-kāya) kilanta-kāya kilanta-cittā te devā tamhā kāya cavanti "tired in body, tired in mind these gods fall out of..."
this assembly" (D I.20; III.32=); in other connection PvA 43; see also kilanta. käyo kilanto D III.255 sq.=A IV.332; S V.317; M I.116; jiñṇassa me . . . käyo na paleti Sn 1144; ātura-käyo S III.1 (cittaṁ anātūram); paripuṇṇa-k" suruci sujāto, etc., with a perfect body (of the Buddha) Sn 548= Th 1, 818; cp. mahā-k" (of Brahmins) Sn 298. The body of a Buddha is said to be endowed with the 32 signs of a great man: Bhagavato käye dvatūtma mahāpurisa-lakhaṇanī . . . Sn p. 107, cp. 549. The Tathāgata is said to be dhamma-käyo "author and speaker of Doctrine," in the same sense Brahma-käyo "the best body" (i. e. of Doctrine) D III.84 (Dial. iii, 81). (c) Valuation of physical body. From the contemplating of its true character (kāyāntarā) follows its estimation as a transient, decaying, and repulsive object. - käye aniccañāpāpassi S IV.211 (and vayānupassi, nirodhañāpāpassi), so also asubhānupassi It 81; käyañ ca bhindantaṁ ṇatvā It 69; evamdhammo (i. e. a heap of changing elements) A III.324; aciraṁ vat' ayam käyo pāthvānī adhisessati chuddho apetaviṇṇāno nirathāma va kalingaram Dh 41. pittaṁ semhaṅ ca vamati käyaṁhā Sn 198. As bahu-dukkho bāhu-dānino A V.109; as anicca dukkha, etc. M I.500; II.17; kāyena ṇattiyaṁnā harayamānā S IV.62; V.320; dissati imassa kāyassa ṇacayo pi apacayo pi ādānam pi nikkhepanam pi S II.94. - This body is eaten by crows and vultures after its death: S V.370. Represented as pūtiō foul S I.131; III.120. - Bdhgh. at Vism 240 defines käya as "catu-mahābhūtika pūti-käya" (cp. similar passages on p. 367: patthaddho bhavati käyo, pūtikō bhavati käyo). (d) Similes.-Out of the great number of epithets (adhiyanānī) and comparisons only a few can be mentioned (cp. above under def. & syn.): The body is compared to an abscess (gaṇḍa) S IV.83=A IV.386; a city (nagara) S IV.194; a cart (ratha) S IV.292; an anthill (vammīka) M I.144; all in reference to its consisting of the four fundamental elements, cp. also: pheń' úpamaṁ käyaṁ imam śivotīvā "knowing that the body is like froth" Dh 46; kumbh'úpamaṁ käyaṁ imam śivotīvā nagar'úpamaṁ cittaṁ idam thapetvā Dh 40: the body is as fragile as a water-pot. (e) Dissolution of the body is expressed in the standard phrase: kāyassa bhedā param maraṇa . . ., i. e. after death . . . upon which usually follows the mention of one of the gatis, the destinies which the new käya has to experience, e. g. D I.82, 107, 143, 162, 245, 247, 252; III.96, 97, 146, 181, 235; M I.22; S I.94; III.241; Dh 140; It 12, 14; J I.152; PvA 27, etc., etc. Cp. also IV. II. (Psychological).-As the seat of feeling, käya is the fifth in the enumeration of the senses (āyatanānī). It is ajjhātika as sense (i. e. subjective) and its object is the tangible (phoṭṭhabba). The contact between subject and object consists either in touching (phusitvā) or in sensing (viññeyya). The formulas vary, but are in essence the same all through, e. g. kāya-viññeyyā phoṭṭhabba D I.245; käyena phoṭṭhabbaṁ phusitvā D III.226, 250, 269; M I.33; II.42; S IV.104, 112; käyena phusitvā A V.11; käyo c'eva phoṭṭhabba ca D III.102. Best to be grouped here is an application of kāya in the sense of the self as experiencing a great joy; the whole being, the "inner sense," or heart. This realization of intense happiness (such as it is while it lasts), pīti-sukha, is the result of the four stages of meditation, and as such it is always mentioned after the jhānas in the formula: so imaṁ eva käyaṁ vivekajena pīti-sukhena abhisandeti . . . "His very body does he so pervade with the joy and ease born of detachment from worldliness" D I.73 sq.=M I.277; A II.41, etc. - A similar context is that in which käya is represented as passaddha, calmed down, i. e. in a state which is free from worldly attachment (vivekajena). This "peace" of the body (may be translated as "my senses, my spirits" in this connection) flows out of the peace of the mind and this is born out of the joy accompanying complete satisfaction (pamudītā) in attaining the desired end. The formula is pamudittassa pīti jāyati pitimanassa käyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati D III.241, 288; S IV.351; M I.37; A III.21, 285; IV.176; V.3, 333; Vbh 227. - Similarly: pamudītāya pīti jāyati, pitimanīya käyo p"°, passaddhakāya sukhaṁ ved° Vin I.294 (cp. Vin. Texts II.224: "all my frame will be at peace," or "individuality"; see note) passaddhakāya-sankhāra mentioned at A V.29 sq. is one of the ten ariya-vāsā, the noblest conditions. A quasi-analogy between käya and kāma is apparent from a number of
other passages: kāya-chando -“sneho -“anwayatā pañhayati M I.500; ajjhattaṃ ca bahiddha ca kāye chandaṃ virājaye Sn 203; kāye avigata-rāgo hoti (kāme, rūpe) D III.238=A III.249; madhurakājāto viya kāyo S III.106; A III.69. III. (Ethical).-Kāya is one of the three channels by which a man’s personality is connected with his environment & by which his character is judged, viz. action, the three being kāya, vaci (vāca) and manas. These three kammantas, activities or agents, form the three subdivisions of the sīla, the rules of conduct. Kāya is the first and most conspicuous agent, or the principle of action (kat) ekoṣah/n, character in its pregnant sense. Kāya as one of a triad.-Its usual combination is in the formula mentioned, and as such found in the whole of the Pāli Canon. But there is also another combination, found only in the older texts, viz. kayenā vācāya uda cetasā: yañ ca karoti kāyena vācāya uda cetasā tam hi tassa sakam hoti tañ ca aḍāya gacchati S I.93 yo dhammacārī kāyena vācāya uda cetasā idh eva nam pasamaṃsanti paccā sagge pamoḍati S I.102. - So also at A I.63; Sn 232. Besides in formula arakkhitenā kāyena a° vācāya a° cittaṇa S II.231=271; IV.112. - With su- and duccarita the combi is extremely frequent, e. g. S I.71, 72; M I.22, etc., etc. In other comb. we have kāya-(v°., m°.) kamma, moneyā, soceyya, etc. - k°. v°. m°. hiṃsati S I.165; saṃsappati A V.289 sq.; kāye (v°. m°.) sati kāya-saṅcetanā-hetu uppajjati S II.39 sq.; The variations of k- in the ethics of the Dhamma under this view of k°. v°. m°. are manifold, all based on the fundamental distinctions between good and bad, all being the raison d’être of kamma: yaṃ . . . etarahi kammaṃ karoti kāyena v. m. idaṃ vucciṭa navakammam S IV.132. - Passages with reference to good works are e. g. D III.245; A I.151; V.302 sq.; (see also Kamma II.2 b. c.). - With reference to evil: S III.241, 247; A I.201; kin nu kāyena vācāya manasā dukkaṭaṃ katam Pī.113 and passim. Assutavā puthavā tihi tihe miḥcā paṭipajjati kāyena v. m. S II.151; pāpaṃ na kayirā vacaṣṭa manasā kāyena v. kānca sabbaloke S I.12=31; yassa kāyena vācāya manasā n’ātthi dukkaṭaṃ samvaṭṭa tihi tiheṇi, tam aham brūmi brāhmaṃ Dḥ 391=Nett 183. Kāyena samvaro sādhu sādhu vācāya samvaro manasā saṃvaro sādhu saṭṭhā saṭṭhaṃ samvaro Dḥ 361=S I.73=Miln 399; ye ca kāyena v. m. ca susamvutā na te Māravasāṇugā, na te Mārassa paccagā S I.104; vācānurakkhi manasā susamvutī kāyena ca akusalaṃ na kayirā Dḥ 281=Nett 183. Kāya as one of a dyad: vācā and kāya: S I.172 ("gutta" M I.461 (rakkhita and a°); Pī.122 ("saññati and opp.;) Vism 28 (κ°-vaci-kamma); PVA 98. Kāya alone as a collective expression for the three: A I.54; Dḥ 259, 391; Sn 206, 407; kāye avitarāgo M I.101; A III.249; IV.461 sq.; "samācāra S V.354; kāyāṃ panidhāya Ps I.175; Vbh 244=252; bhāvita" and a° M I.239; A I.250; III.106 sq., cp.: kāya-ppakopena rakheyya, kāyena samvuto siyā kāyaduccaritaṃ hitvā, kāyena sucaṭṭaṃ care Dḥ 231. Ahimsakā ye munayo niccāmena kāyena samvutā Dḥ 225. Kāya in combn with citta: tīṭho va kāyo hitaṃ cittaṃ . . . S V.74; anikaṭṭha-kāyo nikāṭṭha-citta A I.137; sāraddha-kāyo sankiliṭṭha-citta A V.93=95= 97; bhāvita-kāyo, *siło, *citta, *pāṇno S IV.111; A IV.111; V.42 sq. Apakassa kāyam apakassa cittaṃ S II.198. Kāya-citta-passaddhi, etc. Dhs §§ 29-51. In these six couples (or yugas) later Abhidhamma distinguished kāya as the cetasikas (mental properties, or the vedana, saññā and sankhārā khandhas), body being excluded. Cpd. 96. See also comb kilantakāya, kilanta-citta under kilamati. IV. (Various).-Kāyena (i. e. "visibly") aṇñamaṇṇaṃ passituṃ A II.61; as nānatta° and ekatta° at A IV.39 =Nd2 570. The relation between rūpa-kāya (=cāturmahābhūtika), and nāma-kāya, the mental compound (=vedāna saññā, etc.) is discussed at Nett 77, 78, and Ps I.183 sq., see also S II.24. K. is anattā, i. e. k. has no soul A V.109; S IV.166. n’āyam kāyo turnhākaṃ n’āpi paresaṃ, purāṇaṃ idaṃ kammaṃ . . . "neither is this body yours, nor anyone else’s: it is (the appearance of) former karma" S II.64, 65=Nd2 680. Dissamāṇena kāyena and upādha-dissamāṇena S I.156. - Manomaya-kāya a body made by the mind (cp. VvA 10 and DA I.110, 120, 222) according to Bdhgh only at the time of jhāna S V.282 sq.; manomaya piti-bhakkha sayampahā D I.17=VvA 10; manomayam kāyam abhinimmināya . . . D I.77; m° sabbanga-paccangi D I.34, 77, 186, 195. - Under the control of psychic powers (iddhi): kāyena va
samvattetiti he does as he likes with his body, i.e. he walks on water, is ubiquitous, etc. (yāva brahmalokā pi: even up to heaven) S V.265= D I.78=A I.170: see also S V.283, 284. - In the various stages of Saṃsāra; kāyaṃ nikhipati he lays down his (old) body S IV.60, 400; cp. S III.241 (ossattha-kāya); referring to continuous change of his body during day and night (of a Peti) Pv V.1211. - anga a limb of the body, kāy'angam vāc'angam vā na kopenti: they remain motionless and speechless (ref. to the bhikkhus begging) J III.354; DhsA 93, 240; - anupassin in combn kāyānupassati "realizing in the body an aggregate" D II.94, 100, 291 sq.; D III.58, 77, 141, 221, 276; M I.56; A I.39, 296; II.256; III.449; IV.300, 457 sq.; S IV.211; V.9, 75, 298, 329 sq.; Vbh 193 sq.; see also above. Der.: *anupassanā Ps. I.178, 184; II.152, 163, 232; *passita Nett. 123; *āyatana the sense of touch D III.243, 280, 290; Dhs 585, 613, 653, 783; -indriya same D III.239; Dhs 585, 613, 972; -ujjukatā straightness of body (+citta*, of thought) Dhs 53, 277, 330; Vism 466; Bdhd 16, 20. -ūpaga going to a (new) body S II.24; -kamma "bodily action," deed performed by the body in contradistinction to deeds by speech or thought (see above) D I.250; III.191, 245, 279; M I.415; III.206; A I.104; III.6, 9, 141 sq.; V.289; Th 2, 277; Ps II.195; Dh 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhd 69; DhsA 68, 77, 344. - kammaññatā wieldiness, alertness of the bodily senses included under nāmākāya Dhs 46, 277, 326. - kammanta= *kamma, in comb. *sampatti and *sandosa A V.292, 294, 297; M I.17. - kāli "the misfortune of having a body" = this miserable body Th 2, 458, 501; ThA 282, 291; -kasāva bodily impurity or depravity A I.112; - gata "relating to the body," always combined with sati in the same sense as *anupassin (see above) S I.188; M. III.92; A I.44; Sn 180 (cp. SnA 343); Th 1, 468, 1225; J I.394; Dh 293= Nett 39; Dh 299; Miln 248, 336, 393; Vism 111, 197, 245 sq. - gantha bodily tie or fetter (binding one to saṃsāra), of which there are four: abhijjhā, byāpāda, sīlabbata, bandha. - abhijjhā (nt.) selfishness, pampering the body Th 1, 1033; - mutūṃ pliability of...
Kāyika (Kayikā) (adj.) [fr. kāya] 1. belonging to the body, i.e. felt by the body (experienced by the senses), or resulting from the body, i.e. done by the body (=acted as opposed to spoken or thought). sukham physical happiness (opp. cetasikā) S V.209; A I.81; dukkham D II.306; M I.302 (opp. cetasikam); kāyikām (sc. dhāmam) sikkhati to teach the conduct of body (opp. vācasikam) Vin II.248. In comb. with vācasika also at S I.190; Pug 21; Vism 18 (of anācara); PvA 119 (of saṃyama, control) Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements NdZ 219=SnA 86. 2. ° (of devas) belonging to the company of ° D I.220; gandhabba° PvA 119.

Kāyūra & Kāyura (Kayura) [see also keyūra, which is the only form in Sk.] 1. an ornamental bracket or ring worn on the upper arm (bāh'ālankāra P; bhuj° Vv) or neck (gīvāya pilandhana J III.437); a bracelet or necklace Vin II.106; J III.437; IV.92; Pp 119 (of samyama, control) Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements NdZ 219=SnA 86. 2. ° (of devas) belonging to the company of ° D I.220; gandhabba° PvA 119.

Kāyūrin (Kayurin) (adj.) [fr. last] wearing bracelets Pv III.91.

Kār (Kar) -secondary root of karoti, in denom. and intensive function in kāra, kāraka, kāraṇa, kārin, kāreti and their derivations.

Kāra (Kar) [fr. kār-, cp. Vedic kāra song of praise, which is, however, derived fr. kr=kr to praise; also Vedic “kāra in brāhma”, fr. kr] 1. abs. (a) deed, service, act of mercy or worship,
homage: kāra-panṇaka J VI.24 (vegetable as oblation); appako pi kato kāro devūpappattim āvahati "even a small gift of mercy brings about rebirth among the gods" PvA 6. -kāraka one who performs a religious duty D I.61 (=DA I.170). (b) doing, manner, way: yena kāreṇa akattha tena k° pavattamānaṃ phalaṃ "as you have done so will be the fruit" PvA 45. - 2. (−) (a) the production or application of, i.e. the state or quality of . . .: atta° one’s own state =ahaṃ kāra, individuality; para° the personality of others A III.337; citti° reflection, thought PvA 26; see e. g. andha° darkness, sak° homage, etc. - balakkāreṇa forcibly PvA 68. - (b) as ttg. the item, i.e. particle, letter, sound or word, e. g. ma-kāra the letter m PvA 52; ca-kāra the particle ca PvA 15; sa-kāra the sound sa SnA 23. - (c) (adj. -n.) [cp. kara] one who does, handles or deals with: ayakāra iron-smith Miln 331.

Kāraka (Karaka) (usually −°) the doer (of): Vin II.221 (capu-capu°); sāsana° he who does according to (my) advice Sn 445; Bdhd 85 sq.; - f. kārikā: veyyāvacca° a servant PvA 65 (text reads "tā); as n. the performance of (−°), service: d ukka-kārikā the performance of evil deeds S I.103; Th 2, 413 (=ThA 267). -aggā-kārikā first test, sample Vin III.80.

Kāraṇa (Karana) (nt.) [in meaning 1 represented in later Sk. by kāraṇā f., in meaning 2=Sk. kāraṇa nt., equivalent to prakṛti, natural form, constituent, reason, cause]. 1. -(a) a deed, action, performance, esp. an act imposed or inflicted upon somebody by a higher authority (by the king as representative of justice or by kamma: M III.181; see kamma 11 3.A b.) as an ordeal, a feat or punishment: a labour or task in the sense of the 12 labours of Heracles or the labours of Hades. kāraṇaṃ kārāpeti "he makes somebody perform the task." Pass, kāraṇaṃ or kāraṇā kariyati. Thus as a set of five tasks or purgatory obligations under the name of pañcavidha-bandhana "the group of five" (not, as Warren trsl. p. 257 "inflict on him the torture called the fivefold pinion"), a means of punishment in Niraya (q. v. under pañca). Not primarily torture (Rh. Davids, Miln trsl. I.254, and others with wrong derivation from krṣṇati). At Dāh III.70 these punishments are comprehended under the term dasa-dukkhakāraṇā (the ten punishments in misery); the meaning "punishment" also at J IV.87 (tantarajjuka k° kām katuva), whereas at J VI.416 k. is directly paraphrased by "marana," as much as "killing." Often spelt karaṇa, q. v.; the spelling kāraṇa (as f.) at Miln 185 seems to be a later spelling for kāraṇaṃ. See karaṇa for further reference. - Kim kāraṇaṃ ajjā kāressati "what task will he impose on me to-day?" A V.324; as pañcavidhabandhana K° A I.141, Pāva 251, Nd 2 304II. - As adj. kāraṇa in dāruṇa° "being obliged to go through the dreadful trial" PvA 221. - (b) duty obligation, in kāraṇākāraṇā (pl.) duties great and small DhA I.385. Cp. also kāraṇaṃ karoti to try M I.444. - (c) a trick (i.e. a duty imposed by a higher authority through training) J II.325 (ānañja°); Miln 201 (ākāsa-gamana°). 2. - (a) acting, action as (material) cause: k°-bhūta being the cause of . . . PvA 15; -(b) (intellectual) cause, reason Miln 150; DhA I.389; esp. as "°: arodana° the reason for not crying PvA 63; asocana° same, ibid. 62; āgamana° the reason for coming (here) ibid. 81, 106. =pariyatti, DhA. 36.-attha, SA on I.215, SnA. I.238-instr. kāraṇena by necessity, needs Pāva 195; tena k° therefore ibid. 40 - abl. kāraṇa by means of, through, by (=hetu or nissāya) PvA 27; imasmā k° therefore PvA 40; kāraṇatthā (expl. as attha-kāraṇa Nd2) for the purpose of some object or advantage Sn 75; opp. nikkaṇaṇa from unselfishness ibid.-sakāraṇa (adj.) with good reason (of vacana) PvA 109.

Kāraṇika (Karanka) [der. fr. prec.] the meaning ought to be "one who is under a certain obligation" or "one who dispenses certain obligations." In usu° S II.257 however used simply in the sense of making: arrow-maker, fletcher. Perhaps the reading should be °kāraka.
**Kāraṇḍava**¹ [Karandava] [of uncertain etym., cp. karaṇḍa] chaff, offal, sweepings, fig. dirt, impurity: yava° A IV.169 (chaff); samana° ibid. - In passage kāraṇḍavaṃ niddhamatha, kasambuṇḍ apakassatha A IV.172=Sn 281=Miln 414 trsld by Rh. Davids Miln trsl. II.363 "get rid of filth, put aside rubbish from you," expl. SnA 311 by kacavara (q. v.). Rh. D's note3 loc. cit. is to be modified according to the parallel passages just given.

**Kāraṇḍava**² [Karandava] [cp. Sk. kāraṇḍava] a sort of duck Vv 358 (expld as also by Halāyudha 2, 99 by kādamba, black goose).

**Kārā** [Kara] (f.) [cp. Sk. kārā] confinement, captivity, jail, in "bhedaka cora a thief who has broken out of jail Vin I.75.

**Kārāpaka** [Karapaka] [fr. kārāpeti] a schemer, inventor J VI.333.

**Kārāpaṇa** [Karapana] see kāreti.

**Kārāpita** [Karapita] [pp. of kārāpeti, Caus. of karoti] made to do J VI.374.

**Kārikā** [Karika] See kāraka see kāraka

**Kāritā** [Karia] = kārikā (performance); see pāripūri°.

**Kārin** [Karin] (-°) (adj.) doing: yathāvādi tathākārī "as he says so he does" D III.135, Sn 357; see for examples the various cpds. as kamma°, kibbisa°, khāṇḍa°, chidda°, dukkaṭa°, dvaya°, paccakkha°, pubba°, sakkacca°, sampajāna°, etc.

**Kāriya** [Kariya] (adj.) [grd. of kāreti, Caus. of karoti] to be done, neg. akāriya to be undone, (not) to be made good It 18.

**Kāruñña** [Karunna] (nt.) [fr. karuṇa] compassion (usually with anudayā and anukampā) S II.199; A III.189; Vism 300; PvA 75; Sdhp 509.

**Kāruññatā** [Karunnata] (f.) compassionateness S I.138.

**Kāruṇika** [Karunika] (adj.) [fr. karuṇa] compassionate, merciful Pv II.113; PvA 16; Bdhd 49; often with mahā°: of great mercy Sdhp 330, 557; so of the Buddha: mahākāruṇika nātha "the Saviour of great mercy" in introductory stanzas to Pv and Vv.

**Kāreti** [Kareti] (Causative of karoti), to construct, to build, etc.; pp. kārita; der. -kāraṇḍa the construction of (vihāra°) DhA I.416. For details see karoti IV.; see also kārāpaka & kārāpīta.

**Kāla** [Kala] (and Kāḷa) - Preliminary. 1. dark (syn. kaṇha, which cp. for meaning and applications), black, blueblack, misty, cloudy. Its proper sphere of application is the dark as opposed to light, and it is therefore characteristic of all phenomena or beings belonging to the realm of darkness, as the night, the new moon, death, ghosts, etc. - There are two etymologies suggestive, both of which may have been blended since IndoAryan times: (a)
kāla=Sk. kāla, blue-black, kāli black cloud from *qāl (with which conn. *qel in kalanka, spot, kalusa dirty, kammāsa speckled, Gr. kelaino/s, Mhg. hilwe)=Lat. càlīdus spot, Gr. khli/s spot, and khla/s dark cloud; cp. Lat. călīgo mist, fog, darkness. - (b) see below, under note. - Hence. 2. the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning=Goth. maúrgins twilight, Sk. marka eclipse, darkness; and also gloaming=gleaming-twilight), then: time in general, esp. a fixed time, a point from or to which to reckon, i. e. term or terminus (a quo or ad quem). - Note. The definition of colour-expressions is extremely difficult. To a primitive colour-sense the principal difference worthy of notation is that between dark and light, or dull and bright, which in their expressions, however, are represented as complements for which the same word may be used in either sense of the complementary part (dark for light and vice versa, cp. E. gleam > gloom). All we can say is that kāla belongs to the group of expressions for dark which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of "shining" is evidenced by kāla and kaṇha as well, as e. g. by *skēi in Sk. chāyā=Gr. skia/ shadow as against Ags. hāmacremacr;ven "blue" (E. heaven) and Ohg. skīnan, E. to shine and sky. The psychological value of a colour depends on its light-reflecting (or light-absorbing) quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (aṇjana) black (=sukāla) may readily be called "brilliant." In the same way kāla, combined with other colour-words of black connotation does not need to mean "black," but may mean simply a kind of black, i. e. brown. This depends on the semasiological contrast or equation of the passage in question. Cp. Sk. ķyāma (dark-grey) and ķyāva (brown) under kāsāya. That the notion of the speckled or variegated colour belongs to the sphere of black, is psychologically simple (: dark specks against a light ground, cp. kammāsa), and is also shown by the second etymology of kāla=Sk. šāra, mottled, speckled=Lat. cærulus, black-blue and perhaps cælum "the blue" (cp. heaven)=Gr. khru/s the blue ice-bird. (On k > s cp. kaṇṇa > śrṇga, kilamati > śramati, kilissati > ślīs°, etc.) The usual spelling of kāla as kālā indicates a connection of the l with the r of šāra. - The definition of kāla as jhām’angārasadisa is conventional and is used both by Bdhgh. and Dhpāla: DhsA 317 and PvA 90. 1. Kāla, dark, black, etc., in enumn of colours Vv 221 (see VvA 111). na kālo samano Gotamo, na pi sāmo: mangura-chāvi samano G. "The ascetic Gotamo is neither black nor brown: he is of a golden skin" M I.246; similarly as kāli vā sāmā vā manguracchāvi vā of a kalyāṇi, a beautiful woman at D I.193= M. II.40; kāla-sāma at Vin IV.120 is to be taken as dark-grey. - Of the dark half of the month: see “pakkha, or as the new moon: āgame kāle "on the next new moon day" Vin I.176. - of Petas: Pv II.41 (kāli f.); PVa 561 ("rūpa"); of the dog of Yama ("sunakha") PvA 151. - In other connn: kālavānna-bhūmi darkbrown (i. e. fertile) soil Vin I.48=II.209. -aṇjana black collyrium VinI .203; -ānusāri black, (polished?) Anusāri ("a kind of dark, fragrant sandal wood" Vin. Texts II.51) Vin I.203; S III.156=V.44= A V.22; -ayasa black (dark) iron (to distinguish it from bronze, Rh. D., Miln trsl. II.364; cp. blacksmith > silversmith) Miln 414, 415; -kaṇjaka a kind of Asuras, Titans D III.7; J V.187; Pva 272; -kaṇṇi "black-cared," as an unlucky quality. Cp. III.611; J I.239; IV.189; V.134, 211; VI.347; DhA I.307; II.26; the vision of the "black-eared" is a bad omen, which spoils the luck of a hunter, e. g. at DhA III.31 (referring here to the sight of a bhhikkhu); as "witch" PvA 272; DhA III.38, 181; as k- k. sakuṇa, a bird of ill omen J II.153; -kaṇṅika= prec.; -kabara spotted, freckled J VI.540; -kesa (adj.) with glossy or shiny hair, by itself (kāla-kesa) rare, e. g. at J VI.578; usually in cpd. susukāla-kesa "having an over-abundance of brilliant hair" said of Gotama. This was afterwards applied figuratively in the description of his parting from home, rising to a new life, as it were, possessed of the full strength and vigour of his manhood (as the rising Sun). Cp. the Shamash-Saga, which attributes to the Sun a wealth of shiny, glossy (=polished, dark) hair (=rays), and kāla in this connection is to be interpreted just as kaṇha (q. v.) in similar
combining combinations (e.g. as Krśna ṇṛṣikesa or Kesavā). On this feature of the Sun-god and various expressions of it see ample material in Palmer, The Samson Saga pp. 33-46. - The double application of su° does not offer any difficulty, sukaḷa is felt as a simplex in the same way as eu)ploka(/s or duh* in combjs like sudubbala PvA 149, sudullabha VvA 20. Bdhgh. already interprets the cpd. in this way (DA I.284=ṣuṭṭhu-k*, aṭṭa-vanaṇa k* va huvā; cp. kaṇh-aṭṭana J V.155). Cp. also siniddha-nilatu/kucīta-keso J I.89, and sukaṇhaṇaṇa J V.202.-susukāḷakesa of others than the Buddha: M II.66. Modern editors and lexicographers see in susu* the Sk. śiśu young of an animal, cub, overlooking the semantical difficulty involved by taking it as a separate word. This mistake has been applied to the compound at all the passages where it is found, and so we find the reading susu kāḷakesa at M I.82=A II.22 =J I.57; M I.163=A I.68=S I.9, 117; also in Childers' (relying on Burnouf), or even susū k* at S IV.111; the only passages showing the right reading susu-k* are D I.115, M I.463. Konow under susu J.P.T.S. 1909, 212 has both. -kokila the black (brown) cuckoo VvA 57; -jallika (kāli* for kāla*) having black drops or specks (of dirt) A I.253; -danḍa a black staff, Sdhp 287 (attr. to the messengers of Yama, cp. Yama as having a black stick at Sat. Br. xi. 6, 1, 7 and 13); -pakkha the dark side, i.e. moonless fortnight of the month A I.18; -cātuddāsi the 14th day of the dark fortnight PvA 55.; -ratti a moonless night VvA 167; (opp. dosina r.) -meyya a sort of bird J VI.539; -loṇa black (dark) salt Vin I.202 (Bdhgh. pakati-loṇa, natural salt); -loha "black metal," iron ore Miln 267; -valli a kind of creeper Vism 36, 183. -siha a special kind of lion J IV.208. -sutta a black thread or wire, a carpenter's measuring line J II.405; Miln 413; also N. of a Purgatory (nivaya) J V.266. See Morris J.P.T.S. 1884, 76-78; -hältthin "black elephant," an instrument of torture in Avici Sdhp 195. 2. Kāla time, etc. (a) Morning: kāle early Pv II.941 (=pāto PvA 128), kālassa in the morning (gen. of time), early VvA 256. Cp. paccūsa-kāle at dawn DhA III.242. Opposed to evening or night in kāla° (adj.) in (due) time, timely Vism 229 (°mara kāla°). (b) time in general: gacchante gacchante kāle as time went on PvA 54, 75, 127, etc. -kālaṃ for a time Vin I.176 (spelt kālām); kaṇci kālaṃ some time yet VvA 288; ettakālaṃ kālaṃ for a long time VvA 102.-kālana kālaṃ (1) from time to time PvA 151; VvA 255, 276; - (2) continuously, constantly A IV.45; Pug 11 (=samayena samayam); D I.74 (=but expld at DA I.218 by kāle kāle in the sense of "every fortnight or every ten days"). kāle in (all) time, always (cp. ai/ei/) Sn 73 (expl. in Nd2 by niccakāle under sadā; but at SnA 128 by phasu-kāle "in good time"); -kāle kāle from time to time, or repeatedly VvA 352. See also cīra*, sabba*. - (c) Time in special, either (1) appointed time, date, fixed time, or (2) suitable time, proper time, good time, opportunity. Cp. Gr. kairi/s and w (=ra; or (3) time of death, death. - (1) Mealtime: Puva 25; VvA 6; esp. in phrase kāla bho Gotamo, niṭṭhitam bhātāṃ "it is time, Gotama, the meal is ready" D I.119=226; Sn p. 111; and in kālaṃ āroceti or ārocāpeti he announces the time (for dinner) D I.109, 226; Sn p. 111; PvA 22, 141; VvA 173. -date: kālato from the date or day of . . ., e.g. diṭṭha° paṭṭhāya "from the day that she first saw her" VvA 206; gihi° paṭṭhāya "from the day of being a layman" VvA 13. (2) proper time, right time: also season, as in utu° favourite time (of the year) Vin I.299; II.173; kālaṃ jānāti "he knows the proper time" A IV.114; as cattāro kālā, four opportunities A II.140; yassa kālaṃ maṇiṇasi for what you think it is time (to go), i.e. goodbye D I.106, 189, etc. The 3 times of the cycle of existence are given at Vism 578 as past, present, and future. -kāla° (adj.) in (due) time, timely Vism 229 (*marana timely death). - Opp. akāla (it is the) wrong time or inopportune D I.205; akāla-cārin going (begging) at the improper time Sn 386. akālamegha a cloud arising unexpectedly (at the wrong time) Miln 144. -kāle at the proper time, with vikāle (opp.) Vin I.199, 200; J II.133; Sn 386. akāle in the wrong season VvA 288. kālana in proper time, at the right moment A II.140; Sn 326, 387 (=yutta kālana SnA 374); Pv I.53 (=tītakālana PvA 26); Pug 50; it 42; KhA 144 (=kaṇhena samayena). Cp. vikāla. (3) The day, as appointed by fate or kamma, point of time (for death, cp. Vism 236),
the "last hour," cp. h)mar, illa dies. So in the meaning of death applied not only to this earthly existence, but to all others (peta°, deva°, etc.) as well, in phrase kālaṃ karoti "he does his time=he has fulfilled his time" Vin III.80; Sn 343, DhA I.70; and frequently elsewhere; cp. -kata, -kiriya. - As death in kālam kankhati to await the appointed time Sn 807; Pv I.57; I.121. Also as kālankaṇa Pv II.79; Vv 809; Vism 296. -kiriya death (often comb'd with maraṇa) M II.108; A I.22, 77, 261 (as bhaddikā, cp. A III.293); IV.320; Sn 694; Pv I.1012 (of a Petī who has come to the end of her existence); DhA II.36; IV.77. -gata=°kata DhA 29, 40. -ñūn knowing the proper time for . . . (c. dat. or loc.) Sn 325; described at A IV.113 sq.; as one of the five qualities of a rājā cakkavattī (viz. atthaññū, dhamma°, matta°, k°, parisa°) A III.148; one of the seven qual. of a sappurisa, a good man (=prec.+atta°, puggala°) D III.252, 283; as quality of the Tathāgata D III.134=Sd2 276; D I.76; A II.22, 209; Pug 58; -vipassin considering the right moment, taking the opportunity It 41. -sataṃ (*sahassam, etc.) a hundred (thousand, etc.) times Vism 243.

Kālica [kālica] (adj.) [fr. kāla 2] belonging to time, in time, as sabbha-kālica always in time, cp. Gr. w(rai_os Vv 392; with time, i.e. gradual, slowly, delayed S I.117=Sd2 645; usually neg. akālica 1. not delayed, immediate, in this world, comb. with sandiṭṭhika S II.58; S I.117= IV.41=339=V.343; 2. subject to time, i.e. temporal, vanishing PvA 87; 3. unusual, out of season Miln 114 (cp. akāla). - See also tāva-kālica.

Kāliya [kālyya] a kind of (shiny) sandal wood; so to be read for tāliṣa at Vin I.203 (see note on p. 381).

Kālusiya [kaḷusiya] (and Kālussiya [kaḷussiya]) (nt.) [der. fr. kalusa, stained, dirty see cognates under kammāsa and kāla] darkness, obscurity DA I.95; PvA 124 (cakkhu°); fig. (dosa°) VvA 30.

Kāla [kaḷa] See kāla 1.

Kālaka [kaḷaka] (adj.) [fr. kāla] black, stained; in enumeration of colours at DhS 617 (of rūpa) with nila, piṭaka, lohitaka, odāta, k°, maṇjeṭṭha; of a robe A II.241; f. kaḷikā VvA 103; - (nt.) a black spot, a stain, also a black grain in the rice, in apagata° without a speck or stain (of a clean robe) D I.110=A IV.186=210=213; vicita° (of rice) "with the black grains removed" D I.105; A IV.231; Miln 16; vigata° (same) A III.49. - A black spot (of hair) J V.197 (=kaṇha-r-iva). - Fig. of character DhA IV.172.

Kāḷarika [kaḷarika] see kaḷarika.

Kāsa\(^1\)\(^{[Kasa]}\) [cp. Sk. kāśā] a kind of reed, Saccharum spontaneum S III.137.

Kāsa\(^2\)\(^{[Kasa]}\) [cp. Sk. kāsa] cough; in list of diseases under ābādhā A V.110=Nd2 3041.

Kāsāya & Kāsāva\(^{[Kasaya]}\)\(^{[Kasava]}\) (adj.) [Sk. kāsāya from the Pāli; kāsāya prob. fr. Sk. śyāma or śyāva brown=Pāli sāma, with kā=kad, a kind of, thus meaning a kind of brown, i. e. yellow. See further under sāma and cp. kāla] 1. Kāsāya as attr. of vatthāni, the yellow robes of the Buddhist mendicant, in phrase kāsāyāni v° acchādetvā agārasmā anagāriyaṃ pabbajitvā, describing the taking up of the "homeless state" D I.60, 61, 63, 115; M II.67; A I.107; II.208; IV.118, 274, 280; Pug 57; Nd2 172. °vattha (adj.) with yellow robes Sn 64; cp. onivattha J III.179 (dressed in yellow, of the executioner: see Fick, Soziale Gliederung p. 104 & cp. kāsāya-nivāsana J III.41; kāsāvīya J IV.447); PvA 20; °kaṇṭhā (pl.) the "yellow necks" those whose necks are dressed in yellow Dh 307 (= DhA III.480)=It 43; °pajjota glittering with yellow robes Vbh 247; Miln 19.

Kāsāvaka\(^{[Kasavaka]}\) [fr. kāsāva] a yellow robe DhA II.86.

Kāsāviya\(^{[Kasaviya]}\) [fr. kāsāva] one who is dressed in yellow, esp. of the royal executioner (cp. kāsāya-vattha) J IV.447 (=cora-ghātaka C.).

Kāsika\(^{[Kasika]}\) (adj.) [cp. Sk. kāsika & in a diff. sense aḍḍha-kāsika] belonging to the Kāśi country, or to Benares; in °uttama (scil. vattha) an upper garment made of Benares cloth Pv I.108; J VI.49 (where to be read kāsik'uttama for kāsi-kuttama). °vattha Benares muslin A I.248; III.50; Pug 34; Miln 2; DhA I.417; Vism 115.

Kāsu\(^{[Kasu]}\) [cp. Sk. karṣū, fr. krṣ] a hole; only in cpd. angārakāsu a cinderhole, a fire-pit, usually understood as a pit of glowing cinders J I.232. Mostly found in similes, e. g. S IV.56, 188; Sn 396; Sdhp. 208; and in kāmā angārakās'ūpamā metaphor A IV.224=V.175; see also kāma.

Ki\(^*\)\(^{[Ki]}\) 2nd. stem of interr. pron. (cp. ka* ku*); 1. in oblique cases of ko (kah), as gen. kissa. loc. kismiṃ & kiṃhi. - 2. in nt. kiṃ what? (cp. Gr. ti/, Lat. quid; ending -m besides -d in kad, as Lat. quom, tum besides quod, id). - 3. in primary derivations, as kittaka, kīva (=Sk. kiyant) which stands in same relation to *qÝi as Lat. quantus to *qÝo; and in secondary derivations from kim, as kiñci, kiñcakkha, kīda, etc.

Kim\(^{[Kim]}\) [nt. of rel. pron. ka] 1. as nt. subst. what? sotānaṃ kim nivāraṇaṃ what is the obstruction? Sn 1032; kim tava patthanāya what is it about your wish, i. e. what good is your wish? VvA 226; kim idam this is what, that is why, therefore, PvA 11; often with su in dubitative question: kim su'dha vittaṃ purisas saṃsāraṃ what, then, is the best treasure of man in this world? Sn 181; or with nu: kim nu kho what is it then (in series evañ nu kho, na nu kho, kathaṃ nu kho) Nd2 186. - Gen. kissa of what? Pv I.91; II.940 (=kidisassa) and in kissa hetu on the ground of what i. e. why? Sn 1131; Pv II.81 (=kim nimittaṃ). - Instr. kena by what or how is it that: kena ssu nimittā loko Sn 1032. - Acc. kim: kim kāhasi what will you do? Sn 428; kim āgamma kim ārabbha on what grounds & for what reason? D I.13, 14, etc.; kim nissita to what purpose Sn 1043. - Loc., kismiṃ in what or what about: kismiṃ vivādo "what is the
quarrel about?" D I.237; or kimhi, e. g. kimhi sikkhamāno in what instructed? D II.241 (corresponds to ettha= in this). The ṇ of kim in Sandhi is either elided or contracted or undergoes the usual Sandhi changes; ki ha= kim ha KhA 78, kissa= kim assa Sn 1032; ādisa (q. v.)= kim disa; kiñci (see below)= kim cid; kim va a little: see kītaka. - 2. as interr. particle, introducing a question=Lat. nonne, Gr. a)/n: kim idāní pi dinne te labheyyum? "Will they receive that which is given now?" PvA 22. So as disjunctive particle in comb. with udāhu (whether-or): kim-udāhu what (about this) . . . or is it (otherwise), is it so . . . or is it not so? (cp. po/teron-h)/, Lat. utrum-an): kim imasmīṃ attabhāve pitaramā pucaṣi udāhu atite? "do you enquire about your father in this existence, or in a past one?" PvA 38; kim nakkhattaṃ kilissasi udāhu bhatīm karissasi? "Will you take a holiday or will you work?" VvA 63. - Very often modified and intensified by other exhortative particles: kim aṅṇatra (with abl.) unless (by), except for Sn 206 (see aṅṇatra) kīn nu kho why, but why, why in the world? D II.131; J II.159; DhA II.91. As kimo in kimo nu why then? J III.373; V.479 (=kim eva); kimu Sdhp 137; kim pana= nonne: kim pana bhante addasa? "Have you not seen?" D II.132; kim pana tvāṃ maññasi what then do you think= do you not think then, that . . . J I.171; kim anga how much more or less, i. e. far more, or far less Miln 274 as kim anga pana why then? M III.181; Miln 23; Vism 233; kin ti how then? D II.74; kin ti te sutaṃ have you not heard? D I.104; kintikaro= kathankaro q. v.; kiñca (cp. kiñcāpi under kiñci)= num-que, nonne; is it not that, rather J I.135 (expld in c. by garahattte nipāto). - kiñci in comb. with yaṃ or yad: whatever; in other combn positive: some, neg.: na kiñci nothing; yad atthi kiñci whatever there is of . . . Sn 231; n'atthi kiñci there is nothing: see under atthi and kiñcana; kiñci n'atthi loke there is nothing in this world . . . Sn 1122. - kiñcāpi whatever, however much: kiñcāpi te tattha yatā caranti "however much they endeavour in this" Sn 1080; J I.147; It 114; KhA 187, 190. Same as disjunctive conjunction with foll. pana: (=Lat. quamvis) kīn cāpi hi . . . pana although . . . yet DhA I.391; kiñcāpi with pot. . . . atha kho although-yet; it may be that - but S I.72. - 3. In composition (-) often implying doubt, uncertainty ("what is it, that is so & so?") or expressing strangeness (=doubtful likeness), e. g. kinnara a kind of man (but not sure about it), a half-man; kimpakka odd-looking or doubtful (poisonous) fruit; kimpurisa a strange man (doubtful whether man or beast); cp. kiṃsuka. - akkhāyin preaching what? in conn. with kim vādin saying what? i. e. holding what views? A I.62; - attham for what purpose J I.279. - atthiya to what purpose J IV.239; Miln 19; VvA 230; to any purpose, of any use S V.171; - abhiñña having what name? J VI.126. - kara doing whatever (his duty), a servant, in k° patissāvin an obedient servant D I.60 (cp. expln at DA I.168) A III.37; IV.265 sq.; ThA 252; - karaṇīya business, occupation A III.113, 116, 258; V.24, 90, 338; kāraṇa (abl. of kāraṇa) by reason of what, i. e. why? PvA 25; - kusalagavesin striving after that which is good M I.163=240; - jacc of what caste? Sn p. 80; - nāma of what name? Miln 15, 17; DhA III.397 (both konāma and kiṃnāma). - pakka strange or unknown (doubtful) fruit, in ° rukkha a tree with odd fruit (i. e. poisonous fruit, cp. Rām. II.66, 6; Kern, Toev. s. v. takes it to be Strychnos nux vomica) J I.368. -purisa 1. a wild man of the woods J IV.254; VI.272, 497. - 2. - kinnara (q. v.) A I.77; J V.42, 416. f. kimpuriṣi J V.215, 216. - phala= pakka, in ° rukkha a tree with unknown (poisonous) fruit J I.271. - rukkha what kind of tree J V.203. - vādin holding what view? A I.62; - samācāra (a) of what conduct, in comb. with; - sīla of what character Sn 324 (=SnA 331).
Kiki [kiki] [onomat. to sound-root kṛ (see note on gala), cp. Sk. kṛka-vāku cock, after the cry of the bird] 1. (m.) the blue jay (J II.350 k. sakuṇo). - 2. (f.) a hen (or the female of the jay?), in simile fr. the Apadāna of a hen watching her egg Vism 36 (anḍam anurakkhamānā); J III.375 (rakkhati); cp. SnA 317 (kīkī sakuṇikā anḍassa upari setii).

Kinkaṇika [kinkaṇika] (m. nt.) [=kinkinika] a small bell J IV.362; VvA 12.

Kinkinika [kinkaṇika] (m. nt.) [onomat. formation fr. sound part. kini, see note on gala] a small bell J IV.259, 413; (suvanna²); Vv 781 (=kinkini VvA 303); Vin III.42 (kinkinikā saddo). -jāla a net or fringe of tinkling bells D II.183; J I.32; DhA I.274.

Kicca [kicca] (nt.) [grd. of karoti=Sk. kṛtya] 1. (adj.) that which ought to be done, that which is to be performed; nt. something to do DHA I.15. Defd as kātabban ti kiccaṁ, kiṁcid eva karaṇīyan ti KhA 218; kattabam karaṇīyam DhA III.452. - 2. (nt.) (a) duty, obligation, service, attention; ceremony, performance. The sg. is used collectively as pl. - adj. (-*) one who is under an obligation, etc., or to whom an obligation, etc., is due A II.67; Dh 276, 293; J III.26; DhA I.5. - kattabba*-karaṇa "the performance of incumbent duties" PVa 30; idam me kiccaṁ akāsi "he has done me this service" PVa 29. - In special sense of the duties to the dead: aham tava pitu "m karomi "I will do the last duty to your father" PVa 274. - a* that which is not (his) duty A II.67; Dh 292, 293. - (b) (as philos. term) function; rasa (essence) is either kicca r*- or sampatti r, function or property. Cpd. 13, 213, n. l.; Vism 162 (parivyatta* quite conspicuous f.), 264 (abhaññana* f. of lucubratā); 338, 493 (indriyāna kiccaṁ), 547 (tad-ārammaṇa*, bhavanga*, cuti*, etc.); kiccavasena by way of f. Abhdh.-sangaha V.8, cp. Dhs. trsl. 132 (with ref. to DhA 264); kiccato Vism 581. -appa* having few or no duties Sn 144 (cp. KhA 241. - ārāmiṇa* duties of the Ārāma J I.38. -udaka* water-performance, ablution D II.15. -kata* one who has performed his duties or mission, i. e. an Arahat Sn 1105; Vv 531 (cp. VvA 231. -bahu* having many obligations, being very busy A III.116 sq. -bhatta* meal DA I.45 sq.; PVa 76; freq. in formula kata* (see kata), cp. kat-annakicca Dāvs I.59. -mata* funeral rites PVa 274. -sarīrā* the duties of the body, i. e. funeral rites PVa 74). - Note. In compn with kud* kicca appears as kuko-kuca (q. v.). -ākiccā pl. (kicca+kvca, see Trenckner, Notes J.P.T.S. 1908, 127; cp. ṭhānāṭhāna, bhavabhava maggamagga, phalāphala, etc.) duties of all kinds, various duties: avasāsa asu kicca kiccakacce "they shall serve me in all duties" Dh 74 (DHA II.78-kaudakkamahantesu karaṇīyesu "in small and great duties"); "ese yuttapayutto mānavo (cp. a maid "of all work")" VvA 298; "ese ussukā endeavouuring to do all duties Sn 298 (but expld at SnA 319 as "zeal in what is to be done and what is not to be done," taken as kicca+ akicca cp. akicca); -ādhikaraṇa settlement of the agenda at formal meetings of a chapter Vin II.89=III.164; III.168; V.101 sq.; 150 sq.; See Vin Texts III.45. -kara doing one's duty S I.91; Sn 676; -karaṇīyāni pl.=kiccakicca, various duties A IV.87; -kārin=kicca+kara A III.443.

Kiccayatā [kiccayata] (f.) [abstr. fr. last] duty Vin II.89 (k* karaṇīyatā); Miln 42.

Kiccha [kiccha] [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, miserable, painful: kicchā vatāyaṃ idha vutti yaṃ jano passati kibbisakāri (miserable is the life of one who does wrong) Sn 676=parihinattha, in poverty PVa 220 (kicco=kiccho). - (b) difficult to obtain, hard, troublesome Dh 182 (kiccho manussapaṭhitābho, DhA 235=dullabho). - 2. (nt.) distress, misery, pain, suffering: kicchaṁ āpanno loko D II.30; S II.5; "m vā so nigacchati "he gets into difficulties (i.e. becomes poor)" V.330 (=dukkham nigacchati; Vism 314; DhA I.80. - Oblique cases used adverbially: instr. kicchena with difficulty J I.147, 191 (paṭijaggita); V.331 (id.) abl.

Kicchati [kicchati] [v. denom. fr. kiccha, cp. Sk. kṛcchrāyate] to be troubled, to be wearied, to suffer Th 1, 962 (w. acc. of obj.); usually with kilamati: k° kāyo kilamati Th 1, 1073. Used in a play of words with vicikicchati by Bdhgh at DhsA 354 as "ārammaṇaṃ nicchetuṃ asakkonto kicchati kilamati" and at Bdhd. 25 (on vicicchā) as sabhāvaṃ vicinanto etāya kicchati kilamati.

Kiñcana [kiñcana] (adj.-nt.) [kiṃ+cana, equal to kiṃ+ci, indef. pron.] only in neg. sentences: something, anything. From the freq. context in the older texts it has assumed the moral implication of something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition. - Def. as the 3 impurities of character (rāga, dosa, moha) at D III.217; M I.298; S IV.297; Vbh 368; Nd2 206b (adding māna, diṭṭhi, kilesa, duccarita); as obstruction (palibujjhana), consisting in rāga, etc. at DhA III.258 (on Dh 200). Khīṇa-samsāro na c'atthi kiñcanaṃ "he has destroyed samsāra and there is no obstruction (for him)" Th 1, 306. n'āhaṃ kassaci kiñcanaṃ tasmiṃ na ca mama katthaci kiñcanaṃ n'atthi "I am not part of anything (i. e. associated with anything), and herein for me there is no attachment to anything" A II.177.- akiñcana (adj.) having nothing Miln 220. - In special sense "being without a moral stain," def. at Nd2 5 as not having the above (3 or 7) impurities. Thus freq. an attribute of an Arahant: "yassa pure ca pacchā ca majjhe ca n'atthi kiñcanaṃ akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇa" Dh 421=Sn 645, cf. Th I. 537; kāme akiñcana "not attached to kāma" as Ep. of a khīṇāsava A V.232 sq.=253 sq. Often combd with anādāna: Dh 421; Sn 620, 645, 1094.-Akiñcana kāmabhave asatto "having nothing and not attached to the world of rebirths" Vin I.36; Sn 176, 1059.-akiñcana nānapatanti dukkhā "ill does not befall him who has nothing" S I.23. - sakiñcana (adj.) full of worldly attachment Sn 620=DA 246.

Kiñcikkha [kiñcikkha] (nt.) [E. Müller P. Gr. p. 35 expls kiṃcida+ka] a trifle, a small thing: yaṃ vā tam vā appamattakaṃ Sn 121; 131; PugA 210 (III.4). āmisa-kiñcikkha-hetu "for the sake of a little gain" A I.128=Pug 29; at Pv II.83 as āmisa-kiñcic-hetu (but all vv. ll. B. have "kiñcikkha") "for some food" (expld at Pva 107: kiñci āmisaṃ patthento); -katā kiñcikkhabāvanā at S IV.118 is evidently corrupt (v. l. °bhādhanā for bādhanā? ). Kamyatā in the desire for some little thing Sn 121 (cp. SnA 179: appamattake kismiṃd eva iccāya).

Kiñjakkha [kiñjakkha] (m. nt.) [cp. Sk. kiñjalka & remarks at Aufrecht Halāyudha p. 186] a filament, esp. of the lotus S III.130; J I.60, 183; V.39; Vv 221; -vāri* Pv II.120 (=kesara PvA 77) in combn with kesara VvA 12, 111, 175.

Kiṭaka [kiṭaka] [doubtful] only at Pv I.92,4, of clothes which are changed into missā kiṭakā, which is expl. at PvA 44 by kiṭakasadiśāni lhopaṭṭasadiśāni bhavanti "they become like (hot) copper plates." Kiṭaka at Vin II.153 of ālinda, a verandah, said to be samsaraṇaṃ ughaṭana (a movable screen or a curtain that can be drawn aside) Vin Texts III.174, 176.

Kiṭṭha [kiṭṭha] [cp. Sk. krṣta krṣ] growing corn, the crop on the ground, a cornfield A III.393 (in simile), cp. S IV.195. -āda eating corn A III.393. -ārakkha the guardian of the cornfield S
IV.196. -sambādha "when the corn is thick," in °samaye near harvest-time M I.115 (in simile); J I.143 (sassa-samaye+), 338.

Kiṇākiṇāyati [Kinakinyati] [=kinkināyati, denom. fr. kinkiṇi, small bell] to tinkle; also spelt kinokināyati J III.315. See also kilikīyati and cp. Sk. kiṭṭhiyati to grind (one's teeth) & Prk. kiḍiḍiya (chattering) Weber, Bhagavatī p. 289; also BSk. kaṭṭaṭakāyati Tal. Vist. 251. See taṭataṭayati & note on gala.

Kiṇāti [Kinati] [kṛi Vedic kriṇati] to buy Vism 318; pot. kiṇe J V.375; ger. kiṇitvā M I.384; J I.92, 94; inf. kiṇituṃ J III.282.

Kiṇi [Kini] (indecl.) a part., expressing the sound of a small bell: "tink" DhA I.339 (v. l. kiri; see also kili and note on gala).

Kiṇṇa1 [Kinn1] [cp. Sk. kiṇva] ferment, yeast; Vin II.116; VvA 73.

Kiṇṇa2 [Kinn2] [pp. of kirati] strewn, scattered, covered; only in compn with prefixes: ā*, o*, ud*, upa*, pari*, saṃ*; see also appa*.

Kiṇha [Kinha] (adj.) [see kaṇha; DA I.254 kiṇhā ti kanhā, kālakā ti attho] black; in the stock phrase munḍakā samanākā ibbhā k° bandhupādāpacchā D I.90=116; S IV.117; M I.334; II.177; in a moral sense=bad, wicked, with nālam-ariyā dhammā D I.163.

Kita [Kita] [pp. of kṛ, with i for a, cp. kiraṇa for karaṇa. The Dhtp. expld by nivāsane] 1. adorned: mālā° adorned with garlands Vin III.249. - 2. soiled, only in cpds. kaṇṇa° said of a wall, also of the ground at Vin I.48= II.209; and paṃsu°, soiled with dust Vin II.121, 174.

Kitava & Kitavā [Kitava] [=kaṭavā? cp. kaṭa] one who plays false; a cheat; adj. deceitful S I.24; J V.116; 117 (a°); -kitavā at Dh 252 (=DhA III.375) in combn with saṭha also at J VI.228, where the connection with kaṭa is evident: kaṭaṃ Alāto gaññati kitavā sikkhito yathā= like one who is skilled in having the kaṭa, the lucky die. Expld at DhA III.375 as taken from fowling: kitavāya attabhāvam paṭicchādeti "he hides himself by means of a pretence" (behind sham branches).

Kittaka [Kittaka] (pron. interr.) [fr. kīva, cp. ettaka & BSk. kettaka (MVastu I.50); see Trenckner, Notes p. 134] how much? how great? nt. as adv.: to what extent? pl.: how many? Vin I.297; k° antovassam avasītham "how much of the rainy season is left?" VvA 66; kattakā pana vo bhante parivāra-bhikkhū= How many bhikkhus are in your retinue?" J I.32. - As indef.: a little; kattakaṃ jīvissāmi, J V.505; kattakaṃ addhānāṃ a short time VvA 117 (=kiṃva ciraṃ).


Kitti & Kittī [Kitti] [Kitti] f. [Vedic kirti, *qer: cp. Gr. karkai/rw, Ohg. hruod, hruom=Ger. ruhm; *qär: cp. Sk. kāru poet; Gr. kh_ruc herald, Lat. carmen hymn of praise. - The explns of Dhtp (579) & Dhtm (812) are samāsadda & samāsaddane] fame, renown, glory, honour, yaso ca kitti ca
S I.25; kitti ca sukha ca S I.187; yaso kitti sukha ca A II.32 yaso kitti ca "fame and renown" Sn 817 (=Nd1 147, where appl. to the religious perfection attained by a samaṇa); Sn 185 (in the same sense); VvA 68 (bāhira\(^*\)-bhāva becoming known outside); yaso kitti Sdhp 234. -sadda the sound of fame, praise, renown (thutighosa DA I.146) esp. appld to the Buddha, whose fame is heralded before him: Bhagavatām Gotama evaṃ kalyāṇo k\(^*\)-saddo abbhuggato "the high reputation went forth over the world, concerning the Venerable Gotama": (such is this Exalted One, Arahant, etc.) D I.49, 87, 115, 116, 236; S IV.323, 374; V.352; A I.57, 180; III.30, 39, 58, 253, 267; IV.80; etc. The same with reference to others: Miln. 284. Appld to the good reputation of a man (of a kalyāṇamitta) at Pug 37; the opposite is pāpako kittisaddo, bad reputation: A I.126; III.269; Pug 36; -vaṇṇa praise, in *hara receiving or desiring praise D III.191; cp. *bhatā Nd1 147.


Kittita (kinnita) (pp. of kitteti) told Bdhd 124; su\(^*\) well told Sn 1057.

Kittima (kittima) (adj.) [cp. Sk. kr̥̄timā, der. fr. kr̥̄ti, karoti, in sense of kata I.2 (a) made up, artificial; clever, skilful ThA 227; DhA 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. also kutta, - f. kittimā at J III.70; VI.508 is according to Kern, Toev. s. v. a misspelling for tittima.


Kinnāma (kinnama) see under kīṃ.

Kipillikā (f.) & Kipillaka (nt.) [kπipīlikā / kipilaka] [Cp. Sk. pipīlikā, see Trenckner, Notes, p. 108] an ant Sn 602 (kuntha\(^*\)); DhA I.360; J IV.142 (kuntha\(^*\)); V.39 (tamba\(^*\)-ānī); Miln 272. - kipillaka J I.487 (v. I. BB. for pillaka); IV.375 (tamba\(^*\)-puṭa); DhA IV.134 (v. I. SS. for T. pillaka). - Cp. kuntha & pipīlikā.

Kibbisa (khibisa) (nt.) [Ved. kilbiṣa, according to Grassmann to *kil as in kilāsa, thus originally "stain, dirt." Buddh. Sk. kilviṣa classed with aparādha at Mvyntp. 245 No. 903] wrongdoing, demerit, fault, usually with *ṃ karoti to do wrong Sn 246; Sdhp, 204; J III.135 or *ṃ pasavati A V.75; Vin II.198. -kata\(^*\) (adj.) having done wrong in akata-kalyāṇo, etc. A II.174 and *(see kalyāṇa and kata II.1 a); M I.39; Pv IV.77; PvA 59. -kāraka1=next J III.14; -kārin, doing wrong Sn 665 sq.; PvA 58.

Kibbisaka (khibisaka) =kibbisa Sdhp 290.
Kimī [kīmi] m. [Vedic kṛmi] a worm, vermin: setā kimī kaṇhasīsā A III.241; Miln 272; DA I.199; As animal of death and putrefaction M I.507; J I.146; Sn 201; esp. with ref. to the punishment of Petas: Pv I.31; Th 2, 439; PvA 192; Sdhp 603. As glow-worm M II.34; 41 (with khajipanaka); sālaka° a very minute insect Miln 312. In similes: Th 1, 1175 (kimī va mīlhasallitto); Vism 500, 598. In cpd. kimi-kula the worm kind (genus worm) Miln 100; Vism 235; *gaṇa crowd of worms Vism 314.

Kimina [kīmiṇa] (adj.) [from kimi] covered with worms J V.270.

Kira & Kila [kīra] [kīla] [Vedic kila] adv. 1. emphatic: really, truly, surely. (Gr. dh/) - 2. presumptive (with pres. or fut.): I should think one would expect. - 3. narrative (with aor.): now, then, you know (Gr. de\, Lat. at, G. aber). - kira in continuous story is what "iti" is in direct or indirect speech. It connects new points in a narrative with something preceding, either as expected or guessed. It is aoristic in character (cp. Sk. sma). In questions it is dubitative, while in ordinary statements it gives the appearance of probability, rather than certainty, to the sentence. Therefore the definitions of commentators: "people say" or "I have heard": kirasaddo anussavane: "kira refers to a report by hearsay" PvA 103; kira-saddo anussav'atthe J I.158; VvA 322 are conventional and one-sided, and in both cases do not give the meaning required at the specified passages. The same holds good for J I.158 & II.430 (kīrā ti anussavatthe nipāto). - 1. mahantam kira Bārāṇasirajjaṃ "the kingdom of B. is truly great" J I.126; attā hi kira duddamo "self is difficult to subdue, we know" Dh 159; amoghaṃ kira me puṭṭham Sān 356. - na kira surely not Sn 840; J I.158. - 2. esā kira Visākhā nāma "that I presume is the Visākha" (of whom we have heard) DhA I.399; petā hi kira jānanti "the petas, I should say, will know" Pv II.710; evam kira Uttare? "I suppose this is so, Uttarā" VvA 69. evam kira saggāṃ gamissatha "thus you will surely go to Heaven" Vv 828; "I hear" DhA I.392. - 3. atīte kira with aor. once upon a time . . . PvA 46, etc.; so kira pubbe . . . akāsi, at one time, you know, he had made . . . J I.125; sā kira dāśi adāsi now the maid gave her . . . PvA 46; cp. J I.195, etc.

Kirāna [kīrāṇa] (nt.) 1. [fr. kṛ, karoti to do] an occupation, place of work, workshop J IV.223. Cp. kita & kittima. - 2. [fr. kṛ, kirati to scatter, strew; not found in simples, only in cpds. apa°, abbhuk°, abhi°, ava° (o°), pari°, vi°. See also pp., kiṃṇa2.

Kirati [kīrati] [kir] to scatter, strew; not found in simples, only in cpds. apa°, abbhuk°, abhi°, ava° (o°), pari°, vi°. See also pp., kiṃṇa2.

Kirāta & Kīrāṭa [kīrāṭa] [prob. dial.] a man of a tribe of junglemen, classed with dwarfs among the attendants of a chief DA I.148. See on the Kirāta as a mountain tribe Zimmer, Altindisches Leben p. 34. Cp. also apakiritūna & okirati2, okiraṇa. - A secondary meaning of kīrāṭa is that of a fraudulent merchant, a cheat (see kirāsa & kerāṭika). Kirāsa [kīrāsa] (adj.) [a by-form of kirāṭa] false, fraudulent J IV.223 (=kerāṭika).

Kiriyati [kīrīyati] [Pass. of kirati or karoti] to be affected or moved Vism. 318.

Kiriya, Kiriyā & Kriya [kīrya] [kīrya] [kriya] [abstr. fr. karoti] 1. (n.) - (a) (-°) action, performance, deed; the doing-fulfilment; cp. "karaṇa, anta°", making an end of, putting a stop to (dukkhaṇa) S
III.149; IV.93; Sn 454, 725; -kāla° "fulfilment of one's time" i. e. death S III.122; P. I.1012; Sn 694; Pug 17; kusala° performance of good actions S I.101; V.456; dāna° the bestowing of gifts PVA 123; pāpa° commission of sin Pug 19=23; puññā° the performance of good works S I.87=89=A III.48; a° PVA 54 mangala° celebration of a festival PVA 86; massu-kiriyā the dressing of the beard J III.314 (cp. m-karaṇa and kappanā); sacchi° realization, see s. v. -akiriyā the non-performance of, omission, abstaining from (a° akaraṇa=veramaṇi) J III.530; Vbh 285. - (b) an act in a special sense=promise, vow, dedication, intention, pledge: PVA 18; justice: Miln 171; kiriyāṃ bhindati to break one's vow Miln 206. - (c) philosophically: action ineffective as to result, non-causative, an action which ends in itself (Mrs. Rh. D. in Dhs. trsl. xciii.), inoperative (see Cpd. 19). In this sense it is grouped with kamma (cp. for relation kamma: kiriyā= Ger. sache: ursache). Thus is the theory of Makkhali: n'atthi kammaṃ, n'atthi kiriyāṃ n'atthi viriyāti= there is no karma, no after-effect and no vigour in this world A I.286 (different at D I.53); n'atthi kiriyā it does not matter M I.405. - 2. (adj.) (a) making no difference, indefinite; of no result, as def. of avyākatā dhammā Vbh 106, 182=302=Dhs 566 and 989 (manodhātu kiriyā neva kusalā nākusalā na ca kammavipākā: indifferent, neither good nor bad and having no fruit of kamma), same of jhāna Vbh 268=281; DhsA 388. - (b) indecisive, in akiriyāṃ vyākaroti to give an indecisive answer, to reply evasively D I.53 and - pada (ttg.) the verb (i. e. that which supplies the action) VvA 315; - vāda (adj.) promulgating the (view of a) consequence of action, believing in merit and demerit, usually combd with kammavāda (q. v.) also *vādin: D I.115 (of Gotama) A I.62; Vin I.71; a°- denying the difference between merit & demerit A IV.174=Vin I.234; 242, Vin III.2; A IV.180 sq.; S III.73. (+natthikavāda); - vādin adj. to prec. A I.62; - hetu being a cause of discrimination Dhs 1424 sq.

Kiriyatā (kiryata) (f.) [abstr. fr. last] the performance of (-°), state of, etc. See sakkacca°, sacchi°, sātaccā°.

Kirīṭin (kiritin) (adj.) enveloped, adorned P. III.91 (=veṭṭhitasīsa).

Kila (kila) see kili (the sound click).

Kilañjā (kilanja) (f.) a mat of fibre or rushes, matting Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbaṃ kilañjā-kaṇḍūvanāṃ viya hutvā . . . J II.249; "his music was like the scraping of a mat"; suvaṇṇa-kilañjā a gilt mat J IV.212. As a fascine, used in making a road: DhA I.442. as a screen (combd with chatta, fan) PVA 127; as faggots: J I.158; Miln 287; as a crate or basket, used by distillers: M I.228= 374 (soṇḍikā-kilañjā) (cp. the trsln under soṇḍa in J.P.T.S. 1909); to which is likened the hood of a snake: S I.106 (snake=māra).

Kilanta (kilanta) [pp. of kilamati] tired, exhausted, weary, either with *kāya tired in body PVA 43; VvA 65 (indicating the falling asleep); or *citta tired in mind D I.20= III.32 (paduṭṭha-citta+, of the waning of the gods); or both *kāya-citta P. III.23; opp. akilanta-kāya-citta alert, vigorous; with sound body and mind.

Kilama (kilama) [spelt klama, fr. klam] fatigued J V.397 (=kilantabhāva).

Kilamati (kilamati) [Sk. klamati, a variation of śramati sri from sri to lean, cp. kilanta, as "sleepy," and Lat. clīnāre, clemens. To k > ś cp. kaṇṇa ḍ ṣṛṅga, kilissati ḍ śliṣyati, etc. The Dhtp (222) & Dhtm (316) paraphrase kilam by gilāne.] 1. to go short of, to be in want of (instr.) DhA II.79; na piṇḍakena kilamati does not go short of food Vin II.15, 87; IV.23 sq. - 2. to weary, to be
wearied, tired, fatigued; to be in trouble or in misery PvA 215 (to be incommodated) 277 (be in distress); fut. kilamissāmi PvA 76. Cp. pari°. - pp. kilanta.

Kilamatha (Kilamatha) [fr. klam, in formation cp. samatha] tiredness, fatigue, exhaustion M I.168; A II.199; S I.136; as kāya°, citta° S V.128; as daratha° A III.238; PvA 23; as niddā° A II.48, 50.

Kilamita (Kilamita) [pp. of kilameti] worn out, tired, fatigued PVII.83.

Kilameti (Kilameti) [denom. fr. kilama] to be tired or fatigued J I.115; ppr. kilamayanto D I.52. - pp. kilamita.

Kilāsa (Kilāsa) [cp. Sk. kilāsa] a cutaneous disease, perhaps leprosy, enumd under the var. diseases (ābādhā) together with kuṭṭha gaṇḍha k° soma Vin II.271; A V.110; Nd2 3041.

Kilāsika (Kilāsika) & °iya (adj.) [fr. last] afflicted with a cutaneous disease, a leper, in same combn as kilāsa, Vin I.93; Kvu 31 (*iya).

Kilāsu (Kilāsu) [fr. sram, cp. kilamatha. E MQller P. Gr. 38= glāsnu, glā, cp. gilāna] exhausted, tired of (c. dat. or inf.) Vin III.8; a° untiring in (c. dat. or acc.) S I.47; V.162; J I.109; Miln 382.

Kili (Kili) (sometimes kila) [onomat. fr. sound-root kl] 1. indecl. the sound "click," of the noise of a trap when shutting J I.243; II.363, 397 (as "kili"). - Also repeated "kilikili ti" click, click J I.70. - 2. as n. f. tinkling, clicking, ticking (cp. kiṇi), in kilin karoti to tinkle J V.203.

Kilikilāyati (Kilikilāyati) [denom. fr. kil with reduplication] to tinkle J V.206; (freq. fr. kili or den. fr. kilikili; cp. kilikilā "shouting for joy" AvŚ I.48 and in cpd. hāhākārilakilā "shouting hā-hā and hail-hail" ibid. 1.67 MVastu III.312 and Divy 459). See also kiṇakiṇāyati. Note.-Kil is one of the variations of the sound-imitating qel, which otherwise appears as qal, qul in Gr. kalados, L. cal-are, Ohg. hell-an (cp. Sk. krandati?) also Gr. kla/zw, L. clango, Goth. hlahjan ("laugh") and in Sk kolāhala, kokila, cp. cuculus (cuckoo) and perhaps Sk. ululi, ulūka (owl), Gr. ο)lolu/zw, L. ululare. See also the cognate qer under kitti.

Kilijjati (Kilijjati) [med-pass. of kilid=Sk. klid, to be wet. prob.= śliṣ to stick to, and confounded with svid, cp. also kelana & khela. The meaning "to get wet, to be soiled" only in pp. kilinna. - The Dhtm (199), however, expls k. by parideva lament, to be in trouble, which is not quite in harmony with the meaning; it is more likely that in P. we have a confusion between klid & kliś in a meaning which differs from Sk.] to become heated, to get into a state of inflammation, to fester (of wounds) Vin I.205 (vaṇo kilijjiththa festered); Sn 671 (gloss for kilissati, expld at SnA 481 by pūti hoti). - pp. kilinna. See also ukkiledeti (to clean out a stain, to "disinfect").

Kiliṭṭha (Kiliṭṭha) [pp of kilissati] 1. soiled, stained, impure; of gatta, cloak Bdhd 92; of vattha, clothes DhA II.261; of pāvāra-puppaha, mango blossom KhA 58=Vism 258. - 2. unclean, lustful (morally) bad, in "kamma dirty pursuit, i. e. cohabitation J IV.190; PvA 195 (of a gaṇikā); together with kuthita Miln 250.

Kilinna (Kilinna) [pp. of kilijjati] 1. wet, usually with saliva and perspiration Vin III.37; J I.61 (lālā°), 164 (khēla°); DA I.284 (assu°); VvA 67 (sedā°). - 2. The other meaning of kilid (to get
inflamed) is to be found in kilinna-sarīra (adj.) with an inflamed body (i.e. suffering from a skin-disease), which is Bdhgh's expln of okilinī: see under okirāṇa.

**Kilissati**<sup>1</sup> [Sk. kilissati=kiś or šliṣ to adhere, cp. P. kheḷa and silesuma or semha, Sk. śleṣma, slime. Same root as Gr. lei/mac snail; Ags. slīm slime. Another, specifically Pali, meaning is that of going bad, being vexed, with ref. to a heated state. This lies at the bottom of the Dhtp. (445) & Dhtm. (686) expln by upatāpe.] 1. to get wet, soiled or stained, to dirty oneself, be impure It 76 (of clothes, in the passing away of a deva); Th 1, 954 (kilissanti, for kilissanti); Ps I.130. Kilisseyya Dh 158 (expld as ninda labhati) to do wrong. Cp. pari*.

**Kilissana**<sup>2</sup> (nt.) getting dirty, staining J.1.8.

**Kilesa**<sup>3</sup> (and klesa) [from kilissati] 1. stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust. Its occurrence in the Pitakas is rare; in later works, very frequent, where it is approx. tantamount to our terms lower, or unregenerate nature, sinful desires, vices, passions. 1. Kilesa as obstacle (see “āvaraṇa, “-sampayutta, “-vippayutta, “-pahāna) Ps I.33; Sdhp 455; bhikkhu bhinnakileso "one whose passions are broken up" Vbh 246, PVa 51; upasanta kileso "one whose passions are calmed" PVa 230; no ce pi jātu puriso kilese vato yathā abbhaghanam vihāne Sn 348; pariyodaeyyya attānam cakkalesehi paṇḍito S V.24=A V.223, 253=Dh 88. 2. Occurs in such combinations as kilesa ca khandhā ca abhisankhārā ca Nd2 487; kilesa+khandha: Ps I.69- 72; II.36, 140; cp. Vbh 44, 68; kilesa+saṃsāra PVa 7; kammaṃ kilesā hetu saṃsārassa Nett 113, cp. 191. - 3. kilesa also occurs in a series of connotations of taṇhā, in the stereotype combn of t., diṭṭhi, kilesa "clinging to existence, false ideas and lust" (see Nd2 s. v. taṇhā v.). - 4. In the same function it stands with rāga, viz. rāga dosa mohā kilesa, i.e. sensuality, bewilderment and lust (see Nd2 s. v. rāga II.), cp. Dhs 982, 1006. - The grouping as dasa kilesa-vatthūni is: lobha dosa māna diṭṭhi vicikicchā thīnaṃ uddhaṃca ahirikāna anottappāna Dhs 1548=Vbh 341; Vism 683; mentioned at Ps I.130. - These with the exception of the last two, are also grouped as aṭṭha k°-vatthūni at Vbh 385.-As three kilesas (past, present and future) at Ps II.217. - 5. The giving up of kilesa is one of the four essentials of perfection: the recognition of evil, the removal of its source (which is kilesa), the meditation on the Path, and the realization of the extinction of evil (see Nd2 s. v. dukkha II.). Kilesa in this connection interchanges with samudaya, as denoting the origin of evil; cp. samudaya kilesā Nett 191. -āvaraṇa the obstacle of lust Vbh 342 Pug 13; Vism 177; “āvaraṇatā id. A III.436; -kkhaya the destruction of lust Bdhd 81; -paripantha the danger of lust J VI.57; -pahāna the giving up of worldly lust Vin III.92 sq., IV.25; Bdhd 129, 131; -puñja the heap of lusts; consisting of ten qualities, viz. the four aārā (etc. four of each), vipallāsā, upādānā, yogā, gandhā, āsavā, sallā, viññāṇathtittiyā, agatigamanāṇī. Nett 113, 114; 116 sq. - bhūmi the substratum or essence of lust Nett 2, 192; there are four mentioned at Nett 161: anusaya*, pariyuṭṭhāna*, samyojana*, upādāna*; -māra death which is the consequence of sinful desire Dha 1.317 (in expl. of Māra); -vatthūni (pl.) the (10) divisions of kilesa (see above) Dhs 1229, 1548; Vism 20. -vinaya the discipline of lust Nett 22.-vippayutta free from lust (dhamma principles, to which belongs Nibbāna) Dhs 1555; -sampayutta connected or affected with lust Dhs 1554 (as 12 principles); Vbh 18=30=44=56, 68, 80, 96, 120, 323.

**Kileseti**<sup>4</sup> [v. den. fr. kilesa] to become soiled or stained (fig.): indriyāni kileseti Sdhp. 364.
Kíloma [kílomā] [=next?] at J III.49 taken as syn. of loma, hair and used in sense of pharusa, shaggy, rough (in kiloma maṃsakhanḍa as simile for kiloma-vācā).

Kílomaka [kílomaka] [=Sk. kloman, the right lung, cp. Greek pleu/mwn, Lat. pulmo] the pleura M I.185 = Kh III, Nett 77=Vbh 193; J IV.292; Miln 26. Discussed in detail at Vism 257, 357.

Kísa [kísa] (adj.) [Sk. kṛśa, perhaps to Lat. gracilis, slim] lean, haggard, emaciated, opp. thūla fat (VvA 103). As Ep. of ascetics Sn 165, Dh 395=Th 1, 243; esp. as Ep. of petas: Pv II.113; Sn 426, 585; Sdhp 101; Miln 303. For phrase kísa-dhamani-santhata see the latter.


Kissati [kissati] [den. fr. kísa] 1. to get thin, to become exhausted, to waste, weary, worry J VI.495 (pret. mā kisittha= C. mā kíśā bhava). - 2. [Pass. of kassati, kṛṣ] see pari°

Kíssava [kíssava] in neg. akíssava at S I.149 is doubtful in origin and meaning. The trsln gives "without wisdom." Should we read akíttima or akiñcana, as we suggested under a°, although this latter does not quite agree with the sense required?

Kíta [kíta] (nt.) [cp. Sk. kíta] a general term for insect DhA I.187; usually in combn with paṭanga, beetle (moth?) M III.168 (with puḷava); Sn 602; J VI.208; Miln 272 (*vanṇa); Pv A 67; Vism 115. kíta at J V.373 means a kind of shield (=cāṭipāla ? c.), the reading should prob. be kheṭa.

Kíṭaka [kíṭaka] (nt.) one or all kinds of insects Vin I.188.

Kíta [kíta] [pp. of kiṇāti] bought J I.224 (*dāsa a bought slave) II.185.


Kíra [kíra] [cp. Sk. kíra] a parrot Abhp 640 (cp. cirīṭi).

Kírisa [kírisa] =kídisa Th 2, 385 (cp. ThA 256).

Kíla [kíla] =a pin, a stake, see Khila.

Kíliati [kíliati] [Sk. kriḍati] to play, sport, enjoy or amuse oneself Vin IV.112 (udake k. sport in the water); Pv II.121 (=indriyāni paricarāmi P v A 77) D II.196; J V.38; Th 2, 147; P V A 16, 67, 77, 189; - c. acc. to celebrate: nakkhattaṃ J I.50; VvA 63; P V A 73; ThA 137; chaṇaṃ DhA III.100. - pp. kíḷita. Caus. II. kíḷāpeti to make play, to train J II.267 (sappaṭ to train or tame a snake).

Kílanaka [kílanaka] [fr. kílati] a plaything, a toy Th 2, 384 (with ref. to the moon).

Kílanā [kílanā] (f.) [fr. same] playing, sport, amusement Nett 18; P V A 67; DhA III.461 (nakkhatta° celebration).
Kīla (kīla) f. [fr. kriḍ, cp. Sk. kṛiḍā] play, sport, enjoyment; udakāḷaṃ kīlantī enjoying herself on the water PvA 189. - uyyānā* amusement in the park DhA I.220; IV. 3; nakkhatta-kīlaṃ kīlantī to celebrate a festival (i.e. the full moon when standing in a certain Nakkhatta) VvA 109, ThA 137; sāla-kīla sport in the sāla woods J V.38; kīlavāpāyena in play, for fun Pva 215; - Cp. kīlikā. -gola a ball to play with Vism 254. -golaka id. Vism 256 (cp. KhA 53); ThA 255; - pasuta bent on play J I.58; -bāṇḍaka (nt.) toy Miln 229 (=kīlāpanaka M I.266); -māṇḍala play-circle, children's games, playground J VI.332; DhA III.146; -sālā playhouse J VI.332.

Kīlāpanaka (kīlāpanaka) 1. (nt.) a plaything, toy M I.266, 384; a list given at A V.203. - 2. (adj.) one who makes play J IV.308 (sappa* a snake-trainer, cp. sappaṃ kīlāpeti J II.267).

Kīlikā (kīlikā) (f.) play, sport, amusement; always -*, like kumāra* D II.196; uyyānā* (sport in the garden) J III.275; IV.23, 390; udaka° ThA 186.

Kīlita (kīlita) [pp. of kīlant] played or having played, playing, sporting; celebrated (of a festival) A IV.55 (hasitalapita°); PvA 76 (sāḍhu°). - (nt.) amusement, sport, celebration M I.229 (kīlita-jātaṃ kīlantī). Cp. sahapamṣu*°; see also kēli & khiḍḍā.


Ku (kū) (kud- and kum-) 3rd stem of interrog. pron. ka (on form and meaning cp. kad;=Lat.* qū in (qō)ubi, like katara < (qō)uter; cp. also Vedic kī how? Sk. kutra, kutaḥ, kuha, kva) where? when? whither? whence? As adv. in cpds. in disparaging sense of "what of"? i.e. nothing of, bad, wrong, little, e.g. kum-magga wrong path; kuc-kucca-kud-kicca doing wrong, troubling about little=worry. -kum at PvA 57 (in expl. of kuṇjara) is interpreted as paṭhavi. 1. Kuto where from? whence? Dh 62; k°bhayaṃ whence i.e. why fear? Dh 212 sq.; Sn 270, 862; Pv II.69; how? J I.53.30; with nu whence or why then? Sn 1049 (=kacci ssu Nd2 s. v.). kut-ettha=kuto ettha J. I.53. -na kuto from nowhere Sn 35, 919; a-kuto id. in akutobhaya "with nothing to fear from anywhere" i.e. with no reason for fear S I.192; Th 1, 510; Th 11, 333; Sn 561 (modāmi akutobhayo); Pv II.121 (id.); kuto-ja arisen from where? Sn 270; " nidāna having its foundation or origin in what? Sn 270, 864 sq. 2. Kūdā at what time, when? (cp. kadā) Pug 27; indef. kūdācanaṃ: at any time, na k° never Sn 221 (expl. by soḷasim pi kālam Sn 277); Dh 5, 210; Bdhd 125; gamanena na pattabbo lokass’anto k° "by walking, the end of the world can never be reached" S I.62. 3. Kuva, kva, where? Sn 970 (kuvaṃ & kuva) indef. kvaci anywhere; with na: nowhere; yassa n’atthi upamā kvaci "of whom (i.e. of Gotama) there is no likeness anywhere" Sn 1137; cp. 218, 395; expld by Nd2 like kuhiṃci. kuvaṃ at D III.183. 4. Kutha (kudha) where? J V.485 (=kuhiṃ). 5. Kuhim (=kuhiṃ, cp. Sk. kuha) where? whither? Often with fut.: k° bhikkhu gamissati Sn 411; ko gacchasi where are you going? Pv II.81; tvāṃ ettakam divasaṃ k° gatā where have you been all these days? Pva 6; 13; 42; indef. kuhiṃci, anywhere, with na k°: nowhere, or: not in anything, in: n’atthi tanhā k° loke "he has no desire for anything in this world" Sn 496, 783, 1048 see Nd on 783 & 1048=kimhici; Dh 180.
Kukutthaka (v. l. BB. kukkuṭhaka) a kind of bird J VI.539. Kern (Toev. s. v.) takes it to be Sk. kukkuṭhaka, phasianus gallus.


Kukkucca [Kakkucca] [kud-kicca] 1. bad doing, misconduct, bad character. Def. kucchitaṃ kātaṃ kukātaṃ bhāvo kukkuccāṃ Vism 470 & Bhdh 24; - Various explanations in Nd2 on Sn 1106=Dhs 1160, in its literal sense it is bad behaviour with hands and feet (hattha-pada°) J I.119=DA I.42 (in combn with ukkāśita & khipitasadda); hattha° alone J II.142. - 2. remorse, scruple, worry. In this sense often with vippāṭissā; and in conn. w. uddhacca it is the fourth of the five nīvaraṇas (q. v.) Vin I.49; IV.70; D I.246; S I.99; M I.437; A I.134=Sn 1106; A I.282; Sn 925; Nd2 379; Dha III.483; IV.88; Sdhp 459; Bdh 96. - na koci k°m na koci vippāṭissāreti "has nobody any remorse?" S III.120=IV.46. The dispensing of scrupulousness is one of the duties and virtues of a muni: k°m vinodetuṃ A V.72; k. pahāya D I.71=A II.210=Pug 59; chinnakukkucca (adj.) free from remorse M I.108; khīṇāsava k°vūpasanta S I.167=Sn 82. - akukkucca (adj.) free from worry, having no remorse Sn 850. Kukkuccāṃ kuri (c. gen.) to be scrupulous about J I.377; kariṃsu Dha IV.88; cp. kukkuccam āpajjati (expl. by sankati) J III.66.

Kukkuccaka [Kakkuccaka] (adj.) conscientious (too) scrupulous, "faithful in little" J I.376; VV A 319.

Kukkuccayati [Kukkuccayati] [denom. fr. kukkucca] to feel remorse, to worry A I.85; Pug 26. Der. are kukkuccayanā and āyitatta-kukkucca in def. at Dhs 1160=Nd2 s. v.

Kukkucciya =kukkucca Sn 972.

Kukkuṭa [Kukkuta] (Sk. kurkuṭa & kukkuṭa; onomatopoetic=Lat. cucurio, Ger. kikeriki) a cock Miln 363; J IV.58; VV A 163; f. kukkuṭī a hen Dha I.48; ThA 255; in simile M I.104=357=A IV.125 sq., 176 sq. (cp. °potako). -aṇḍa (kukkuṭ°) a hen's egg Vism 261. -patta the wing of a cock A IV.47. -potaka a chicken, in simile M I.104=357=A IV.126=176. -yuddha a cock fight D I.6; -lakkaṇa divining by means of a cock D I.9; -sampāṭika a shower of hot ashes (cock as symbol of fire) A I.159=D III.75, cp. Divy 316 and see Morris, J.P.T.S. 1885, 38; -sūkarā (pl.) cocks and pigs D I.5= A II.209=Pug 58; D I.141; A II.42 sq.; It 36.

Kukkura [Kukkura] [Sk. kurkura & kukkuṭa; onomatopoetic=Lat. cucurio, Ger. kikeriki] a dog. usually of a fierce character, a hound A III.389; V.271; J I.175 sq.; 189; Pp III.7Q; Sdhp 90. In similes: S IV.198; M I.364; A IV.377. - f. kukkurinī Miln 67. -vatika (adj.) imitating a dog, cynic M I.387 (+dukkara kāraka; also as k°-vata, *śīla, *citta, *ākappa); D III.6, 7; Nett 99 (+govatika; -sangha a pack of hounds A III.75.

Kukkuḷa [Kukkula] [taken as variant of kukkuṭa by Morris, J.P.T.S. 1885, 39; occurs also in BSk. as Name of a Purgatory, e. g. MVastu I.6; III.369, 455. The classical Sk. form is kukūla] hot ashes,
embers S III.177; J II.134; Kv 208, cf. trans. 127; with ref. to Purgatory S I.209; J V.143 (‘nāma Niraya); Sdhp 194; Pgdp 24. -vassa a shower of hot ashes J I.73; IV.389 (v. l.).

Kukkusa (Kukkusa) 1. the red powder of rice husks Vin II.280 (see Bdgh II.328: kukkusaṃ mattikāṃ=kuṇḍakaṇa c’eva mattikaṇ ca). - 2. (adj.) variegated, spotted J VI.539 (=kalakabara 540; v. l. ukkusa).

Kunkuma (Kunkuma) (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.

Kunkumin (Kunkumin) (adj.) fidgety J V.435.

Kunkumiya (Kunkumiya) (nt.) noise, tumult J V.437 (=kolāhala).

Kucchi (Kucchi) (f.) [Sk. kukṣiḥ, cp. kośa] a cavity, esp. the belly (Vism 101) or the womb; anāvā the interior of the ocean I.119, 227; J V.416; jāla the hollow of the net J I.210. As womb frequent, e. g. mātu J I.149; DA I.224; PvA 19, 63, 111, 195; as pregnant womb containing gabbha J I.50; II.2; VI.482; DhA II.261. -dāha enteric fever DhA I.182; -parihārika sustaining, feeding the belly D I.71=Pug 58; -roga abdominal trouble J I.243; -vikāra disturbance of the bowels Vin I.301; -vitthambhana steadying the action of the bowels (digestion) Dhs 646=740=875.

Kucchita (Kucchita) [Sk. kutsita, pp. of kutsāy] contemptible, vile, bad, only in Coms VvA 215; in def. of kāya KhA 38; in def. of kusala DhsA 39; VvA 169; in def. of kukkucca Vism 470; in def. of paṃsu-kūla Vism 60.


Kujati (Kujati) [or kujjati? see kujja] in kujantā dīnalocanā Sdhp 166: to be bent, crooked, humpbacked?

Kujana (Kujana) (adj.) [fr. kujati] only neg. a° not going crooked, in ratho akujano nāma S I.33.

Kujja (Kujja) (adj.) [Sk. kujja, humpbacked; vqub, Lat. cubare, Gr. kuo/s, Mhg. hogger, humpback] lit. "bent," as nt. kujjam in ajjhena-kujjaṃ Sn 242 crookedness, deceit, fraud (cp. SnA 286 kūṭa?). Cp. kujati & kujja, see also ava°, uk°, nik°, paṭi°, pali°.

Kujjhata (Kujjhata) [cp. Vedic krunhyate, fr. krudh] to be angry with (dat.) A I.283=Pug 32, 48; Vism 306; mā kujjhitthā kujjhatāṃ, "don't be angry" S I.240; mā kujjhi J III.22; na kujjheyya Dh. 224; ger. kujjhitvā PvA 117, grd. kujjhitabba Pv IV.1.11


Kujjhāpana (Kujjhāpana) (nt.) [Caus. formation fr. kujjhati] being angry at DhA IV.182.
Kuña (Kunc) (nt.) [kruñc, cp. Sk. kruñcī, Pali koñcā, Lat. crocīo, cornix, corvus; Gr. kruñc/cω, kraug̃/; all of crowing noise; from sound-root kr, see note on gala] a crowing or trumpeting noise (in compounds only). -kāra cackling (of a hen) ThA 255; -nāda trumpeting (of an elephant) J III.114.

Kuñcikā (Kuncika) (f.) a key, Bhdgh on C. V. V.29, 2 (Vin II.319) cp. tāla Vin II.148; Vism 251 (*kosaka a case for a key); DA I.200, 207, 252; DhA II.143.

Kuñcita (Kuncita) (adj.) [pp. of kuñc or kruñc; cp. Sk. kruñcita, to be crooked, Lat. crux, Ohg. hrukki, also Sk. kuñcita bent] bent, crooked J I.89 (*kesa with wavy hair); V.202 (*agga: kanñesu lambanti ca kuñcitaagā: expld on p. 204 by sīhakuṇḍale sandhāya vadati, evidently taking kuñcita as a sort of earring); of Petas, Sdhp 102.

Kuñja (Kunja) (m.) a hollow, a glen, dell, used by Dhpāla in expln of kuñjara at VvA 35 (kuñjara ti kuñjega girite ramati) and PvA 57 (kuñ pathavini jirayati kuñjo suvāram aticarati kuñjara ti). -nadi° a river glen DA I.209.

Kuñjara (Kunjara) (m.) [Deriv. unknown. The sound is not unlike an elephant's trumpeting & need not be Aryan, which has hasti. The Sk. of the epics & fables uses both h° and k°] an elephant Vin II.195; M I.229, 375; S I.157; Dh 322, 324, 327; J V.336; Vv 51; Pv I.113; DhA IV.4; ThA 252; Miln 245. -deva° chief of the gods, Ep. of Sakka Vv 477; J V.158. -vara a state elephant VvA 181. -sālā an elephant's stable DhA IV.203.

Kuṭa (Kuta) a pitcher Vv 509; J I.120; DhA II.19, 261; III.18. Kuṭa is to be read at J I.145 for kūṭa (antokuṭe padīpo viya; cp. ghaṭa). Note. Kuṭa at DhsA 263 stands for kūṭa3 sledge-hammer.

Kuṭaka (Kutaka) a cheat Pgdp 12; read kūṭaka. So also in gāma kuṭaka S II.258.

Kuṭaja (Kutaja) a kind of root (Wrightia antidysenterica or Nericum antidysentericum), used as a medicine Vin I.201 (cp. Vin. Texts II.45).

Kuṭati (Kutati) see pāṭi° and cp. kūṭa1, koṭṭeti & in diff. sense kuṭa1.

Kuṭava (Kutava) (v. l. S. kū°; B. kulāvaka) a nest J III.74; v. l. at DhA II.23 (for kuṭikā).

Kuṭikā (Kutika) (f.) from kuṭi [B. Sk. kuṭikā Av.Ś. II.156] a little hut, usually made of sticks, grass and clay, poetical of an abode of a bhikkhu Vin III.35, 41, 42=VvA 10; PvA 42, 81; DhA II.23. Cp. also tiṇa°, dāru°; araṇṇa° a hut in the woods S I.61; III.116; IV.380. Often fig. for body (see kāya). Th 1, 1. - As adj. *°, e. g. aṭṭha kuṭikā gāmo a village of 8 huts Dh I.313.

Kuṭimbika (Kutimbika) (also kuṭumbika) a man of property, a landlord, the head of a family, J I.68, 126, 169, 225; II.423; PvA 31, 38, 73, 82. Kutumbiya-putta Np. Vism 48.

Kuṭila (Kutila) (adj.) bent, crooked (cp. kuj and kuc, Morris J.P.T.S. 1893, 15) J III.112 (=jimha); Miln 297 (*sankūṭila), 418 (of an arrow); nt. a bend, a crook Miln 351. -a° straight Vv 167 (-magga). -bhāva crookedness of character Vism 466; PvA 51; VvA 84. -a° uprightness Bdhd 20.
Kuṭilatā (kusilā) (f.) [fr. kuṭila] crookedness, falseness, in a°, uprightness of character Dhs 50, 51; DhA I.173.

Kuṭi (kuṭi°) (f.) any single-roomed abode, a hut, cabin, cot, shed Vin III.144 (on vehāsa-kuṭi see vehāsa & Vin IV.46); Sn 18, 19; Pv II.28; VvA 188, 256 (cīvara°, a cloak as tent). See also kappiya°, gandha°, paṇṇa°, vacca°. -kāra the making of a hut, in "sikkhāpada, a rule regarding the method of building a hut J II.282; III.78. 351; -dūsaka (a) destroying a hut or nest DhA II. 23; -purisa a "hut man," a peasant Miln 147.

Kuṭukuñcaka (kutukuncaka) See kuṭukañcuka.

Kuṭumba (kutomba) (nt.) family property & estates J I.122, 225; rāja° (and °kuṭumbaka) the king's property J I.369, 439. -kuṭumbamaṇḍapeti to set up an establishment J I.225; II.423; III.376.

Kuṭumbika (kutumbika) see kuṭimbika.

Kuṭṭha1 (kutta) [cp. koṭṭeti, kuṭ to crush, which is expld by Dhtp (90, 555) & Dhtm (115, 781) together with koṭṭ by chedana; it is there taken together with kuṭ of kūṭa, which is expld as koṭilla] powder. Sāsapa° mustard powder Vin I.205; II.151 (at the latter passage to be read for °kuḍḍa, cp. Vin Texts III.171), 205.

Kuṭṭha2 of doubtful origin & form, cp. var. BSk. forms koṭṭa-rājā, koṭa° & koḍḍa°, e. g. MVastu I.231] only found in cpds. *dārūni sticks in a wattle & daub wall Vism 354, and in kuṭṭa-rājā subordinate prince, possibly kuḍḍa° a wattle and daub prince S III.156 (v. l. kuḍḍa°); =V.44 (v. l. kuja°); cp. kuḍḍa° J V.102 sq., where expl. pāpa-rājā, with vv. ll. kuṭa and kuṭa. See also khujja and khuddaka-rājā.

Kuṭṭhita (kutthita) hot, sweltering (of uṇha) S IV.289 (v. l. kikita); molten (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, ukkaṭṭhita & pakkuṭṭhita.

Kuṭṭhin (kutthin) a leper M I.506 (in simile); Th 1, 1054; J V.413; VI.196; Ud 49; DhA III.255.

Kuṭṭhilikā (kutthilika) the pericarp or envelope of a seed (phala°) VvA 344 (=sipāṭikā).

Kuṭṭhālaka (kudumalaka) [for kusuma°] an opening bud A IV.117, 119.
Kuḍḍa [Kudda] [to kṣud to grind, cp. cuṇḍa] a wall built of wattle and daub, in °nagaraka "a little wattle and daub town" D II.146, 169 (cp. Rh.D. on this in Buddh. Suttas p. 99). Three such kinds of simply-built walls are mentioned at Vin IV.266, viz. itṭhaka° of tiles, silā° of stone, dāru° of wood. The expln of kuḍḍa at Vism 394 is "geha-bhittiyā etam adhivacanam." Kuḍḍarājā see under kuṭṭa). Also in tirokuḍḍaṃ outside the wall M I.34=II.18; A IV.55; Vism 394, and tirokuḍḍesu Kh VIII=Pv I.51. - parakuḍḍaṃ nissāya J II.431 (near another man’s wall) is doubtful; vv. ll. S. kuṭṭaṃ. B. kuṭaṃ and kuṭṭaṃ. (kuḍḍa-) pāda the lower part of a lath and plaster wall Vin II.152. Note. Kuḍḍa at Vin II.151 is to be read kuṭṭa.


Kuḍḍaka [Kuddaka] in eka° and dvi° having single or double walls J I.92.

Kuṇa [Kuna] (adj.) [cp. kuṇi lame from *qer, to bend=Gr. kullo/s crooked and lame, Lat. curvus & coluber snake] distorted, bent, crooked, lame Pv II.926 (v. l. kuṇḍa; cp. PvA 123. kuṇita paṭikuṇita an-ujubhūta); DhA III.71 (kāṇa° blind and lame).

Kuṇapa [Kunapa] [der. fr. kuṇa? cp. Sk. kuṇapya] a corpse, carcase, Vin III.68=M I.73=A IV.377 (ahi°, kukkura°, manussa° pūti°); A IV.198 sq.; Sn 205; J I.61, 146; PvA 15. Kaṇṭhe āsatto kuṇapo a corpse hanging round one’s neck M I.120; J I.5; also Vin III.68≈. - The abovementioned list of corpses (ahi°, etc.) is amplified at Vism 343 as follows: hatthi°, assa°, go°, mahiṃsa°, manussa°, ahi°, kukkura°. Cp. kaḷebara.

Kuṇalin [Kunalin] in kuṇalīkata and kuṇalīmukha contracted, contorted Pv II.926.28. (Hardy, but Minayeff and Hardy’s S.S. Kuṇalī°), expld PvA 123 by mukhavikārena vikuṇitaṃ (or vikucita° SS.) sakuṇitaṃ (better: sankucitaṃ) (cp. Sk. kuc or kuṇḍ to shrink).


Kuṇālaka [Kunalaka] [fr. kuṇāla] the cuckoo J V.406 (=kokila).

Kuṇi [Kuni] (adj.) deformed, paralysed (orig. bent, crooked, cp. kuṇa) only of the arm, acc. to Pug A IV.19 either of one or both arms (hands) J I.353 (expl. kuṇṭhahattha)= DhA I.376; Pug 51 (kāṇa, kuṇi, khaṇja); see khaṇja.

Kuṇita [Kuntta] (or kuṇika)=kuṇa PvA 123, 125 (or should it be kucita°?). Cp. paṭi°.

Kuṇṭha [Kuntha] [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) DhA I.311 (*kuddāla); Pug A I.34 (of asi, opp. tikkhina); *tiṇa a kind of grass Vism 353. - 2. a cripple J II.117.

Kuṇṭhita [Kunthita] [a variant of guṇṭhita, as also found in cpd. palikuṇṭhita] Pv II.38 and kuṇḍita S I.197, both in phrase paṃṣu°, according to Hardy, PvA p. 302 to be corrected to guṇṭhita covered with dust (see guṇṭhetai). The v. l. at both places is °kuṭṭha. Also found as paṃsukuṇṭhita at J VI.559 (=*makkhita C; v. l. B B. kuṇḍita).

Kuṇḍa [Kunda] (a) bent, crooked DA I.296 (*daṇḍaka); PvA 181.
Kuṇḍaka (Kundaka) the red powder of rice husks (cp. kukkanśa) Vin II.151; 280; J II.289 (text has kuṇḍadaka)=DhA III.325 (ibid. as ācāma°). Also used as toilet powder: DhA II.261 (kuṇḍakena sarīrām makkhetvā). -sakuṇḍaka (-bhatta) (a meal) with husk powder-cake J V.383. -angārapūva pancake of rice powder DhA III.324; -kucchi in °sindhavapotaka "the rice- (cake-) belly colt" J II.288; -khādaka (a) eating rice-powder J II.288; (cp. DhA III.325); -dhūma, lit. smoke of red rice powder, Ep. of the blood J III.542; -pūva cake of husk-powder J I.422 sq.; -muṭṭhi a handful of rice-powder VvA 5; DhA I.425; -yāgu husk-gruel J II.288.

Kuṇḍala (Kundala) [cp. kuṇḍa, orig. bending, i. e. winding] a ring esp. earring A I.254=III.16; J IV.358 (su° with beautiful earrings); DhA I.25. Frequent as maṇi°, a jewelled earring Vin II.156; S I.77; M I.366; Pv II.950; sīha° or sīhamukha° an earring with a jewel called "lion's mouth" J V.205 (=kuṇḍicita), 438. In sāgara° it means the ocean belt Miln 220=J III.32 (where expl. as sāgaramajjhe dipavasesa ṭhitattā tassa kuṇḍalabhūtam). Cp. also raju° a rope as belt VvA 212. -kuṇḍalavatta turning, twisting round D I.18 (of the hair of a Mahāpurīsa).


Kuṇḍi (Kundi) (f.) [=kuṇḍikā] a pail or pot, in phrase kuṇḍipaddhāna giving a pailful of milk J VI.504 (Kern, Toev. s. v compars phrase Sk. kāṃsy'opadohana & proposes reading kuṇḍ'opadohana. See also kaṃsupadhāraṇa).

Kuṇḍika (Kundika) [cp. kuṇḍa] bending, in ahi-kuṇḍika (?) a snake charmer (lit. bender) J IV.308 (v. l. S. guṇṭhika) see ahi; and catu-kuṇḍika bent as regards his four limbs, i. e. walking on all fours M I.79; Pv III.24 ( expl. at PVA 181).

Kuṇḍikā (Kundika) (f.) a water-pot J I.8, 9, II.73 (=kamaṇḍalu), 317; V.390; DhA I.92 (cp. kuṭa).

Kutuka (Kutta) (adj.) eager, in sakutuka eagerness Dāvs IV.41.

Kutumbaka (Kutumbaka) (-puppha) N. of a flower J I.60.

Kutūhala (Kutuhala) (m. nt.) tumult, excitement; Dāvs V.22; DhA III.194 (v. l. kot°). a° (adj.) unperturbed, not shamming J I.387 (expl. avikiṇṇa-vaco of straight speech). See also kotūhala. -mangala a festivity, ceremony, Nd2 in expl. of anekarūpena Sn 1079, 1082; -sālā a hall for recreation, a common room D I.179=S IV.398=M II.2, cp. Divy 143.

Kuto (Kata) see under ku°.

Kutta (Kuttu) (nt.) [Der. fr. kattā=Sk. kṛtṛ as kṛttra=P. kutta, cp. Sk. kṛtrima artificial=P. kuttima, in caus. -pass. sense=kappita of kl] "being made up." 1. Work. The beginning of things was the work of Brahmā. The use of kutta implies that the work was so easy as to be nearer play than work, and to have been carried out in a mood of graceful sport. D III.28. - 2. behaviour, i. e. charming behaviour, coquetry J II.329, combd with liḷā (graceful carriage) J I.296, 433; and
with vilāsa (charming behaviour) J II.127; IV.219, 472; itthi° and purisa° A IV.57=Dhs 633 (expl. at DhsA 321 by kiriyā). - As adj. in kuttavāla, well arranged, plaited tails D I.105 (expld at DA I.274 as kappita-vāla; cp. kappita).

**Kuttaka** (Kuttaka) [der. fr. kutta, that which is made up or "woven," with orig. meaning of karoti to weave?] 1. nt. a woollen carpet (DA I.87=as used for dancing-women), together with kāṭṭhissa and koseyya in list of forbidden articles of bedding D I.7=A I.181=Vin I.192=II.163. - 2. adj. "made up," pretending, in samaṇa-k° a sham ascetic Vin III.68-71.

**Kuttama** (Kuttama) in kāsi-kuttama J VI.49 should be read as kāsik’uttama.

**Kutti** (Kantī) (f.) [cp. kutta] arrangement, fitting, trapping, harnessing Vin II.108 (sara°: accuracy in sound, harmony); J III.314 (massu° beard-dressing, expld by massu-kiriyā. Here corresponding to Sk *kḷpti!); IV.352 (hattha°, elephant trappings, cp. kappanā); V.215 (=karaṇa, cp. Sk. kalpa).

**Kutthaka** (Kutthaka) S I.66 should be replaced by v. l. koṭṭhuka.

**Kutha** (Kutha) see under ku°.

**Kuthati** (Kuthati) [Sk. kvathati cp. kaṭhati, kaṇṭhita, kuṭṭhita, ukkaṭṭhita & upakūḷita2] to cook, to boil: kuthanto (ppr) boiling (putrid, foul? So Kern, Toev, s. v.) J VI.105 (of Vetaraṇī, cp. kuṭṭhita).-pp. kuthita.

**Kuthana** (Kuthana) (nt.) [fr. kvath=kuth] digestion Vism 345.


**Kudaṇḍaka** (Kudandaka) a throng J III.204.

**Kudassu** (Kudassu) (kud-assu) interj. to be sure, surely (c. fut.) A I.107; Nett 87; SnA 103.

**Kudā** (Kuda) see under ku°.

**Kudāra** (Kudara) (ku-dāra) a bad wife Pv IV.147.

**Kudārikā** (Kudarika) at Pv IV.147 & PvA 240 is spelling for kuṭṭhārikā.

**Kudiṭṭhi** (Kuditthi) (f.) [ku+diṭṭhi] wrong belief Sdhp 86.

**Kuddāla** (Kuddala) a spade or a hoe (kanda-mūla-phalagahaṇ'- atthām DA I.269) Vin III.144; J V.45; Dха IV.218. Often in combn kuddāla-piṭaka "hoe and basket" D I.101; S II.88; V.53; A I.204; II.199; J I.225, 336.
Kuddālaka (Kuddalaka) = prec. DhA I.266.

Kuddha (Kudha) (adj.) [pp. of kujjhati] angry A IV.96 (and akkuddha IV.93); Pv I.77; J II.352, 353; VI.517; DhA II.44. Nom. pl. kuddhāse It 2=7.

Kudrūsa (Kudrasa) a kind of grain Miln 267; also as kudrūsaka a kind of grain Miln 267; also as kudrūsaka Vin IV.264; D III.71; Nd2 314; DA I.78; DhsA 331.

Kunta (Kuntā) [cp. Sk. kunta lance?] a kind of bird, otherwise called adāsa J IV. 466.

Kuntanī (Kuntani) (f.) a curlew (koñca), used as homing bird J III.134. only in combn kuntha-kipillaka (or °ikā) a sort of ant J I.439; IV.142; Sn 602 (*ika); Vism 408; KhA 189. Cp. kimi.

Kunda (Kundā) (nt.) the jasmine Dāvs V.28.

Kunnadī (Kunnadi) (f.) (kuṃ-nadi) a small river, a rivulet S I.109; II.32, 118; A IV.100; J III.221; Vism 231, 416; DA I.58.

Kupatha (Kupatha) (kuṃ+patha) wrong path (cp. kummagga) Miln 390.


Kuppa (Kuppa) (adj.) [ger. of kuppati] shaking, unsteady, movable; A III.128 (*dhammo, unsteady, of a pāpabhikkhu); Sn 784; of a kamma: a proceeding that can be quashed Vin II.71 (also a°). nt. kuppaṃ anger Vin II.133 (karis- sāmi I shall pretend to be angry). - akuppa (adj.) and akuppaṃ (nt.) steadfast, not to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); akuppa-dhammo Pug 11 (see akuppa). Akuppaṃ as freedom from anger at Vin II.251.

Kuppila (Kuppila) [?] a kind of flower J VI.218 (C: mantālakamakula).

Kubbati (Kubbati) etc. see karoti II.

Kubbanaka (Kubbanaka) [fr. kuṃ-vana] brushwood or a small, and therefore unproductive, wood Sn 1134 (expl. Nd2 by rittavanaka appabhakkha appodaka).

Kumati (kumati) wrong thought, wrong view (cp. kudiṭṭhi) Bdhd 137.

Kumāra (kumāra) [Vedic kumāra] a young boy, son Sn 685 sq. (kuhīm kumāro aham api datthukāmo: w. ref. to the child Gotama); Pv III.52; PvA 39, 41 (=māṇava); dharo kumāro M II.24, 44. - a son of (-°) rāja° S I.109, Vv 642 (=vedikā VvA). Der. (vividha-) kubbaratā VvA 276.

Kumāraka (kumaraka) 1. m. a young boy, a youngster, kumārakā vā kumāriyo boys and girls S III.190. 2. nt. °m a childish thing A III.114. - f. *īkā a young girl, a virgin J I.290, 411; II.180; IV.219 (thulla°); VI.64; DhA III.171. -vāda speech like a young boy's; S II.219.

Kumārī (kumāri) (f.) a young girl Vin II.10; V.129 (thulla°); A III.76; J III.395 (dahari k°); Pug 66 (itthī vā k° vā). -pañha obtaining oracular answers from a girl supposed to be possessed by a spirit D I.11 (cp. DA I.97).

Kumina (kumina) (nt.) a fish net Vin III.63; Th 1, 297; J II.238; ThA 243.

Kumuda (kumuda) (nt.) 1. the white lotus Dh 285; Vv 354 (=VvA 161); J V.37 (seta°); Vism 174; DA I.139. 2. a high numeral, in viśati kumudā nirayā A V.173=Sn p. 126. -nala a lotus-stalk J I.223; -patta (-vaṇṇa) (having the colour of) white lotus petals J I.58 (Ep. of sindhavā, steeds steeds); -bhāṇḍikā a kind of corn Miln 292; -vaṇṇa (adj.) of the colour of white lotus (sindhavā) PvA 74, -vana a mass of white lotuses J V.37.

Kumbha (kumbha) [for etym. s. kūpa and cp. Low Ger. kump or kumme, a round pot] 1. a round jar, waterpot (=kulālabhājana earthenware DhA I.317), frequent in similes, either as illustrating fragility or emptiness and fullness: A I.130, 131=Pug 32; A V.337; S II.83; Miln 414. As uda° waterpot Dh 121; J I.20; Pv I.129. - 2. one of the frontal globes of an elephant Vin II.195 (hatthisa); VvA 182 (*ālankārā ornaments for these). -ūpama resembling a jar, of kāya Dh 40 (=DhA I.317); of var. kinds of puggalā A II.104=Pug 45. -kāra 1. a potter; enumerated with other occupations and trades at D I.51=Min 331. Vin IV.7. In similes, generally referring to his skill D I.78=M II.18; Vism 142, 376; Sn 577; DhA I.39 (*sālā). rāja° the king's potter J I.121. - 2. a bird (Phasianus gallus? Hardy) VvA 163. - Cpd.: *antevāsin the potter's apprentice D I.78=M II.18; -nivesana the dwelling of a potter Vin I.342, 344; S III.119; *pāka the potter's oven S II.83; A IV.102; °putta son of a potter (cp. Dial. I.100), a potter Vin III.41 sq.; -kārikā a large earthen vessel (used as a hut to live in, Bdhgh) Vin II.143, cp. Vin. Texts III.156; -tūhanakkathā gossip at the well D I.8=D III.36=A V.128= S V.419, expld. at DA I.90 by udaka-tūhanakkathā, with variant udakatiththā-kathā ti pi vuccati kumbha-dāśikathā vā; -thūṇa a sort of drum D I.6 (expl. at DA I.84: caturassara-amaṇnakatālam kumbhasaddan ti pi eke); D III.183; J V.506 (pānissaram+). °ika one who plays that kind of drum Vin IV.285=302; -thenaka of cora, a thief, "who steals by means of a kind of drum Vin IV.285=302; -thūhanakathā of cora, a thief, "who steals by means of a pot" (i. e. lights his candle under a pot (?) Bdhgh on Vin II.256, cp. Vin. Texts III.325 "robber burglars") only in simile Vin II.256=S II.264=A IV.278; -dāsi a slave girl who brings the water from the well D I.168; Miln 331; DhA I.401 (udakatiththato k° viya ānīta). -dūhana milking into the pitchers, giving a pail of milk (of gāvo, cows) Sn 309. Cp. kuṇḍi. -
bhāramatta as much as a pot can hold J V.46; -matta of the size of a pot, in kumbhamattarahassangā mahodarā yakkhā, expln. of kumbhānḍā J III.147.

Kumbhānḍa (Kumbhanda) 1. m. a class of fairies or genii grouped with Yakkhas, Rakṣhasas and Asuras S II.258 (k° puriso vēhaṃ gacchanto); J I.204; III.147 (with def.); Miln 267; DhA I.280; Pgdp 60. - 2. nt. a kind of gourd J I.411 (lābu°); V.37; (elāuka-lābuka°); DA I.73= DhA I.309 (placed on the back of a horse, as symbol of instability); the same as f. kumbhānḍi Vism 183 (lābu°).

Kumbhī (Kumbhi) (f.) a large round pot (often combd with kālopī) Vin I.49, 52, 286; II.142, 210; Th 2, 283. loha° a copper (also as lohamaya k° Sn 670), in "pakkhepana, one of the ordeals in Niraya PvA 221. Also a name for one of the Nirayas (see lohakumbhī). Cp. nidhi°. -mukha the rim of a pot (always with kālopī-mukha) D I.166 and=(see kalopi); Vism 328.

Kumbhīla (Kumbhila) [fr. kumbhīla] a kind of bird ("little crocodile") J IV.347.

Kumma (Kumma) [Vedic kūrma] a tortoise S IV.177 (+kacchapa); M I.143; J V.489; Miln 363, 408 (here as land-tortoise: cittaka-dhara°).

Kummagga (Kummagga) (and kumagga) [kum-magga] a wrong path (lit. and fig.) Miln 390 (+kupatha); fig. (=micchāpatha) Dhs 381, 1003; Pug 22. Kummaggaṃ paṭipajjati to lose one's way, to go astray. lit. Pv IV.35; PvA 44 (v. l. SS.); fig. Sn 736; It 117; Th 2, 245.

Kummāsa (Kummasa) [Vedic kulmāṣa] junket, usually with odana, boiled rice. In formula of kāya (cātummahābhūtika etc., see kāya) D I.76=M II.17 and =; in enum. of material food (kabālinkārāhāra) Dhs 646, 740, 875. - Vin III.15; J I.228; Vv 146 (=VvA 62 yava°); VvA 98 (odana°). In combn with pūva (cake) DhA I.367; PvA 244.

Kummiga (Kummiga) (kuṃ+miga] a small or insignificant animal Miln 346.

Kuyyaka (Kuyyaka) a kind of flower J I.60 ("puppha).


Kurara (Kurara) an osprey J IV.295, 397 (=ukkusa); V.416; VI.539 (=seta°).

Kuravaka (Kuravaka) [=Sk. kuraṇṭaka Halāyudha, cp. kuraṇḍaka] N. of a tree, in ratta° J I.39 (=bimbijāla the red Amaranth tree).

Kurunga (Kurunga) [deriv. unknown. The corresponding Sk. forms are kulunga and kulanga] a kind of antelope, in -miga the antelope deer J I.173 (k°-jatāka); II.153 (do.).
Kuruṭṭharū (Kuruṭṭharū) (v. l. kururū) a badly festering sore D II.242.

Kurundi (Kurundi) N. of one of the lost SS commentaries on the Vinaya, used by Buddhaghosa (cp. Vin. Texts I.258; II.14).

Kuruvindaka (Kuruvindaka) Vermillion in cūṇṇa, a bath-powder made from k. J III.282; and *suttī a string of beads covered with this powder Vin II.106 (cp. Bdhgh Vin II.315; Vin. Texts III.67).

Kurūra (Kurūra) (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. kre/as (raw) flesh, Sk. kravih; Ohg. hrō, E. raw] bloody, raw, cruel, in *kammanta following a cruel (bloody) occupation (as hunting, fishing, bird killing, etc.) A III.383=Pug 56 (expld. Pug A 233 by dāruṇa°, also at PvA 181).

Kurūrin (Kurūrin) =kurūra Pv III.23.

Kula (Kula) (nt.; but poetic pl. kulā Pv II.943 [Idg. *qŪel (revolve); see under kaṇṭha, cakka and carati] 1. clan, a high social grade, "good family," cp. Gr. (doric) fua/, Goth. kuni. A collection of cognates and agnates, in sense of Ohg. sippa, clan, "house" in sense of line or descent (cp. House of Bourbon, Homeric gene/h). Bdhgh at Vism 91 distinguishes 2 kinds of kulāni, viz. nāṭikulām & upaṭṭhāka-kulām. - 1. A II.249 (on welfare and ill-luck of clans); Sn 144; 711; It 109 sq. (sabrahmakāni, etc.); Dh 193. - brāhmaṇa° a Brahmanic family A V.249; J IV.411, etc.; vāṇija° the household of a trader J III.82; kassaka° id. of a farmer J II.109; purāṇaseṭṭhi° of a banker J VI.364; upaṭṭhāka° (Sāriputtassa) a family who devoted themselves to the service of S. Vin I.83; sindhava° VvA 280. - uccākula of high descent Pv III.116, opp. nīca° of mean birth Sn 411 (cp. *kulīno); viz. caṇḍālakula, nesāda°, veṇa°, etc. M II.152=A I.107=II.85=III.385=Pug 51; sadisa° a descent of equal standing PVA 82; kula-rūpa- sampanna endowed with "race" and beauty PVA 280. - 2. household, in the sense of house; kulāni people DhA I.388; parakulesu among other people Dh 73; parakule do. VvA 66; kule kule appaṭibaddhacitto not in love with a particular family Sn 65; cp. kule gaṇe āvāse (asatto or similar terms) Nd2 on tāṇhā IV. - devakula temple J II.411; rāja° the king's household. palace J I.290; III.277; VI.368; kulāni bahutthikāni (=bahuṭṭhikāni, bahukīṭṭhi° A I.278) appapurisāni "communities in which there are many people but few men" Vin II.256=S II.264=A IV.278; nāṭi-kula (my) home Vv 3710 (: pitugeham sandhāya VvA 171). -angāra "the charcoal of the family" i. e. one who brings a family to ruin, said of a squanderer S IV.324 (text kulangāro; but vv. ll. show ti as superfluous); printed kulanguro (for kul-ankuro? v. l. kulangāro) kulapacchimako (should it be kulapacchijjako? cp. vv. ll. at J IV.69) dhanavināsako J VI.380. Also in kulapacchimako kulagaro pāpadhammo J IV.69. Both these refer to an avajāta putta. Cp. also kulassa angārabhūta DhA III.350; Sn A 192 (of a dujjāto putto), and kulagandhana; -itthi a wife of good descent, together with kuladhītā, *kumārī, *suṇhā, *dāsī at Vin II.10; A III.76; Vism 18. -ūpaka (also read as *upaka, *ūpaga; *upaga; for āpaga, see Trenckner, P.M. 62, n. 16; cp. kulapoka Divy 307) frequenting a family, dependent on a (or one & the same) family (for alms, etc.); a friend, an associate. Freq. in formula kulūpako hoti bahukāni kulūni upasankamati, e. g. Vin III.131, 135; IV.20. - Vin I.192, 208; III.84, 237; V.132; S II.200 sq.; A III.136, 258 sq.; Pv III.85; Vism 28; DA I.142 (rāja°); PVA 266. f. kulūpikā (bhikkhuni) Vin II.268; IV.66; -gandhana at It 64 and kule gandhina at J IV.34 occur in the same sense and context as kulangāra in J.-passages on avajāta-putta. The It-MSS. either explain k- gandhana by kulachedaka or have vv. ll. kuladhamsana and kusajantunato. Should it be read as kulangāraka? Cp. gandhina; -geha clanhouse, i. e. father's house DhA I.49. -tanti in kulantakulapavēni-rakkhako anujāto putto
"one who keeps up the line & tradition of the family" J VI.380; -dattika (and °dattiya) given by the family or clan J III.221 (°sāmika); IV.146 (where DhA I.346 reads °santaka), 189 (°kambala); VI.348 (pati). -dāsī a female slave in a respectable family Vin II.10; VvA 196; -dūsaka one who brings a family into bad repute Sn 89; DhA II.109; -dvāra the door of a family Sn 288; -d-hitā the daughter of a respectable family Vin II.10; DhA III.172; VvA 6; PvA 112; -pasāda the favour received by a family, °ka one who enjoys this favour A I.25, cp. SnA 165, opp. of kuladūsaka; -putta a clansman, a (young) man of good family, fils de famille, cp. Low Ger. haussohn; a gentleman, man of good birth. As 2nd characteristic of a Brahmin (with sujāto as 1st) in formula at D I.93, 94=; Vin I.15, 43, 185, 288, 350; M I.85=(in kāmāna ādinavo passage), 192, 210, 463; A II.249; J I.82; VI.71; It 89; VvA 128; PvA 12, 29; -macchariya selfishness concerning one's family, touchiness about his clan D III.234 (in list of 5 kinds of selfishness); also to be read at Dhs 1122 for kusala°; -vaṃsa lineage, progeny M II.181; A III.43; IV.61; DA I.256; expressions for the keeping up of the lineage or its neglect are: °ṭhapana D III.189; PvA 5; nassati or nāseti J IV.69; VvA 149; upacchindati PvA 31, 82; -santaka belonging to one's family, property of the clan J I.52; DhA I.346 (where J IV.146 reads °dattika).


Kulala [Kulala] a vulture, hawk, falcon, either in combn with kāka or gijjha, or both. Kāka+k° Vin IV.40; Sn 675 (=SnA 250); gijjha+k° PvA 198; gijjhā kākā k° Vin III.106; kākā k° gijjhā M I.58; cp. gijjho kanko kulalo M I.364, 429.

Kulāla [Kulala] a potter; only in -cakka a potter; only in -cakka a potter's wheel J I.63; -bhājana a potter's vessel DhA I.316; PvA 274.


Kulāvaka [Kulavaka] (nt.) a nest D I.91 (=DA I.257 nivāsaṭṭhanam); S I.8; S I.224=J I.203 (a brood of birds=supaṇṇapotakā); J III.74 (v. l. BB), 431; VI.344; DhA II.22.

Kulika [Kulika] (adj.) [fr. kula] belonging to a family, in agga° coming from a very good family PvA 199.

Kušika (p. 355) in kata°-kalāpaka a bundle of beads? Bdhgh Vin II.315 (C.V. V.1, 3) in expln of kuruvedaka-suttī.


Kulin [Kulin] =kulika, in akulino rājāno ignoble kings Anvs. introd. (see J.P.T.S. 1886 p. 355, where akuliro which is conjectured as akulino by Andersen, Pāli Reader, p. 1024).
Kulīna {kulina} = prec. in abhijāta-kula-kulīna descendant of a recognized clan Miln 359 (of a king); uccā of noble birth, in uccākulīnātā descent from a high family S I.87; M III.37; VvA 32; nīca of mean birth Sn 462.

Kulīra {kulira} a crab, in kulīra-pādaka "a crab-footer," i. e. a (sort of) bedstead Vin II.149; IV.40 (kulira), cp. Bdhgh on latter passage at Vin IV.357 (kulīra* and kuliya*): a bedstead with curved or carved legs; esp. when carved to represent animal's feet (Vin. Texts III.164).

Kulīraka {kuliraka} a crab J VI.539 (=kakkaṭaka 540).

Kulunka {kulinka} a cert. small bird J III.478. Cp. kulinka.

Kulla¹ {kula} a raft (of basket-work) (orig. meaning "hollow shaft," cp. Sk. kula, bone; Lat. caulis stalk, Gr. kaulo/s, Ohg. hol, E. hollow) Vin I.230; D II.89 (kullām bandhati); M I.134 (kullāpama dhamma).


Kullaka {kullaka} crate, basket work, a kind of raft, a little basket J VI.64. -vihāra (adj.) the state of being like one who has found a raft (?) Vin II.304 (cp. Bdhgh uttānavihāra ibid. p. 330, and Vin. Texts III.404: an easy life). More correct is Kern's expln (Toev. s. v.) which puts kullaka in this combn=kullā2 (Sk. kauyla), thus meaning well-bred, of good family, gentlemanly. - saṃthāna consisting of stalks bound together, like a raft J II.406-408 (not correct Morris, J.P.T.S. 1884, 78). Cp. Kern, Toev. I.154.

Kuva {kuvā} (m) see ku-.

Kuvalaya {kuvalaya} the (blue) water-lily, lotus, usually combd with kamala, q. v. Vv 354; DA I.50; VvA 161, 181; PvA 23, 77.

Kuviḷāra {kuvilara} = koviḷāra J V.69 (v. l. B. ko*).

Kusa¹ {kusā} 1. the kusa grass (Poa cynosuroides) DhA III.484: tikhiṇadhārāṃ tiṇaṃ antamaso tālapaṇṇam pi; Dh 311; J I.190 (=tiṇa); IV.140. - 2. a blade of grass used as a mark or a lot: pātite kuse "when the lot has been cast" Vin I.299; kusam sankāmevā "having passed the lot on" Vin III.58. - agga the point of a blade of grass PvA 254=DA I.164; Sdhp 349; kusagentha bhūjati or pivati to eat or drink only (as little as) with a blade of grass Dh 70; VvA 73 (cp. Udānavarga p. 105); -kanṭhaka=prec. Pv III.228; -cīra a garment of grass Vin I.305=D I.167=A I.240, 295=II.206=Pug 55; -pāta the casting of a kusa lot Vin I.285; -muṭṭhi a handful of grass A V.234= 249.

Kusaka {kusaka} = prec. Vv 355 (=VvA 162).

Kusala {kusāla} (adj.) [cp. Sk. kuśala] 1. (adj.) clever, skilful, expert; good, right, meritorious M I.226; Dh 44; J I.222. Esp. appl. in moral sense (=puñña), whereas akusala is practically equivalent to pāpa. ekam pi ce pāṇaṃ aduṭṭhacitto mettāyati kusalo tena hoti It 21; sappāño
Kusalatā (Kusalata) [fem. abstr. fr. kusala] (only °) skill, cleverness, accomplishment; good quality. - lakkhana° skill in interpreting special signs VvA 138; aparicita° neglect in acquiring good qualities VvA 67. For foll. cp. Mrs. Rh. D. Dhs. trsl. pp. 345-348; āpatti° skill as to what is an offence; samāpatti° in the Attainments; dhātu° in the Elements; manasikāra° proficiency in attention; āyatana° skill in the spheres; paticcassamuppāda° skill in conditioned Genesis; ṭhāna° and āṭṭhāna° skill in affirming (negating) causal conjuncture: all at D III.212 and Dhs 1329-1338; cp. A I.84, 94.

paṇḍito kusalo naro Sn 591, cp. 523; Pv I.33 (=nipuṇa). With kamma=a meritorious action, in kammaṃ katvā kusalaṃ D III.157; Vv III.27; Pv I.1011 see cpds. - acāra-k° good in conduct Dh 376; parappavāda° skilled in disputation Dvps IV.19; magga° (and opp. amagga°) one who is an expert as regards the Path (lit. & fig.) S III.108; samāpatti°, etc. A V.156 sq.; sālittaka-payoge k° skilled in the art of throwing pot-sherds PvA 282. - In derivation k. is expld by Dhpāla & Bdhgh by kucchita and salana, viz. kucchita-salanādi atthena kusalaVm VvA 169; kucchite pāpam in D D III.157; Vv III.27; Pv I.1011 see cpds. -ācāra- k° good in conduct Dh 376; parappavāda° skilled in disputation Dpvs IV.19; magga° (and opp. amagga°) one who is an expert as regards the Path (lit. & fig.) S III.108; samāpatti°, etc. A V.156 sq.; sālittaka-payoge k° skilled in the art of throwing pot-sherds PvA 282. - In derivation k. is expld by Dhpāla & Bdhgh by kucchita and salana, viz. kucchita-salanādi atthena kusalaVm VvA 169; kucchite pāpam in D D III.157; Vv III.27; Pv I.1011 see cpds. -ācāra- k° good in conduct Dh 376; parappavāda° skilled in disputation Dpvs IV.19; magga° (and opp. amagga°) one who is an expert as regards the Path (lit. & fig.) S III.108; samāpatti°, etc. A V.156 sq.; sālittaka-payoge k° skilled in the art of throwing pot-sherds PvA 282.

2. (nt.) a good thing, good deeds, virtue, merit, good consciousness (citta omitted; cp. DhsA 162, 200, etc.): yassa pāpaṃ kataṃ kammaṃ kusalaṃ pithīyati, so imaṃ lokaṃ pabhāseti "he makes this world shine, who covers an evil deed with a good one" M II.104=Dh 173=Th 1, 872; sukhañ ca k. pucchi (fitness) Sn 981; Vv 301 (=ārogyaṃ); D I.24; J VI.367; Pv I.13 (=puñña); PvA 75; Miln 25. - In special sense as ten kusalāni equivalent to the dasasīlaṃ (cp. sīla) M I.47; A V.241, 274. All good qualities (dhammā) which constitute right and meritorious conduct are comprised in the phrase -kusala-dhammā Sn 1039, 1078, expld. in extenso Nd2 s. v. See also cpd. °dhamma.

Kusalatā (Kusalata) [fem. abstr. fr. kusala] (only °) skill, cleverness, accomplishment; good quality. - lakkhana° skill in interpreting special signs VvA 138; aparicita° neglect in acquiring good qualities VvA 67. For foll. cp. Mrs. Rh. D. Dhs. trsl. pp. 345-348; āpatti° skill as to what is an offence; samāpatti° in the Attainments; dhātu° in the Elements; manasikāra° proficiency in attention; āyatana° skill in the spheres; paticcassamuppāda° skill in conditioned Genesis; ṭhāna° and āṭṭhāna° skill in affirming (negating) causal conjuncture: all at D III.212 and Dhs 1329-1338; cp. A I.84, 94.
Kusi {Kusī} (nt.) one of the four cross seams of the robe of a bhikkhu Vin I.287; II.177; and aḍḍha° intermediate cross seam ibid. See Bdhgh's note in Vin. Texts II.208.

Kusīta {Kusīta} (adj.) [Sk. kusīḍa; cp. kosajja] indolent, inert, inactive. Expl. by kāma-vitakkādīhi vitakkehi vināmanakapuggalo Dāh II.260; by nibbiriyo Dāh III.410; by alaso PvA 175, Often combd with hinavirīya, devoid of zeal; Jt 27, 116; Dh 7, 112, 280; Miln 300, 396. Also equivalent to alasa Dh 112; combd with dussilā Miln 300, 396; with duppaṇṭa D III.252=282; A II.227, 230; III.7, 183, 433. - In other connections: M I.43, 471; A III.7 sq., 127; V.95, 146, 153, 329 sq.; S II.29, 159, 206; It 71, 102; J IV.131 (nibbiriya=); Vism 132; Dāh I.69. The eight kusītavatthūni, occasions of indolence, are enumerated at A IV.332; D III.255; Vbh 385. - akusīta alert, mindful, careful Sn 68 (+alīnacitto); Nd 2 s. v.; Sdhp 391.


Kusuma {Kusumā} (nt.) any flower J III.394 (*dāma); V.37; PvA 157 (=puppha); VvA 42; Dpv I.4; Sdhp 246, 595; Dāvs V.51 (*agghika), fig. vimutti° the flower of emancipation Th I.1, 100; Miln 399.

Kusumita {Kusumā} (adj.) in flower, blooming VvA 160, 162.

Kusumbha {Kusumha} (nt.) the safflower, Carthamus tinctorius, used for dying red J V.211 (*rattavattha); VI.264 (do); Khus IV.2.

Kussubbha & Kussohbha {Kussubbhā | Kussohbha} (nt.) [Sk. kuśvabhra] a small pond, usually combd with kunnadi and appld in similes: S II.32=A I.243=V.114; S II.118; V.47, 63, 395; A II.140; IV.100; Sn 720; PvA 29; DA I.58.

Kuha {Kuha} (adj.) [Sk. kuha; *quedh to conceal, cp. Gr. keu/dw; Ags hýdan, E. hide] deceitful, fraudulent, false, in phrase kuhā thaddhā lapā singī A II.26=Th I.959=It 113. - akuha honest, upright M I.386; Sn 957; Miln 352.

Kuhanā {Kuhana} (f.) [abstr. fr. adj. kuhanā=kuhaka] 1. deceit, fraud, hypocrisy, usually in combn kuhana-lapana "deceit and talking-over"=deceitful talk D I.8; A III.430; DA I.92; Miln 383; Nd 2 on avajja. - M I.465=It 28, 29; S IV.118; A V.159 sq.; Vism 23; Vbh 352; Sdhp 375. - 2. menacing SnA 582. - Opp. akuhaka Sn 852. - Var. commentator's derivations are kuhāyanā (fr. kuhanā) and kuhitattaṃ (fr. kuheti), to be found at Vism 26. -vatthūni (pl.) cases or opportunities of deceit, three of which are discussed at Nd 2 on nikkaha, mentioned also at Vism 24; DA I.91 & SnA 107.

Kuhara {Kuhara} (nt.) (der. fr. kuha) a hole, a cavity; lit. a hidingplace Dāvs I.62.

Kuhiṃ {Kuhim} See under ku°.
Kuhilikā (kuhilicka) (pl.) kuhali flowers Attanugaluvamsa 216.

Kuhīyati (kuhiyati) only in pahamsiyati+k* "he exults and rejoices" at Miln 325 (cp. Miln trsl. II.220, where printed kuhīyati).

Kuheti (kuhati) [v. denom. fr. kuha] to deceive DA 91; ger. kuhitvā deceiving J VI.212.

Kūjati (kujati) [kuj, expld with guj at Dhtp 78 by "avyatte sadde"] to sing (of birds; cp. vikūjati) J II.439; IV.296; Dāvs V.51. - pp. kūjita see abhi°, upa°.

Kūṭa1 (kuta) (nt.) [Dhtp 472 & Dhtm 526 expl. kuṭ of kūṭa1 by koṭīle, cp. Sk. kūta trap, cp. Gr. paleu/w to trap birds] a trap, a snare; fig. falsehood, deceit. As trap J I.143 (kūṭapāsādi); IV.416 (expln paṭicchannaṃ). As deceit, cheating in formula tulā° māna° "cheating with weight, coin and measure" (DA I.78=vañcana) D I.5=III.176=S V.473=M I.180 =A II.209; V.205=Pug 58. māna° PvA 278. - As adj. false, deceitful, cheating, see cpds. - Note. kūṭe J I.145 ought to be read kuṭe (antiokuṭe padīpo viya, cp. ghaṭa).

- aṭṭa a false suit, in °kāra a false suitor J II.2; DhA I.353; -jaṭila a fraudulent ascetic J I.375; DhA I.40; -māna false measure PvA 191; -vāṇija a false trader Pv III.42; PvA 191; -vinicchayikatā a lie (false discrimination) PvA 210. -vedin lier, calumniator J IV.177.

Kūṭa2 (kuta) (m. nt.) [Vedic kūṭa horn, bone of the forehead, prominence, point, *qele to jut forth, be prominent; cp. Lat. celsus, collis, column; Gr. kolwno/s kolofw/n; Ags. holm, E. hill] - (a) prominence, top (cp. koṭi), in abba° ridge of the cloud Vv I.1 (=sikhara); aṃsa° shoulder, clavicle, VvA 121, 123 pabbata° mountain peak Vin II.193; J I.73. Cp. koṭa. - (b) the top of a house, roof, pinnacle A I.261; Vv 784 (=kaṇnikā VvA 304); gaha° Dh 154; Pval 55. Cp. also kūṭāgāra. - (c) a heap, an accumulation, in sankāra° dust heap M II.7; PvA 144. - (d) the topmost point, in phrase desanāya kūṭaṃ gahetvā or desanā koṭaṃ gaṇhanto "leading up to the climax of the instruction" J I.275, 393, 401; V.151; VI.478; Vva 243. Cp. arahattena koṭaṃ gaṇhanto J I.114; arahattaphalena koṭaṃ gaṇhanto J I.114; akgāra (nt.) a building with a peaked roof or pinnacles, possibly gabled; or with an upper storey Vin I.268; S II.103= V.218; III.156; IV.186; V.43, 75, 228; A I.101, 261; III.10, 364; IV.231; V.21; Pvi 3.17; 221; Vv 82 (=ratanamāṇṇikāya bandhaketuvanto Vva 50); Vva 6 (upari°, with upper storey) v. l. koṭṭhāgāra; Pva 282 (*dhaja with a flag on the summit); Dha IV.186. In cpds.: - *matta as big as an upper chamber J I.273; Miln 67; - *salā a pavilion (see description of Maṇḍalamāḷa at DA I.43) Vin III.15, 68, 87; IV.75; D I.150; S II.103=V.218; IV.186. - (n)gama going towards the point (of the roof), converging to the summit S II.263= III.156=V.43; -ṭṭha standing erect, straight, immovable, in phrase vañjha k° esikaṭṭhāyin D I.14=56= S III.211=M I.157 (expl. DA I.105 by pabbatakūṭaṃ viya ḍhita); -poṇa at Vsm 268 is to be read *goṇa: see kūṭa4.

Kūṭa3 (kuta) (nt.) [*qolā to beat; cp. Lat. clava; Gr. kla/w, ko/los, and also Sk. khadga; Lat. clades, procello; Gr. kladaro/s. The expln of kūṭa at Dhtp 557 & Dhtm 783 is "āko tane"] a hammer, usually as aya° an iron sledge hammer J I.108; or ayo° Pva 284; ayomaya° Sn 669; kammāra° Vsm 254.

Kūṭa4 (kuta) (adj.) [Sk. kūṭa, not horned; *s)qer to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk kṛdu maimed. The expln of kūṭa as "chede," or "chedane" (cutting) at Dhtp 90, 555; Dhtm 115, 526, 781 may refer to this kūṭa. See also kūṭa) without horns, i. e. harmless, of goṇa a draught bullock Vin IV.5=J I.192 (in play of words with kūṭa deceitful J. trsl. misses the
point & translates "rascal"). These maimed oxen (cows & calves) are represented Qs practically useless & sluggish in similes at Vism 268, 269: kūṭa-goṇa- (so read for *poṇa)-yutta-ratha a cart to which such a bullock is harnessed (uppatha dhāvati runs the wrong way); kūṭa-dhenuyā khīraṃ pivitvā kūṭa-vaccho, etc., such a calf lies still at the post. - Kūṭa-danta as Np. should prob. belong here, thus meaning "ox-tooth" (derisively) (D I.127; Vism 208), with which may be compared danta-kūṭa (see under danta).


Kūpa ([kupa] (m.) [Vedic kūpa, orig. curvature viz. (a) interior= cavity, cp. Lat. cupa, Gr. ku/pellen cup; also Gr. ku/mbh, Sk. kumbha; - (b) exterior=heap, cp. Ags. hēap, Ohg. heap, Sk. kūpa mast]. 1. a pit, a cavity: akkhi° the socket of the eye M I.80, 245; DhsA 306; gūtha° a cesspool D II.324; Sn 279; Pīv II.316; Pug 36; milha° a pit for evacuations Pgd 23, 24; loma° the root of the hair, a pore of the skin DA I.57; Vism 262, 360; also in na loma-kūpamaṭṭam pi not even a hairroot J I.31; III.55; vacca°=gūtha° Vin II.141, 222. As a tank or a well: J VI.213; VvA 305. - 2. the mast of a boat J III.126; Miln 363, 378. See next. -khaṇa one who digs a pit J VI.213. -tala the floor of a pit Vism 362.

Kūpakha ([kupaka] =kūpa 1. Vism 361 (akkhi*), 362 (nadīṭīra*), 449 (id.); =kūpa. 2. J II.112; IV.17.

Kūla ([kula] (nt.) [Dhtp 271: kūla āvaraṇe] a slope, a bank, an embankment. Usually of rivers: S I.143=J III.361; A I.162; Sn 977; J I.227; Miln 36: udapāṇa° the facing of a well Vin II.122; vaccakūpam k° the sides of a cesspool Vin II.141. See also pamsu*, & cp. uk*, upa*, paṭi*.

Kūra ([kura] (nt.) in sukkha° boiled rice (?) Vin IV.86; DhA II.171.


Keṭubha ([ketubha] [deriv. unknown] expld by Buddhaghosa DA I. 247 as "the science which assists the officiating priests by laying down rules for the rites, or by leaving them to their discretion" (so Trenckner, J.P.T.S. 1908, 116). In short, the ritual; the kalpa as it is called as one of the vedangas. Only in a stock list of the subject a learned Brahmin is supposed to have mastered D I.88; A I.163, 166; Sn 1020; Miln 10, 178. So in BSk; AvŚ II.19; Divy 619.

Keṭubhin ([ketubhin] [deriv. unknown] MA 152 (on M I 32) has "trained deceivers (sikkhitā kerātikā); very deceitful, false all through"; III.6=A III.199.

Ketaka ([ketaka] [etym. uncertain] N. of a flower J IV.482.

Ketana ([ketana] Sign etc., see sam*.

Ketu ([ketu] [Vedic ketu, *(s)qait, clear; cp. Lat. caelum (=*caidlom), Ohg heitar, heit; Goth. haidu; E. -hood, orig. appearance, form, like] - 1. ray, beam of light, splendour, effulgence Th 1, 64; which is a riddle on the various meanings of ketu. - 2. flag, banner, sign, perhaps as token of splendour Th 1, 64. dhamma-k° having the Doctrine as his banner A I.109=III.149;
dhūma-ka having smoke as its splendour, of fire, J IV.26; VvA 161 in expln of dhūmasikha. - kamyatā desire for prominence, self-advertisement (perhaps vainglory, arrogance) Vism 469; Dhs 1116 (Dhs A. trs. 479), 1233=Nd2 505; Nd1 on Sn 829 (=uṇṇama); - mālā "garland of rays" VvA 323.

Ketumā (Ketum) See kayati.

Ketuvant (Ketuvant) (adj.) [fr. ketu] having flags, adorned with flags VvA 50.

Kedāra (Kedara) (m. nt.) an irrigated field, prepared for ploughing, arable land in its first stage of cultivation: kedāra pāyey karissāma "we shall till the fields after watering them" J I.215; as square-shaped (i.e. marked out as an allotment) Vin I.391 (caturassā; Bdhgh on MV VIII.12, 1); J III.255 (catukkaṇṇa*); surrounded by a trench, denoting the boundary (-mariyādā) DhA III.6. - J IV.167; V.35; PvA 7 (=khetta). The spelling is sometimes ketāra (J III.255 v. l.) see Trenchner, J.P.T.S. 1908, 112. Note. The prefix ke- suggests an obsolete noun of the meaning "water," as also in kebuka, kevaṭṭa; perhaps Sk. kṣvīd, kṣvedate, to be wet, ooze? ke would then be k(h)ed, and kedara= ked+dr, bursting forth of water=inundation; kebuka =kedvu(d)ka (udaka); kevaṭṭa= ked+vr, moving on the water, fisherman; (cp. AvŚ Index Kaivarta: name of an officer on board a trading vessel). -koṭi top or corner-point of a field Vism 180.

Kebuka (Kebuka) [on ke- see note to prec.] water J VI.38 (=42: k. vuccati udakam). As nadī a river at J III.91, where Seruma at similar passage p. 189.

Keyūra (Keyura) (nt.) a bracelet, bangle DhA II.220 (v. l. kāyura).

Keyūrin (Keyurin) (adj.) wearing a bracelet PvA 211 (=kāyūrin).

Keyya (Keyya) (ger. of kayati) for sale J VI.180 (=vikkiṇitabba).

Kerāṭika (Keratika) (adj.) [fr. kirāṭa] deceitful, false, hypocritic J I.461 (expld by bilāra); IV.220; IV.223 (=kirāsa); MA 152; DhA III.389 (=saṭha). - a° honest, frank J V.117 (=akitava, ajūtakara).

Kerāṭiya (Keratiya) =prec. J III.260 (=lakkhaṇa); MA 152.

Kelisā (Kelisa) at Th 1, 1010 is to be corrected into keḷiyo (see keḷi2).

Keḷanā (Kelana) (f.) [fr. kilissati? or is it keḥelana?] desire, greed, usually shown in fondness for articles of personal adornment: thus "selfishness" Vbh 351=DA I.286 (+paṭikelanā). In this passage it is given as a rather doubtful expln of cāpalla, which would connect it with kṣvel to jump, or khel to swing, oscillate, waver, cp. expln Dhtp 278 kela khela=calane. Another passage is Nd2 585, where it is combd with parikelanā and acts as syn. of vibhūsanā.

Keḷāyati (Kelayati) [Denom. fr. ki]l in meaning "to amuse oneself with," i.e. take a pride in. Always combd with mamāyati. BSk. same meaning (to be fond of): śālikṣetrāṇi k. gopāyati Divy 631. Morris. J.P.T.S. 1893, 16 puts it (wrongly?) to kel to quiver: see also keḷanā to adorn oneself with (acc.), to fondle, treasure, take pride in (gen.) M I.260 (alliyati keḷāyati dhanāyati
mamāyati, where dhanāyati is to be read as vanāyati as shown by v. l. S. III.190 & M I.552; S III.190 (id.); Miln 73. - pp. kelāyita.


**Kelāyita** (Keleyita) [pp. of kelāyati] desired, fondled, made much of J IV.198 (expld with the ster. phrase kelāyati mamāyati pattheti piheti icchatī ti attho).


**Kelī** (Keli) (f.) [fr. krīḍ to play, sport: see kīḷati] 1. play, amusement, sport PvA 265 (=khiḍḍā); parihāsa° merry play, fun J I.116. - 2. playing at dice, gambling, in °maṇḍala "circle of the game," draught-board; °ṃ bhindati to break the board, i. e. to throw the die over the edge so as to make the throw invalid (cp. Cunningham, Stupa of Bharhut, plate 45) J I.379.

**Kelī** (Keli) (f.) [either fr. kil as in kilijjati & kilissati, or fr. kel, as given under keḷi] the meaning is not quite defined, it may be taken as "attachment, lust, desire," or "selfishness, deceit" (cp. kerāṭika & kilissati), or "unsettledness, wavering." -kelī-sīla of unsettled character, unreliable, deceitful PvA 241. °sīlaka id. J II.447. -pañca citta-keḷiyo=pañca nīvaraṇāni (kāmacchanda etc.), the gratifications of the heart Th 1, 1010 (corr. kelsā to keḷiyō). - citta-keḷiṃ kilāntā bahūm pāpakammaṃ katvā enjoying themselves (wrongly) to their heart's content J III.43. Cp. kāmesu a-nī-kīḷitāvin unstained by desires S I.9, 117.

**Kevaṭṭa** (Kevatta) [on ke- see kedāra] fisherman D I.45 (in simile of dakkho k°) A III.31=342, cp. IV.91; Ud 24 sq.; J I.210; DhA II.132; IV.41; PvA 178 (°gāma, in which to be reborn, is punishment, fishermen being considered outcast); cp. J VI.399 N. of a brahmin minister, also D I.411 N. of Kevaḍḍha (?). -dvāra N. of one of the gates of Benares, and a village near by Vv 197; VvA 97.

**Kevala** (Kevala) (adj.-adv.) [cp. Lat. caelebs=*caivilo-b° to live by oneself, i. e. to live in celibacy, perhaps also, Goth. hails, Ohg. heil, E. whole] expression of the concept of unity and totality: only, alone; complete; adv. altogether or only - 1. °ṃ (adv.) (a) only=just: k. tvaṃ amhākaṃ vacanaṃ karohi "do all we tell you" PvA 4; - only=but, with this difference: VvA 203, 249; - k. . . . vippalapati he only talks PvA 93; - and yet: "sakkā nu kiñci adatvā k. sagge nibbittitum? " it is possible not to give anything, and yet go to heaven? kevalam mano-pasāda-mattena only by purity of mind DhA I.33; kevalam vacchake balava-piyacittatāya simply by the strong love towards the babycalf Vism 313; (b) alone: k. araṇṇaṃ gamissāmi VvA 260; - exclusive Miln 247. - na k. . . . aṭṭa kho not only . . . but also VvA 227. - 2. whole, entire Sn p. 108; Cp. I.1019; Pv II.63 (=sakalā PvA 95); Vism 528 (=asammissa, sakala); Pv II.63 (=sakala PvA 95). - k.-akevala entire>deficient M I.326. °ṃ entirely, thoroughly, all round: k° obhāsenti VvA 282. - kappa a whole kappa Sn pp. 18, 45, 125; KhA 115; VvA 124, 255. - paripuṇṇa fulfilled in its entirety (sakala DA I.177) of the Doctrine; expld also at Nett 10.

**Kevalin** (Kevalin) (adj.) [fr. kevala] one who is fully accomplished, an Arahant; often with mahesi and uttamapurisa. Defn sabbaguṇa - paripuṇṇa sabba - yoga - visaṃyutta Sn A 153. - ye suvimuttā te kevalino ye kevalino vaṭṭaṃ tesam natthi paññāpanāya S III.59 sq., i. e. "those who are thoroughly emancipated, these are the accomplished . . ."; kevalinoṃ mahesiṃ
khīṇāsavam Sn 82=S I.167; - k. vusitā uttamapuriso Nd2 on tiṇna=A V.16. - with gen.: brahmacariyassa k. "perfected in morality" A II.23. - As Ep. of "brāhmaṇa" Sn 519=Nd2 s. v.; of dhammacakkha A II.9; see also Sn 490, 595. - akevalin not accomplished, not perfected Sn 878, 891.

**Kesa** [**Kesal**] [Vedic keśa; cp. kesara hair, mane=Lat. caesaries, hair of the head, Ags. heord=E. hair] the hair of the head S I.115 (haṭa-haṭa-k°, with dishevelled hair); A I.138 (palita-kesa with grey hair; also at J I.59); Sn 456 (nivutta*), 608; Th 1, 169; J I.59, 138; III.393; Miln 26; KhA 42; Vism 353 (in detail). The wearing of long hair was forbidden to the Bhikkhus: Vin II.107 sq.; 133 (cp. kesa-massu); - dark (glossy) hair is a distinction of beauty: susukāla-keso (of Gotama) D I.115; cp. kaṇha and kalyāṇa; PvA 26. - The hair of Petas is long and dishevelled PvA 56; Sdhp 103; it is the only cover of their nakedness: kesehi paṭicchanna "covered only with my hair" Pv I.102. - kессау гаheetvā to take by the hair (in Niraya) D I.234; - kesaṃ oropeti to have one's hair cut Vin II.133. - oropaṇa (satthaka) (a) hair-cutting (knife), i. e. a razor DhA I.431; - оhāraka one who cuts the hair, a barber Vism 413. - kambala a hair blanket (according to Bdhgh human hair) D I.167=A I.240, 295=II.206= Vin I.305=M I.78=Pug 55; A I.286. - kambalin wearing a hair blanket (of Ajita) D I.55. - kālāpā (pl.) (atimanohara*) beautiful tresses PvA 46; - kalyāṇa beauty of hair DhA I.387; - kārika hairdresser Vv 175; - dhātu the hair-relic (of the Buddha) J I.81; - nivāsin covered only with hair of Petas (: keseh'eva paṭicchā-dita-kopīnā) Pv III.16. - massu hair and beard; kappita-k°-m° (adj.) with h. and b. dressed D I.104; A IV.94; J VI.268. Esp. freq. in form kesa-massu ohāretvā kāsāyānī vatthāni acchādetvā agārasmā anagāriyam pabbajati "to shave off hair & beard, dress in yellow robes and leave the home for the homeless state," i. e. renounce the world and take up the life of a Wanderer D I.60, 115; III.60, 64, 76; A I.107; III.386; It 75; Pug 57; similarly A II.207=Pug 56. - sobha the splendour or beauty of the hair PvA 46. - hattha a tuft of hair PvA 157; VvA 167.

**Kesayati** [**Kesayati**] see kisa.

**Kesara** [**Kesāra**] a mane, in -siha a maned lion J II.244; SnA 127.

**Kesara** [fr. kesa] filament of flowers, hairy structures of plants esp. of the lotus; usually of kiñjakkha PvA 77; VvA 12; 111; - sa-kesarehi padumapattehi lotusleaves with their hairs VvA 32; nicula-k° fibres of the Nicula tree VvA 134. - bhāra a sort of fan (cp. vāladhi and cāmara) VvA 278.

**Kesarin** [**Kesarin**] having a mane, of a lion, also name of a battle-array (‘saṁgāmo) Dpvs I.7; cp. AvŚ I.56.

**Kesava** [**Kesava**] [fr. last] of rich hair, of beautiful hair. Ep. of King Vāsudeva (cp. kaṇha) Pv II.62.

**Kesika** [**Kesikā**] (adj.) [fr. kesa] hairy, of mangoes Miln 334.

**Ko** [**Ko**] see ka.

**Koka** [**Koka**] [not=Sk. koka, cuckoo] a wolf J VI.525; Nd1 13= Nd2 420; Miln 267=J V.416. - vighāśa remainder of a wolf's meal Vin III.58.


Kokāsika [kokasika] the red lotus in \(\text{"jāta}\) the red lotus in \(\text{"jāta "like the red lotus,}\) said of the flower of the Pāricchattaka tree A IV.118.

Kokila [kokilā] [cp. Sk. koka a kind of goose, also cuckoo, with derivation kokila cuckoo; cp. Gr. ko/kkuc, Lat. cuculus, E. cuckoo] the Indian cuckoo. Two kinds mentioned at VvA 57: kāḷa\(^*\) and phussa\(^*\) black and speckled k. - As citra\(^*\) at J V.416. - Vv 111, 588; VvA 132, 163.

Koca [kocal] [fr. kuc] see saṃ\(^*\).

Koci [koči] see ka.

Koccha\(^1\) [koccha] (nt.) some kind of seat or settee, made of bark, grass or rushes Vin II.149; IV.40 (where the foll. def. is given: kocchaṃ nāma vāka-mayaṃ vā usīra-mayaṃ vā muñjamayaṃ vā babbaja-mayaṃ vā anto saṃveṭhetvā baddhaṃ hoti. Cp. Vin. Texts I.34; III.165); J V.407. Also in list of 16 obstructions (palibodhā) at Miln 11.

Koccha\(^2\) (koccha) (nt.) a comb (for hair-dressing) Vin II.107; Vv 8446 (=VvA 349); Th 2, 254, 411 (=ThA 267). -kāra a comb-maker Miln 331 (not in corresp. list of vocations at D I.51).

Koja [koja] mail armour J IV.296 (=kavaca).

Kojava [kojava] a rug or cover with long hair, a fleecy counterpane Vin I.281; DhA I.177; III.297 (pāvāra\(^*\)); Dāvs V.36. Often in expln of goṇaka (q. v.) as dīgha-lomaka mahākojava DA I.86; PvA 157.

Koñca\(^1\) [konca] [cp. Sk. krauṇca & kruṇc] the heron, often in combn with mayūra (peacock): Th 1, 1113; Vv 111, 358; J V.304; VI.272; or with haṃsa Pv II.123. - Expld as sārasa VvA 57; jiṇṇa\(^*\) an old heron Dh 155.

Koñca\(^2\) [konca] abbr. of koñca-nāda, trumpeting, in koñcam karoti to trumpet (of elephants) Vin III.109; J VI.497. -nāda the trumpeting of an elephant ("the heron's cry") [not with Morris, J.P.T.S. 1887, 163 sq. to kruṇc. (meaning to bend, cp. Lat. crux, E. ridge), but prob. a contamination of kroṣa, fr. krus to crow, and kuṇja=kuṇjara, elephant (q. v.). Partly suggested at Divy 251; see also expln at VvA 35, where this connection is quite evident.] J I.50; Miln 76 (in etymol. play with koñca); VvA 35. -rāva=prec. DhA IV.70. -vādikā a kind of bird J VI.538.

Kota\(^2\) [kota] [fr. kūṭa\(^2\)] belonging to a peak, in cpd. *pabhata "peak-mountain," Npl. Vism 127 (write as K\(^*\)), 292.

Kotacikā [kotacika] pudendum muliebre, in conn. with kāṭa as a vile term of abuse Vin IV.7 (Bdhgh. koṭacikā ti itthinimittaṃ... hiṃ naṃma akkoso).
Koṭi (Koči) (f.) [cp. Sk. koṭi & kuṭṭa] the end-(a) of space: the extreme part, top, summit, point (cp. anta to which it is opposed at J VI.371); dhanu-koṭi nissāya "through the (curved) end of my bow," i.e. by means of hunting J II.200; aṭṭhi-koṭi the tip of the bone J III.26; cāpa° a bow VvA 261; vema° the part of a loom that is moved DhA III.175; khetta° the top (end) of the field SnA 150; cankamana° the far end of the cloister J IV.30; PvA 79. - (b) of time: a division of time, with reference either to the past or the future, in pubba° the past (cp. pubbanta), also as purima°; and pacchima° the future (cp. apaḍanta). These expressions are used only of saṃsāra: saṃsārassa purimā koṭi na paḍāyati "the first end, i.e. the beginning of S. is not known" Nd2 664; DhsA 11; of pacchimā koṭi ibid. - anamatagg'āyaṃ saṃsāro, pubba° na paḍāyati S's end and beginning are unthinkable, its starting-point is not known (to beings obstructed by ignorance) S II.178=III.149= Nd2 664=Kvu 29=PvA 166; cp. Bdhd 118 (p.k. na paḍāyati).

Koṭika (Kotika) (adj.) [fr. koṭi] 1. having a point or a top, with ref. to the human teeth as eka°, dvī°, ti°, catu°, or teeth with one, two, etc., points Vism 251. - 2. having an end or climax SA on pariyanta (see KS. p. 320); āpāna° lasting till the end of life Miln 6, 18. - kahāpaṇa° kātō-saṃthārena "for the price (lit. by the spreading out) of 10 million kahāpaṇas" Vin II.159= J I.94 (ref. to the buying of Jetavana by Anāthapiṇḍika). - gata "gone to the end," having reached the end, i.e. perfection, nibbāna. Nd2 436; -ppatta=prec. Nd2 436; as "extreme" J I.67. - simbali N. of a tree (in Avicī) Sdhp 194.

Koṭin (Kotin) (adj.) [fr. koṭi] aiming for an end or goal J VI.254 (cp. ākoṭana2).

Koṭilla (Kotilla) (nt.) [fr. kuṭila] crookedness Dhtm 526; Abhp 859. As koṭilya at Dhtp 472.

Koṭumbara (Kotumbara) (nt.) [cp. BSk. kauṭumba Divy 559] a kind of cloth J VI.47 (coming from the kingdom of k.), 500 (spelt kodumb°). - "ka k.-stuffs Miln 2.

Koṭṭa (Kotta) possibly note on Vin IV.363 (for asikoṭṭha Vin IV.171); aṭṭhi at Vism 254 read koṭṭh°.

Koṭṭana (Kottana) [fr. koṭṭeti] 1. grinding, crushing, pounding (grains) J I.475; pacanāḍi pounded and cooking, etc. DhA II.261. - 2. hammering or cutting (?) in dāru° J II.18; VI.86 (maṃsa°, here "beating," T. spells ṭṭh). Cp. adhikuṭṭanā.

Koṭṭita (Kottita) (pp. of kotteti) beaten down, made even Vism 254, 255.

Koṭṭima (Kottima) a floor of pounded stones, or is it cloth? Dāvs IV.47.

Koṭṭeti (Kotteti) [cp. Sk. kuṭ & kuṭṭa] Expld one-sidedly by Dhtp (91 & 556) as "chedane" which is found only in 3 and adhikuṭṭanā. The meaning "beat" is attributed by Dhtp (557) & Dhtm (783) to root kuṭ (see kuṭa) by expla "akoṭane." Cp. also kuṭa; akoṭeti & paṭikoṭeti]-1. to beat,
smash, crush, pound J I.478; VI.366 (spelt ṭṭh); DhA I.25 (suvānṇam) 165. - 2. to make even (the ground or floor) Vin II.291 (in making floors); J VI.332. - 3. to cut, kill SnA 178 (=hanti of Sn 121); DhA I.70 (pharaśuṇṇa). - pp. koṭṭita. - Caus. koṭṭāpeti to cause to beat, to massage Vin II.266; J IV.37 (ṭṭ the only v. l. B.; T. has ṭṭh).

Koṭṭha1 [Kottha] (m. nt.) [Sk. koṣṭha abdomen, any cavity for holding food, cp. kuṣṭa groin, and also Gr. kuṭos cavity, ku/sdos pudendum muliebre, ku/stis bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicle] anything hollow and closed in (Cp. gabbha for both meanings) as - 1. the stomach or abdomen Miln 265, Vism 357; Sdhp 257. - 2. a closet, a monk's cell, a storeroom, M I.332; Th 2, 283 (?)=ThA, 219; J II.168. - 3. a sheath, in asi° Vin IV.171. - ppp. koṭṭita.

Caus. koṭṭāpeti to cause to beat, to massage Vin II.266; J IV.37 (ṭṭ the only v. l. B.; T. has ṭṭh).

Koṭṭha2 [Kottha] a bird J VI.539 (woodpecker?).


Koṭṭhaka1 [Kotthaka] (nt.) "a kind of koṭṭha," the stronghold over a gateway, used as a store-room for various things, a chamber, treasury, granary Vin II.153, 210; for the purpose of keeping water in it Vin II.121=142; 220; treasury J I.230; II.168; - store-room J II.246; koṭṭhaka pāturahosi appeared at the gateway, i. e. arrived at the mansion Vin I.291.; - udaka-k a bath-room, bath cabinet Vin I.205 (cp. Bdhgh's expln at Vin. Texts II.57); so also nahāna-k° and piṭṭhi-k°, bath-room behind a hermitage J III.71; DhA II.19; a gateway, Vin II.77; usually in cpd. dvāra-k° "door cavity," i. e. room over the gate: gharam satta-dvāra-koṭṭhakapatiṃṇatam "a mansion adorned with seven gateways" J I.227=230, 290; VvA 322. dvāra-koṭṭhakesu āsanāni paṭṭhapenti "they spread mats in the gateways" VvA 6; esp. with bahi: bahi-dvārakoṭṭhakā nikkhāmetvā "leading him out in front of the gateway" A IV.206; "e thiṭa or nisinna standing or sitting in front of the gateway S I.77; M I.161, 382; A III.30. - bala-k. a line of infantry J I.179. - koṭṭhaka-kamma or the occupation connected with a storehouse (or bathroom?) is mentioned as an example of a low occupation at Vin IV.6; Kern, Toev. s. v. "someone who sweeps away dirt."

Koṭṭhaka2 [Kotthaka] [cp. Sk. koyaṣṭika] the paddy-bird, as rukkha° J III.25; II.163 (v. l. ṭṭ).


Koṭṭheta1 See koṭṭheta.

Koṭṭheta1 [Kottheta] at J II.424 the v. l. khobheti (ṇavaṃ) should be substituted. See also koṭṭheta.

Koṇa [Kona] [cp. Sk. koṇa & also P. kāṇṇa] 1. a corner Vin II.137; catu°=catu-kāṇṇa PvA 52; - ṭracchā crossroads PvA 24. - 2. a plectrum for a musical instrument Miln 53.
Koṇṭa (Konta) (v. l. B. koṇḍa) (?) a man of dirty habits J II.209, 210, 212.

Koṇṭha (Kontha) a cripple J II.118.

Koṇḍa (Konda) - damaka (?) [cp. kuṇḍa] J IV.389; also as v. l. B at J II.209.

Koṇḍañña (Konanda) a well-known gotta J II.360.

Kotūhala (Kotuhala) (nt.) [on formation cp. kolāhala; see also kutūhala] excitement, tumult, festival, fair Dāvs II.80; esp. in °mangalaṃ paccāgacchati he visits the fair or show of . . . M I.265; A. III.439; °mangalika celebrating feasts, festive A III.206; J I.373; Miln 94 (cp. Miln trsl. I.143n: the native commentator refers it to erroneous views and discipline called kotūhala and mangalika) - (b) adj.: kotūhala excited, eager for, desirous of Miln 4; DhA I.330. -sadda shout of excitement Miln 301.

Kotthalī (Kotthali) (koṭṭhalī?) a sack (?) Vin III.189=IV.269.

Kotthu (Kotthu) [koṭṭhu J only: cp. Sk. kroṣṭhu, of kruś] a jackal D III.25, 26; M I.334; Nd1 149 (spelt koṭṭhu); J VI.537 (°sunā: expld by sigāla-sunakhā, katthu-soṇā ti pi pāṭho). kotthuka (and koṭṭhuka)=prec. S I.66 (where text has kutthaka) J II.108; Miln 23.

Kodaṇḍa (Kodanda) (nt.) [cp. Sk. kodaṇḍa] a cross-bow M I.429 (opp. to cāpa); Miln 351 (dhanu and k°). °ka same J IV.433 (expld by dhanu).

Kodumbara (Kodumbara) See koṭṭumbara.

Kodha (Kodha) [Vedic krodha fr. krudh, cp. kujjhati] anger. Nearest synonyms are āghāta (Dhs. 1060=Nd2 576, both expositions also of dosa), upānāha (always in chain rāga, dosa, moha, kodha, upānāha) and dhūma (cp. qumo/s, Mhg. toûm=anger). As pair k. and upānāha A I.91, 95; in sequence kodha upānāha makka palāsa, etc. Nd2 rāga 1.; Vbh 357 sq.; Vism 53, 107, 306; in formula abhijjhā byāpāda k. upānāha M I.36; A I.299=IV.148; cp. A IV.456=V.209; V.39, 49 sq., 310, 361. As equivalent of āghāta Dhs 1060=Nd2 576, cp. Pug 18. In other combn: with mada and thambha Sn 245; kadariya Sn 362; pesuniya Sn 928; mosavajja Sn 866, 868 (cp. S I.169). Other passages, e. g. A I.283; S I.240; Sn 537, (lobha*); Pv II.37; Dh I.52 (anattha-janana kodho); PVA 55, 222. - kodha is one of the obstacles to Arahantship, and freedom from kodha is one of the fundamental virtues of a wellbalanced mind. - mā vo kodho ajjhabhavi "let not anger get the better of you" S I.240; māno hi te brāhmaṇa kodho dhūmo bhasmani mosavajjaṃ, etc. "anger is the smoke (smouldering) in the ashes" S I.169=Nd2 576. - kodhaṃ chetvā cutting off anger S I.41=47=161=237; kodhaṃ jahe vippajaheyya mānaṃ "give up anger, renounce conceit" J I.23 25=Dh 221; kodhaṃ pajahanti vipassino: "the wise give up anger" It 2=7; panunña-kodha (adj.) one who has driven out anger Sn 469; akkodhena jine kodhaṃ conquer anger by meekness Dh 223=J II.4= VvA 69. Yo ye uppatitaṃ kodhaṃ rathay bhantaṃ va dhāraye tam ahaṃ sārathīṃ brūmi - "He who restrains rising anger as he would a drifting cart, him I call a waggoner" Dh 222, cp. Sn 1. - akkodha freedom from anger, meekness, conciliation M I.44; S I.240 (with avihiṃsā tenderness, kindness); A I.95; Dh 223=J II.4=VvA 69. - aṭimāṇa anger and conceit Sn 968. -upāyāsa companionship or association with anger, the state of being pervaded with anger (opp. akkodha*) M I.360, 363; often compared with
phenomena of nature suggesting swelling up, viz. "uddhumāyika" kodhpāyāsassa adhivacanaṃ M I.144; "sa-ummī" It 114; "sobbho papāto" S III.109; -garu "having respect for" i. e. pursuing anger (opp. saddhammagaru) A II.46 sq., 84; -paññāṇa (adj.) knowing the true nature of anger Sn 96 (cp. SnA 170); -bhakkha feeding on, i. e. fostering anger, Ep. of a Yakkha S I.238; -vinayā the discipline or control of anger A I.91; V.165, 167 (combd. with upanāha vinaya).

Kodhana (Kodhana) (adj.) [fr. kodha] having anger, angry, uncontrolled; usually in combn with upanāhin, e. g. Vin II.89; D III.45, 246; A V.156, cp. Sn 116; S II.206; Pug 18. - k° kodhābhibhūta A IV.94 sq.; k° kodhavinayassa na vaṇṇāvādi A V.165. - Used of caṇḍa PvA 83. - Cp. S IV.240; M I.42 sq., 95 sq.; PvA 82. - akkodhana friendly, well-disposed, loving D III.159; S II.207; IV.243; M I.42 sq., 95 sq.; Sn 19, 624, 8Q0, 941; Vv 155; VvA 69.

Konta (Kontā) a pennant, standard (cp. kunta) J VI.454; DA I.244; SnA 317.

Kontīmant (Kontiṃant) at J VI.454 is expld by camma-kāra, thus "worker in leather (-shields or armour)," with der. fr. konta ("satthitāya kontāya likhattā . . ."), but reading and meaning are uncertain.

Kopa (Kopā) [fr. kup] ill-temper, anger, grudge Vin II.184=Sn 6; Dhs 1060; with appaccaya (mistrust) M I.27; almost exclusively in phrase kopañ ca dosañ ca appaccayañ ca pātukaroti (pātvakāsi) "he shows forth ill-temper, malice and mistrust" (of a "codita" bhikkhu) D III.159; S IV.305; M I.96 sq., 250, 442; A I.124, 187; II.203; III.181 sq.; IV.168, 193; J I.301; Sn p. 92. - akopa (adj.) friendly, without hatred, composed Sn 499. -antara (adj.) one who is under the power of illtemper S I.24.

Kopaneyya (Kopaneyya) (adj.) [fr. kopa] apt to arouse anger J VI.257.

Kopīna (Kopīna) (nt.) [cp. Sk. kaupīna] a loin-cloth J V.404; Pv II.323; PVA 172; Sdhp 106. -niddāmsanin "one who removes the loin-cloth," i. e. shameless, impure D III.183.

Kopeti (Kopeti) [caus. of kappati] to set into agitation, to shake, to disturb: rājadhamme akopetvā not disturbing the royal rules PvA 161; J II.366=DHĀ IV.88; kammaṇ kopetum Vin IV.153 to find fault with a lawful decision; kāyangaṇa na kopeti not to move a limb of the body: see kāya. Cp. paṭi°, pari°, vi°, saṃ°.

Komala (Komala) see kamala; Mhbv 29.

Komāra (Komāra) (adj.) juvenile, belonging to a youth or maiden: f. komāri a virgin A IV.210. -pati husband of a girl-wife J II.120. -brahmacariyā (*m carati) to practise the vow of chastity or virginity A III.224; ThA 99. -bhacca Np. "master of the k°-science," i. e. of the medical treatment of infants (see note on Vin I.269 at Vin. Texts II.174). As such it is the cognomen of Jīvaka D I.47 (as Komārabhacca DA I.132); Vin I.71; J I.116; cp. Sdhp 351.

Komāraka (Komāraka) (and *ika)=prec. A I.261; J II.180 (dhamma virginity); of a young tree S IV.160. -f. *ikā J III.266.
**Komudi** *(Komudi)* (f.) [fr. kumuda the white waterlily, cp. Sk. kaumudi] moonlight; the full-moon day in the month Kattika, usually in phrase komudi catumāsinī Vin I.155, 176, sq.; D I.47 (expld at DA I.139 as: taddā kira kumudāni supuphitāni honti) or in phrase komudiyyā puṇṇamāya DhA III.461.

**Koraka** *(Koraka)* (m. nt.) [cp. Sk. koraka] 1. a bud J II.265. - 2. a sheath J III.282.


**Korajika** *(Korajika)* (adj.) [fr. ku+raj or rañj, cp. rāga] affected, excitable, infatuated Nd1 226=Nd2 342 (v. l. kocaraka)=Vism 26 (v. l. korañjika).

**Koranḍaka** *(Koranḍaka)* [=kuranḍaka] a shrub and its flower J V.473 (*dāma, so read for karanḍaka), VI.536; as Npl. in

**Koranḍaka** *(Koranḍaka)* “vihāra Vism 91.


**Koriyā** *(Koriya)* (f.) a hen v. l. (ti vā pāḷi) at Th 2, 381 for turiyā. See also ThA 255 (=kuṇcakārakukkuṭī).

**Kola** *(Kola)* (m. nt.) [Halāyudha II.71 gives kola in meaning of "hog," corrupted fr. kroḍa] the jujube fruit M I.80; A III.49 (sampanna-kolakaṃ sūkaramaṃsa "pork with jujube"); J III.22 (=badara); VI.578. -mattiyo (pl.) of the size of a j. truit, always comb. w. kolaṭṭhi-mattiyo, of boils A V.170=Sn p. 125, cp. S I.150; -rukkha the j. tree SnA 356; DA I.262; -sampāka cooked with (the juice of) jujube Vv 435 (=VvA 186).

**Kolankola** *(Kolankola)* [der. fr. kula] going from kula to kula (clan to clan) in saṃsāra: A I.233=Pug 16; S V.205; Nett 189, cp. A IV.381; A V.120.

**Kolañña** *(Kolañña)* (adj.) [fr. kula] born of (good) family (cp. kulaja); as °, belonging to the family of . . . D I.89; DA I.252; Miln 256. -khīṇa-kolañña (adj.) one who has come down in the world Vin I.86.

**Kolaṭṭhi** *(Kolaṭṭhi)* the kernel of the jujube, only in cpd. °mattiyo (pl.) S I.150=A V.170=Sn p. 125 (with kolamattiyo), and °mattā Th 2, 498=ThA 289; DhA I.319.

**Kolaputti** *(Kolaputti)* at A I.38 is composition form of kulaputta, and is to be combined with the foll. -vanna-pokkharātā, i. e. light colour as becoming a man of good family. Kern, Toev. s. v. quite unnecessarily interprets it as "heroncolour," comparing Sk. kolapuccha heron. A similar passage at Nd1 80=Nd2 505 reads kolaputtikaṇa vā vanna-pokkharatāya vā, thus taking kolaputtikaṃ as nt, meaning a man of good virtue. The A passage may be corrupt and should then be read °puttikaṃ.
Kola & Koḷamba (Kola [Kolamba] VvA) a pot or vessel in general. In Vin always together with ghaṭa, pitcher: Vin I.208, 213, 225, 286; J I.33; DA I.58; VvA 36.

Kolāhala (Kolaha) (nt.) (cp. also halāhala) shouting, uproar, excitement about (-°), tumult, foreboding, warning about something, hailing. There are 5 kolāhalāni enumd at KhA 120 sq. viz. kappa° (the announcement of the end of the world, cp. Vism 415 sq.), cakkavatti° (of a worldking), buddha° (of a Buddha), mangala° (that a Buddha will pronounce the "eu)agge/lion"), moneyya° (that a monk will enquire of the Lord after the highest wisdom, cp. SnA 490). One may compare the 3 (mahā-)halāhalāni given at J I.48 as kappa-halāhala, buddha° and cakkavatti°, eka-kolāhalaṃ one uproar J IV.404; VI.586; DhA II.96. See also Vin II.165, 275, 280; J V.437; DhA I.190; PvA 4; VvA 132.

Koliya (Kolya) (adj.) [fr. kola] of the fruit of the jujube tree J III.22, but wrongly expld as kula-dattika ph.=given by a man of (good) family.

Koliniyā (Koliniya) (f.) well-bred, of good family J II.348 (BB koleyyaka).

Koleyyaka (Koleyyaka) (adj.) of good breed, noble, appld to dogs J I.175; IV.437. Cp. koliniyā, and Divy 165: kolikagadrabha a donkey of good breed.

Koḷāpa & Koḷāpa (Kolapa) (adj.) 1. dry, sapless; always appld to wood, freq. in similes S IV.161, 185; M I.242; III.95; J III.495; Miln 151; DhA II.51; IV.166. - 2. hollow tree Nd2 40; SnA 355 (where Weber, Ind. Streifen V.1862, p. 429 suggests reading koṭara=Sk. koṭara hollow tree; unwarranted).

Kolikā (Kolika) (or kolika?) (f.) adj.=kolaka, appl. to boils, in pīḷikoḷikā (itthi) having boils of jujube size Th 2, 395 (expl. at ThA 259; akkhidalesu nibbattanakā pīḷikā vuccati).

Kovida (Kovida) (adj.) [ku+vid.] one who is in the possession of right wisdom, with ref. either to dhamma, magga, or ariyasaccāni, closely related to medhāvin and paṇḍita. S I.146, 194, 196 (ceto-pariyāyā°); A II.46; M I.1, 7, 135, 300, 310, 433; Dh 403=Sn 627; Sn 484 (jātimaraṇa°), 653 (kammāvipāka°); Pv I.1112; Vv 159 (=VvA 73), 6330 (=VvA 269); Miln 344; Sdhp 350. -akovida ignorant of true wisdom (dhammassa) S I.162; Sn 763; S IV.287=Nd2 on attānudittī. -akovida ignorant of true wisdom (dhammassa) S I.162; Sn 763; S IV.287=Nd2 on attānudittī.

Kovilāra (Kovilara) [cp. Sk. kovidāra] Bauhinia variegata; a tree in the devaloka (pāriyuddha kovilāra: k- blossom, called p. VvA 174) A IV.117 sq.; Sn 44; J IV.29; Vv 381; DhA I.270. -puppha the flower of the K. tree SnA 354 (where the limbs of one afflicted with leprosy are compared with this flower).

Kosa1 (Kosa) (m. nt.) [cp. Sk. kośa and koṣa, cavity, box vessel, cp. Goth. hūs, E. house; related also kuki=P. kucchi] any cavity or enclosure containing anything, viz. 1. a store-room or storehouse, treasury or granary A IV.95 (rāja°); Sn 525; J IV.409 (=wealth, stores); J VI.81 (aḍḍhakosa only half a house) in cpd. -° koṭṭhāgāra, expld at DA I.295 as kosohautta bhaṇḍāgaram. Four kinds are mentioned: hatthī°, assā°, rathā°, raṭṭha°. - 2. a sheath, in khura° Vism 251, paṇṇa° KhA 46. - 3. a vessel or bowl for food: see kosaka. - 4. a cocoon, see -°kāraka; - 5. the membranous cover of the male sexual organ, the prepuce J V.197. The Com. expls by sarīra-saṁkhāta k°. See cpd. kosohita. - Cp. also kosī. -ārakkha the keeper of
the king's treasury (or granary) A III.57; -ohita ensheathed, in phrase kosohita vatthaguyha "having the pudendum in a bag." Only in the brahmin cosmogonic myth of the superman (mahā-purisa) D III.143, 161. Applied as to this item, to the Buddha D I.106 (in the Cy DA I.275, correct the misprint kesa into kosa) D II.17; Sn 1022 pp. 106, 107; Miln 167. For the myth see Dial III.132-136. -kāraka the "cocoon-maker," i. e. the silk-worm, Vin III.224; Vism 251. -koṭṭhāgāra "treasury and granary" usually in phrase paripuṇṇa -k (adj.) "with stores of treasures and other wealth" Vin I.342; D I.134; S I.89; Miln 2; & passim.

Kosa² [Kosa] at VvA 349 is marked by Hardy, Index and trsld by scar or pock. It should be corrected to kesa, on evidence of corresp. passage in ThA 267 (cp. koccha).

Kosaka [Kosaka] [fr. kosa] 1. a sheath for a needle J III.282; 2. a bowl, container, or vessel for food J I.349 (v. l. kesaka); M II.6, 7, (-āhāra adj. living on a bowl-full of food; also aḍḍha*) Vism 263. 3. case for a key (kuṇcikā*) Vism 251.

Kosajja [Kosajja] (nt.) [From kusīta] idleness, sloth, indolence; expld at Vbh 369. - Vin II.2; S V.277-280; A I.11, 16; II.218; III.375, 421; V.146 sq.; 159 sq.; A IV.195= Dh 241; Miln 351; Vism 132; Nett 127; DhA III.347; IV.85; DhsA 146; SnA 21.

Kosamattha [Kosamattha] =ka+samattha "who is able," i. e. able, fit DA I.27.

Kosalla [Kosalla] (nt.) [der. fr. kusala] proficiency. There are 3 kinds mentioned at D III.220, Vbh 325 & Vism 439 sq., viz. āya*, apāya* and upāya*; at Dhs 16=20=292= 555=Nd2 ad paññā it is classed between pañḍicca and nepuññā. See also Pug 25; Vism 128 sq. (appanā*), 241 sq. (uggaha* & manasikāra*), 248 (bojjhanga*); PvA 63, 99 (upāya*).

Kosātakī [Kosataki] (f.) [cp. Sk. kośQtakī] a kind of creeper Vv 474; Vism 256, 260, 359; VvA 200; -bīja the seed of the k. A I.32=V.212.

Kosika [Kosika] =kosiya, an owl J V.120.


Kosī [Kos] (f.) a sheath D I.77=M II.17.

Koseyya [Koseyya] [der. fr. kosa, cp. Sk. kauṣeya silk-cloth and P. kosa-kāraka] silk; silken material Vin I.58=Miln 267; Vin I.192, 281; II.163, 169; D I.7, cp. A I.181 (see DA I.87); A IV.394; Pv II.117; J I.43; VI.47. -pāvāra a silk garment Vin I.281; -vattha a silk garment DhA I.395.

Kohaṇṇa [Kohan] (nt.) [fr. kuhana] hypocrisy, deceit J II.72; III.268; IV.304; DhA I.141.

Kvan [Kvan] (indecl.) is together with kuṇ registered as a part. of sound ("sadde") at Dhtp 118 & Dhtm 173.
Kha (kha) Syllable & ending, functioning also as root, meaning "void, empty" or as n. meaning "space"; expld. by Bdhgh with ref. to dukkha as "kham saddo pana tuccce; tuccam hi akasa khan ti vuccati" Vism 494. - In meaning "space, sky" in cpd. khaga "sky-goer" (cp. viha-ga of same meaning), i. e. bird Abhp 624; Bdhd 56.

Khagga (kagga) [Sk. khadga; perhaps to Lat. clades and gladius; cp. also kūta] 1. a sword (often with dhanu, bow) at D I.7 (Dh I.89-asi) as one of the forbidden articles of ornament (cp. BSk. khadga-mani Divy 147, one of the royal insignia); - khaggam bhandati to gird on one's sword PvA 154, khaggam sannayhati id. DhA III.75; "gāhaka a sword-bearer Miln 114; "tala sword-blade Mhvs 25, 90. - 2. a rhinoceros J V.406 (=gavaja), 416; VI.277 (=miga), 538. In cpd. "visāṇā (cp. BSk. khadgaviśaṇa Divy 294=Sn 36) the horn of a rh. (: khagga-visāṇaṁ nāma khaggamiga-singam SnA 65) Sn 35 sq. (N. of Sutta); Nd2 217 (khagga-visāṇa-kappa "like the horn of the rh." Ep. of a Paccekabuddha, (cp. Divy 294, 582), also at Vism 234.

Khacita (kacita) [pp. of kha as root expld at Dhtm. 518 by "bandhana"] inlaid, adorned with, usually with jewels e. g. VvA 14, 277; mani-muttādi khacitā ghanṭā "bells inlaid with jewels, pearls, etc." VvA 36; of a fan inlaid with ivory (danta-khacita) Vin III.287 (Sam. Pās.). Suvaṇṇa-khacita-gajakathāraṇā "elephants'trappings interwoven with gold" VvA 104; of a chair, inlaid with pearls J I.41; of a canopy embroidered with golden stars J I.57.

Khajja (kajja) (adj.-nt.) [grd. of khajjati] to be eaten or chewed, eatable, solid food, usually in cpd. -bhōjja solid and other food, divided into 4 kinds, viz. asita, pīta, khāyita, sāyita Pv I.52 (=PvA 25) J I.58; Miln 2. -bhājaka a distributor of food (an office falling to the lot of a senior bhikkhu) Vin II.176 (=V.204); IV. 38, 155.

Khajjaka (kajjaka) (adj.) [fr. last] eatable, i. e. solid food (as *bhoojanāni opposed to yāgu PvA 23); (nt.) J I.186 (of 18 kinds, opp. yāgu); I.235 (id.); Miln 294. - *bhājaka= prec.

Khajjati (kajjati) (=khādiyati, Pass. of khādati; Dhtm 93 bhakkhaṇa) 1. to be eaten, chewed, eaten up, as by animals: upacikāhi Vin II.113; suṇakhehi Pv III.78; puḷavehi J III.177; cp. Pv IV.52 (cut in two) - 2. to be itchy, to be irritated by itch (cp. E. "itch"=Intens. of "eat") J V.198 (kh° kanduvāyati); Pv II.39 (kacchuyā kh°) - 3. to be devoured (fig.), to be consumed, to be a victim of: kāmaṇṭhāhi M. I.504; rūpena S III.87, 88 (khajjanīya-pariyāya, quoted Vism 479). - ppr. khajjamāna Pv II.15 (consumed by hunger & thirst).

Khajjara (kajjara) caterpillar Pgdp 48.

Khajjopanaka (kajjopanaka) [cp. Sk. khadyota] the fire-fly M II.34=41; J II.415; VI.330, 441; DhA III.178; also khajjūpanaka Vism 412 (in simile). See Trenckner J.P.T.S. 1908, 59 & 79.

Khāṇja (kāṇja) (adj.) [cp. Sk. kāṇja, Dhtp 81: kāṇja gativekalye] lame (either on one foot or both: PugA 227) Vin II.90=A I.107=II.85=Pug 51 (comb. with kāṇa and kuṇi); Th 2, 438 (+kāṇa); DhA I.376 (+kuṇi).
Khañjati [khañjati] [fr. khañja] to be lame Pv III.228.

Khañjana [khañjana] (nt.) hobbling, walking lame PvA 185.

Khaṭakhaṭa [khaṭakhaṭa] (khāṭ-kata, making khāṭ; cp. kakkāreti) the noise of hawking or clearing one's throat: -sadda Vin I.188; DhA III.330; cp. khakkhaṭa (v. l. khaṭkhaṭa) Divy 518=utkāśanaśabda.


Khaṇa1 [khaṇa] (m.) [Derivation unknown. It has been suggested that khaṇa and the Sk. kshaṇa are derived from īkshaṇa (seeing) by process of contraction. This seems very forced; and both words are, in all probability, other than the word from which this hypothesis would derive them.] 1. (1) a (short), moment, wink of time; in phrase khaṇe'eva "in no time" PvA 38.117; Sdhp 584 (etc.). Sdhp 584; khaṇo ve mā upaccagā "let not the slightest time be wasted" Sn 333=Dh 315; cf. Th. II.5 (cp. khaṇātīta); n'atthi so kh° vā layo vā muhutto vā yaṃ (nadi) āramati "there is no moment, no inkling, no particle of time that the river stops flowing" A IV.137 (as simile of eternal flow of happening, of unbroken continuity of change); Vism 238 (jivita°), 473; (khaṇa-vasena uppād'- ādi-khaṇa-ttaya, viz. uppāda, ṭhiti, bhanga, cp. p. 431); J IV.128; atṭha-khaṇa-vinimmutto kh° paramadulabhō: one opportunity out of eight, very difficult to be obtained Sdhp 4, 16; cp. 45, 46. - 2. moment as coincidence of two events: "at the same moment," esp. in phrase tam khaṇam yeva "all at once," simultaneously, with which syn. thānaso J I.167, 253; III.276, PvA 19; PvA 27, 35; tasmiṃ khaṇe J II.154; PvA 67; Sdhp 17. - 3. the moment as something expected or appointed (cp. kairo/s), therefore the right moment, or the proper time. So with ref. to birth, rebirth, fruit of action, attainment of Arahatship, presence on earth of a Buddha, etc., in cpds.: cuti-khaṇo Bdhd 106; paṭisandhi° Ps II.72 sq.; Bdhd 59, 77, 78; uppatti° Vbh 411 sq.; sotāpattimagga° Ps II.3; phala° Ps I.26, Bdhd 80; nikanti° Ps II.72 sq.; upacāra° Bdhd 94; citta° id. 38, 95. - khaṇe khaṇe from time to time Dh 239 (=okāse okāse DhA III.340, but cp. Comp. 161, n. 5), Buddhuppāda°, Th II.A, 12. akkhaṇa see sep. Also akkhaṇavedhīn. - akkhaṇe at the wrong time, in- opportune PIV IV.140 (=akāle). On kh. laya, muhutta cp. Points of Contr. 296, n. 5. -ātīta having missed the opportunity Sn 333=Dh 315 (=DhA III.489); -nīṇu knowing, realizing the opportunity Sn 325 (cp. SnA 333). -paccuppanna arisen at the moment or momentarily Vism 431 (one of the 3 kinds of paccuppanna: kh°., santati°, addhā°). -parittā small as a moment Vism 238.


Khanika [khanika] (adj.) [fr. khaṇa] unstable, momentary, temporary, evanescent, changeable; usually syn. with ittara, e. g. J I.393; III.83; PvA 60. - Vism 626 (khaṇikato from the standpoint
of the momentary). Khaniṃkā piti "momentary joy" is one of the 5 kinds of joy, viz. khuddikā, khaniṃkā, okkantikā, ubbegā, pharanā (see piti) Vism 143, DhsA 115. -citta temporary or momentary thought Vism 289. -marana sudden death Vism 229. -vassa momentary, i.e. sudden rain (-shower) J VI.486.

**Khaniṃkatta** (Khaniṃkatta) (nt.) [fr. khanīka] evanescence, momentariness Vism 301.

**Khaṇḍa** (Khanda) [freq. spelt kanḍa (q. v.). Cp. Sk. khaṇḍa; expld at Dhṭp 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, 260 (=Th 211); Miln 342; Vism 51. - 2. (m. nt.) a broken piece, a bit, camma° a strip of hide Vin II.122; colā° a bit of cloth PVA 70; pilotika° bits of rags PVA 171; pūva° a bit of cake J III.276; - akhaṇḍa unbroken, entire, whole, in -kārin (sikkhāya) fulfilling or practising the whole of (the commandments) PVA IV.343 and -siḷa observing fully the siḷa-precepts Vv 113; cp. Vism 51 & Bdhd 89. -ākhaṇḍa (redupl.-iter. formation with distributive function) piece by piece, nothing but pieces, broken up into bits Vism 115. -ākhaṇḍika piece by piece, consisting of nothing but bits, in kh°m chindati to break up into fragments A I.204 (of māluvālatā); II.199 (of thūṇā); S II.88 (of rukkha); cp. Vin III.43 (dārūṇī°m chedāpētvā); J V.231 (°m katvā). -danta having broken teeth, as sign of old age in phrase kh° palitakesa, etc. "with broken teeth and grey hair" A I.138 and -; J I.59, 79 (id.). -phulla [Bdhgh on Vin II.160; khaṇḍa =bhinn'okāso, phulla=phalit'okāso.] broken and shattered portions; °m paṭīsankharoti to repair dilapidations Vin II.160 (=navakamma° karoti) 286; III.287; A III.263; cp. same expression at Divy 22. a° unbroken and unimpaired fig. of siḷa, the rule of conduct in its entirety, with nothing detracted Vv 8316=Pv IV.176 (cp. akhaṇḍasīla)=DhA I.32.

**Khaṇḍati** (Khāṇḍati) to break, DhA IV.14; pp. khaṇḍita broken, PVA 158 (-kaṇḍo=chinnakaṇḍo).

**Khaṇḍikā** (Khāṇḍikā) (f.) [fr. khaṇḍa] a broken bit, a stick, in ucchu° Vv 3326 (=ucchu-yāṭṭhi DhA III.315).

**Khaṇḍicca** (Khāṇḍicca) (nt.) the state of being broken (of teeth), having broken teeth, in phrase kh° pālīccha, etc., as signs of old age (see above) M I.49=D II.305; A III.196; Dhs 644=736=869; DhA III.123; in similar connection Vism 449.

**Khaṇḍeti** (Khāṇḍeti) [v. denom. fr. khaṇḍa] to renounce, to remit, in vetanaṃ°etvā J III.188.

**Khata**¹ (Khata) [pp. of khanati] 1. dug up, uprooted, fig. one whose foundation (of salvation) has been cut off; in combn with upahata D I.86 (=DA I.237); khataṃ upahataṃ attānaṃ pariharati "he keeps himself uprooted and half-dead" i.e. he continues to lead a life of false ideas A I.105=II.4; opp. akkhataṃ anupahataṃ, etc. A I.89.

**Khata**² (Khata) [pp. of kṣan, to wound] hurt, wounded; pādo kh° hoti sakalikāya "he grazed his foot" S I.27=Miln 134, 179. - akkhata unmolested, unhurt Vv 8452 (=anupadduta VvA 351). See also parakkhata.

**Khataka** (Khataka) [fr. khata2] damage, injury VvA 206, khatakāṃ dāsiyā deti "she did harm to the servant, she struck the s." Or is it khalikaṃ? (cp. khaleti); the passage is corrupt.
Khatta (khatta) (nt.) [Sk. kṣatra, to kṣi, cp. Gr. kta/omai, kth_ma, possession] rule, power, possession; only in cpds.: -dhamma the law of ruling, political science J V.490 (is it khattu*=khattā*?) -vijjā polity D I.9, condemned as a practice of heretics. Bhdhg at DA I.93 explains it as nīti-saṭṭha, political science (=*dhamma), See Rh. D. Dialogues I.18. -vijjāvādin a person who inculcates Macchiavellian tricks J V.228 (paraphrased: mātāpitaro pi māretvā attano va attho kāmetabbo ti "even at the expense of killing father and mother is wealth to be desired for oneself"), so also J V.240; -vijjavācariya one who practises kh°vijjā ibid.; -vida (so read for *vidha)=*vijja (adj.) a tricky person, ibid. (v. l. *vijja, better). Cp. Sk. kṣatra-vidya.

Khattar (khattar) [Sk. kṣatr fr. kṣatra] attendant, companion, charioteer, the king's minister and adviser (Lat. satelles "satellite" has been compared for etym.) D I.112 (=DA I.280, kh° vuccati pucchita-pucchita-pañhaṃvyākaraṇasamattho mahāmatto: "kh° is called the King's minister who is able to answer all his questions"); Buddhaghosa evidently connects it with katheti, to speak, respond=katthā; gādhaṃk° A II.107=Pug 43 v. l. for kattā (cp. Pug A 225).

Khattiya (khattiya) [der. fr. khatta=kṣatra "having possessions"; Sk. kṣatriya] pl. nom. also khattiyāse J III.441. A shortened form is khatya J VI.397. - f. khattiya A III.226-229, khattī D. I.193, and khattiyī. A member of one of the clans or tribes recognised as of Aryan descent. To be such was to belong to the highest social rank. The question of such social divisions in the Buddha's time is discussed in Dialogues I.97-107; and it is there shown that whenever they are referred to in lists the khattiyas always come first. Khattiyo settho jane tasmā D I.199=II.97=M I.358, II.84. Wealthy the wealthy khattiyas D III.258, etc.; mahāsāla "the wealthy khattiya" (see above II.1) D III.258, etc.; -mahāsāla "the wealthy khattiya" (see above II.1) D III.258, etc.; -mahāsāla "the wealthy khattiya" (see above II.1) D III.258, etc.; -māyā "the magic of the noble" DhA I.166; -vaṃsa aristocratic descent DA I.267; -sukhumāla a tender, youthful prince (of the Tathāgata: buddha°, kh°) DhA I.5.

Khattiyī (khattiyi) (f.) a female khattiya, in series brāhmaṇī kh° vessī suddī caṇḍāli nesādi venī rathakārī pukkusī A III.229; similarly M II.33, 40.

°Khattum (khattum) [Sk. *krtvah, cp. *kad] in compn with numerals "times": dvikkhattum, tikkhattum, etc.; twice, three times, etc.

Khadira (khadira) [Sk. khadira; Gr. ki/ssaros, ivy; Lat. hedera, ivy] the tree Acacia catechu, in cpds. -angārā (pl.) embers of (burnt) acacia-wood J I.232; PvA 152; -ghaṭikā a piece of a. wood J IV.88; -ṭhambha a post of a.wood DhA III.206; -patta a bowl made of a. wood J V.389; -vana a forest of acacias J II.162; -sūla an impaling stake of a. wood J IV.29.
Khanati (Khanati) See khaṇati.

Khanittī (Khanittī) (f.) [to khan, cp. Sk. khanitra] a spade or hoe Vin I.270; J VI.520=V.89 (+ankusa).


Khalī & Khantī (Khanti) f. [Sk. kṣānti] patience, forbearance, forgiveness. Def. at Dhs 1341: khanṭī khamanatā adhiṇākṣatā anasuropo attamanatā cittassa. Most frequent combinations: with mettā (love) (see below); -titikkhā (forbearance): khantiyā bhiyyo na vijjati, S I.226; cp. DhA III.237: titikkhā-sankhāṭa khanṭi; -avihimsā (tolerance): kh*, avihimsā, mettātā, anudayatā, S V.169; -akodhana (forbearing, gentle) VvA 71; -soracca (docility, tractableness) D III.213= A I.94; also with maddava (gentleness) and s. as quality of a well-bred horse A III.248, cp. A II.113 and khanṭi; -sovaccassatā (kind speech) Sn 266 (cp. KhA 148). See also cpds. - Khanṭi is one of the ten paramitās J I.22, 23: cp. A III.254, 255. - In other connections: khantiyā upasamaṇa upeta S I.30; ativissuto Sdhp 473; anulomikāya kh*iyā samannāgata (being of gentle and forbearing disposition) A III.437, 441; Ps II.236 sq.; Vbh 340. See also A III.372; Sn 189, 297, 944. - In scholastic language frequent in combination diṭṭhi khanṭi ruci, in def. of idha (Vbh 245), ratthā (Nd2), diṭṭhi (Nd2), cp. Nd2 151 and Vbh 325 sq. - akkanti intolerance Vin IV.241 (=kopa); Vbh 360 (in def as opp. of khanṭi Dhs 1341. q. v. above), 378. -bala (nt.) the force of forbearance; (adj.) one whose strength is patience: ... adutṭho yo titikkhati khanṭibalaṃ balāniṃkaṃ tam aham brūmi brāhmaṇaṃ Dh 399=Sn 623; -Dha IV.164; Ps II.171, 176; -mettā forbearing love, in phrase kh°-mettāuddayasampanna (adj.) one whose character is compassion and loving forbearance J I.151, 262; PVA 66 (+yuttakāra); VvA 71 (in expln of akodhana); -suñña (nt.) the void of khanṭi Ps II.183; -soracca (nt.) gentleness and forbearance S I.100, 222; A II.68; J III.487; DhA I.56; "e nivītṭhe "established in forbearance and meekness" A III.46=D III.61.

Khalīka (Khalka) (adj.) [fr. prec.] acquiescing in-, of such and such a belief, in aṇñā° belonging to another faith, combd with aṇñadīḥṭhika and aṇñarucika D I.187; M I.487.

Khanatī (Khantī) [skand] to jump, only in cpd. pakkhandaṭṭhi; given as root khand at Dhtm 196 with meaning "pakkhandana."

Khandha (Khandha) [Sk. skandha] - I. Crude meaning: bulk, massiveness (gross) substance. A. esp. used (a) of an elephant: the bulk of the body, i. e. its back S I.95; vāranassa J III.392; hatthi-khandha-vara-gata on the back of the state elephant J I.325; Pva 75. Also with ref. to an elephant (hatthināga) saṇjāṭa"to whom has grown bulk=a large back" Sn 53, expl. SnA 103 by susaṇṭhitakhandho "well endowed with bulk." - (b) of a person: the shoulder or back: nangalaṃ khan- dhe karitvā S I.115 appl. to Māra; Vism 100; Dha IV.168 (ohita°-bhāra the load lifted off his shoulder). - (c) of a tree: the trunk. rukkhassa Pva 114, also as rukkha" J I.324; tāla" the stem of a palm Pva 56; nigrodhassa khandhaja (see cpds.) S I.120=Sn 272; mūlaṃ atikkamma kh° m sāraṃ pariyesitabbaṃ "one must go beyond the root and search the trunk for sweetness" S IV.94. - (d) as t.t. in exegetical literature: section, chapter, lit. material as collected into uniform bulk; freq. in postscripts to Texts and Commentaries. See also khandhaka. - B. More general as denoting bulk (-°); e. g. aggi° a great mass of fire M II.34, 41; J IV.139; udaka° a mass of water (i. e. ocean) A III.336; S IV.179; J I.324; Pva 62; puñña° a great
accumulation of merit A III.336=S V.400; bhoga a store of wealth A V.84; J I.6; mani an extraordinarily large jewel (possessing magic power) J II.102 sq. - II. Applied meaning.-A. (a) the body of, a collection of, mass, or parts of; in collective sense "all that is comprised under"; forming the substance of. - (a) dukkha all that is comprised under "dukkha," all that goes to make up or forms the substance, the idea of "ill." Most prominent in phrase kevalassa dukkhakkhandhassa samadaya and nirodha (the origin & destruction of all that is suffering) with ref. to the patīcchasamuppāda, the chain of causal existence (q. v.) Vin I.1; S II.95; III.14; A I.177; V. 184 & passim. Similarly: samadaya Vbh 135 sq. nirodha Nett 64; antakiriyā A I.147; vyādhimaranāntunānāṃ dukkhakkhandhaṃ vyapānudi Th 2, 162. - (b) lobha dosa moha the three ingredients or integrations of greed, suffering and bewilderment, lit. "the big bulk or mass of greed" (see also under padāleti), S V.88 (nibbījhati through the satta bojjhangā). - (c) vayo a division of age, part of age, as threefold: purīma, majjhiha, pacchima Nd2 in def. of sadā. - (d) sila (etc.) kh the 3 (or 5) groups or parts which constitute the factors of right living (dhamma), viz. (1) sila the group dealing with the practice of morality; (2) samādhi that dealing with the development of concentration; (3) pañña that dealing with the development of true wisdom. They are also known under the terms of sila-sampadā, citta, pañña D I.172 sq.; see sila. - D I.206; Nett 64 sq.; 126. tihi dhammehi samannāgato "possessed of the three qualities," viz. sila-khandhesu, etc. It 51; cp. A I.291; V.326. tihi khandhehi . . . aṭṭhangiko maggo sangahito M I.301; silakkhandha, etc. paripūreti "to fulfil the sila-group" A I.125; II.20, III.15 sq. These 3 are completed to a set of 5 by (4) vimutti the group dealing with the attainment of emancipation and (5) vimutti-ñāṇa-dassana the group dealing with the realization of the achievement of emancipation. As 1-4 only at D III.229 (misprint puñña for pañña); cp. A I.125. As 5 at S I.99=A I.162; S V.162; A III.134, 271; V.16 (all loc.=S I.99); It 107, 108; Nd2 under sila. B. (absolute) in individual sense: constituent element, factor, substantiality. More especially as khandh (pl.) the elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. Their character according to quality and value of life and body is evanescent, fraught with ills & leading to rebirth. Paraphrased by Bdhgh. as r āsi, heap, e. g. Asl. 141; Vibh A 1 f.; cf. B. Psy. 42. 1. Unspecified. They are usually enumerated in the foll. stereotyped set of 5: rūpa (material qualities), vedanā (feeling), sañña (perception), sankhāra (coefficients of consciousness), viññāna (consciousness). For further ref. see rūpa; cp. also Mrs. Rh. D. Dhs trsl. pp. 40-56. They are enumerated in a different order at S I.112, viz. rūpaṃ vedayaṁ saññaṃ viññānaṁ yaṁ ca sankhatam n'eso 'ham asmi. Detailed discussions as to their nature see e. g. S III.101 (=Vbh 1-61); S III.47; III.86. As being comprised in each of the dhātus, viz. kāma rūpa arūpa-dhātū Vbh 404 sq. (a) As factors of existence (cp. bhava). Their rôle as such is illustrated by the famous simile: "yathā hi angasambhārā hoti saddo ratho iti evaṁ khandhesu santesu hoti satto ti sammuti" "just as it is by the condition precedent of the co-existence of its various parts, that the word 'chariot' is used, just so it is that when the skandhas are there, we talk of a 'being'" (Rh. D.) (cp. Hardy, Man. Buddh. p. 425) S I.135=Miln 28. Their connotation "khandha" is discussed at S III.101 =M III.16: "kittāvatā nu kho khandhānaṃ khandhādhivacanāṃ? rūpaṃ (etc.) atītāgatapaccuppannaṃ ajjhattam vā bahiddhā vā oḷārikaṁ," etc.: i.e. material qualities are equivalent terms for the kh. What causes the manifestation of each kh? cattāro mahābhūtā . . . paccayo rūpa-khandhassa paññāpanāya; phasso . . . vedanaa, sañña, sankhāra, etc.; nāmarūpaṃ . . . viññāna: the material elements are the cause of rūpa, touch is that of vedanā, sañña, sankhāra, name and shape that of viññāna (S III.101); cp. M I.138 sq., 234 sq. On the same principle rests their division in: rūpa-kāyo rūpakkhandho nāmakāyo cattāro arūpino khandhā "the material body forms the material factor (of existence), the individualized body the 4 immaterial factors" Nett 41; the rūpakkhandha only is kāmadhātu-pariyāpanno: Vbh 409; the 4 arūpino khā
discussed at Ps II.74, also at Vbh 230, 407 sq. (grouped with what is apariyāpanna) - Being the "substantial" factors of existence, birth & death depend on the khandhas. They appear in every new conjuncture of individuality concerning their function in this paṭisandhi-kkhaṇe; see Ps II.72-76. Thus the var. phases of life in transmigration are defined as - (jāti) ya tesam tesam sattānaṃ tamthi satta-nikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo ayātanāṇaṃ paṭīlābhā ānāṃ na tumhāka 29; khandhānaṃ pātubhāvo jāti S II.3; Nett 29; khandhānaṃ nibbatti jāti Vism 199. - (maṇḍaṃ:) yā tesam tesam sattānaṃ . . . cuti cavanatā bhedo antaradhānaṃ maccu maṇḍaṃ kālakiriyā khandhānaṃ bhedo kalevarassa nikkhepo M I.49=Vbh 137=S II.3, 42. - vivaṭṭa-kkhandha (adj.) one whose khandhas have revolved (passed away), i.e. dead S I.121=III.123. - kh'anaṃ udaya-vyaya (or udayabbaya) the rising and passing of the kh., transmigration Dh 374=Th 1, 23, 379=It 120=KhA 82; Ps I.54 sq. - (b) Their relation to attachment and craving (kāma): sattisūlāpamā kāmā khandhānaṃ adhikūṭṭanā S I.128=Th 2, 58, 141 (ThA 65: natthi tesam adhikā?). - craving is their cause & soil: hetupāṭica sambhūtā kh. S I.134; the 4 arūpino kh. are based on lobha, dosa, moha Vbh 208. - (c) their annihilation: the kh. remain as long as the knowledge of their true character is not attained, i.e. of their cause & removal: yaṃ rūpam, etc. . . . n'eta mama n'eso 'ham asmi na m'eso attā ti; evam etam yathābhūtam sammapaññāṇaṃ passaṃ; evam kho jānato passato . . . ahankāramamānakārā-mānānasayā na honti ti S III.103; -pañca-kkhandhe pariṇāṇa S III.83; pañca-kkhandhā pariṇāṇā tiṭṭhanti chinnamulakā Th 2, 106. See also S I.134. - (d) their relation to dhātu (the physical elements) & āyatana (the elements of sense-perception) is close, since they are all dependent on sensory experience. The 5 khandhas are frequently mentioned with the 18 dhātuyā & the 12 āyatanaṃ: khandhā ca dh° cha ca āyatana ime hetuṃ paṭicca sambhūtā hetubhangā niruṣjhare S I.134; kh°-dh°-ayatanāṃ sankhātam jātimūlaṃ Th 2, 472; dhāmmanā adesese khandh°- āyatana-dhātuyā Th 2, 43 (cp. ThA 49). Enumerated under sabba-dhāmmanā Ps I.101-II.230; under dhāmmanā (states) Dhs 121, as lokuttara-kkhandhā, etc. Dhs 358, 528, 552. - khandhānaṃ khandhaṭṭho abhiññeyyo, dhātuṁnaṃ dhātuttḥo, etc. Ps I.17; cp. I.132; II.121, 157. In def. of kāmavacara bhūmi Ps I.83. In def. of dukkha and its recognition Nett 57. In def. of arahanto khināsavā Nd2 on sankhāta-dhāmmanā ("kh. sankhāta," etc.), on tinna ("khandha-(etc.) pariyyante thitā"), & passim. - (e) their valuation & their bearing on the "soul"-conception is described in the terms of na mama (na tumhākaṃ), anattā, aniccaṃ and dukkhaṃ (cp. upādānakkha infrā and rūpā) rūpāṃ (etc.) . . . aniccaṃ, dukkham, n'eso 'ham asmi, n'eso me attā "material badness遥远, which we are not this body, this body is not my soul" Vin I.14=S IV.382. n'eso 'ham asmi na m'eso attā S I.112; III.103, 130 & passim; cp. kāyo na tumhākaṃ (anattā rūpā) S II.65; Nd2 680; and rūpā na tumhākaṃ S III.33 M I.140=Nd2 680. - rūpāṃ, etc. as anattā: Vin I.13; S III.78, 132–134; A I.284= II.171; 202; cp. S III.101; Vin I.14. - as aniccaṃ: S III.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202–224, 227; A IV.147 (aniccānupassī dukkhaṇupassī); anicca dukkha roga, etc., Ps II.238 sq.; Vbh 324. - 2. Specified as panca'upādāna-kkhandha the factors of the fivefold clinging to existence. Defined & discussed in detail (rūpūpadāna-ākhandha, etc.) S III.47; 86-88; also Vbh 1.10; S III.127 sq. Specified S III.58 III.100=M III.16; S III.114, 158 sq.; V.52, 60; A IV.458; Vism 443 sq. (in ch. xiv: Khandha-niddesa), 611 sq. (judged aniccatā, etc.). - Mentioned as a set exemplifying the number 5: Kh III.; Ps I.22, 122. Enumerated in var. connections S I.112; D III.233; M I.190; A V.52; Kh IV. (expld KhA 82=A V.52); Miln 12 (var. references concerning the discussion of the kh. in the Abhidhamma). - What is said of the khandhas alone is equally applied to them in connection with upādāna. - (a) As regards their origin they are characterized as chandamulakā "rooted in desire, or in wilful desire" S III.100; cp. yo kho . . . pañcas'upādānakkhandhesu chandaraṅgo tam tattha upādānāṃ ti M I.300, 511. Therefore the foll. attributes are characteristic: kummo pañcann'etaṃ upād' ānāṃ adhibacanāṃ M I.144;
bhārā have pañcakkhā S III.26; pañcavadhakā paccaththikā pañcamm. . . adhivacaṇaṁ S IV.174; pañc'upād* . . . sakkāyo vutto M I.299= S IV.259. - (b) their contemplation leads to the recognition of their character as dukkha, anicca, anattā: na kiñci attānaṃ vā attaniyaṃ vā pañcasu upādānakkhādhesu S III.128; rogato, etc. . . manasikātabbā pañce S III.167; pañcasu upād'esa aniccānupassī "realizing the evanescence in the 5 aggregates of attachment" A V.109; same with udayavyayānupassī S III.130; A II.45, 90; III.32; IV.153; and dhammānupassī M I.61. Out of which realization follows their gradual destruction: pañc' . . . khandhānaṃ samudayo atthangamo aḍḍādo, etc. S III.31, 160 sq.; A II.45, 90; IV.153; Nd2 under sankhāra.

That they occupy a prominent position as determinants of dukkha is evident from their rôle in the exposition of dukkha as the first one of the noble truths: sankhīttena pañc'upādānakkh’andhā pi dukkhā "in short, the 5 kh. are associated with pain" Vin I.10=M I.48=A I.177=S V.421; Ps I.37, 39; Vbh 101 & passim; cp. katamaṁ dukkkham ariyasaṅcāraṃ pañc' S III.158=V.425; khandhādisā dukkhā Dh 202 (& expl. DhA III.261).

3. Separately mentioned: khandhā as tayo arūpino khā (vedā, saññā, sankhā) DhA I.22; viññāna- khā (the skandha of discriminative consciousness) in Def. of manas: manindriyā viññānaṃ viññā-ḥ the skandha of discriminative consciousness) in Def. of manas: manindriyā viññānaṃ viññā-.khandho tajjā manoviññānaḥ Nd2 on Sn 1142=Dhs 68. - adhivacaṇa having kh. as attribute (see above) S III.101=M III.16; - āvāra a camp, either (1) fortified (with niveseti) or (2) not (with bandhāpeti), esp. in the latter meaning w. ref. to a halting place of a caravan (=khandhāvāra?) (1) J IV. 151; V.162; DhA I.193, 199.- (2) J I.101, 332; PvA 113; DhA II.79. Said of a hermitage J V.35. - fig. in sīla-khandhāvāra "to settle in the camp of good conduct" DA I.244; - ja (adj.-n.) sprung from the trunk (of the tree), i. e. a growth or parasite S I.207=Sn 272, expl. at SnA 304; khandhesu jātā khandha-jā, pārohānam etāṃ adhivacaṇaṃ. -niddesa disquisition about the khandhas Vism (ch. xiv esp.) 482, 485, 492, 509, 558, 389. - paṭipāti succession of khandhas Vism 411 sq. - paritta protective spell as regards the khandhas (as N. of a Suttanta) Vism 414. - bija "trunk seed" as one kind of var. seeds, with mūla° khandha° taca° patta° puppha°, etc. Dhs 629=Nd2 540. - loka the world of sensory aggregates, with dhātu- and āyatanaloka Ps I.122. - vibhanga division dealing with the khandhas (i. e. Vibh. 1 sq.) Miln 12. - santāna duration of the khandhas Vism 414.

Khandhaka (khandhaka) [fr. khandha] division, chapter, esp. in the Vinaya (at end of each division we find usually the postscript: so & so khandhakam niṭṭhiṇaṃ "here ends the chapter of . . ."); in cpd. *vatta, i. e. duties or observances specified in the v. khandha or chapter of the Vinaya which deals with these duties Vism 12, 101 (cp. Vin II.231), 188.

Khandhiman (khandhiman) (adj.) having a (big) trunk, of a tree A III.43.

Khama (khama) (adj.) [fr. kṣam] (a) patient, forgiving. (b) enduring, bearing, hardened to (frost & heat, e. g.), fit for. - (a) kh. belongs to the lovable attributes of a bhikkhu (kh. rūpānaṁ, saddānaṁ, etc.; indulgent as regards sights, sounds, etc.) A III.113=138; the same applied to the king’s horse A III.282. Khamā paṭipādā the way of gentleness (and opp. akkhāma), viz. akkosantaṁ na paccakosati "not to shout back at him who shouts at you" A II.152 sq.; cp. Nett 77; classified under the four paṭipādā at D III.229. In combn. w. vacana of meek, gentle speech, in vattā vacana a speaker of good & meek words S I.63; II.282; Miln 380; cp. suvaco khamo A V.24 sq., forgiving: Miln 207.- (b) khamo sitassa unhassa, etc., enduring frost & heat A III.389=V.132; addhāna° padhāna° (fit for) A III.30; ranga°, anuyoga°, vimajjana° M I.385. - akkham (adj.) impatient, intolerant, in combn dubbaca dovacassa karaṇehi dhammehi
samannāgata S II.204 sq. = A II.147 sq. With ref. to rūpa, saddā, etc. (see also above), of an elephant A III.156 sq. - D III.229; Sdhp 95.

Khamati [Khamati] [Dhtp 218: sahane, cp. Sk. kṣamate, perhaps to Lat. humus, cp. Sk. kṣāh, kṣāman soil; Gr. xqw/n, xamai] 1. to be patient, to endure, to forgive (acc. of object and gen. of person): n'āham bhāyā khamāmi Vepacittino (not do I forgive V. out of fear) S I.221, 222; aparādham kh. to forgive a fault J III.394. khamatha forgive DhA II.254; khamatha me pardon me Miln 13; DhA I.40. - 2. (impers.) to be fit, to seem good; esp. in phrase yathā te khameyya "as may seem good to you; if you please" D I.60, 108; M I.487. sabbam me na khamati "I do not approve of" M I.497 sq.; na khamati "it is not right" D II.67. - 3. to be fit for, to indulge in, to approve of, in nijjhāṃ khamanti M I.133, 480; cp. diṭṭhi-nijjhāṃ-kkhanti M I.480 & A I.189. - ppr. med. khamamāna Vin I.281 (uppaḍḍhakāsinaṃ kham°) fit for, allowing of, worth, cp. Bdhgh. note Vin Texts I.195. - grd. khamanīya to be allayed, becoming better (of a disease) Vin I.204; D II.99. - caus. khamāpeti to pacify, to ask one's pardon, to apologize (to=acc.) J I.267; PvA 123, 195; DhA I.38, 39; II.75, 254. - to ask permission or leave (i. e. to say good-bye) DhA I.14.

Khamana [Khamana] (nt.) long-suffering Miln 351; bearing, suffering Sdhp 202; and a° intolerance Bdhd 24.

Khamanatā [Khamanata] (f.) forbearance and a° intolerance, harshness both as syn. of khanti & akkhanti Dhs 1342, Vbh 360.

Khamā [Khama] (f.) [fr. ksam] (a) patience, endurance. (b) the earth (cp. chamā & see khamati) J IV.8 (v. l. B. chamāya).


Kambha [Kambha] [Sk. kambha & sthambha] 1. prop, support, in °kata "making a prop," i. e. with his arms akimbo Vin II.213=IV.188. - 2. obstruction, stiffening, paraly- sis, in ūru° "stiffening of the thigh" M I.237 (through pain); J V.23 (through fear). See also chambheti & thambha.

Kambheti [Kambheti] [Caus. fr. prec. - Sk. skambh, skabhūt] 1. to prop, to support Th 2, 28 (but expl. at ThA 35 by vi°, obstruct) - 2. to obstruct, to put out, in pp. kambhita (=vi°) Nd2 220, where it explains khitta. - ger. khambhiya: see vi°.

Khaya [Khaya] [Sk. kṣaya to kṣi, kṣinoti & kṣināti; cp. Lat. situs withering, Gr. fqi/sis, fqi/nw, fqi/w wasting. See also khepeti under khipati] waste, destruction, consumption; decay, ruin, loss; of the passing away of night VvA 52; mostly in applied meaning with ref. to the extinction of passions & such elements as condition, life, & rebirth, e. g. āsavānaṃ kh. It 103 sq., esp. in formula āsavāṇaṃ khayañā anāsavāṇaṃ cetovimuttim upasampajja A I.107= 221=D III.78, 108, 132=It 100 and passim. - rāgassa, dosassa, mohassa kh. M I.5; A I.299, cp. rāga°, dosa°, moha°. A I.159; dosa° S III.160, 191; IV.250. - taṇhānaṃ kh. Dh 154; sankhārānaṃ kh. Dh. 383; sabbamanāññitānaṃ, etc. M I.486; āyu°, puñña° Vism 502. - yo dukkhaṣa pajānāti idh'eva khayaṃ attano Sn 626=Dh 402; khayaṃ virāgaṃ amataṃ paṇītaṃ Sn 225. - In exegesis of rūpassa aniccatā: rūpassa khayo vayo bhedo Dhs 645=738=872. - See also khīna and the foll. cpds. s. v.: āyu°, upadhi°, upādāna°, jāti°, jīvita°, taṇha°, dukkha°, puñña°, bhava°, loka°,
samyojana, sabbadhamma*, samudda*. -āṭīta (a) gone beyond, recovered from the waning period (of chanda, the moon—the new moon) Sn 598; -ānuypassī (a) realizing the fact of decay A IV.146 sq.= V.359 (+vayānuma-passī); -nāṇa knowledge of the fact of decay M II.38=Pug 60; in the same sense khaya nāṇa Nett 15, 54, 59, 127, 191, cp. kvu 230 sq.; -dhamma the law of decay A III.54; Ps I.53, 76, 78.

Khara1 [Kharā] [cp. Sk. khara] 1. (adj.) rough, hard, sharp; painful D II.127 (ābādha); J III.26 (vedanā) Miln 26 (+sakkhāra-kaṭṭhala-vālikā), PvaA 152 (loma, shaggy hair; cp. Np. Khara-loma-yakkha Vism 208). - ka= khara rough, stony PvaA 265 (=thaṇḍa). 2. (m.) a donkey, a mule, in -putta, nickname of a horse J III.278. 3. a saw J II.230 (=kakacca C); VI.261. ājina a rough skin, as garment of an ascetic Sn 249 (=kharāni ajina-cammāni Sn A 291); Pug 56; -gata of rough constitution Dhs 962; also as khari-gata M I.185; Vism 349 (=pharusa). -mukha a conch J VI.580. -ssara of rough sound S II.128.

Khara2 [Kharā] [Sk. kṣara] water J III.282.

Kharatta [Kharatta] (nt.) [fr. khara] roughness A I.54; PvaA 90 (in expn of pharusa).

Khalama [Khalama] [cp. Sk. khala] 1. corn ready for threshing, the threshing floor Nd2 587; Vism 120; Da I.203 (khalam sodheti). 2. threshing, mash, in ekamaṁsa-khalam karoti "to reduce to one mash of flesh" D I.52=M I.377 (+māṃsā-puñja; Da I.160=māṃsā-rāsi). -agga the best corn for threshing DhA I.98; IV.98; -kāla the time for threshing DhA IV.98; -bhaṇḍa-agga the best agricultural implement for threshing DhA IV.98; IV.98; -bhaṇḍa-kāla the time for the application of the latter DhA IV.98; -maṇḍala a threshing-floor Vism 123; DhA I.266 (*matta, as large as . . .).

Khalanka [Khalanka] in -pāda in -pāda at J VI.3 should probably be read kalanka* (q. v.).

Khalati [Khalati] [Dhtp 260: kampane; Dhtm 375: saṅcalane; cp. Sk. khalati, cp. Gr. sfa/llw to bring to fall, to fail] to stumble; ger. khalitvā Th 1, 45; Miln 187; pp. khalita q. v. Cp. u pada°, pa°.

Khalita1 [Khalita] [Sk. khalati=Lat. calvus, bald; cp. khallāta] bald-headed A I.138 (+vilūna); Th 2, 255 (=vilūnakesa ThA 210).

Khalita2 [Khalita] [pp. med. of khalati, cp. Dhtp 611; Dhtm 406 khala=soceyye] (adj. & n.) 1. faltering, stumbling, wrong-doing, failure A I.198; Nd1 300; Th 2, 261; DhA III.196 (of the voice; ThA 211=pak Khalita); J I.78; Miln 94, 408. - 2. disturbed, treated badly J VI. 375. - akhalita undisturbed Th 1, 512.

Khalu [Khalu] [indecl., usually contracted to kho, q. v.] either positive: indeed, surely, truly D I.87; Sn p. 103; J IV.391 (as khalu); Mhvs VII.17; or negative: indeed not Vism 60
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(=paṭisedhan‘atthe nipāto). -pacchābhattika (adj.)=na p*: a person who refuses food offered to him after the normal time Vin V.131=193; Pug 69; Vism 61. See Com. quot. by Childers, p. 310.

**Khalunka** (<i>khalun</i>) [adj. fr. khala in caus. sense of khaleti, to shake. In formation=khalanga>khalanka>khalunka, cp. kulūpaka for kulūpaga] only appld to a horse=shaking, a shaker, racer (esp. as java A I.287), fig. of purisa at Anguttara passages. Described as bold and hard to manage A IV.190 sq.; as a horse which cannot be trusted and is inferior to an ājānīya (a thoroughbred) A V.166. Three kinds at A I.287 sq.=IV.397 sq. In expl. of vaḷavā (mare) at J I.180=sindhavakule ajāto khalunk'asso; as vaḷavā khaḷunkā J I.184. - Der. khalunkatā in a°, not shaking, steadiness VvA 278.

**Khaleti** (<i>khaleti</i>) [Sk. kṣalayati of kṣala?] lit. to wash (cp. pakkhāleti), slang for "to treat badly," "to give a rubbing" or thrashing (exact meaning problematic); only at J IV.205=382: gale gahet vā khalayātha jammaṃ "take the rascal by the throat and thrash him" (Com. khalayātha khalīkāraṃ (i. e. a "rub," kind of punishment) pāpetvā niddhamatha=give him a thrashing & throw him out. v. l. at both passages is galayātha).

**Khallaka** (<i>khallaka</i>) in baddhā in baddhā upāhanāyo shoes with heel-coverings (?) Vin I.186 (see Bdhgh. note on it Vin Texts II.15). - Also as khalla-baddhādibham upāhanam at PvA 127 in expln of upāhana. Kern (Toev. s. v.) sees in it a kind of stuff or material.

**Khallāta** (<i>khallata</i>) [Sk. khalvāta, cp. khalita] bald, in sīsa a bald head DhA I.309. Der. khallātiya baldness, in khallātiyapetī the bald-headed Petī PvA 46 (where spelled khalātiya) and 67.

**Khallika** (<i>khallika</i>) only at S V.421; cp. S IV.330 (Dhammacakka-p-Sutta). It is a misreading. Read with Oldenberg, Vin I.10, kāmesu kāmasukhallikānuyoga (devotion to the passions, to the pleasures of sense). See kāmasukha and allika.

**Khaḷopī & Kalopī & Kalopi** (<i>kalopi</i>) [and, also Kalopi, q. v. Cp. Trenckner Notes, p. 60, possibly=karoṭi] a pot, usually with kumbhi: D I.167 (-mukha+kumbhi-mukha); Pug 55; Miln 107.

**Khāṇu** (<i>khanu</i>) also often spelled khāṇu; prob.=Sk. sthāṇu, corrupted in etym. with khaṇati, cp. Trenckner, Notes 58, n. 6] a stump (of a tree), a stake. Often used in description of uneven roads; together with kaṇṭaka, thorns A I.35; III.389; Vism 261 (‘paharan‘aggi), 342 (‘magga); SnA 334. - jhāma° a burnt stump (as characteristic of kālaka) S IV.193. - nikhāta° an uprooted trunk DA I.73. Khāṇu-kondañña N. of a Thera Vism 380; DhA II.254.

**Khāṇuka** (<i>khanuka</i>) =khāṇu S V.379 (avihata*): J II.18, 154; V.45 (loha-danḍha-kh° pins & stakes of brass); Miln 187 (mūle vā khāṇuke vā . . . khalitvā stumbling over roots & stumps); Vism 381=DhA II.254 (with ref. to the name of Khāṇu-kondañña who by robbers was mistaken for a tree stump); VvA 338 (in a road=sankuka).


**Khāda** (<i>khad</i>) (nt.) eating, in -kāraṇa the reason of eating . . . PvA 37.
Khādaka (khadaka) (adj.) eating (nt.) Vism 479; eating, living on (adj. -°), an eater J IV.307; PvA 44; lohita -maṃsa° (of Yakhas) J I.133, 266; camma° J I.176; gūtha° (of a Peta) PvA 266.

Khādati (khadati) [Dhtp 155 "khāda bhakkhane"; cp. Sk. khādati, cp. Gr. knw/dwn the barbed hook of a javelin, i. e. "the biter"; Lith. kándu to bite] to chew, bite, eat, devour (= Ger. fressen); to destroy. - Pres. Dh 240; J I.152 (sassāni); III.26; Pv I.63 (puttāni, of a Petī); I.94. - kaṭṭhaṃ kh° to use a toothpick J I.80, 282, - dante kh° to gnash the teeth J I.161. - santakam kh° to consume one's property DhsA 135. - of beasts, e. g. Sn 201, 675. - Pot. khādeyya J III.26. - Imper. khāda J I.150 (maṃsa°); II.128 (khādaniya°); VI.367. (pūva°); Pv I.94.

Khādana (khadana) (nt.) the act of eating (or being eaten) PvA 158. - adj. f. khādani the eater Dpvs 238; khādana at J II.405 is to be read as ni° (q. v.). Cp. vi°.

Khādaniya (khadaniya) [grd. of khādati; also as khādaniya] hard or solid food, opp. to and freq. combd with bhojaniya (q. v.). So at D II.127; J I.90, 235; III.127; Sn. p 110; Miln 9, 11. - Also in combn anna, pāna, kh° Sn 924; II.49. By itself J III.276. - piṭṭha° pastry Vin I.248.

Khādā (khada) (f.) food, in rāja° royal food Sn 831 (rājakhādāya puṭṭho=rājakhādanīyena rājabhojaniyena posito Nd1 171; where printed 'khadāya throughout).

Khādāpana (khadapana) [fr. khādāpeti] causing to be eaten (kind of punishment) Miln 197 (sunakhehi).

Khādāpeti (khadapeti) (Caus. II. of khādati) to make eat J III.370; VI.335.

Khādika (khadika) =khādaka, in aññaamaña° S V.456.

Khādita (khadita) (adj.) [pp. med. & pass. of khādati] eaten, or having eaten, eaten up, consumed J I.223; II.154; PvA 5. - A twin form of khādita is khāyita, formed prob. on analogy of sāyita, with which freq. combined (cp., however, Trenckner P.M. 57), e. g. Pug 59; Vism 258; PvA 25. Used as the poetical form Pv I.1211 (expl. PvA 158=khādita). - Der. khāditatta (nt.) the fact of being eaten J I.176. - ṭhāna the eating place, place of feeding J V.447.

Khādin (khadin) f. khādini=khādaka PvA 31.

Khāyati (khayati) [pass.=Sk. khyāyate, khyā] to seem to be, to appear like (viya) J I.279; aor. khāyimsu J I.61; ppr. med. khāyamāna J IV. 140; PvA 251. Cp. pakkhāyati.

Khāyita (khayita) see khādita; cp. avakkhāyika.

Khāra (khara) [Sk. ksāra, pungent, saline, sharp to ksā, kṣāyati to burn, cp. Gr. chro/s, dry; Lat. serenus, dry, clear, seresco to dry] any alkaline substance, potash, lye. In combn with ūsa (salt earth) at S III.131 (-gandha); A I.209. - Used as a caustic Pv I.302; Sdhp 281. See also chārikā.
āpatacchika a means of torturing, in enum of var. tortures (under vividha-kamma-kāranā kārenti) M I.87= A I.48=II.122=Nd2 604; J VI.17 (v. l. “ṭicch”; C. has āpatacchika, v. l. pāticchaka); Vism 500; Miln 197. Both A & Nd have v. l. kharāpāticchaka; -ōdaka an alkaline solution Vism 264, 420; DhA I.189; PvA 213; cp. khārodikā nadi (in Niraya) Sdhp 194.

Khāraka (khara) (adj.) [fr. khāra] sharp or dry, said of the buds of the Pāricchattaka A IV.117 sq.

Khāri (khari) (f.) [and khāri-] a certain measure of capacity (esp. of grain, see below khārika). It is used of the eight requisites of an ascetic, and often in conn. with his yoke (kāja): "a khāri-load." -kāja Vin I.33 (cp. Vin Texts I.132); J V.204. -bhaṅḍa DhA III.243 (khaṃṭ to kh-bh° ko pabbajita parikkhāro); -bhaṅḍa a shoulder-yoke S I.169; J III.83; -vidha=kāja S I.78=Ud 65; D I.101. At Ud and D passages it is read vividha, but DA I.269 makes it clear: khārī ti arani-kamaṇḍalu-sūcādayo tāpara-parikkhārā; vidho ti kāco, tasmā khāribharitam kācam ādāyā ti attho. As Kern (Toev. s. v.) points out, "vidha is a distortion of vivadha, which is synonymous with kāja.

Khārika¹ [khari] [adj. to khāra] alkaline, in enumn of tastes (cp. rasa) at S III 87; Dhs 629 and =.

Khārika² [khari] [adj. of khārī] of the khārī measure, in vīsati° kosalako tilavāho A V.173=Sn p. 126.

Khāleoti (khaleti) Caus. of khalati: see khaleti & vikkhāleti.

Khāhinti (khahinti) at Th 2, 509 is to be read kāhinti (=karissanti ThA 293).

Khīḍḍā [khiḍḍa] [Vedic krīḍā, cp. kiḷatā] play, amusement, pleasure usually combd with rati, enjoyment. Var. degrees of pleasures (bāla*, etc.) mentioned at A V.203; var. kinds of amusement enumerated at Nd2 219; as expounded at D I.6 under jūta-pamāḍatthāna. Generally divided into kāyikā & vācasikā khīḍḍā (Nd2; SnA 86). Expl. as kīḷanā SnA 86, as hassādhippāya (means of mirth) PvA 226; sahāyakādihi keḷi PvA 265. Cp. Sn 926; Pv IV.121. - dasaka "the decad of play," i. e. the second 10 years of man's life, fr. 11-20 years of age Vism 619. -padosika corrupted by pleasures D I.19, 20=DA I.113 (v. l. padūsika); -rati play & enjoyment Sn 41, 59; Vv 1612, 327; Pv IV.72; Vism 619.

Khitta (khitta) [pp. of khip, to throw Dhtp 479; peraṇē] thrown; cast, overthrown Dh 34; rajo paṭivātaṁ kh*, dirt thrown against the wind S I.13, 164=Sn 662=Dh 125= J III.203. ratti-khittā sarā arrows shot in the night Dh 304=Nett 11; acchi vātavegena khittā a flame overthrown by the power of the wind, blown out Sn 1074 (expld Nd2 220 by ukkhittā nunnā, khambhitā); in interpret. of khetta PvA 7 said of sowing: khittaṁ vuttaṁ bijam. - akkhitta not upset, not deranged, undisturbed, in qualities required of a brahmin w. ref. to his genealogy: yāva sattamā pitāmahāyugā akkhitto D I.113=Sn p. 115, etc. Cp. vi°. -citta (a) one whose mind is thrown over, upset, unhinged, usually combd with ummattaka, out of one's mind Vin I.131, 321; II.64, etc.; Sdhp 88. Cp. citta-kkhepa.
Khipa (khipa) (nt.) [fr. kṣip] a throw, anything thrown over, as ajīna° a cloak of antelope hide D I.167 and =; or thrown out, as a fishing net (=kumina) eel-basket A I.33=287; Th 2, 357 (=ThA 243). Cp. khippa & vikkhepika.

Khipati (khipati) [Vedic kṣipati] to throw, to cast, to throw out or forth, to upset Sn p. 32 (cittaṃ); J I.223 (sisāṃ). 290 (pāsake); II.3 (daḥmah dalhassa: to pit force against force) - aor. khipi S IV.2, 3 (khuracakkaṃ); PV A 87 (=atthāresi). - ger. khipitvā J I.202. - 1st caus. khepeti (perhaps to kṣi, see khipa) to throw in, to put in, to spend (of time): dīgham addhānaṃ khepetvā J I.137; Th 2, 168 (khepeti jātisaṃsāraṃ=pariyosāpeti ThA 159); Dh A I.102 (dvenavuti-kappe khepesuṃ); āyum khepehi spend (the rest of) your life Pv A 148; ger. khepayitvāna (saṃsāraṃ) Pv IV.332 (=khepetvā Pv A 254). In this sense Trenckner (P. M. 76) takes it as corresponding to Sk. kṣāpayati of kṣi=to cause to waste. See also khepa. Khipana (nt.) the act of throwing or the state of being thrown J I.290 (pasakaṃ).

Khipanā (khipana) (f.) [pp. of khipati=that which is thrown out; acc. to Trenckner Notes p. 75 for khupita fr. kṣu to sneeze; possibly a contamination of the two] sneezing, expectoration P v II.23 (expl. Pv A 80: mukhato nikkhantamala); Dh A I.314 (°roga+kāsa, coughing). - sadda the sound of expectorations D I.50; Dh A I.250.

Khipita (khipita) (nt.) [pp. of khipati=that which is thrown out; acc. to Trenckner Notes p. 75 for khupita fr. kṣu to sneeze; possibly a contamination of the two] sneezing, expectoration, provocation, mockery, slander Miln 357; Vbh 352; cp. Vism 29.

Khippa (khippa) (adj.): [Vedic kṣipra to kṣip] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana =lahu SnA). - 2. a sort of fishing net or eel-basket (cp. khipa & Sk. kshepāni) S I.74. - nt. adv. khippana quickly A II.118=III.164; Sn 413, 682, 998; Dh 65, 137, 236, 289; J IV.142; Pv II.84, 92, 1221, Pug 32. - Compar. khippatara Sn p. 126. - ābhīnā quick intuition (opp. dandh°) D III.106; Dhs 177; Nett 7, 24, 50, 77, 112 sq.; 123 sq.; Vism 138.

Khila (khila) (m. nt.) [cp. Sk. khila] waste or fallow land A III.248; fig. barrenness of mind, mental obstruction. There are five ceto-khila enumerated in detail at M I.101=A IV.460= D III.238 (see under ceto); mentioned A V.17; Sn A 262. As three khila, viz. rāga, dosa, moha at A V.57; also with other qualities at Nd2 9. In combn with paligha Sn I.27 (chetvā kh° m); khilaṃ pabhindati to break up the fallowness (of one's heart) S I.193; III.134; Sn 973.- akhila (adj.) not fallow, unobstructed, open-hearted: cittaṃ susamāhitaṃ. . . akhilaṃ sababhuṭesu DII.261; S IV.118; in combn with anāsava Sn 212; with akankha Sn 477, 1059; with vivattacchada Sn 1147; cp. vigatakhaṇa Sn 19.

Khila (khila) [cp. Sk. kiṇa] hard skin, callosity J V.204 (v. l. kiṇa).

Khīṇa (khīṇa) [pp. of khīyati, Pass. to khayati] destroyed, exhausted, removed, wasted, gone; in cpds. -° often to be translated "without." It is mostly applied to the destruction of the passions (āsavā) & demerit (kamma). Khīṇa jāti "destroyed is the possibility of rebirth," in freq. occurring formula "kh. j. vusītam brahmaścāryam kataṃ karaninyaṃ nāparam
itthattāya," denoting the attainment of Arahantship. (See arahant II, formula A) Vin I. 35; D I.84, 177, 203; M II.39; Sn p. 16; Pug 61 etc. See expln at DA I.225= SnA 138. - khīnaṃ mayham kammaṃ J IV.3, similarly khīnaṃ purāṇaṃ navaṃ nathhi sambhavaṃ Sn 235 (khīna=samuchchina KhA 194); pāpakamme khīne PvA 105. āsavakhiṇa one whose cravings are destroyed Sn 370, cp. 162. -āsava (adj.) whose mind is free from the four mental obsessions, Ep. of an Arahant Vin I.183; M I. 145; II.43; III.30; D III.97, 133, 235; It 95; Sn 82, 471, 539, 644; Dh 89, 420; PvA 7 (=arahanto); cp. BSk kṣīṇāśrava Divy 542. - The seven powers of a kh.° (khīṇāsava-balāni) discussed at D III.283; Ps I.35; ten powers at Ps II.173, 176; cp. Vism 14 (where a kh. walks through the air). -punabbhava one in whom the conditions of another existence have been destroyed (=khīṇāsava) Sn 514, 656; -bīja one who is without the seed (of renewed existence) (=prec.) Sn 235 (=ucchinna bīja KhA 194); -maccha without fish (of a lake) Dh 155; -vyappatha without the way of (evil) speech (vyapp°=vācāya patho; expl. SnA 204 as na pharusavāco) Sn 158; -sota with the stream gone, i.e. without water, in macche appodake kh° Sn 777.

Khīṇatta (khīnatta) (nt.) DA I.225 & khīṇatā (f.) DhA IV.228, the fact of being destroyed.

Khīya (khīya) [cp. khīyati2] in -dhammaṃ āpajjati to fall into a state of mental depression Vin IV.151, 154; A III.269; IV.374. See also remarks by Kern, Toev. s. v.

Khīyati (khīyati) [Sk. kṣīyate, pa]; Pv II.942; 112; Ps I.94, 96; II.31 (āsavā); Bdhd 80. - ppr. khiyamāna Sn 434; Bdhd 19. aor. khiyī D III.93; grd. khīyitabba ibid. see also khāya and khīyanaka. In phrase "ujjhāyati khīyati vipāceti it seems to correspond to jhāyati2 [Sk. kṣāyati] and the meaning is "to become chafed or heated, to become vexed, angry; to take offence"; as evidenced by the combn with quā-synonyms ujjhāyati & vipāceti, both referring to a heated state, fig. for anger (cp. kilissati). Thus at Vin II.259 & passim. See ujjhāyati for further refs.

Khīyanaka (khīyanaka) (a) [der. fr. khīya] in combn with pācittiya a "falling away" offence (legal term denoting the falling away from a consent once given) (see khīya) Vin II.94, 100; IV.38.

Khīra (khīra) (nt.) [Sk. kṣīra] milk, milky fluid, milky juice Vin I.243; II.301; M I.343 sq.=A II.207=Pug 56; A II.95 (in simile with dadhi, navanita, sappi, sappi-maṇḍa)= D I.201; DhA I.98; enumd with dadhi, etc., as one constituent of material food (kabalinkāro āhāro) at Dhs 6Q6=740=875; - J IV.138 (mātu kh°); 140; Dh 71=Nett 161; Miln 41; PvA 198 (=sneha, milky juice); VvA 75; DhA I.98 (nirudaka kh°, milk without water). -duddha-khīra one who has milked Sn 18. -ōdaka (nt.) milk-water or milk & water lit. J II.104, 106; fig. in simile khiridakibhūtā for a samaggā parisā "a congregation at harmony as milk and water blend" A I.70; S IV.225=M I.207, 398=A III.67, 104; -odana (nt.) milk-rice (boiled) Vv3324 (=VvA 147). -gandha the smell of milk J VI.357. -ghata a pot of milk Miln 48; -paka drinking milk; sucking (of a calf: vaccho mātari kh°) Dh 284 (v. l. khira-pāna); DhA III.424; -paṇṇin (m.) N. of a tree the leaves of which contain a milky sap, Calotropis gigantea M I.429; -matta having had his fill of milk, happy (of a babe) S I.108; -mūla the price of milk; money with which to buy milk DhA IV.217; -sāmin master of the milk (+dhīrasāmin) Bdhd 62.

Khīranikā (khīranika) (f.) a milk-giving cow S I.174.
Khila [khila] [Sk. kila & khila] a stake, post, bolt, peg Vin II.116 (khilam nikhanitvā digging in or erecting a post); S III.150 (kh° vā thambha vā); IV.200 (dalha° a strong post, Ep. of satī); Mhvs 29, 49. - ayo° an iron stake A I.141; S V.444; Nd2 304III; Sn 28 (nikhāta, erected); SnA 479. Cp. inda°. -ṭṭhāyi-ṭhita standing like a post (of a stubborn horse) A IV.192, 194.

Khilaka [khilaka] (adj.) having sticks or stumps (as obstacles), in a° unobstructed J V.203 (=akāca nikanṭaka 206).

Khilana [khilana] [der. fr. khilani] scorn Miln 357.

Khilleti [khilleti] [to killa or to khila?] to scorn, deride, only in combn hīlita khillita garahita (pp.) Miln 229, 288; cp. khilana.

Khu [khu] (-*) is doubtful second part of inghāla° (q. v.).

Khumseti [khumseti] [kruś? Dhtp 625: akkosane; cp. Müller P.G. 52 to scold, to curse, to be angry at, to have spite against D I.90, DA I.256 (=ghaṭṭeti); Vin IV.7; SnA 357; DhA IV.38. - pp. khumsita DhA II.75.

Khujja [khujja] (adj.) [either Sk kubja, of which khujja would be the older form (cp. Walde, Lat. Etym. Wtb. s. v. cubitum), or Sk. kṣudra (?) (so Müller, P.G. p. 52). See also the variant kujja & cp. kuṭṭa] 1. humpbacked J V.426 (+piṭhasappi); DA I.148 (in combn with vāmana & kirāta); f. DhA I.194, 226. - 2. small, inferior, in kh°rājā a smaller, subordinate king Sdhp 453.

Khundali [khundali] at PvA 162 (mā kh.) is to be read ukuṇṭhi.

Khudā [khuda] [Sk. kṣudh & kṣudhā, also BSk. kṣud in kṣuttarṣa hunger & thirst Jtm p. 30] hunger Sn 52 (+pipāsā: Nd2 s. v. kh° vuccati chātako), 966; Pv I.64 (=jighacchā) II.15 (+taṇhā), 24; PvA 72. See khuppipāsā.

Khudda [khudda] (adj.) [Vedic kṣudra] small, inferior, low; trifling, insignificant; na khuddaṃ samācare kiṇci "he shall not pursue anything trifling" Sn 145 (=lāmakaṃ KhA 243); kh° ca bālam Sn 318. Opp. to strong Vv 3210 (of migā= balavasena nihīnā VvA 136). -ānukhuddaka, in āṇi sikkhāpadāni the minor observances of discipline, the lesser & minor precepts Vin II.287=D II. 154; Vin IV.143; A I.233; cp. Divy 465; -āvakāsa in akhuddāvakāso dassanāya not appearing inferior, one of the attributes of a well-bred brahmin (with brahmavaṇṇī) D I.114, 120, etc. -desa, in āissara ruler of a small district Sdhp 348.

Khuddaka [khuddaka] =khudda; usually in cpds. In sequence khuddaka-majjhima-mahā Vism 100. Of smaller sections or subdivisions of canonical books Vin V.145 sq. (with ref. to the paññattis), see also below. -catuppade kh° ca mahallake Sn 603.

Khuddaka [khuddaka] (m.) the little one, Miln 40 (māṭā *assa). -nadi=kunnadi, a small river PvA 154; -nikāya name of a collection of canonical books, mostly short (the fifth of the five Nikāyas) comprising the foll. 15 books: Khuddaka-Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta-Nipāta, Vimāna-Vatthu, Peta-Vatthu, Thera and Therī Gāthā, Jātaka (verses only), Niddesa, Paṭisambhidāmagga, Apadāna, Buddha-Vamsa, CariyāPiṭaka. The name Kh-N. is
taken from the fact that it is a collection of short books—short, that is, as compared with the Four Nikāyas. Anvs (J.P.T.S. 1886) p. 35; Gvns (J.P.T.S. 1886) p. 57; PvA 2, etc. -pāṭha N. of the first book in the Khuddaka Nikāya; -mañcaka a small or low bed J I.167; -rājā an inferior king J V.37 (+mahārājā); SnA 121; cp. khujja & kuṭṭa; -vagguli (f.) a small singing bird DhA III.223; -vatthuka belonging to or having smaller sections Vin V.114.

Khuppiṇāsa [khuppiṇasa] [cp. khudā] hunger & thirst: °āya mīyamāno M I.85. Personified as belonging to the army of Māra Sn 436=Nd2 on visenikatvā. To be tormented by hunger & thirst is the special lot of the Petas: Pv I.1110; II.22, PvA 10, 32, 37, 58, etc.; Vism 501; Sdhp 9, 101, 507.

Khubhati see saṃ & khobha. The root is given at Dhtp 206 & 435 as "khubha=sañcalane."

Khura [khura] [Vedic khura] the hoof of an animal Vv 6410 (of a horse=turagānām khuranipāta, the clattering of a horse's hoof VvA 279), cp. Sk. kṣura, a monkey's claw Sp. AvŚ I.236. khura-kāse M I.446, read (with Neumann) for khura-kāye, "in the manner of dragging (kṛṣ) the hoofs."

Khura� [khura�] [Vedic kṣura, to kṣuṇa, kṣṇoti to whet, kṣṇotra whetstone; cp. Gr. xνau/w scrape, cu/w shave, Lat. novacula razor. The Pali Dhtp (486) gives as meanings "chedana & vilekhana"] a razor Vin II.134; S IV.169 (tīṅha a sharp r.) DḥA II.257. -appā the hall of tonsure PvA 53; -appa a kind of arrow D I.96; M I.429 (+vekaṇḍa); Vism 381. -kosa razor -sheath Vism 251, 255. -cakka a wheel, sharp as a razor J IV.3; -dhāra 1. carrying razors, said of the Vetaranī whose waters are like razors Sn 674 (+tīṅha- dhāra); J V.269; Vism 163. - 2. the haft of a razor, or its case Sn 716 (*ūpama); Vism 500; DḥA II.257; -nāsa having a nose like a razor J IV.139; -pariyanta a disk as sharp as a razor, a butcher-knife D I.52 (=DA I.160; khura-sadisa-pariyanta), cp. *cakka; -māla N. of an ocean, in *samudda J IV.137; -māli (f.)= prec. ibid.; -mūṇḍa close-shaven Vin I.344; VvA 207. Khuramūṇḍaṃ karoti to shave closely D I.98; S IV.344= A II.241; -bhaṇḍa the outfit of a barber, viz. khura, khura-silā, khura-sipāṭīkā, namataka Vin I.249; II.134, cp. Vin. Texts III.138; -silā a whetstone Vin II.134; -sipāṭīkā a powder prepared with s. gum to prevent razors from rusting Vin II.134.

Khulukhulu -kaṛakaṃ (nt. adv.) "so as to make the sound khulu, khulu," i.e. clattering or bumping about M II.138. Cp. ghuru-ghuru.

Kheṭa [kheṭa] [cp. Sk. kheṭaka] a shield: see kīṭa.

Khetta [khetta] (nt.) [Vedic kṣetra, to kṣi, kṣeti, kṣiti, dwelling-place, Gr. kti/zw, Lat. situs founded, situated, E. site; cp. also Sk. kṣema "being settled," composure. See also khattiya. Dhammapāla connects khetta with kṣip & trā in his expln at PvA 7: khattam vuttaṃ bijam tāyati . . . ti khettaṃ] 1. (lit.) a field, a plot of land, arable land, a site, D I.231; S I.134 (bijam khetta virūhati; in simile); three kinds of fields at S IV.315, viz. agga*, majhima*, hīna* (in simile); A I.229=239; IV.237 (do.); Sn 524; J I.153 (sāli-yava*); Pv II.968=DḥA III.220 (khette bijam ropitam); Miln 47; VvA 62; DḥA I.98. Often as a mark of wealth=possession, e. g. D III.93 in defn of khattiya: khettaṃ paṭi ti khattiya., In the same sense connected with vatthu (field & farm cp. Haus und Hof), to denote objects of trade, etc. D I.5 (expld at DA I.78: khetta nāma yasmiṃ pubbaṇṇaṃ rūhati, vatthu nāma yasmiṃ aparāṇṇaṃ rūhati, "kh. is where the first
crop grows and v. where the second." A similar expln at Nd1 248, where khetta is divided into sāli°, vih. mugga°, māsa°, yava°, godhūma°, tila°, i. e. the pubbaṇṇāni, and vatthu expld ghara°, koṭṭhaka°, pure°, pacchā°, ārāma°, vihāra° without ref. to aṇṇa.) S II.41; Sn 769. Together with other earthly possessions as wealth (hirañña, suvaṇṇa) Sn 858; Nd2 on lepa, gahaṭṭha, etc. As example in definition of visible objects Dhs 597; Vbh 71 sq. - Kasī" a tilled field, a field ready to bear Pv I.12, cp. PvA 8; jāt° "a region in which a Buddha may be born" (Hardy, after Childers s. khetta) PvA 138. Cp. the threefold division of a Buddha-kkhetta at Vism 414, viz. jāt°, āṇā°, visaya°.

2. fig. (of kamma) the soil of merit, the deposit of good deeds, which, like a fertile field, bears fruit to the advantage of the "giver" of gifts or the "doer" of good works. See dakkhiṇeyya°, puñña° (see detailed expln at Vism 220; khetta here=virūhāna-ṭṭhāna), brahma°. A I.162, 223 (kammaṃ, khettaṃ, viðdhāṇa, brahma°); IV.237; It 98; VvA 113.- akhetta barren soil A III.384 (akhettaṇṇu not finding a good soil); IV.418 (do.); PvA 137. Sukhetta a good soil, fertile land S I.21; PvA 137; opp. dukkhetta S V.379. -ûpama to be likened to a (fruitful) field, Ep. of an Arahant Pv I.11; -kammanta work in the field A III.77; -gata turned into a field, of puññakamma "good work becoming a field of merit" PvA 136, 191; -gopaka a field watcher J III.52; -ja "born on one's land," one of the 4 kinds of sons Nd1 247; Nd2 448; J I.135. -jina one unsurpassed in the possession of a "field" Sn 523, 524; -pāla one who guards a field J III.54; -mahantatā the supremeness of the field (of merit) VvA 108; -rakkhaka the guardian of a field J II.110; -vatthu possession of land & goods (see above) D III.164; S V.473=A II.209; A V.137; Pug 58; PvA 3; -sampatti the successful attainment of a field of (merit) PvA 198; VvA 102; see VvA 30, 32 on the three sampattis, viz. khetta°, citta°, payoga°; -sāmika the owner of the field Miln 47; VvA 311. -sodhana the cleaning of the field (before it is ploughed) DhA III.284.

**Kheda** (adj.) [Sk. kheda fatigue, khedati; perhaps to Lat. caedo] subject to fatigue, tired VvA 276. - As noun "fatigue" at Vism 71.


**Khepana** [khepeti] -° the passing of, appld to time: āyu° VvA 311.

**Khepita** [khepeti] pp. of khepeti destroyed, brought to waste, annihilated, khepitatta (nt.) the fact of being destroyed, destruction, annihilation, DhA II.163 (kilesavaṭṭhāna kh.).

**Khepeti** [khepeti] See khipati.

**Khema** [kṣema to kṣi, cp. khetta] 1. (adj.) full of peace, safe; tranquil, calm D I.73 (of a country); S I.123 (of the path leading to the ambrosial, i. e. Nibbāna) I.189=Sn 454 (of vācā nibbānapattiyā); M I.227 (vivaṭṭha amatadvārah khemaṃ nibbānapattiyā "opened is the door to the Immortal, leading to peace, for the attainment of Nibbāṇa") A III.354 (of nāṇa) It 32; Sn 268 (~abhaya, nirupaddava KhA 153); Dh 189 sq.; Pv IV.33 (of a road=nibbhaya PvA 250); VvA 85. - 2. (nt.) shelter, place of security, tranquillity, home of peace, the Serene (Ep. of Nibbāna). In general: D I.11 (peace, opp. bhaya); Sn 896 (~avivādabhūmi); 953. - In particular of Nibbāna: S IV.371; A IV.455; Vv 5320 (amataṃ khemaṃ); Ps I.59. See also yoga. Abl. khemato, from the standpoint of the Serene S II.109; Sn 414, 1098; Nd2 s. v. (~tāṇato, etc.), -atta one who is at peace (~viratta) S I.112 (~khemibhūtaṃ assabhāvaṃ SA). -anta security, in ṛhūmi a peaceful country (opp, kantāra), a paradise (as Ep. of Nibbāna) D I.73; Nd2 on Satthā; Vism 303. -ṭṭhāna
the place of shelter, the home of tranquillity Th 2, 350 (=Nībbāna ThA 242); -ṭṭhīta peaceful, appeased, unmolested D I.135; -dassin looking upon the Serene Sn 809; -ppatta having attained tranquillity (=abhayappatta, vesārajappatta) M I.72=A II.9.

Khemin (Khemin) (adj.) one who enjoys security or peace S III.13; Sn 145 (=abhaya KhA 244); Dh 258.

Khela (Khela) Sk. kheṭa, cp. kṣvēda and śleṣma, P. silesuma. See also kilid & kilis, cp. ukkheṭita. On root khela see kelanā; it is given by Dhtp 279 in meaning "calana." The latter (khela) has of course nothing to do with khela[phlegm, saliva, foam; usually with singhānikā mucus, sometimes in the sense of perspiration, sweat A I.34; IV.137; Sn 196 (+singh*); Kh II.=Miln 26 (cp. Vism 263 in detail, & KhA 66); J I.61; IV.23; VI.367; Vism 259, 343 (+singhānikā), 362; DhA III.181; IV.20, 170; Pv II.23 as food for Petas, cp. Av.S. I.279 (kheṭamūropajīvīni; II.113: kheṭavadutsṛjya); PvA 80 (=niṭṭhubhana). -kiliṇna wet with exudation J I.48; II.175, 209 sq.; -singhānikā phlegm & mucus DhA I.50.

Khelāpaka (Vin) & Khelāsika (DhA) an abusive term "eating phlegm" (?) [Müller, P.G. 30=kheṭātmaka] Vin II.188, cp. Vin. Texts III.239; "vāda the use of the term "phlegm-eater," calling one by this name Vin II.189; DhA 140. Cp. āpaka.? spittle-dribbler; "wind bag."

Kho (Kho) [before vowels often khv'; contr. of khalu=Sk. khalu] an enclitic particle of affirmation & emphasis: indeed, really, surely; in narration: then, now (cp. kira); in question: then, perhaps, really. Def. as adhikār'antara-nidassan'atthe nipāto KhA 113; as avadhāraṇaṃ (affirmative particle) PvA 11, 18. - A few of its uses are as foll.: abhabbo kho Vin I.17; pasādā kho D II.155. After pron.: mayham kho J I.279; ete kho Vin I.10; idaṃ kho ibid.; so ca kho J I.51; yo kho M I.428; - After a negation: na kho indeed not J II.111; no ca kho V I.195; mā kho J I.253; - Often combd with pana: na sakkhā kho pana "is it then not possible" J I.151; api ca kho pana J I.253; siyā kho pana D II.154; - Following other particles. esp. in aoristic narration: atha kho (extremely frequent); tatra kho; tāpi kho; api ca kho; evam bhante ti kho; evam byā kho Vin IV.134; Dh I.27, etc. - In interr. sentences it often follows nu: kin nu kho J I.279; atthi nu kho J III.52; kahan nu khas J I.255.

Khobha (Khobha) (m.) [cp. Vedic kṣubh kṣobhayati, to shake=Goth. skiuban Ger. schieben, to push, E. shove] shaking, shock Vism 31, 157; khobhaṃ karoti to shake VvA 35, 36, 278; khobha-karaṇa shaking up, disturbance Vism 474. See also akkhobbha.

Khoma (Khoma) [cp. Vedic kṣauma] adj. flaxen; nt. a linen cloth, linen garment, usually combd with kappāsika Vin I.58, 96, 281; A IV.394; V.234=249 (*yuga); J VI.47, 500; Pv II.117; DhA I.417. -pilotikā a linen cloth Vin I.296.
°Ga {Pa} [fr. gam] adj., only as ending: going. See e. g. atiga, anuga, antalikkha°, ura°, pāra°, majjha°, samipa°, hattha°. It also appears as °gu, e. g. in addha°, anta°, paṭṭha°, pāra°, vedha°. - dugga (m. & nt.) a difficult road Dh 327=Miln 379; Pv II.78 (=duggamana-ṭṭhāna PvA 102); II.925; J II.385.

Gagana {Gagana} (nt.) the sky (with reference to sidereal motions); usually of the moon: g° majjhe puṇṇacando viya J I.149, 212; g° tale canda-manḍalaṃ J III.365; cando g° majjhe ṭhito J V.137; cando gagane viya sobhati Vism 58; g° tale candaṃ viya DhA 1.372; g° tale puṇṇacandana "the full-moon in the expanse of the heavens" VV A 3; g° talamagga the (moon’s) course in the sky PvA 188; etc. Of the sun: suriyo ḍkāse antalikkhe gaganapate gacchati Nd2 on Sn 1097. Unspecified: J I.57; Vism 176 (*tal-ābhimukhaṃ).

Gaggara {Gaggara} [Vedic gargara throat, whirlpool. *gÛer to sling down, to whirl, cp. Gr. ba/raqron, Lat. gurges, gurgulio, Ohg. quechchela "kehle"] 1. roaring, only in f. gaggarī a blacksmith’s bellows: kammāra°, in simile M I.243; S I.106; Vism 287. - 2. (nt.) cackling, cawing, haṃsa° the sound of geese J V.96 (expl. by haṃsamadhūrassara). Gaggarā as N. of a lake at Vism 208. - See note on gala.

Gaggaraka {Gaggaraka} [fr. gaggara] a whirlpool, eddy J V.405; according to Kern Toev. s. v. a sort of fish (Sk. gargarakā, Pimelodus Gagora); as gaggalaka at Miln 197.


Gaccha {Gaccha} [not=Sk. kaccha, grass-land, as Morris, J.P.T.S. 1893, 16. The passage J III.287 stands with gaccha, v. l. kaccha for gaccha at A IV.74; g° for k° at Sn 20] a shrub, a bush, usually together with latā, creeper & rukkha, tree, e. g. Nd2 235, Id; J I.73; Miln 268; Vism 182 (described on p. 183). With dāya, wood A IV.74. puppha° a flowering shrub J I.120; khuddaka°-vana a wood of small shrubs J V.37. - PvA 274; VvA 301 (-gumba, brushwood, underwood); DhA I.171 (-pothana-ṭṭhāna); IV.78 (-mūla).

Gacchati {Gacchati} [Vedic gacchati, a desiderative (future) formation from *gÛem "I am intent upon going," i. e. I go, with the foll. bases. - (1) Future-present *gÛemskéti> *gaścati>Sk. gacchati=Gr. ba/skw (to bainw). In meaning cp. i, Sk. emi, Gr. eQmi "I shall go" & in form also Sk. prcchati=Lat. porasco "I want to know," Vedic icchati "to desire." - (2) Present *gÛemjo=Sk. gamati=Gr. bai/nw, Lat. venio, Goth. qiman, Ohg. koman, E. come; and non-present formations as Osk. kúmbened, Sk. gata=Lat. ventus; gantu=(ad) ventus. - (3) *gŪa, which is correlated to *stā, in Pret. Sk. āgām, Gr. el/bhn, cp. bh_mā]. These three formations are represented in Pāli as follows (1) gacch, in pres. gacchati; imper. gaccha & gacchāhi; pot. gacche (Dh 46, 224) & gaccheyya; p.pres. gacchanto, med. gacchamāṇa; fut (2nd) gacchissati; aor. agacchi (VvA 307; v. l. agaĩchi). - (2) gam° in three variations; viz. (a) gam°, in pres. caus. gameti; fut. gamissati; aor. 3 sg. agamā (Sn 408, 976; Vv 797; Mhvs VII.9), agamāsi & gami (Pv II.86) 1. pl. agamimhase (Pv II.310), pl. agamūm (Sn 290), agamamsu & gamimsu; prohib. mā gami; ger. gamya (J V.31); grd. gamaniya (KhA 223). See also der. gama, gamama, gāmika,
gāmin. - (b) gan°, in aor. agaṇchi (on this form see Trenckner, Notes, p. 71 sq. - In nāgaṇchi J III.190 it belongs to ā+gam); pres.-aor gaṅchisi (Sn 665); inf. gaṃtu; ger. gaṃtvā; grd. gaṃtabba. See also der. gaṅtar. - (c) ga°, in pp. gata. See also ga, gati, gatta. - 3. gā°, in pret. agā (Pv II.322), 3rd pl. aor. agū (=Sk. “uh”), in ajhāgū, anvāgū (q. v.). Meanings and Use: 1. to go, to be in motion, to move, to go on (opp. to stand still, tīṭṭhati). Freq. in combn with tīṭṭhati nisīdati seyyaṃ kappeti "to go, to stand, sit down & lie down," to denote all positions and every kind of behaviour; Nd2 s. v. gacchati. - 2. to go, to come (opp. to go out). - 3. to go away, to go out, to go forth (opp. to stay, or to come, agacchati): agamāsi he went Pv II.86; yo mam icchāti anvetu yo vā n’icchāti gacchatu "who wants me may come, who does not may go" Sn 564; agacchantānaṃ ca gacchantānaṃ ca pamāṇaṃ n’atthi "there was no end of all who came & went" J II.133; gacchāma "let us go" J I.263; gaccha dāni go away now! J II.160; gaccha re muṇḍaka Vism 343; gacchāmi go then! J I.151, 222; mā gami do not go away! J IV.2; pl. mā gamittha J I.263; gacchanto on his way J I.255, 278; agamāsussu they went away J IV.3; gantukāma anxious to go J I.255, 278; kattha gamissāmi where are you going? (opp. agacchasi) DhA III.173; kahām gacchassatha id. J I.128; kuhīm gamissati where is he going? Sn 411, 412. - 4. with acc. or substitute: to go to, to have access to, to arrive or get at (with the aim of the movement or the object of the intention); hence fig. to come to know, to experience. - (a) with acc. of direction: Rājagahāṃ gami he went to R. Pv II.86; Devadaha-nagara gamantānu J I.52; gacchāmi ahaṃ Kusināraṃ I shall go to K. D II.128; Suvaṇṇabhūmim gacchanti they intended to go ("were going") to S. J III.188; migavām g. to go hunting J I.149; janapadam gamissāma J II.129; paradigm g. to approach another man's wife Dh 246. - (b) with adverbs of direction or purpose (atthāya): santikām (or santike) gacchati to go near a person (in gen.), pitu s. gacchāma DhA III.172; devāṇa santike gacche Dh 224 santikāma also J I.152: II.159, etc. Katham tattha gamissāmi how shall I get there? J I.159; II.159; tattha agamāsi he went there J II.160. dukkhānubhavanatthā gacchamāṇa "going away for the purpose of undergoing suffering" J IV.3; vohāratthāya gacchāmi I am going out (=fut.) on business J II.133. - Similarly (fig.) in foll. expressions (op. "to go to Heaven," etc.—to live or experience a heavenly life, op. next); Nirayāma gamissati J VI.368; saggam lokām g. J I.152; gacche pāram apārato Sn 1129, in this sense interpreted at Nd2 223 as adhigacchati phusati sacchikaroti, to experience. - Sometimes with double acc.: Bhagavanta sarānaṃ gacchāmi "I entrust myself to Bh." Vin I.16. - Cp. also phrases as atthangacchati to go home, to set, to disappear; antarā-gacchati to come between, to obstruct. - 5. to go as a stronger expression for to be, i. e. to behave, to have existence, to fare (cp. Ger. es geht gut, Fr. cel 

Gaja (Sk. gaja) an elephant J IV.494; Miln 2, 346; DhsA 295 (appld to a kind of thought). - potaka the young of an elephant PvA 152; -rājā the king of the elephants Miln 346.
Gajaka [gajaka] = gaja, in gajakatthara an elephant’s cover VvA 104.

Gajjati [gajan] [Sk. garjati, cp. gargara & jarra roaring, cp. uggajjati Dhtp 76: gajja sadde] to roar, to thunder, usually of clouds. Of the earth: Dāvs V.29; of a man (using harsh speech) J I.226; II.412 (mā gajji); Nd1 172 (=abhi*); J IV.25. - Caus. gajjatati, ger. gajjavitā (megho g° thanayitvā pavassati) lt 66.

Gajjitar [gajjita] [n. agent fr. prec.] one who thunders, of a man in comparison with a cloud A II.102=Pug 42.

Gaṇa [gana] [Vedic gaṇa; *ger to comprise, hold, or come together, cp. Gr. a)gQi/rw to collect, a)gora/ meeting, Lat. grex, flock, Sk. jarante "conveniunt" (see Wackernagel, Altind. Gr. I.193). Another form of this root is grem in Sk. grāma, Lat. gremium; see under gāma]-1. (a) in special sense: a meeting or a chapter of (two or three) bhikkhus, a company (opposed both to sangha, the order & puggala, the individual) Vin I.58, 74, 195, 197; II.170, 171; IV.130, 216, 226, 231, 283, 310, 316, 317; V.123, 167. - (b) in general: a crowd, a multitude, a great many. See cpds. - 2. as "-": a collection of, viz., of gods, men, animals or things; a multitude, mass; flock, herd; host, group, cluster. - (a) deva° J I.203; DhA III.441; PvA 140 (*parivuta); piśāca° S I.33; tidasa° Sn 679. - (b) amacca° suite of ministers J I.264; ariya° troup of worthies J VI.50; naranari° crowds of men & women Miln 2; dāsi° a crowd of servants J II.127; tāpasa° a group of ascetics J I.140 (*parivuta); bhikkhu° J I.212 (*parivuta). - (c) dvijā° J I.152; dija° Pd II.124; sakuna°, of birds J I.207; II.352; go°, of cows A I.229; V.347, 359; J II.128; kākola°, of ravens Sn 675; bhamarā°, of bees J I.52; miga° of beasts J I.150. - (d) taru° a cluster of trees PvA 154; tāra°, a host of stars A I.215; with ref. to the books of the Canon: Suttantika° & Ābhidhammika° Vism 93. -ācariya "a teacher of a crowd," i. e. a t. who has (many) followers. Always in phrase sanghi ca gaṇi ca ganācariyo ca, and always with ref. either to Gotama: D I.116; M II.3; or to the 6 chief sectarian leaders, as Pūraṇa Kassapa, etc.: D I.47, 163; S I.68; IV.398; M I.198, 227, 233; II.2; Sn p. 91; cp. DA I.143. In general: Miln 4. -ārāma (adj.) & -ārāmatā in phrase gaṇārāmo gaṇārūta gaṇārāmataṃ anvuttato: a lover of the crowd A III.422 sq.; M III.110=Nd2 on Sn 54. -gaṇin the leader of many, Ep. of Bhagavā Nd2 307. - (m)gaṇupāhanā (pl.) shoes with many linings Vin I.185, 187; cp. Vin. Texts II.14. See also Bdhgh. on aṭaliyo (q. v. under aṭaliyo). -bhojana food prepared as a joint meal Vin II.196; IV. 71; V.128, 135, 205; -magga in "ena gaṇetum to count by way of batches Vin I.117; -vassika (adj.) through a great many years Sn 279; -sanganika (adj.) coming into contact with one another DhA I.162.

Gaṇaka [gana] [fr. gaṇt, to comprise in the sense of to count up] a counter, one skilled in counting familiar with arithmetic; an accountant, overseer or calculator. Enumd as an occupation together with muddika at D I.51 (expl. DA I.157 by acchidda-paṭhaka); also with muddika and sankhāyika S IV.376; as an office at the king’s court (together with amaccā as ganaka-mahāmatta=a ministerial treasurer) D III.64, and in same context D III.148, 153, 169, 171, 177; as overseer Vin III.43; as accountant Miln 79, 293; VvA 66.

Gaṇakī [gana] (f.)=gaṇikā Vin III.135-136, in purāṇa° a woman who was formerly a courtesan, & as adj. gaṇakī-dhītā the daughter of a courtesan.
Gaṇanā (Gaṇanā) (f.) counting, i. e. 1. counting up, arithmetic, number J I.29; Vism 278 sq.; Miln 79; VvA 194. - 2. counting, census, statistics; Tikap. 94; J I.35; Miln 4 (senā "m kāretvā); DhA I.11, 34. - 3. the art of counting, arithmetics as a study & a profession, forbidden to the bhikkhus Vin I.77=IV.129 ("m sikkhati to study ar.); D I.11 (expl. DA I.95 by acchiddaka-gaṇanā); M I.85; III.1 (*ājīva); DA I.157. -gaṇana-patha (time-) reckoning, period of time Miln 20, 116.

Gaṇikā (Gaṇikā) (f.) "one who belongs to the crowd," a harlot, a courtesan (cp. gaṇakī) Vin I.231 (Ambapālī) 268, (do.); II.277 (Aḍḍhakāsī); Ud 71; Miln 122; DhA III.104; VvA 75 (Sirimā); PvA 195, 199. - Customs of a gaṇikā J IV.249; V.134. - Cp. saṃ.

Gaṇikā (Gaṇikā) (f.)=gaṇanā, arithmetic Miln 3.

Gaṇin (Gaṇin) (adj.) one who has a host of followers, Ep. of a teacher who has a large attendance of disciples; usually in standing combn sanghī gaṇi gaṇācariyo (see above). Also in foll.: Sn 955, 957; Dpvs IV.8 (mahāgaṇī), 14 (therā gaṇi); gaṇī-bhūtā (pl.) in crowds, combd with sanghā sanghī D I.112, expld at DA I.280: pubbe nagarassa anto agaṇa-bahi nikkhamitvā gaṇsainpānā ti. See also paccekagaṇin.

Gaṇeti (Gaṇeti) [denom. to gaṇa Dhtp 574: sankhyāne] 1. to count, to reckon, to do sums Dh 19; J VI.334; Miln 79, 293; pp. gaṇita Sn 677; pass. gaṇīyati Sdhp 434; inf. (vedic) gaṇetuye Bw. IV.28; caus. gaṇāpeti M III.1. - 2. to regard, to take notice of, to consider, to care for J I.300; IV.267.

Gaṇṭhi (Gaṇṭhi) (m.) [Vedic granthi, to grem to comprise, hold together, cp. Lat. gremium, Sk. gaṇa & grāma, see also gantha] 1. a knot, a tie, a knot or joint in a stalk (of a plant) J I.172; DA I.163; DhA I.321 ("jātam what has be come knotty or hard); -diṭṭhi-gaṇṭhi the tangle of false doctrine VvA 297; anta-gaṇṭh-ābāda entanglement of intestines Vin I.275. - 2. a (wooden) block Vin II.110 (of sandal wood). -tāṭhāna (for gaṇṭhi-)ṃpaṭṭimuđcitvā Vin I.46=II.213, 215, trsld at Vin. Texts III.286 "fasten the block on (to the robe)" but at I.155 "tie the knots." Also in dhamma-gaṇṭhikā a block for execution J I.150 (v. l. gaṇḍikā). - 3. N. of a plant PvA 127. - ucchugaṇṭhikā sugar cane: see ucchu. -kāsāva a yellow robe which was to be tied (or which had a block?) DhA II.30.

Gaṇṭhikā (Gaṇṭhikā) (f.) (freq. spelled gaṇḍikā, q. v.)=gaṇṭhi, viz. 1. a knot, a tie DA I.199 (catu-paṇḍa-gaṇṭhik 'hāata patta a bowl with 4 or 5 knots, similarly āṇi-gaṇṭhik'-āhata ayopatta Vism 108; but see āṇi); DhA I.335 ("jāta=gaṇṭhijāta knotty part), 394. - 2. a block (or is it knot?) Vin II.136 (?+pāsaka; cp. Vin. Texts III.144); V.140. Esp. in phrase gaṇṭhidūna paṭimuṇcitvā Vin I.46=II.213, 215, trsld at Vin. Texts III.286 "fasten the block on (to the robe)" but at I.155 "tie the knots." Also in dhamma-gaṇṭhikā a block for execution J I.150 (v. l. gaṇḍikā). - 3. N. of a plant PvA 127. - ucchugaṇṭhikā sugar cane: see ucchu. -kāsāva a yellow robe which was to be tied (or which had a block?) J IV.446.

Gaṇḍa (Gaṇḍa) [a variation of gaṇṭha (-i), in both meanings of (1) swelling, knot, protuberance, and (2) the interstice between two knots or the whole of the knotty object, i. e. stem, stalk]-1. a swelling, esp. as a disease, an abscess, a boil. Freq. in similes with ref. to kāma and kāya. Mentioned with similar cutaneous diseases under kilāsa (q. v. for loci). As Ep. of kāya S IV.83=A IV.386, of kāmā A III.310, IV.289; Nd2 on Sn 51; also Th 2, 491 (=dukkhatā sūlaya ThA
**Gaṇḍaka** (Gaṇḍaka) (adj.) having boils Sdhp 103.

**Gaṇḍamba** (Gaṇḍamba) N. of the tree, under which Gotama Buddha performed the double miracle; with ref. to this freq. in phrase gaṇḍamba-rukkha-mūle yamakapāṭhīrīyaṃ katvā J I.77; IV.263 sq.; DA I.57; PvA 137; Miln 349; Đāvs V.54. Also at ĐhA III.207 in play of words with amba-rukkha.

**Gaṇḍika** (Gaṇḍika) (f.) [a-n. formation from gaṇḍa or gaṇḍha, see also gaṇṭhikā]-1. a stalk, a shaft (cp. gaṇḍi) J I.474; DhsA 319 (of the branches of trees: g*ākoṭaṇa-sadda). - 2. a lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). - 3. N. of a plant Vv 354 (=bandhujivaka VvA 161). -ādhāna the putting on of a shaft or stem, as a bolt or bar Vin II.172; cp. Vin. Texts III.213 and gaṇḍi; also ghaṭīkā2.

**Gaṇḍī** (Gaṇḍi) [adj. fr. gaṇḍa]-1. having swellings, in ure gaṇḍī (f.) with swellings on the chest, i. e. breasts J V.159, 202 (thane sandhāyāha 205). - 2. having boils, being afflicted with a glandular disease (with kuṭṭhin & kilāsin) Kvu 31.

**Gaṇḍiḥ** (Gaṇḍiḥ) [f.] [=gaṇḍikā in meaning 1; prob.=Sk. ghanṭā in meaning 2]-1. a shaft or stalk, used as a bar J I.237. - 2. a gong ĐhA I.291 (gaṇḍiḥ paharati to beat the g.); II.54, 244; gaṇḍiḥ ākoṭetvā KhA 251. Cp. AvS I.258, 264, 272; II.87, 95 & Divy 335, 336. Also in gaṇḍisāṇā "sign with the gong" J IV.306. - 3. the executioner's block (=gaṇḍikā or gaṇṭhikā) J III.41.

**Gaṇḍūsa** (Gaṇḍūsa) [cp. Sk. gaṇḍūṣā] a mouthful J I.249 (khīra*).

**Gaṇḥati & Gaṇṭhāti** (Gaṇḥati) [Vedic grha (grahb), grḥnāti pp. grhīta to grasp. *gher to hold, hold in, contain; cp. Gr. xo/rtos enclosure, Lat. hortus, co-hors (homestead); Goth. gards (house); Ohg. gart; E. yard & garden. To this belong Vedic grha (house) in P. gaha*, gihin, geha, ghara, & also Vedic harati to seize, hasta hand]. The forms of the verb are from three bases, viz. (1) gaṇha- (Sk. grhṇā-); Pres.: ind. gaṇhāti (gaṇhāṣi PvA 87), pot. gaṇheyya, imper. gaṇha (J I.159; PvA 49= handa) & gaṇhāḥi (J I.279). Fut. gaṇhissati; Aor. gaṇhi. Inf. gaṇhitum (J III.281). Ger. gaṇhitvā. Caus. gaṇhāpeti & gahāpeti. - 2. gahe- (Sk. grhī-): Fut. gaheṣati. Aor. aggahesi (Sn 847; J I.52). Inf. gaheṭum (J I.190, 222). Ger. gaheṭvā & gaheṭvāna (poet.) (Sn 309; Pğ I.3). - 3. gah- (Sk. grh-): Aor. aggahi. Ger. gayha & gahāya (Sn 791). Pass. gayhati. Pp. gahita & gahīta. Cp. gaha, gahana, gāha. Meanings: to take, take up; take hold of; grasp, seize; assume; e. g. ovādām g. to take advice J I.159; khaggam to seize the sword J I.254-255; gocaraṃ to take food J III.275; jane to seize people J I.253; dhanam to grasp the treasure J I.255; nagaram to occupy the city J I.202; pāde gālham gaheṭvā holding her feet tight J I.255; macche to catch fish J III.52; mantāṃ to use a charm J III.280; rajāṃ to seize the kingdom J I.263; II.102; sākham to take hold of a branch Sn 791; J I.52. Very often as a phrase to be translated by a single word, as: nāmato g. to enumerate PvA 18; paṭisandhim g. to be born J I.149;
maraṇaṃ g. to die J I.151; mūlena g. to buy J III.126; vacanaṃ g. to obey J III.276 (in neg.). The ger. gaḥetvā is very often simply to be translated as "with," e. g. tidaṇḍaṃ gaḥetvā caranto J II.317; satta bhikkhū gaḥetvā agamāsi VvA 149. Caus. gaḥāpeti to cause to be seized, to procure, to have taken: phalāni J II.105; rājanaṃ J I.264. Cp. gāhāpeti.

Gata (Kata) [pp. of gacchati in medio-reflexive function] gone, in all meanings of gacchati (q. v.) viz. 1. literal: gone away, arrived at, directed to (c. acc.), opp. ṭhita: gate ṭhite nisinne (loc. abs.) when going, standing, sitting down (cp. gacchati 1) D I.70; opp. āgata: yassa maggaṃna jānāsi āgatassa gatassa vā Sn 582 (cp. gati 2). Also periphrastic (=gacchati 5 b): aṭṭhi paritvā gataṃ "the bone fell down" J III.26. Very often gata stands in the sense of a finite verb (=aor. gacchi or agamāsi): yo ca Buddhaṃ... saraṇaṃ gato (cp. gacchati 4) Dh 190; attano vasanaṭṭhānaṃ gato he went to his domicile J I.280; II.160; nāvā Aggimālaṃ gatā the ship went to Aggimālā J IV.139.- 2. in applied meaning: gone in a certain way, i. e. affected, behaved, fared, fated, being in or having come into a state or condition. So in sugata & duggata (see below) and as 2nd part of cpds. in gen., viz. gone; atthaṃ gone home, set; addhaṃ done with the journey (cp. gathaṭṭhin); gone into: tanaṃ fallen a victim to thirst, tamaṃ obscured, rahoṃ, secluded, vyasanaṃ fallen into misery; having reached: antaṃ arrived at the goal (in this sense often combd with patta: antagata antapatta Nd2, 436, 612), koṭiṃ perfected, parinibbānaṃ having ceased to exist. vijjāṃ having attained (right) knowledge; connected with, referring to, concerning: kāyaṃ relating to the body (kāyagataṃ sati, e. g. Vism 111, 197, 240 sq.); diṭṭhiṃ being of a (wrong) view; sankhāraṃ, etc.- Sometimes gata is replaced by kata and vice versa: anabhāvaṃ katā>anabhāvaṃ gacchati; kālagata>kālakata (q. v.). agata not gone to, not frequented: °m disaṃ (of Nibbāna) Dh 323; purisantarāṃ °m mātugāmaṃ "a maid who has not been with a man" J III.188; sugata of happy, blessed existence, fortunate; one who has attained the realm of bliss (=sugatim gata, see gati), blessed. As np. a common Ep. of the Buddha: Vin I.35; III.1; D I.49; S I.192; A II.147 et passim (see Sugata).- D I.83; Sn 272 (see expl. KhA 183). duggata of miserable existence, poor, unhappy, illfated, gone to the realm of miscry (duggatim gata PVA 33, see gati) Pvi.62; II.317; duggata-bhāva (poverty) J VI.366; duggat-iththi (miserable, poor) J I.290; parama-duggatāni kulāni clans in utmost misery (poverty) PVA 176.-Compar. duggatātara DhA I.427; II.135.- atta (fr. attā) self-perfected, perfect D I.57 (expl. by kotippatta-citto DA I.168); cp. paramāya satiyā ca gatiyā ca dhitiyā ca samannāgata M I.82; -addhin (adj. of addhan) one who has completed his journey (cp. addhagata) Dh 90; -kāle (in gata-gata-kāle) whenever he went J III.188; -ṭṭhāna place of existence PVA 38; -gamana in āgata-ṭṭhānam vā: coming and going (lit. state of going) J III.188; -yobbana (adj.) past youth, of old age A I.138; Sn 98=124.

Gataka (Katakā) a messenger J I.86.

Gatatta (Gatatta) 1.=Sk. gat-ātman (see prec.).- 2.=Sk. gatatvam the fact of having gone KhA 183.

Gati (Gaṭi) (f.) [fr. gacchati; cp. Gr. ba/sis, Lat. (in-) ventio, Goth. (ga-)qumps] 1. going, going away, (opp. āgati coming) (both gati & āgati usually in pregnant sense of No. 2. See āgati); direction, course, career. Freq. of the two careers of a Mahāpurisa (viz. either a Cakkavatti or a Buddha) D II.16=Sn p. 106; Sn 1001, or of a gihī arahattāṃ patto Miln 264, with ref. to the distinction of the child Gotama J I.56. - phassayatanānaṃ gati (course or direction) A II.161; jagato gati (id.) A II.15, 17; sakuntānam g. the course, flight of birds Dh 92=Th 1, 92. - Opp. āgati Pvi.922.-tassā gatiṃ jānāti "he knows her going away, i. e. where she has gone" PVA 6.- 2. going away, passing on (=cuti, opp. upapatti coming into another existence); course, esp
after death, destiny, as regards another (future) existence A I.112; D II.91; M I.388 (tassa kā gati ko abhisamparāyo? what is his rebirth and what is his destiny?); in combā agati vā gati vā (=cutūpapatti), rebirth & death M I.328, 334. In defn of sāṁsāra explđ as gati bhavābhava cuti upapatti=one existence after the other Nd2 664; as gati paṭisandhi Nd2 on dhātu (also as puna-gati rebirth). - The Arahant as being beyond Sāṃsāra is also beyond gati: yassa gatiṃ na jānanti devā gandhabba-mānusā Dh 420=Sn 644; yesam gati n'atthi Sn 499; and Nibbāna coincides with release from the gatis: gativippamokkhaṃ parinibbānaṃ SnA 368. - attā hi attano gati "everybody is (the maker of) his own future life" Dh 380; esā maccharino gati "this is the fate of the selfish" Pv III.114; sabbagati te ijjhantu "all fate be a success to you" J V.393; gato so tassa yā gati "he has gone where he had to go (after death)" Pv I.122. - 3. behaviour, state or condition of life, sphere of existence, element, especially characterized as sugati & duggati, a happy or an unhappy existence. gati migānaṃ pavanaṃ, ākāso pakkhīnaṃ gati, vibhavo gati dhammānaṃ, nibbānaṃ arahato gati: the wood is the sphere of the beasts, the air of the birds, decay is the state of (all) things, Nibbāna the sphere of the Arahant Vin V.149=SnA 346; apuññalābhō ca gati ca pāpiṅkā Dh 310; duggati J I.28; avijjāy'eva gati the quality of ignorance Sn 729; paramāya gatiyā samannāgato of perfect behaviour M I.82; see also defn at Vism 237. - 4. one of the five realms of existence of sentient beings (=loka), divided into the two categories of sugati (=Sagga, realm of bliss) & duggati (=Yamaloka, apāya, realm of misery). These gatis are given in the foll. order: (1) niraya purgatory, (2) tirachchānayoni the brute oreation, (3) pittivisaya the ghost world, (4) manussā (m-loka) human beings, (5) devā gods: M I.73; D III.234; A IV.459; Nd2 550; cp. S V.474-77; Vism 552. They are described in detail in the Pañcagatidīpana (ed. L. Feer, J.P.T.S. 1884, 152 sq.; trsl. by the same in Annales du Musée Guimet V. 514-528) under Naraka-ṇḍā, Tiracchāna°, Peta°, Manussa°, Deva°. Of these Nos. 1-3 are considered duggatis, whilst Nos. 4 and 5 are sugati. In later sources we find 6 divisions, viz. 1-3 as above, (4) asurā, (5) manussā, (6) devā, of which 1-4 are comprised under apāya (conditions of suffering, q. v.) or duggatiyo (see Pv IV.11, cp. PvA 103). These six also at D III.264. - lokassa gatiṃ pajānāti Bhagavā Sn 377 (gati=nirayādīpanabheda SnA 368). The first two gatis are said to be the fate of the micchādiṭṭhino D I.228, dve niṭṭhā DA I.249 (q. v. for var. appl. of gati) as well as the dussīlā (A I.60), whilst the last two are the share of the silavanto (A. I.60). -gata gone its course (of a legal enquiry, vinicchaya) Vin II.85 (cp. Vin Texts III.26); J II.1. agati 1. no course, no access, in agati tava tattha: there you have no access S I.115. - 2.=duggati, a wrong course. -gatigamana a wrong course of life D III.133; A I.72; II.18 sq.; III.274 sq.; J V.510; PvA 161. Technically the four agati-gamanāni are: chanda° dosa° moha° bhaya° D III.228 (see also under chanda). sugati (sometimes suggati after duggati e. g. J VI.224) a happy existence; a realm of bliss; the devaloka. Cp. sugatin. Usually with gacchati (sugatiṃ) & gata "gone to Heaven" Vin II.195; D II.202; It 77; PvA 65. In combā w. sagga loka (sugatiṃ, etc. uppaṭjati) D I.143; A I.97; J I.152. parammaranā sugati pāṭikankhā It 24; suggatiṃ gata Dh 18; sugati pāpehi kammehi sulabhā na hoti "bliss is not gained by evil" PvA 87; =sugga & dibbaṭṭhāna PvA 89; sugati-parāyana sure of rebirth in a realm of bliss, ib. duggati a miserable existence; a realm of misery (see above gati 4). Usually with gacchati (duggatiṃ gata, reborn in a miserable state) or uppaṭjati D I.82; A I.97, 138 (+vinipātaṃ nirayam); II.123; III.3; IV.364; Dh 17; Sn 141; SnA 192 (=dukkhappatti); PvA 87. Sakakammāni nayanti duggatiṃ, one's own deeds lead to rebirth in misery, Dh 240; with ref. to a Peta existence: Pv I.62; II.16; 113; 317. Cp. duggata.

Gatika (Gaṭikā) (adj.) 1. going to, staying with, in bhikkhu* a person living with the bhikkhus Vin I.148. - 2. leading to: yam* what they lead to (of the 5 indriyas) S V.230. - 3. having a certain gati, leading to one of the four kinds of rebirth: evam* D I.16 (w. ref. to one of the first 3 gatis:
niyata° whose destiny is certain (w. ref. to sugati) and aniyata° whose destiny is uncertain (w. ref. to a duggati) DhA III.173.

Gatin (Gatika) 1. going, i. e. having a certain course: sabbā nadi vankagati "every river flows crooked" J I.289. - 2. having a certain gati, fated, destined, esp. in su° & dug°: samparāye suggati going to a happy existence after death Vin II.162=J I.219; saggam sugatino yanti "those who have a happy fate (because of leading a good life) go to one of the Heavens" Dh 126.

Gatimant (Gatimant) (adj.) of (perfect) behaviour, going right, clever (cp. gatatta under gata, & gati 3) M I.82.

Gatta (Gatta) (nt.) [Vedic gātra] the body, pl. gattāni the limbs. - As body: Vin I.47; S I.169=183 (analla° with pure bodies; anallīna° at 169, but v. l. analla°); A I.138; Sn 673 (samacchida° with bodies cut up); Pv I.112 (bhinn-pabhinnā°, id.); PvA 56 (=sarīra); 68. - As limbs: S IV.198 (arupakkāni festering with sores); M I.506 (id.); M I.80=246; J I.61 (lālākilinna°); Sn 1001 (honti gattesu mahāpurisalakkhanā), 1017, 1019; Pv III.91 (=sarīrāvayavāvā PvA 211); Miln 357 (arupakkāni).

Gathita (Gathita) (adj.) [pp. of ganthati to tie, cp. gantha, knot Sk. grathita] tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with (c. loc.). When abs. always in combn w. paribhujātati and w. ref. to some object of desire (bhoga, labha, kāmaguṇe). Usually in standing phrase gathita mucchita ajjhappanna (ajjhopanna) "full of greed & blind desire." In this connection it is frequently (by B MSS.) spelt gadhita and the editors of S, A, & Miln have put that in the text throughout. With mucchita & ajjhappanna: D I.245; III.43; M I.162, 173; S II.270; IV.332; A V.178, 181 Nd2 on nissita C. -c. loc.: J IV.371 (gharesu); DA I.59 (kāmagunesu). In other connections: ādānagantham gathitaṃ visajja Sn 794 (cp. Nd1 98); yāni loke gathitāni na tesu pasuto siyā Sn 940. - J IV.5 (=giddha); V.274 (gedhita for pagiddha); PvA 262 (gadhita as expln of giddha-agathita (agadhita) not fettered (by desire) without desire, free from the ties of craving (+m°, a°) S II.194, 269; A V.181; Miln 401 (tsrl. Rh.D. II.339: "without craving, without faintness, without sinking").

Gada (Gada) speech, sentence Dh I.66, DA I.66 f.; and on D III.135 (§ 28); gada at S II.230 (v. l.) in phrase diṭṭhagadadena sallena is to be read diddhagadadena s.

Gaddula & Gaddūla (Gaddula) a leather strap S III.150; J II.246; III.204; fig, in taṇhā-gaddūla "the leash of thirst," Nd2 on jappā (taṇhā) Dhs 1059=Vbh 361, cp. DhsA 367.

Gaddūhana (Gaddūhana) (nt.) [Derivation unknown; Sk. dadṛghna] a small measure of space & time M III.127; S II.264 (=mattam pi, SA "pulling just once the cow's teat"); A IV.395; Miln 110. See Trenckner P.M. 59, 60; Rh. D. J.R.A.S. 1903, 375.

Gaddha (Gaddha) [Vedic grdhā; see gijjha] a vulture; in gaddhabādhipubbo, of the bhikkhu Ariṭṭha, who had been a vulture trainer in a former life Vin II.25=IV.218= M I.130; see also Vin. Texts II.377.
Gadrabha [Gadrabhā] [Vedic gardabha., Lat. burdo, a mule; see Walde Lat. Wtb., s. v.] an ass, donkey Vin V.129; M I.334; A I.229; J II.109, 110; V.453; DA I.163. - f. gadrabhī J II.110; -rava (& -rāva) the braying of an ass ibid. & Vism 415.


Gantar [Gantar] [n. agent of gacchati in the sense of a periphrastic future] "goer" in gantā hoti he will go, he is in the habit of going, combd w. sotā hantā khantā, of the king’s elephant A II.116=III.161; v. l. for gatā at M II.155.

Gantha (Gantha) (in BB often misspelt gandha) [fr. ganthati]-1. a bond, fetter, trammel; always fig. and usually referring to and enumd as the four bodily ties, or knots (kāya*, see under kāya): S V.59=Dhs 1135; D III.230; Nd1 98; DhA III.276; 4 kāyaganthā, viz., abhijjhā, byāpāda, silabbataparāmasa, idamsaccābhīnivesa; thus Nd1 98; Vism 683. In other conn. Sn 347, 798, 847, 857, 912; Nd2 on jappā (taṇhā); Dh 211; Ps I.129; Dhs 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; Nett 31, 54, 114, 124 (gandha); Sdhp 616. - chinnā (adj.) one who has cut the ties (of bad desires, binding him to the body). Combd w. anigha nirāsa Sn 8, 12 (°gandha), 23; w. asita anāsava Sn 219. Cp. pahīnamānassa na santi ganthā S I.14. See also ādāna°; cp. ganthaniya. - 2. [only in late Pali, and in Sk.] composition, text, book (not with ref. to books as tied together, but to books as composed, put together. See gantheti 2). -dhura the burden of the books, i.e. of studying the Scriptures, expld as one who knows by heart one, two, or all Nikāyas. Always combd w. vipassanādhuraṃ, the burden of contemplation DhA I.8; IV.37; -pamocana the state of being released from, freed from the fetters of the "body" always w. ref. to Nibbāna S I.210; A II.24; It 104, cp. 122; -pahīna (adj.) connected with or referring to the gandhas Dh 1480; opp. vi° Dhs 1482.

Ganthi & Gantheti [Ganthati & Gantheti] [Vedic grath, granth, grathnāti, to *grem, cp. Lat. gremium; see also gaṇṭhi gathita, gantha] 1. to tie, knot, bind, fasten together: kathāṃ mittāni ganthati "how does he bind friends" S I.214=Sn 185; mālaṃ ganthamāna tying a garland Vv 381 (ganthento VvA 173). Of medicines: to mix, to prepare J IV.361. - pp. ganthita tied, bound, fettered: catūhi ganthehi g° Ps I.129; - grd. ganthaniya to be tied or tending to act as a tie (of "body"); expl. as ārammaṇa-karaṇa-vasena ganthehi ganthitabba DhsA 69; dhammā g° ā ("states that tend to be are liable to be ties" Buddh. Ps. p. 305; Expositor 64) Dhs 1141; 1478. In combn saññojaniya g° ogthaniya (of rūpa) Dhs 584=Vbh 12; of rūpa-khandha Vbh 65, of dasāyatanā ib. 77, dasindriya ib. 129, saccā g° and ag° (=gantha-sampayutta & vippayuttā) ib. 117. - 2. to put together, to compose: mante ganthetvā (v. l. gandhitvā) Sn 302, 306.


Gandha (Gandha) [Vedic gandha, from ghrā ghrāti to smell, ghrāna smell, & see P. ghāna. Possibly conn. w. Lat. fragro= E. fragrant] smell, viz.-1. odour, smell, scent in gen. J III.189; Dhs 54-56=Miln 333; Dhs 605 under ghānāyatana; āma° smell of raw flesh A I.280; D II.242; Sn 241 sq.; maccha° the scent of fish J III.52; muttakarīsa° the smell of faces and urine A III.158; catujāti° four kinds of scent J I.265; PvA 127; dibba-g°puppha a flower of heavenly odour J I.289. - 2. odour, smell, in particular: enumerated as mūla°, sāra°, puppha°, etc., S III.156=V.44=A V.22; Dhs 625 (under ghandāyatanāni, sphere of odours). Specified as māla°,
sāra°, puppha° under tīṇi gandhajātāṇi A I.225; - puppha° Dh 54=A I.226. - 3. smell as olfactory sensation, belonging to the sphere (āyatanāni) of sense-impressions and sensory objects & enum. in set of the 12 ajjhatta-bāhirāṇi āyatanāni (see under rūpa) with ghānena gandhāṃ ghāyitvā "sensing smell by means of the olfactory organ" D III.102; 244=250= 269=Nd2 on rūpa; M III.55, 267; S IV.71; Vin I.35; Defined at Vism 447. Also as gandhāṃ ghānaviṇñeyya under kāmagunā M II.42; D III.234, etc. In series of 10 attributes of physical quality (-rūpa, etc.) as characteristic of devas D III.146; Pv II.958; as sāra°, pheggu°, taca°, etc. (nine qualities in all) in definition of Gandhabba-kāyikā devā S III.250 sq. - In the same sense & similar connections: vanṇa-g°-ras'ūpeto Dh 49; J II.106; gandhānām khamo & akkhamo (of king's elephant) A III.158 sq.; itthi°, purisa° A I.1, 2; III.68; in combn w. other four senses Sn 387, 759, 974. - 4. perfume, prepared odorific substance used as a toilet requisite, either in form of an unguent or a powder. Abstinence from the use of kālalaeasthetics is stated in the Silas (D I.8) as characteristic of certain Wanderers and Brahmins. Here gandhāna is mentioned together with mālā (flowers, garlands): D I.5=Kh II; D I.7 ("kathā"); Vin II.123; Sn 401; J I.50, 291; PvA 62. The use of scented ointment (-vīlepana & ālepa, see cpds.) is allowed to the Buddhist bhikkhus (Vin I.206); and the giving of this, together with other commodities, is included in the second part of the deyyadhamma (the list of meritorious gifts to the Sangha), under Nos. 5-14 (annappāna-vatthā-yānāmallagandhā-vīlepana - seyya - āvasatha - padipeyya): S III.252; Nd2 523=It 65. Out of this enumeration: g°-m°-v°-Pv II.316; chatta-g°-m°-upāhanā Pv II.49; II.936; m°-g°-v° kappūra-kaṭuṭkapphalāni J I.416. - The application of scented ointment (gandhena or gandhehi vilimpati) is customary after a bath, e. g. PvA 50 (on Pv I.106); J I.254, 265; III.277. Var. kinds of perfumes or scented substances are given as g°dhūpa-cuṇṇa-kappūra (incense, powder, camphor) J I.290; vāsa-cuṇṇa-dhūpanādi g° KhA 37. See also cpds. - 5. occurs as v. l. for gandha (book), duggandha a disagreeable smell Dhs 625; "m vāyatī to emit a nasty odour PvA 14; as adj. having a bad smell, putrid Sn 205; PvA 15 (=pūtigandha), f. -ā: duggandhā pūti vāyasi "you emit a bad odour") Pv I.61 (=aniṣṭha°). - sugandha an agreeable smell Dhs 625; as adj. of pleasant smell J III.277; Sdhp. 246. - āpāṇa a perfumery shop J I.290; "ika perfume seller Miln 344; āyatanana an olfactory sense-relation, belonging to the six bāhirāṇi āyatanāṇi, the objective sensations D III.243, 290; Dhs 585, 625, 655; ārammanā bearing on smell, having smell as its object Dhs 147, 157, 365, 410, 556, 608; -ālepa (nt.) anointing with perfumes Vin I.206; -āsā "hunger for odours," craving for olfactory sensations Dhs 1059; -odaka scented water J I.50; II.106; III.189; -karaṇḍaka a perfume-box S III.131; V.351; Pug 34; -kuṭi (f.) a perfumed cabin, name of a room or hut occupied by the Buddha, esp. that made for him by Anāthapindika in Jetavana (J I.92). Gotamassa g° J II.416, cp. Av. Š II.401; DhA IV.203, 206; -cuṇṇa scented (bath-) powder J III.277; -jāta (nt.) odour, perfume ("consisting of smell"). Three kinds at A I.225 (māla°, sāra°, puppha°); enum. as candanādi DhA I.423; in defin. of gandha DA I.77; - Dh 55; -tānha thirst or craving for odours (cp. g°-āsā) Dhs 1059=Nd2 on jappā; -tela scented oil (for a lamp) J I.61; II.104; DhA I.205; -tēthana a perfume-thief S I.204; - dhātu the (sensory) element of smell Dhs 585; 625. 707 (in conn. w. āyatanā); -pañcangulika see sep.; -āñcetanā the olfactory sensation; together with "saṇṇā perception of odours D III.244; A IV.147; V.359; -sannidhi the storing up of scented unguents D I.6 (=DA I.82).

**Gandhana** (gandhāna) see gandhina.

**Gandhabba** [Gandhabba] [Vedic gandharva] 1. a musician, a singer J II.249 sq.; III.188; VvA 36, 137. - 2. a Gandharva or heavenly musician, as a class (see "kāyika) belonging to the demigods who inhabit the Cātummahārājika realm D II.212; A II.39 (as birds); IV.200 (with asura & nāga), 204, 207; cp. S III.250 sq.; also said to preside over child-conception: M I.265 sq.; Miln 123 sq.; -kāyika belonging to the company of the G. S III.250 sq.; PvA 119; -mānusā (pl.) G. & men Dh
420= Sn 644; -hatthaka "a G.-hand," i. e. a wooden instrument in the shape of a bird's claw with which the body was rubbed in bathing Vin II.106, see Vin. Texts III.67.

**Gandhabbā (gandhābha)** (f.) music, song J II.254; VvA 139; Miln 3; *ṃ karoti to make music J II.249; III.188.

**Gandhāra (gandhāra)** (adj.) belonging to the Gandhāra country (Kandahar) f. gandhārī in gandhārī vijjā N. of a magical charm D I.213; at J IV.498 it renders one invisible.

**Gandhika (gandhika)** (and °uja Pv II.120; II.121)-1. having perfume, fragrant, scentful, J I.266 (su*); Pv II.1Q0 (=surabhigandha); II.121 (sogandhiya); VvA 58 (read gandhikāgandhikehi). - 2. dealing in scents, a perfumer PvA 127 (=māgadha; cp. gandhika 2).

**Gandhin (gandhin)** (adj.) 1. having a scent of, smelling of (-°), i. e. candana° of sandal wood J III.190; gūtha of° fæces Pv II.315 (=karīsavāyinī PvA). - 2. dealing with scents, a perfumer PvA 127 (=māgadha; cp. gandhika 2).

**Gandhina (gandhina)** in kule antimagandhina J IV.34 (expl. by saddapacchimaka) and gandhāna in kula-gandhāna It 64 see under kula°.

**Gabbita (gabbita)** (adj.) proud, arrogant J II.340 (*bhāva=issariya); III.264 (*sabhāva=dittasabhāva); Sum. V. on D III.153 (=avamata).

**Gabbha (gabbha)** [Vedic garbha, either to *gelbh, as in Lat. galba, Goth. kalbo, Ohg. kalba, E. calf, or *gÛe bh, as in Gr. delfu/s womb, adelfo/s sharing the womb, brother, de/ifac young pig; cp. *gelt in Goth. kilpei womb. Ags. cild, Ger. kind, E. child. Meaning: a cavity, a hollow, or, seen from its outside, a swelling] 1. interior, cavity (loc. gabbhe in the midst of: angāra° J III.55); an inner room, private chamber, bedroom, cQll. Of a Vihāra: Vin II.303; III.119; IV.45; VvA 188; 220; - J I.90 (siri° royal chamber); III.276; Vv 785 (=ovaraka VvA 304); DhA I.397; Miln 10, 295. See also anto°. - 2. the swelling of the (pregnant) womb, the womb (cp. kucchi). ° ṇ ṇ upeti to be born Dh 325=Th 1, 17= Nett 34, 129; *ṃ upapajjati to be born again Dh 126; gabbhā gabbham -. dukkaṃ nigacchanti from womb to womb (i. e. from birth to birth) Sn 278; gabbhato paṭṭhāya from the time of birth J I.290, 293. As a symbol of defilement g. is an ep. of kāma A IV.289, etc. - 3. the contents of the womb, i. e. the embryo, foetus: dasa māse *ṃ kucchinā pariharitvā having nourished the foetus in the womb for 10 months D II 14; dibbā gabbhā D I.229; on g. as contained in kucchi, foetus in utero, see J I.50 (kucchimhi patiṭṭhito) 134; II.2; IV.482; M I.265; Miln 123 (gabbhassa avakkanti); DhA I.3, 47; II.261. - Pv I.67; PvA 31; gabbho vutṭhāsi the child was delivered Vin II.278; itthi-gabbho & purisa° female & male child J I.51; gabbham pāteti to destroy the foetus Vin II.268; apagatagabbhā (adj.) having had a miscarriage Vin II.129; mūhagabbhā id. M II.102 (*visatā°); paripuṇṇa-gabbhā ready to be delivered J I.52; PvA 86; saṇṭhi° a conscious foetus D I.54=M I.518=S III.212; sannisinna-gabbhā having conceived Vin II.278. - avakkanti (gabbhe okkanti Nd 3041) conception D III.103, 231; Vism 499, 500 (*okkanti); this is followed by gabbhe thiti & gabbhe vutṭhāna, see Nd2; -āsaya the impurities of childbirth Pv III.53 (=mala); -karāṇa effecting a conception Sn 927; -gata leaving the womb, in putte gabbhagatte when the child was born PvA 112; -dvāra the door of the bed-chamber J I.62; -pariharana=next Vism 500; -parihāra "the protection of the embryo," a ceremony performed when a woman became pregnant J II.2; DhA I.4; -pātana the destruction of the embryo, abortion, an abortive preparation Vin III.83 sq.; Pv I.66 (akariṃ); PvA 31 (dāpesi); DhA I.47
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"bhesajja"; -mala the uncleanness of delivery, i. e. all accompanying dirty matter PvA 80, 173 (as food for Petas), 198; DhA IV.215; -visa in ahañc' amhi gabbhaviso "I am 20 years, counting from my conception" Vin I.93; -vuṭṭhāna (nt.) childbirth, delivery J I.52; DhA I.399; II.261; -seyā (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or upeti) gabbhaseyyam "he does not go into another womb," of an Arahant Sn 29, 152, 535; Vv 5324; and gabbhaseyyaka (adj.) one who enters another womb Vbh 413 sq.; Vism 272, 559, 560; Bdhd 77, 78.


Gabbhini [gabhini] (adj. f.) pregnant, enceinte Vin II.268; S III.202; J I.151, 290; IV.37; Pv I.66; PvA 31, 82: VVA 110 (-bhāva); in combn g° pāyamānā purisantaragatā (pregnant, lactating & having had sex. intercourse) A I.295=II.206=M I.77, 238, 307, 342=Pug 55; with utunī anutunī (menstruating & having ceased to menstruate) A III.226 sq.

°Gama [gama] 1. adj. going, able to go; going to, leading to; in vihangama going in the air Sn 221, 606; Th I.1108: J I.216 (cp. gamana); aghasi° id. Vv 161 (=vehāsaṃ° Vva 78); nabhasi° going on clouds Sn 687; nibbāna° leading to N. S V.11; dūram° going far, hadaya° going to one's heart, q. v. - 2. m. course, going to; in attham° going home, going to rest, etc., q. v.

Gamana [gamana] 1. (nt.) the fact or the state of going, movement, journey, walk; (-°) striving for, the leading of, pursuit A II.48 sq. (gamanena na pattabbo lokass'anto=one cannot walk to the end of the world); Dh 178 (saggassa going to heaven); Sn 40, 691, cp. vāraṃ°; J I.62; 216 (in expl. of vihangama: (ākāse) gamanato pakkhi vihaṃ gamā ti vuccanti); 295; PvA 57. - pahiṇa° going on messages D I.5, etc.; agati° wrong pursuit, °gacchati to pursue a wrong walk of life A II.18; PvA 161; magga° tramping, being on the road PvA 43; sarana° finding shelter (in the Dhamma) PvA 49.-2. (adj.) (-°) going or leading to, conducive to: nibbāna° maggo the Path leading to Nibbāna S I.186; Dh 188; duggati° magga the road to misery Th 2, 355; duggamana° gānā (pl.) inaccessible places PvA 102 (in expl. of duggā). -antarāya an obstacle to one's departure J I.62; -āgamana going & coming, rise and set Vv 836 (=ogamanuggamana Vva 326); DhA I.80 (-kāle); -sampanna senāsana a dwelling or lodging fit for going and coming, i. e. easily accessible A V.15; J I.85; °m karoti to go to and fro Vva 139. -kamma going away DhA II.81. -kāraṇa a reason for or a means to going, in °m karoti to try to go J I.2; -bhāva the state of having gone away J II.133; -magga (pleonastic) the way J I.202; 279; -vañña the praise of his course or journey J I.87.

Gamanīya [gamanīya] (adj.; grd to gam) 1. as grd. to gacchati: (a place where one) ought to go; in a° not to be gone to (+ṭhāna) Vva 72. - 2. as grd. to gameti: in bhogā pahāya gamanīyā (riches that have) to be given up (by leaving) Kh VIII.8 (see expl. as KhA 223); PvA 87 (=kālikā, transient).

Gamika [gamika] (and gamiya J I.87) (adj.) going away, setting out for a journey (opp. āgantuka coming back) appl. to bhikkhus only: Vin I.292 (° bhatta food for outgoing bh.); II.170 (āgantuka*), 211, 265; V.196; J VI.333 (āgantuka*). See also under abhisankhāra. Cp. Av Ś I.87; Divy 50.
Gamina (gamina) (adj.) being on a "gati," only at Sn 587 in "aññe pi passe gamine yathākamm’ūpage nare."

Gameti (gameti) [caus. of gacchati] to make go, to send, to set into motion, to cause to go It 115 (anabhāvam to destroy), see under gacchati.

Gambhīra (gambhīra) (adj.) [Vedic gambhīra & gabhīra] deep, profound, unfathomable, well founded, hard to perceive, difficult. - (a) lit. of lakes: Dh 83; Pv II.119 (=agādha); Pug 46; of a road (full of swamps) J I.196. - (b) fig. of knowledge & wisdom: dhammo g. duddaso . . . M I.487; S I.136; Tathāgato g. appameyyo dupparyogāho M I.487; parisā g. (opp. uttāna, shallow, superficial, thoughtless) A I.70; g. ṭhāna w. ref. jhāna, etc. Ps II.21; saddhamma g. Sdhp. 530; g. gujha nipuṇa Nd 342; lojanātho nipuṇo g. PvA 1; also w. nipuṇa J VI.355; Miln 234; Bdhd. 118, 137; - (nt.) the deep; deep ground, i.e. secure foundation Sn 173; Kh VIII.1.3 (see KhA 217). - avabhāsa (adj.) having the appearance of depth or profundity, D II.55; S II.36; Pug 46 (+uttāna), cp. Pug A 226; -pañña one whose wisdom is profound Sn 176, 230; 627=Dh 403 (+medhāvin) cp. DhA IV.169 & see Ps II.192 for detailed explanation; -sīta resting on depth (of soil), well-founded A IV.237.


Gamma (gama) (adj.) [fr. gāma. Vedic gramya] of or belonging to the village, common, pagan (cp. Fr. villain), always combd with hīna, low & pagan Vin I.10 and = (anta, standard of life); A III.325 (dassana, view); D III.130 (sukhallikānuvaya, hedonist) Sdhp 254. Cp. pothujjanika.

Gayha (gayha) (adj.) [grd. of gayhati; Vedic grāhya] to be taken, to be seized, as nt, the grip, in gayhūpaga (adj.) for being taken up, for common use SnA 283. - (nt.) that which comes into one's grasp, movable property, acquisition of property DhA II.29; III.119; PvA 4. As gayhūpakam at J IV.219.

Gayhaka (gayhaka) (adj.=gayha) one who is to be taken (prisoner), in °niyyamāna id. S I.143=J III.361 (expl. as karamaragāham gahetvā niyyamāna; cp. karamara).

Gayhati (gayhati) [Pass. to gaṇhāti] to get seized, to be taken (see gaṇhāti); p.pres. gayhamāna being caught DhA III.175 (°ka). - grd. gayha.

Garahaka (garahaka) (adj.) finding fault with, rebuking; in paṭhavī° āpa°, etc., combd w. paṭhavī-jigucchaka, etc. (disgusted w. the great elements) M I.327.

Garahana (garahana) (nt.) reproof VvA 16, as f. °ṇā at Vism 29.

Garahati (garahati) [Vedic garhati Dhtp 340 nidāyaṃ] to reproach, to blame, scold, censure, find fault with: agarahiyam mā garahitha "do not blame the blameless" S I.240; D I.161 (tapaṃ to reject, disapprove of); D III.92, 93 (aor. garahi, grd. garahitabba); Sn 313, 665; Miln 222 (+jigucchanti); PvA 125, 126; Sdhp. 382. - pp. garahita blameworthy Dh 30 (pamādo); Sn 313; J V.453; Miln 288 (dasa puggalā g.). agarahita blameless, faultless PvA 89 (=anindita, 131). - See also gārayha & cp. vi°.
Garahā (Garaha) (f.) blame, reproach D I.135 "stating an example," see DA I.296; D III.92, 93; Sn 141; J I.10 (garahapātichādanabhāva preventing all occasion for finding fault); 132 (garahabhaya-bhīta for fear of blame), 135 (garahatthe as a blame); Nett 184.

Garahin (Garahin) (adj.) blaming, censuring Sn 660 (ariya*), 778 (atta*), 913 (anatta*); Miln 380 (pāpa*).

Garu (Guru) [Vedic guru; Gr. baru/s, Lat. gravis & brutus, Goth. kaurus] 1. adj. (a) lit. heavy, opp. lahu light, appld to bhāra, a load S III.26; J I.196 (=bhārika); VI.420; DhA I.48; Sdhp 494 (rūpagarubhāra the heavy load of "form"). Compar. garutara (as against Sk. garīyaṃ) PvA 191. - (b) fig. important, to be esteemed, valued or valuable A III.110 sq. (piya manāpa g. bhavaniya); c. gen. or -° bent on (often in sequence *guru, "nīnna, *poṇa, etc., e. g. Vism 135); pursuing, paying homage to, reverent; (or) esteemed by, honoured, venerated: Satthugaru esteeming the Lord; Dhamma°, Sanghe g. A III.331=IV.28 sq.; dosa° S I.24; kodha°, saddhamma° (pursuing, fostering) A II.46 sq.=84 sq.; Sdhp 1 (sabba-loka° worshipped by all the world); Dpv IV.12. - agaru (c. gen.) irreverent towards Sn p. 51 (Gotamassa). Cp. garuka, gārava; also agaru & agalu. - 2. N. a venerable person, a teacher: garuṇaṃ dassanāya & sakāsana ānu 325, 326 (v. l. garuṇaṃ to be preferred, so also SnA 332, 333); garuṇaṃ dāra It 36. - garukaroti (for garuṃ k°) to esteem, respect, honour; usually in series sakkaroti g° māneti pūjeti Vin II.162; M I.31; D I.91; A III.76; IV.276; Nd2 334 (on namati), 530 (on yasassin); PvA 54. Expl. at DA I.256 by gāravaṃ karoti. - garukātabba worthy of esteem PvA 9. - garukāra (sakkāra g. mānana vandana) esteem, honour, regard Pug 19=Dhs 1121. - See also guru. -upanissita (adj.) depending on a teacher, one being taught Ps II.202; -ṭṭhāniya one who takes the place of a teacher A III.21, 393; Nett 8; Vism 344. -dhamma a rule to be observed. There are 8 chief rules enum. at Vin II.255=A IV.276, 280; see also Vin IV.51, 315; V.136. Taken in the sense of a violation of these rules Vin I.49=II.226; I.52, 143, 144; II.279; -nissaya in °m gaṇhāti to take up dependency on a teacher, i. e. to consider oneself a pupil Vin II.303; -saṃvasa association with a teacher Nd2 235 4°; Miln 408.

Garuka (Garuka) [from garu] somewhat heavy.-1. lit. J I.134 (of the womb in pregnancy); Dh 310; Miln 102. Usually coupled & contrasted with lahuka, light: in def. of sense of touch Dhs 648; similarly w. sithila, dhanita, digha, rassa Miln 344; DA I.177 (in expl. of dasavidha vyāñjana). - 2. fig. (a) heavy, grave, serious esp. appld to - āpatti, breach of regulations, offence (opp. lahuka) Vin V.115, 130, 145, 153; Dh 138 (ābādha, illness); appld to kamma at Vism 601 (one of the four kinds); nt. as adv. considerably Miln 92 ("m parinamati). - (b) important, venerable, worthy of reverence Th 2, 368 (Satthu sāsana=garukātabba ThA 251); Miln 140. - (c) -° "heavy on," bent on, attaching importance to: nahāna° fond of bathing Vin I.196; tadattha° engaged in (jhāna) Nd2 264; kamma° attributing importance to k. Nd2 411; saddhamma° revering the Doctrine Sdhp. 520. Nibbāna-garuka Vism 117 (+Nādhimutta & N-pabbhāra). -āpatti a grievous offence, see above. As terasa g-ino at Miln 310.

Garutta (Garutta) (nt.) the fact of being honoured or considered worthy of esteem, honourableness A V.164 sq.

Garula (Garuḷa) [Derivation uncertain. Sk. garuḍa, Lat. volucrer winged, volo to fly]. N. of a mythical bird, a harpy Ps II.196=Nd2 235, 3 q.; Vism 206; VvA 9 (=supaṇṇa); DhA I.144.
Gala (แกล) [*gel to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. gala jalukā, and *gŬel, as Gr. de/lear, cp. also Sk. girati, gilati Dhtp 262 gives as meaning of gal "adana." This root gal also occurs at Vism 410 in fanciful def. of "puggala"; the meaning here is not exactly sure (to cry, shout?)] the throat J I.216, 264, III.26; IV.494: I.194 (a dewlap); PvA 11, 104. -agga the top of the throat Sdhp 379; -ajjhoharaniya able to be swallowed (of solid food) Dhs 646, 740, 875; -ggaha taking by the throat, throttling D I.144 (+daṇḍapahāra); -nāḷi the larynx DhA I.253; II.257; -ppamāna (adj.) going up to the neck J I.264 (āvāṭa); -pariyosāṇa forming the end of the throat J III.126; -ppavedhaka (nt.) pain in the throat M I.371; -mūla the bottom of the throat PvA 283. -vāṭaka the bottom (?) of the throat (cesophagus?) Vism 185, 258. Note.-gala with many other words containing a guttural-liquid element belongs to the onomatopoetic roots kl &cirl;el (kr &cirl;el;r), usually reduplicated (iterative), the main applications of which are the following: 1. The (sounding) throat in designation of swallowing, mostly with a dark (guttural) vowel: gulp, belch, gargle, gurgle. 2. The sound produced by the throat (voice) or sound in general, particularly of noises or sounds either inarticulate, confused & indefinable or natural sounds striking enough per se to form a sufficient means of recognition (i. e. name) of the animal which utters this sound (cuckoo, e. g.). To be divided into: A. palatal group ("light" sounds): squeak, yell, giggle, etc., applied to - (a) Animate Nature: the cackling, crowing noise of Palmipeds & related birds, reminding of laughter (heron, hen, cock; cp. P. koñca, Lat. gallus) - (b) Inanimate Nature: the grinding, nibbling, trickling, dripping, fizzing noises or sounds (P. galati, etc.). B. guttural group ("dark" sounds): groan, growl, howl, etc., appld to - (a) Animate N.: the snorting, grunting noise of the Pachyderms & related quadrupeds (elephant, op. P. koñca, kuñjara; pig, boar) - (b) Inanimate N.: the roaring, crashing, thundering noises (P. galagalāyati, ghurughurāyati). 3. The sound as indicating motion (produced by motion): A. palatal group ("sharp" sounds, characteristic of quick motion: whizz, spin, whirl): P. gaggaraka whirlpool, Gr. kerki/s spindle, bobbin. B. guttural group ("dull" sounds, characteristic of slow and heavy motion: roll, thud, thunder). Sometimes with elimination of the sound-element appld to swelling & fullness, as in "bulge" or Gr. sfarage/w (be full). These three categories are not always kept clearly separate, so that often a palatal group shifts into the sphere of a guttural one & vice versa. - The formation of kl gś roots is by no means an extinct process, nor is it restricted to any special branch of a linguistic family, as examples show. The main roots of Idg. origin are the foll. which are all represented in Pāli - (the categories are marked acc. to the foregoing scheme 1, 2A, 2B, 3): kal (2A): kla/zw, clango, Goth. hlahjan laugh; kār (2 A): kh_ruc, Sk. kāru (cp. P. kitti), cārmen; kel (2 A): ke/lados, calo (cp. P. kandati), Ohg. hellan; ker (2 Aa): karkai/rw, ko/rkoros=querquedula=kakkara (partridge); kol (2 B): cuculus, kokila (a); kolāhala and halāhala (b); kor (2 Ba): cornix (cp. P. kāka), corvus=corov=raven; Sk. kośa; P. koñca. - gŬel (1) Lat. gula, glutio, de/lear; gŬer: (1) bo/ros, bibrw/skw, Lat. voro, Sk. girati, Ohg. querka; (3) ba/raqron (whirlpool) Sk. gargara: gel (1) Sk. gilati, Ohg. kela - gal (2 A): gallus (a) gloria (b); gar (2 Ab): gh_rus, garrulus, Ohg. kara: gel (2 A): xelidw/n (a) hirrio (to whine), Ohg. gellan (b): ger: (1) gargari/zw (gargle) Sk. gharghara (gurgling). (2 Aa) ge/ranos = crane, Ger. kräh, Lat. gracillo (cackle); (2 Ba) Ohg. kerran (grunt), Sk. grñāti (sing); (2 Ab) Sk. jarate (rustle); gur (2 Ba): gru/zw=grundio= grunt; Lat. gurgulio; Sk. ghurghura. With special reference to Pāli formations the foll. list shows a few sound roots which are further discussed in the Dictionary s. v. Closely connected with Idg. kl gś is the Pāli cerebral ṭ, th, ṭh, ṇ, so that roots with these sounds have to be classed in a mutual relation with the liquids. In most cases graphic representation varies between both (cp. gala & gala) - kil (kiṇ) (2 Ab): kīkī (cp. Sk. krka*), kilikāyati & kinkināyati (tinkle), kili (click), kinkanika (bell); kur (2 B): akurati to hawk, to be hoarse; khaṭ (1) khaṭkhaṭa (hawking), kākacchati (snore); (2 Aa) kukkuṭa (cock); gal (1) gala (throat) uggilati (vomit); (2 Ab) galati (trickle); (2 Ba) Pk. galagajjīya (roar) & gługulīya.
(bellow); (2 Bb) galagalāyati (roar); gar (2 A); gaggara (roar & cackle, cp. Sk. gargara to 3); (2 B); gaggarāyati (roar); (3) gaggaraka (whirlpool); ghar (1) Sk. gharghara (gurgling); (2 Ab) gharati (trickle), Sk. ghargharikā (bell); (2 Bb) ghurughurāyati (grunt). - See also kakaca, kanka, kankaṇa, cakora (cankora), cakkavaka, jagghati, ciṣcitāyati, taṭatāyati, timingala, papphāsa.

**Galaka** (galaka) (nt.) throat J III.481; IV.251.

**Gaḷa** (gaḷa) [same as gāla, see note on prec.] 1. a drop, i.e. a fall: see galāgala. - 2. a swelling, a boil (=gaṇḍā) J IV.494 (mattā gajā bhinnagāḷa elephants in rut, with the temple-swellings broken; expl. p. 497 by madam galantā); Sn 61 (? v. l. gaṇḍā). - 3. a hook, a fishhook Sn 61 (?), expl. at SnA 114 by ākaḍḍhanavasena baliṣa. galāgalām gacchati to go from drop to drop, i.e. from fall to fall, w. ref. to the gatis J V.453 (expl. by apāyaṃ gacchati).

**Gaḷagalaḷāyati** (galagalaḷāyati) [=gaggarāyati, see note on galā] to roar, to crash, to thunder; deve galagalāyate (loc. abs.) in a thunderstorm, usually as deve vassante deve galā° amidst rain and heavy thunder D II.132; S I.106; A V.114 sq. (gala°); Th 1, 189; Miln 116 (gaganām ravati galag°); KhA 163 (mahāmegha). - Gangā galagalantī the roaring Gangā Miln 122 (cp. halāhalasadda ibid.).

**Gaḷati** (galati) (and galati) [Sk. galati, cp. Ohg. quellan to well up, to flow out; see note on gāla and cp. also jala water] 1. to drip, flow, trickle (trs. & intr.) Vin I.204 (natthu g.); M I.336 (sīsaṃ lohitena galati); J IV.497 (madam); IV.3 (lohitam g.); V.472 (do. v. l. paggharati); Pv IV.53 (assukāni g.). - 2. to rain Th 1, 524 (deve galantamhi in a shower of rain. Cp. gala-galāyati). - 3. to drop down, to fall DhA II.146 (suriyo majjhaṭṭhānato galito). - Cp. pari°.

**Gaḷayati** [denom. to gāla in sense of galāti 1] to drip, to drop, in assukāni g. to shed tears Sn 691.

**Gaḷīta** (galīta) rough, in a° smooth J V.203, 206 (+mudu & akakkasa); VI.64.

**Gaḷocī** (galocī) (f.). N. of a shrub (Cocculus cordifolius); in gaḷocilatā DhA III.110; a creeper. Cp. pūtilatā.

**Gava°** (gava°) base of the N. go, a bull, cow, used in cpds. See gāv°, go. - akkha a kind of window Mhvs 9. 15, 17; - āghātana slaughtering of cows Vin I.182; - āssa cows & horses Vin V.350; D I.5~; Sn 769; - canda fierce towards cows Pug 47; - pāna milky rice pudding J I.33; -(“m)pati "lord of cows," a bull Sn 26, 27 (usabha).

**Gavacchita** (gavacchita) furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvaṇṇajālavatata).

**Gavaja** See gavaya.

**Gavaya** (gavaya) (and gavaja) a species of ox, the gayal [Sk. gavaya, cp. gavala, buffalo] J V.406. (*ja=khaggga); Miln 149; DhSA 331.
Gavi (Gāvi) a tree-like creeper, in -pāhala the fruit of a g. Sn 239 (=rakkhavalliphala SnA).

°Gavesaka (Gavesaka) (adj. fr. next) looking for, seeking J I.176 (kāraṇa°); II.3 (aguṇa°).

Gavesati (Gavesati) [gava+esati. Vedic gavesate. Origin. to search after cows. Dhtp 298=maggana tracking] to seek, to search for, to wish for, strive after Dh 146 (gavesatha), 153; Th 1, 183; Nd2 2, 70, 427; J I.4, 61; Miln 326; PvA 187, 202 (aor. gavesi=vicini); Bdhd 53. In Nd2 always in combn esati gavesati pariyesati.

Gavesana (Gavesana) Search for PvA 185.

Gavesin (Gavesin) (adj.) seeking, looking for, striving after (usually -°) D I.95 (tāna°, etc.); Dh 99 (kāma°), 245 (suci°), 355 (pāra°); Nd2 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59.

Gassetum (Gassetum) at DhsA 324 is to be corrected into dassetum.

Gaha1 (Gaha) [see under gaṅhāti] a house, usually in cpds. (see below). J III.396 (=the layman's life; Com. geha). -kāraka a house-builder, metaph. of taṇhā (cp. kāya as geha) Dh 153, 154=Th 1, 183, 184; DhA III.128; -kūṭa the peak of a house, the ridge-pole, metaph. of ignorance Dh 154 (=kaññika-maṇḍala DhA 128), replacing thāniṇī (pillar) at Th 1, 184 in corresp. passage (=kaññikā Com.); -ṭṭha a householder, one who leads the life of a layman (opp. anagāra, pabbajita or paribbājaka) Vin I.115 (sagaḥṭṭhā parisā an assembly in which laymen were present); S I.201; A III.114, 116, 258; It. 112 (gaharā esino gahaṭṭhā) Dh 404=Sn 628; Sn 43 (gahariṇāṇāvasanto, see Nd2 226 for explanation), 90, 134 (paribbājaṃ gahaṭṭhāṃ vā) 398, 487; Sdhp 375. -vatta a layman's rule of conduct Sn 393 (=agāriyā paṭipadā SnA 376) -ka belonging to a layman; acting as a layman or in the quality of a l. A II.35 (kinkaraṇiyāni), III.296 (brahmācariyā); -pati see sep.

Gahaṇa (Gahana) [fr. gaṇhāti] (adj.) seizing, taking; acquiring; (n.) seizure, grasp, hold, acquisition Vism 114 (in detail). Usually -: nāma*-divase on the day on which a child gets its name (lit. acquiring a name) J I.199, 262; arahatta* DhA I.8; dussa* DhA II.87; maccha* J IV.139; hattha* J I.294; byanjanā*-lakkhana Net 27. gahanatthāya in order to get . . . J I.279; II.352. -amhākaṃ g° sugahaṇaṃ we have a tight grip J I.222, 223.

Gahana [gahana] [Sk. gahana, cp. also ghana] 1. adj. deep, thick, impervious, only in a° clear, unobstructed, free from obstacles Vv 187 (akanatuka); Miln 160 (gahanaṃ a° katanā the thicket is cleared). - 2. nt. an impenetrable place, a thicket jungle, tangle. - (a) 18 gahanaṇī at J V.46; usually appl. to grass: tiṇa° A I.153=III.128 (+rakkha*); Miln 369; adj. tinagahanā obstructed with grass (of vihārā) Vin II.138; - S I.199 (rakkhamūla*); J I.7, 158; PvA 5 (pabbata*), 43; VvA 230 (vana°). - (b) fig. imperviousness, entanglement, obstruction, appl. to diṭṭhi, the jungle of wrong views or heresy (usually combd w. diṭṭhi-kantāra, the wilderness of d., see diṭṭhi) M I.8, 485; Pug 22; DA I.108. Of rāga°, moha°, etc., and kilesa° Nd2 630 (in expl. of Satthā; rāgagahanaṇā tāreti); DhA IV.156 (on Dh 394); VvA 96.-manussa° M I.340. -ṭṭhāna a lair in the jungle J I.150, 253.

Gahapati [kahapati] [gaha+pati. Vedic grhapati, where pati is still felt in its original meaning of "lord," "master," implying dignity, power & auspiciousness. Cp. Sk. dampati=dominus=despo/ths; and pati in P. senāpati commander-in-chief, Sk. jāspati householder, Lat. hospes, Obulg. gospoda=potestas, Goth. brūp-faps, bride-groom, hundra-faps=senāp. See details under pati.] the possessor of a house, the head of the household, pater familias (freq.+seṭṭhi). - 1. In formulas: (a) as regards social standing, wealth & clanship: a man of private (i. e. not official) life, classed w. khattiya° & brāhmaṇā in kh°-mahāsālā, wealthy Nobles, brahm°mahāsālā, do. Brahmins, gah° -m° well-to-do gentry S I.71; Nd2 135; DhA I.388. - kh°-kula, br°-kula, g°-kula the kh°, etc. clans: Vin II.161; J I.218. kh°, amaccā, br°, g° D I.136. - (b) as regards education & mode of life ranking with kh°, br°, g° and samaṇa Vin I.227; A I.66; Nd2 235, see also cpd. -pañḍita.- 2. Other applications: freq. in combh brāhmaṇagahapatikā priests & yeomen: see gahapatika. In combh w. gahapatiputta (cp. kulaputta) it comprises the members of the g. rank, clansmen of the (middle) class, and implies a tinge of "respectable people" esp. in addresses. So used by the Buddha in enumerating the people as gahapati vā gah°-putto vā aññatarasmiṃ vā kule paccājāto D I.62; M I.344. gahapati ca gahapatāniyo householders and their wives A II.57. In sg. the voc. gahapati may be rendered by "Sir" (Miln 17 e. g. and freq.), & in pl. gahapatayo by "Sirs" (e. g. Vin I.227; M I.401; A II.57). - As regards occupation all resp. businesses are within the sphere of the g., most frequently mentioned as such are seṭṭhiño (see below) & cp. seṭṭhi° Vin I.16, but also kassaka, farmer A I.229, 239 sq.; and dārakamnikā, carpenter A III.391. Var. duties of a g. enum. at A I.229, 239. -The wealth & comfortably-living position of a g. is evident from an expression like kalyāṇa-bhattikō g. a man accustomed to good food Vin II.77=III.160. - f. gahapatāṇī Vin III.211, 213 sq., 259 (always w. gahapati); DhA I.376; pl. gahapatāṇiyo see above. - Note. The gen. sg. of gahapati is "ino (J I.92) as well as -issa (Vin I.16; D III.36). - 3. Single cases of gahapatis, where g. almost assumes the function of a title are Anāthapiṇḍikā g. Vin II.158 sq.; S I.56; II.68; A II.65; J I.92; PvA 16; Menḍaka g. Vin I.240 sq.; Citta S IV.281 sq.; Nakulapitā S II.1 sq.; Potaliya M I.359; Sandhāna D III.36 sq.; Hāliddikāni S II.9. - See next. - 'aggi the sacred fire to be maintained by a householder, interpreted by the Buddha as the care to be bestowed on one's children & servants A IV.45; see enum. underaggi at A IV.41; D III.217; -cīvara the robe of a householder (i.e. a layman's robe) Vin I.280 sq.; "dhaara wearing the householder's (private man's) robe (of a bhikkhu) M I.31; A III.391 sq.; -necayika (always with brāhmaṇa-mahāsālā) a business man of substance D I.136; III.16 sq.; -pañḍita a learned householder. Cp. above 1 (b), together w. khattiya°, etc. M I.176, 396; w. samaṇa-brāhmaṇa° Miln 5; -parisā a company of gahapatis (together w. khattiya°, etc., see above) Vin I.227; M I.72; D III.260; -putta a member of a g. clan D I.62, 211; M I.344; S III.48, 112; PvA 22; -mahāsālā a householder of private means (cp. above 1 a) usually in combh with khattiya°, etc. D III.258; S I.71; IV.292; A II.86; IV.239; -ratana the "householder-gem" one of the seven fairy jewels of
the mythical overlord. He is a wizard treasure-finder (see ratana) D II.16, 176; Sn p. 106. Cp. Rh.D. Dialogues etc. II.206.

**Gahapatika** (ga⁹hapatika) (adj.-n.) belonging to the rank or grade of a householder, a member of the gentry, a man of private means (see gahapati) D I.61 (expl. as ge⁹hassa pati⁹kage⁹ha⁹-matte je⁹ṭṭha⁹kha⁹ DA I.171); Nd2 342; PvA 39. Often in combn w. khattiya & brāhma⁹ṇa: A I.66; D III.44, 46, 61; & often in contrast to brāhma⁹ṇa only: brāhma⁹ṇa⁹-gahapatika Brahmins & Privates (priests & laymen, Rh.D. Buddh. S. p. 258) M I.400; A I.110; It III.; J I.83, 152, 267; PvA 22. -pa⁹ṇṇika g° "owner of a house of leaves" as nickname of a fruiterer J III.21; of an ascetic J IV.446.

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**Gāthaka** (gāthaka) [demin. of gāthā] = gāthā, in eka⁹ṃ me gāhi⁹ gāthaka⁹ṃ "sing to me only one little verse" J III.507.

**Gāthā** (gāthā) (f.) [Vedic gāthā, on dern see gāyate] a verse, stanza, line of poetry, usually referring to an Anuṭṭhabba⁹ or a Tuṭṭhabba⁹, & called a catuppādā gāthā, a stanza (śloka) of four half-lines A II.178; J IV.395. Def. as akkhara⁹-padaniya-mita-ganthisa-vacanah at KhA 117. For a riddle on the word see S I.38. As a style of composition it is one of the nine Angas or divisions of the Canon (see navanga Satthu sāsana). Pl. gāthā Sn 429; J II.160; gāthāyo Vin I.5, 349; D II.157. gāthāya ajjhābhāsati to address with a verse Vin I.36, 38; Kh v. intr. - gāthāhi anumodati to thank with (these) lines Vin I.222, 230, 246, 294, etc. - gāthāyo gīyamāna uttering the lines Vin I.38. - anantaragāthā the foll. stanza J IV.142; Sn 251; J I.280; Dh 102 (*sa⁹ta⁹m). -abhipīta gained by verses S I.167=Sn 81, 480 (gāthāyo bhāsitvā laddha⁹ṃ Com. cp. Ger. "ersungen"). -āvasāne after the stanza has been ended Dh A III.395 sq.; PvA 29, 40; - pada a half line of a gāthā Dh 101; KhA 123; - sukhattām in order to have a well-sounding line, metri causa, PvA 33.

**Gādha**¹ (gādha) [Sk. gā⁹lha pp. of gā⁹ha, see gāhathi] depth; a hole, a dugout A II.107=Pug 43 (cp. PugA 225); Sdhp 394 (*m kha⁹nati). Cp. gā⁹lha2.

**Gādha**² (gādha) [Sk. gā⁹lha firm Dhtp 167 "paṭṭihāya⁹m" cp. also Sk. gā⁹dha, fordable & see gā⁹lha1] adj. passable, fordable, in a° unfathomable, deep PVA 77 (=gambhīra). nt. a iord, a firm stand, firm ground, a safe place: gambhīrē *m vindati A V.202. *m esati to seek the terra firma S I.127; similarly: *m labhati to gain firm footing S I.47; *m ajjhagā S IV.206; *m labhate J VI.440 (=patiṭṭhā). Cp. o°, paṭti°.

**Gādhati** (gādhati) [v. der. fr. gādha2] to stand fast, to be on firm ground, to have a firm footing: āpo ca paṭṭhāvī ca tejo vāyo na gādhati "the four elements have no footing" D I.223=S I.15; - Dhamma-Vinaye gādhati "to stand fast in the Doctrine & Discipline" S III.59 sq.
Gāma (Sanskrit) [Vedic grāma, heap, collection, parish; *grem to comprise; Lat. gremium; Ags. crammian (E. cram), Obulg. gramada (village community) Ohg. chram; cp. *ger in Gr. a)geirw, a)gora/, Lat. grex.] a collection of houses, a hamlet (cp. Ger. gemeinde), a habitable place (opp. araṇṇa: gāme and yatti vāraṇṇa Sn 119), a parish or village having boundaries & distinct from the surrounding country (gāmo ca gāmupacāro ca Vin I.109, 110; III.46). In size varying, but usually small & distinguished from nigama, a market-town. It is the smallest in the list of settlements making up a "state" (raṭṭhaṃ). See definition & description at Vin III.46, 200. It is the source of support for the bhikkhus, and the phrase gāmaṃ piṇḍāya carati "to visit the parish for alms" is extremely frequent. - 1. a village as such: Vin I.46; Ārāmika*, Pilinda* Vin I.28, 29 (as Ārāmikagāmaka & Pilinda-gāmaka at Vin III.249); Sakyānāṃ gāme janapade Lumbineye Sn 683; Uruvela* Pv II.1318; gāmo nātikālena pavisitabbo M I.469; *m raṭṭhaṃ ca bhuṇjati Sn 619, 711; gāme tiṃsa kulāni honti J I.199; - Sn 386, 929, 978; J II.153; VI.366; Dh 47, 49; Dhs 697 (suśīño g.); PVA 73 (gāme amaccakula); 67 (gāmassa dvārasamipena). - gāmā gāmaṃ from hamlet to hamlet M II.20; Sn 180 (with nagā nagamāṃ; expl. SnA 216 as devagāmā devaṅgāmam), 192 (with purā puraṃ); Pv II.1318. In the same sense gāmama gāmaṃ Nd2 177 (with nigamena n°, nagareṇa n°, raṭṭhena r°, janapadena j°.). - 2. grouped with nigama, a market-town: gāmanigamo sevitabbo or asevitabbo A IV.365 sq., cp. V.101 (w. janapadapadeso); - Vin III.25, 184 (*m vā nigamam̥ vā upanissāyā); IV.93 (piṇḍāya pavisatī); gāmassa vā nigamassa vā avidūre D I.237; M I.488; gāme vā nigame vā Pug 66. - 3. as a geographical-political unit in the constitution of a kingdom, enumd in two sets: (a) gāma-nigamarājadhāniyo Vin III.89; A III.108; Nd2 271III; Pv II.1318; DhA I.90. - (b) gāma-nigama-nagara-raṭṭha-janapada Nd2 177, 304III (°bandhana), 305 (°kathā); with the foll. variations: g. nigama nagara M II.33-40; g. nigama janapada Sn 995; Vism 152; gāmāni nigamāni ca Sn 118 (expld by SnA 178: ettha ca Sadda nagarānti ti pi vattabbam). - See also dvārā°; paccanta°; bīja°; bhūta°; mātu°. - anta the neighbourhood of a village, its border, the village itself, in °nāya leading to the village A III.189; °vihārin (=āraṇṇaka) living near a v. M 131, 473; A III.391 (w. nemantanika and gaḥapati-cīvara-dhara); - Sn 710; -antarā the (interior of the) village, only in t. t. gāmantara dhara); - Sn 294, 300; cp. IV.64, 65; V.210; -upacāra the outskirts of a v. Vin I.109, 110; defined at Vin III.46, 200; -kathā village-talk, gossip about v.-affairs. Included in the list of foolish talks (*nigama°, nagara°, janapada°) D I.7 (see expln at DA I.90); Sn 922. See kathā°; kamma that which is to be done to, or in a village, in °m karoti to make a place habitable J I.199; -kūṭa "the village-fraud," a sycophant S II.258; J IV.177 (kūṭavedin); -goṇa (pl.) the village cattle J I.194; -ghāta those who sack villages, a marauder, dacoit (of corā thieves) D I.135; S II.188; -ghātaka (corā) =°ghāta S IV.173; Miln 20; Vism 484; nt. village plundering J I.200. -jana the people of the v. Miln 47; -ṭṭhāna in purāṇa° a ruined village J I.102; -dārakā (pl.) the youngsters of the v. J III.275; f. -dārikā the girls of the v. PVA 67; -dvaya, in °vāsika living in (these) two vs. PVA 77; -dvāra the v. gates, the entrance to the v. Vin III.52; J II.110, 301; cp. PVA 67; -dhamma doings with women-folk (cp. mātugāma), vile conduct D I.4° (+methuna) A I.211; J II.180 (+vasaladhama); VVA 11; DA I.72 (gāma-vāsinām dhammā?); -poddava (v. l. kāmapudava) a shampooer (? Vin. Texts III.66; Bdhg explains: kāmapudavā ti chavi-rāga-maṇḍanānuyuttā nāgarikamanussā; gāmaṃ podavā ti pi pādho es'ev'attho, Vin III.315) Vin II.105; -bhōjaka the village headman J I.199; DhA I.69; -majhe in the midst of the v. J I.199; VI.332; -vara an excellent v. S I.97; J I.138; -vāsin the inhabitant of a v. J II.110; v.107; DA I.72; -sāṇṇā the thought of a v. M III.104; -samāpe near a v. J I.254; -sahassa a thousand parishes (80,000 under the rule of King Bimbisāra) Vin I.179; -sāmanta in the neighbourhood of a v., near a v. D I.101; (+mgama°) -sīmā the boundary of the parish Vin I.110 (+nigama°); -sūkara a village pig J III.393.
Gāmaka (gāmaka) 1. =gāma Vin I.208; J I.199 (Macala°), 253; IV.431 (cora°); PvA 67 (Iṭṭhakāvatī and Dīgharājī); DhA II.25 (dvāra°). - 2. a villager J V.107 (=gāmavāsin). -āvāsa an abode in a village PvA 12; VvA 291.

Gāmanika (gamanika) =gāmaṇi S I.61; A III.76 (pūga°).

Gāmaṇī (gamani) (m.) the head of a company, a chief, a village headman Vin II.296 (Maṇiḍīḷaka). Title of the G. - Saṃyutta (Book VIII. of the Saḷāyatana-Vagga) S IV.305 sq.; & of the G.-Jātaka J I.136, 137. -S IV.306 (Talapūṭa naṭa°), 308 (yodhājīvo g.), 310 (hatthāroho g.), 312 (Asibandhakaputta), 330 (Rāsiya).

Gāmaṇḍala (gamandala) "the round of the ox," like the oxen driven round & round the threshing-floor Th 1, 1143. - Cp. gomaṇḍala (s.v. go).


°Gāmin (gamin) (adj.) [from gacchati, gam] f. “ini, in composition “gāmi”. - (a) going, walking, lit.: sigha° walking quickly Sn 381; - (b) leading to, making for, usually with magga or paṭipadā (gāminī), either lit. Paṭaliputtagāmi-magga the road to P. Miln 17; or fig. of ways & means connected w. one of the "gatis." as apāya° DhA III.175, udaya° paṭipadā S V.361; nibbāna° dhamma Sn 233; amata-gāmi-magga S V.8; udayatthagāminī paṇīṇā A V.15; dukkhanirodha° paṭipadā Vin I.10; cp. ācaya° Dhs 584. 1013. Acc. °gāminaṃ: khemaṃ Amata° M I.508; brahmacariyaṃ: nibbān' ogadha° It 28, 29; dukkhūpasama° maggam Sn 724= Dh 191; niraya° maggam Sn 277, ThA 243. Or °gāmiṃ: Sn 233, 381.

Gāmeyya (gameyya) (adj.) belonging to a village in sa° of the same v., a clansman S I.36=60 (+sakhā).

Gāyaka (gayaka) [fr. next] a singer PvA 3 (naṭaka°).

Gāyati (gayati) [Vedic gai, gāyate] to sing, to recite, often comb w. naccati to dance; ppr. gāyanto, gāyamāna & gīyamāna (Vin I.38); imper. gāhi (J III.507); fut. gāyissati; grd. gāyattabba. Vin II.108 (dhammanā), 196 (gāthamā); Sn 682 (g° ca vādayanti ca); J I.290 (gīta°); Vism 121 (aor. gāyi); cp. ācaya° Dhs 584. 1013. Acc. °gāyinām: khemaṃ Amata° M I.508; brahmacariyaṃ: nibbān' ogadha° It 28, 29; dukkhūpasama° maggam Sn 724= Dh 191; niraya° maggam Sn 277, ThA 243. Or °gāmiṃ: Sn 233, 381.

Gāyana (gayana) (nt.) singing VvA 315 (naccana°).

Gārayha (garayha) (adj.) [grd. of garahati] contemptible, low Vin III.186; IV.176 sq.; 242; V.149; M I.403; A II.241 (kamman pādam gārayham mosallam); Sn 141; Nett 52; SnA 192. a° not to be blamed J VI.200 (spelt aggaryha).

Gārava (garava) (m. and [later] nt.) [cp. Sk. gaurava, fr. garu] reverence, respect, esteem; with loc. respect for, reverence towards; in the set of six venerable objects: Buddhē [Satthari], Dhamme, Sanghe, sikkhāya, appamāde, paṭisathāre Vin V.92=D III.244. As 7 gāravā (the 6+samānhi) in adj. a° and sa° at A IV.84 (see below). D III.284; Sn 265; Vism 464 (atta° & para°).
Gāravatā (Gavanta) [Der. fr. gārava] reverence, respect, in Satthu°, Dhamma°, etc. A III.330 sq., 423 sq.; IV.29 (ottappa*).

Gālha (Gahha) (adj.) [cp. Sk. gāḍha] 1. [cp. gāḍha1] strong, tight, close; thick. In phrase pacchābāhaṃ g° bandhanaṃ bandhati to pinion the arms tightly D I.245; A II.241; J I.264; PvA 4. Of an illness (gāḷhena rogātaṃ phuṭṭha) A II.174 sq.; appld to poison smeared on an arrow M I.429.

Gāvī (Gav) (f.) [see go] gen. sg. gāviyā (Pug 56=A II.207); nom. pl. gāviyo (SnA 323; VvA 308); gen. pl. gāvināṃ DhA I.396; SnA 323; VvA 308). - A cow Vin I.193; A IV.418; J I.50; Ud 8, 49; Vism 525 (in simile); DhA II.35; VvA 200.

Gāvuta (Gavuta) (nt.) [cp. Vedic gavvūti pasture land, district] a linear measure, a quarter of a yojana=80 usabhas, a little less than two miles, a league J I.57, 59; II.209; Vism 118; DhA I.396.

Gāvutika (Gavutika) (adj.) reaching a gāvuta in extent DA I.284.

Gāvo (Gavo) see go.

Gāha (Gaha) [fr. gaṇhāti] 1. (n.) seizing, seizure, grip (cp. gaha): canda° suriya° an eclipse (lit. the moon, etc., being seized by a demon) D I.10 (=DA I.95: Rāhu candan gāṇhāti). Esp. appld to the sphere of the mind; obsession, being possessed (by a thought), an idea, opinion, view, usually as a preconceived idea, a wrong view, misconception. So in defn of diṭṭhi (wrong views) with paṭiggāha & abhinivesa Nd2 271III (on lepa); Pug 22Q Dhs 381 (=obsession like the grip of a crocodile DhsA 253), 1003; Vbh 145, 358. In the same formula as vipariyesa ggāha (wrong view), cp. vipariṭa° VvA 331 (see diṭṭhi). As doubt & error in anekāṃ sa-g° in defn of kankhā & vicikicchā Nd2 1; Vbh 168; ekamsa° & apaṇṇaka° certainty, right thought J I.97. - gāhaṃ vissajjeti to give up a preconceived idea J II.387. - 2. (adj.) act. holding: rasmi° holding the reins Dh 222; dabbi° holding the spoons Pv I.953 (=gāhaka PvA 135). - (b) med.-pass. taken: jīvagāha taken alive, in °m gaheti to take (prisoner) alive S 1.84, kamaragasgāhaṃ gaheti same J III.361 (see kara).

Gāhaka (Gahaka) (adj.) f. gāhikā holding (-°) chatta° Sn 688; Dāvs II.119; katacchu° PvA 135; cāmarī° J VI.218. Cp. saṃ°.
Gāhati (gahati) [Sk. gāhate but Dhtp 349=vilolana] to immerse, to penetrate, to plunge into: see gadha & gāṭha; cp. also avagadha ajjhogāhati, ogāhati, pagāhati.

Gāhana (gahana) (nt.) [fr. last] submersion, see avagahana, avagāhati & avagāhana.

Gāhavant (gahavant) in ekaṃsa-gāhavati nibbici kicchā "doubtlessness consisting in certainty" VvA 85 in explQ of ekaṃsika.

Gāhāpaka (gahapaka) [fr. gāhāpeti] one who is made to take up, a receiver Vin II.177 (patta*).

Gāhāpeti (gahapeti) [caus. of gaṇhāti] to cause to take; to cause to be seized or fetched; to remove. Aor, gāhāpesi J I.53; II.37; gāhāpayi Pv IV.142. - Ger. gāhāpetvā J I.166; II.127; III.281; DhA I.62 (patta-cīvara). With double acc. mahājanaṃ kathāṃ g° made people believe your words J II.416; cetake kasā g. made the servants seize their whips J III.281. Cp. gaṇhāpeti.

Gāhi (gala) Imper. pres. of gāyati J III.507.

Gāhika (-°)=gahin, see anta°.

Gāhin (gahin) (adj.) (-°) grasping, taking up, striving after, ādhāna° D III.247; udaka° J I.5; piya° Dh 209; nimittā° anubyañjana°, etc.

Gāheti (gaheti) [v. denom. fr. gāha] to understand, to account for DA I.117.

Gingamaka (gingamaka) (v. l. BB kinkamaka) a sort of ornament J VI.590.

Gijjha (gahata) [Vedic grdhra, cp. gijjhati] 1. (m.) a vulture. Classed with kāka, crow & kulala, hawk M I.88; (kāka*), 364 (in simile, with kankā & kulatā) 429 (do.); Sn 201 (kāka*); PvA 198 (+kulalā). It occurs also in the form gaddha. - 2. (adj.) greedy, desirous of (-°): kāma° J I.210 (cp. giddha); cp. paṭi°. -kūṭa "Vulture's Peak" Np. of a hill near Rājagaha Vin II.193; DhA I.140; PvA 10 and passim. -potaka the young of a vulture Vism 537 (in simile).


Giņjakā (ginkaka) (f.) a brick, in °āvasatha a house of bricks, as N pl. "the Brick Hall" D I.91; Vin I.232; M I.205.

Giddha (gadha) (adj.) [pp. of gijjhati] greedy; greedy for, hankering after (with loc.) S I.74 (+kāmesu mucchita); II.227; A II.2; III.68; Sn 243 (rasesu), 774 (kāmesu); 809; Pv IV.62 (sukhe); PvA 3 (+rata) (=gadhitā), 271 (āhāre=hungry; cp. giddhin). In series with similar terms of desire; giddha gathita (or gadhitā) mucchita ajjhopanna Nd2 369 (nissita); SnA 286. Cp. gathita. - agiddha without greed, desireless, controlled it 92 (+vitagedha); Sn 210 (do), 845. Cp. pa°.
Giddhi (giddhi) (f.) [cp. Sk. gṛdhya or gṛdhnutā] greed, usually in cpds.: °māna greed & conceit Sn 328, °lobha g. & desire M I.360, 362 (also a° and giddhlobhin); J V.343. Der. giddhikatā (f. abstr.=Sk. gṛdhnutā) greed Vbh 351 (v. l. gedhi°).


Giddhimā (giddhima) (adj. fr. giddhi) greeedy, full of greed J V.464 (rasa°).

Gini (gini) (poet.) [Vedic agni; this the aphetic form, arisen in a combn like mahāgni=mahā-gini, as against the usual assimilation aggi] fire A III.347 (mahāgini); Sn 18, 19 (āhito > nibbuto: made > extinguished); J IV. 26. - Note. The occurrence of two phonetic representatives of one Vedic form (one by diaeresis & one by contraction) is common in words containing a liquid or nasal element (l. r. n; cp. note on gala), e. g. supina & soppa (Sk. svapna), abhikkhaṇa and abhinīha (abhīkṣṇa), sileṣuma & semha (śleṣman) gaḷagaḷa & gaggara (gargara), etc.

Gimha (gimha) [Vedic grīṣma] I. (sg.) heat, in special application to the atmosphere: hot part (of the day or year), hot season, summer; a summer month. Always used in loc. as a designation of time. 1. of the day: VvA 40 (°samaye; v. l. gimhānamāse). - 2. of summer: usually in combn w. and in contrast to hemanta winter: hemanta-gimhisu in w. & s. Dh 286 (cp. gimhika for °isu). Miln 274; Dpvs I.55; Vism 231 (°ābhītatta worn out by the heat); Sdhp 275 (°kāle). In enumm w. other seasons: vasse hemante gimhe Nd2 631 (sadā); vasanta gimhādika utū PvA 135. - 3. of a summer month; paṭhamasmiṃ gimhe Sn 233 (see KhA 192 for expln) - II. (pl.) gimhā the hot months, the season of summer, in ° naṃ pacchime māse, in the last month of summer M I.79; S III.141; V.50, 321; Vv 795 (=āsāḷhimāse VvA 307).

Gimhāna (gimhana) (adj. -n.) [orig. gen. pl. of gimhā=gimhānaṃ, fr. combn gimhāna(m) māse, in a month of summer] of summer, summerly, the summer season A IV.138 (+hemanta & vassa); Sn 233 (gimhānamāse); VvA 40 (v. l.). On terms for seasons in gen. cp. Miln trsl. II.113.

Gimhika (gimika) (adj. fr. gimha) summerly, relating to the summer, for the summer Vin I.15; D II.21 (+vassika & hemantika).

Girā (girā) [Vedic gir & gēr, song; grṇāti to praise, announce gūrti praise=Lat. grates "grace"; to *ger or *gÛer, see note on gala] utterance (orig. song, important utterance, still felt as such in older Pāli, therefore mostly poetical), speech, words D III.174; Sn 350, 632, 690, 1132; Dh 408; Th 2, 316, 402; Vv 5018 (=vācā VvA); Dh 637, 720; DhsA 93; DA I.61 (aṭṭhangupetāṃ girāṇa), J II.134.

Giri (giri) [Vedic giri, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enumm of the 7 large mountains). -agga mountain top, in giraggasamajja N. of a festival celebrated yearly at Rājagaha, orig. a festival on the mountain top (cp. Dial. I.8 & Vin. Texts III.71). Vin II.107, 150; IV.85, 267; J III.538; Dха I.89. The BSk. version is girivaggu-samāgama AvŚ II.24; -kannikā (f.) N. of a plant (Clitoria ternatea) Vism 173; Dха I.383 (v. l. kaṇṇikā cp. Sk. *karnī)-gabbhara="guhā Sn 416; -guhā a mountain cleft, a rift, a gorge; always in formula pabbata kandara g°, therefore almost equivalent to kandara, a grotto or cave Vin II.146; D I.71= M I.269, 274, 346, 440=A II.210=Pug 59 (as giriṃ guhaṃ); A
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IV.437; expl. at DA I.210: dvinnam pabbatañānam antaraṃ ekasmiṃ mahā-vivaram; -bbaja (nt.) [Etym. uncertain, according to Morris J.P.T.S. 1884, 79 to vaja "a pen," cp. Maṭṭhī vrajā "a station of cowherds," Hindi vrajā "a cow-pen"; the Vedic giribhraja* (RV. X.68. 1) "aus Bergen hervorbrechend" (Roth) suggests relation to bhraj, to break=bhaḍj=Lat. frango]=°guhā, a mountain cave or gorge, serving as shelter & hiding place J III.479 (trsl. by Morris loc. cit. a hill-run, a cattle-run on the hills); V.260 (sihassa, a lion's abode) expld as kañcanaguhā ibid. (for kandara-guhā? cp. Kern, Toev. p. 130). S II.185. Also N. for Rājagaha Sn 408; Dpvvs V.5; in its Sk. form Girivraja, which Beal, Buddh. Records II.149 expls as "the hill-surrounded," cp. ib. II.158 (=Chin. Shan-Shing), 161; see also Cunningham, Ancient Geogr. 462. It does not occur in the Avadānas; -rājā king of the mountains, of Mount Sineru Miln 21, 224; -sikhara mountain top, peak VvA 4; (kañcana*, shining).

Giriya* (sīrya) (pl.) in dhamma* & brahma*, a name of certain theatrical entertainers Miln 191.

Gilati* (gilati) [Vedic girati & gilati Dhtp 488: adane; cp. gala throat, Ohg. kela, E. gullet; see note on gala] to swallow, to devour: mā Rāhu gilī caraṃ antalikkhe S I.51=VvA 116; mā gilī lohagulaṃ Dh 371; - J III.338; Miln 106. -pp. gilita: gilitabaḷisa having swallowed the hook S IV.159. Cp. ud°, o°, pari°; - Caus. gilāpeti to make swallow J III.338.

Gilana* (gilana) (adj.) [Sk. glāna, glā to fade, wither, be exhausted, expld suitably by "hāsakkhaya" at Dhtp 439] sick, ill Vin I.51, 53, 61, 92, 142 sq., 176, 302 sq.; II.165, 227 sq.; IV.88, etc.; S V.80, 81 (bāḷha° very ill); A I.120=Pug 27; A III.38, 143 sq.; IV.333; V.72 sq.; J I.150; II.395; III.392; PVA 14; VvA 76. -ālaya pretence of illness J VI.262. -upāṭṭhāka (f. -i) one who attends to the sick Vin I.92, 121 sq.; 142 sq.; 161, 303, A I.26; III.143 sq.; -bhadda food for the attendant or nurse Vin I.292 sq.; -upāṭṭhāna tending or nursing the sick D III.191; -paccaya support or help for the sick PVA 144; usually with *bhasesajja medicine for the sick in freq. formula of cīvarapiṇḍapāta° (the requisites of the bhikkhu): see cīvara; -puchaka one who asks (i. e. enquires after) the sick Vin IV.88=115, 118; -bhadda food for the sick Vin I.142 sq.; 292 sq.; 303; Vism 66. -bhasesajja medicine Vin I.292 sq.; -sālā a hall for the sick, hospital S IV.210; A III.142; Vism 259.

Gilānaka* (gilānaka) (adj.) 1. ill (=gilāna) A III.142; - 2. fit for an illness (bhasesajja medicine) Miln 74.

Gilāyati* (gilāyati): see āgilāyati.

Giha* [=gaha] only in agiha (adj.) houseless, homeless (=pabbajita, a Wanderer); poet. for anagāra Sn 456, 464, 487, 497.

Gihin* (gihin) (adj.-n.) [fr. gaha, cp. gaha & geha; Sk. grhin] a householder, one who leads a domestic life, a layman (opp. pabbajita & paribbājaka). Geu. sg. gihiissa (D III.147, 167) & gihino (D III.174); n. pl. gihī; in cpds. gihī° & gihi° (usually the latter). gihī agāra ajjhāvasantā A I.49; gihī dhaḍḍena dhanena vaḍḍhati D III.165. - Other passages in general: S II.120, 269; III.11; IV.180, 300 sq.; A II.65; 69 (kāmabhogī); IV.438 (do.); D III.124 (do.); A III.211 (sambodhiparāyano); IV.345 sq.; D III.167 sq.; 171 sq.; 176, 192; Sn 220, 221, 404; Dh 74; Miln 19,
264; DhA I.16 (gihiniyāma); Sdhp 376, 426; PvA 13 (gihikālato paṭṭhāya from the time of our laymanship); DhA II.49 (id.). -kicca a layman's or householder's duties Pv IV.142 (=kūṭumbar-kiccāni Pv 240); -dhamma a layman's duty A III.41; -parisā a congregation of laymen S I.111; M I.373; A III.184; -bandhanāni (pl.) a layman's fetters Sn 44 (=Nd2 228 puttà ca dāsā dāsā ca, etc.); -byañjanāni (pl.) characteristics of a layman, or of a man of the world (w. ref. to articles of dress & ornament) Sn 44, 64 (=Nd2 229); Miln 11; -bhūta as a householder D II.196; -bhoga riches of a worldly man S III.93; It 90; -linga characteristic of a layman DhA II.61. -sāmsagga the impediments of a householder (cp. °bandhanāni) M I.483; -sukha the welfare of a g. A I.80.

Gīta (cu) [pp. of gāyati] 1. (pp.) sung, recited, solemnly proclaimed, enunciated: mantapadaṃ gītam pavuttaṃ D I.104 (cp. gira). - 2. (nt.) singing, a song; grouped under vācasikā khiḍḍā, musical pastimes at Nd2 219; SnA 86. Usually combd with nacca, dancing: A I.261; Vv8110 as nacca gītādi J I.61; VvA 131; referring to nacca-gīta-vādita, dancing with singing & instrumental accompaniment D III.183 (under samajja, kinds of festivities); Vv 324. Same with viṣukadassana, pantomimic show at D I.5≈(cp. DA I.77; KhA 36). -rava sound of song Mhvs VII.30; -sadda id. J IV.3; Dhs 621; DhA I.15; -ssara id. Vin II.108; A III.251; J III.188.

Gītaka (nt.) & Gītikā (f.) (cukku) (cikka) a little song J III.507.

Gīvā (cu) (f.) [Sk. grīvā, to *gūer to swallow, as signifying throat: see note on gala for etym.] the neck Sn 609; J I.74 (“m paśareti to stretch forth”), 167 (paśārita’), 207, 222, 265; III.52; VvA 27 (mayūra°), 157; DA I.296 (“āya kuṇḍa-danḍaka-bandhana, as exhibition & punishment): similarly in the sense of "life" (hinting at decapitation) J II.300 (“m karissāmi "I shall go for his neck"”); IV.431=V.23. - Syn. kaṇṭha the primary meaning of which is neck, whereas gīvā orig. throat.

Gīveyyaka (gīveyyaka) (nt.) [cp. Sk. graiveyaka] necklace, an ornament for the neck (orig. "something belonging to the neck," cp. necklace, bracelet, etc.) Vin I.287; A I.254 sq. (=Vism 247, where giveyya only); 257; III.16; J IV.395 (gīveyya only); V.297; VI.590; VvA 104.

Guggula (guggula) [?] a kind of perfume J VI.537.

Gucch° (cu) in jīcchati (Des. of gupa=Sk. jugupsate) to detest, see s. v.

Guñjā (cu) (f.) a plant (Abrus precatorius); the redness of its berries is referred to in similes; DhA IV.133 (“vānṇāni akkhāni). See also jiṇjuka.

Guṇa° (cu) [Non-Aryan?] 1. a string, a cord - (a) of a robe, etc., in (kāya-bandhanāni) saguṇaṃ katvā to make tight by tying with a knot Vin I.46 (Vin. Texts: "laying the garments on top of each other," wrongly construed); II.213 (trsln. "folding his garments"); cp. gunaka. - (b) of musical instruments Vin I.182=A III.375 (vinā’), - (c) of a bow, in aguna stringless J V.433 (dhanu).- 2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals -fold, e. g. pañca kāmaguṇa 5 strands of kāma, or 5-fold craving (see kāma); ekaguṇa once, diguṇa twice Sn 714; duguṇa nivāpaṃ pacīvā cooking a double meal VvA 63; catuguṇa fourfold, of a sanghāti D II.128; S II.221, cp. Rhys Davids, Dialogues II.145. aṭṭhaguṇa (hirañña) Th. 2, 153; aneka-bhāgena guṇena seyyo many times or infinitely better Pv IV.19; sataguṇena sahass° 100 and 1,000 times PvA 41; asankheyyena guṇena
infinitely, inconceivably Miln 106; satagunamasahassaganam Vism 126. - 3. (part as) quality, esp. good quality, advantage, merit J I.266; II.112; III.55, 82. - lobha° Sn 663; sadhu° Sn 678; sila° J I.213; II.112; Buddha° J II.111; pabba'jita° J I.59. - aggatā state of having the best qualities, superiority Dpos IV.1. - aḍḍha rich in virtue Sdhp 312, 561. - upeta in khuppipāsahi gunûpeto as PvA 10 to be read khuppipāsāabhīhūto peto. - kathā "tale of virtue," praise J I.307; II.2. - kathāna telling one's praises PvA 107, 120. - guṇika in phrase tantākulajāta g-g-jāta at S IV.158, see under guḷa-guṇthika.

Guṇa² (Guna) [for which often guṇa with common substitution of l for n, partly due to dissimilation, as mālāguḷa > mālāguṇa; cp. Sk. guṇikā tumour: guṇa and gala, veļu, and note on gala] a ball, a cluster, a chain (?), in anta° the intestines; M I.185-, Kh 11., cp. KhA 57 for expln. - mālāguṇa a garland or chain (cluster) of flowers Dh 53 (but *guṇa at J I.73, 74). See guḷa3.


Guṇaka (Gunkha) (adj.) [to guṇa1, cp. guḷika?] having a knot at the end, thickened at the top (with ref. to kāyabandha, see guṇa 1a) Vin II.136, cp. Vin. Texts II.143.

Guṇavant (Gunavant) (adj.) [to guṇa1] possessed of good qualities, virtuous Pv II.971 (=jhān'ādiguṇa-yutta); PvA 62 (mahā°).

Guṇi (Guni) (f.) [of adj. guṇin, having guṇas or guḷas, i.e. strings or knots] a kind of armour J VI.449 (g. vuccate kavacaṃ C.); see Kern, Toev. p. 132.

Guṇṭhika (Gunthika) (in meaning=guṇṭhita) one who is covered with or wrapped up in, only in ahi° a snake-trainer (like a Laocoon). See details under ahi° J II.267; III.348 (text: *guṇḍika); J IV.308 (ahi-kunḍika, v. l. SS guṇṭhika); IV.456 (text *guṇṭika; v. l. BB *kunḍika). Also in guḷa-guṇṭhika (q. v.).

Guṇṭhima (Gunthima) covered over (?), see pāli°.

Guṇṭheti (Guntheti) [cp. Sk. guṇṭhayati Dhtp (563) & Dhtm (793) give both roots guṇṭh & guṇḍ as syn. of veṭh] to cover, to veil, to hide; pp. guṇṭhita in pamsu° covered with dust Pv II.35 (in Hardy's conjecture for kuṇṭhita, q. v.). Also in cpd. paliguṇṭhita obstructed, entangled Sn 131 (mohena) where v. l. BB kuṇṭhita. Cp. o°.

Guṇḍika (Gunḍika) See guṇṭhika.

Gutta (Gutta) [Sk. gupta, pp. of gup in med.-pass. sense, cp. gopeti].- I. as pp. guarded, protected. - (a) lit. nagaraṃ guttaṃ a well-guarded city Dh 315=Th 1, 653, 1005; Devinda° protected by the Lord of gods Vv 308. - (b) fig. (med.) guarded, watchful, constrained; guarded in, watchful as regards . . . (with loc.) S IV.70 (agutta & sugutta, with danta, rakkhita); A III.6 (atta° self-controlled); Sn 250 (sotesu gutta+ vijitindriyo), 971 (id.+yatacārin); Dh 36 (cittāṃ). - II. as n. agent (=Sk. goptṛ, cp. kata in käla-kata= kālam karṭṛ) one who guards or observes, a guardian, in Dhammassa gutta Dh 257, observer of the Norm (expl. DHA III.282: dhammojapaṇṇāya samannāgata), cp. dhammagutta S I.222. - indriya one whose senses are guarded; with
wellguarded senses Sn 63 (+rakkhita-mānasāno; expl. SnA: chassu indriyesu gopitindriyo); Nd2 230; Vv 5015; Pv IV.132. -dvāra "with guarded doors" always in combn with indriyesu g-d. having the doors of the senses guarded, practising. self-control D I.63=(expld DA I.182 by pihita-dvāro), 70; S II.218; IV.103, 112, 119 sq., 175; Sn 413 (+susamvutā); Pug 24. Cp. foll.; - dvāratā (f. abstr. to prec.) in indriyesu g* self constraint, control over (the doors of) one's senses, always combd with bhojane mattaḍḍutā (moderation in taking food) D III.213; It 24; Pug 20, 24; Dhs 1347; PvA 163. Opp. a* lack of sense-control D III.213; It 23; Dhs 1345.

**Gutti** [gunti] (f.) [Vedic gupti] protection, defence, guard; watchfulness. - (a) lit. of a city A IV.106 sq. - (b) fig. of the senses in indriyāna° gutti Dh 375; Pug 24 (+gopanā); Dhs 1348; Sdhp 341 (agutti); Vin IV.305; A II.72 (atta*); also in pl.: guttīsu ussuka keen in the practice of watchfulness D III.148.

**Guttika** [guttika] [fr. last] a guardian, one who keeps watch over, in nagara° the town-watchman, the chief-constable PvA 4; Miln 345.

**Gumpha** [gumpha] See ogumpheti.

**Gumba** [gumbha] [Sk. gulma, *glem to *gel, to be thick, to conglomerate, cp. Lat. glomus (ball), globus, etc. See gu] 1. a troop, a heap, cluster, swarm. Of soldiers: Vin I.345; of fish (maccha°) D I.84=M I.279=II.22= A I.9. - 2. a thicket, a bush, jungle; the lair of an animal in a thicket (sayana° J IV.256) S III.6 (elagāla°); J III.52 (nivāsa°, vasana°); VvA 301 (gaccha° underwood); J I.149, 167; II.19; III.55; IV.438; VvA 63, 66. Cp. pagumba=gumba, in vana° Sn 233 (see KhA 192). velu° Th 1,919.- Acc. gumba° thickly, in masses balled together Miln 117 (of clouds). - antara thicket VvA 233.

**Gumbiya** [gumbiya] (adj.) [fr. gumba] one of the troop (of soldiers) Vin I.345.

**Guyha** [gyha] [ger. of guh=Vedic guhya] 1. adj. to be hidden, hidden in °bhāṇḍaka the hidden part (of the body) DhA IV.197. - 2. (nt.) that which is hidden; lit. in vattha° hidden by the dress, i.e. the pudendum D I.106; Sn 1022, etc. (see vattha), fig. a secret Miln 92; guyhaṃ pariguyhati to keep a secret A IV.31; Nd2 510.

**Guru** [guru] (adj.-n.) [a younger form of garu (q. v.); Sk. guru] venerable, reverend, a teacher VvA 229, 230 (°dakkhiṇa a teacher's fee); PvA 3 (°janā venerable persons); Sdhp 227 (°ūpadesa), 417.

**Guła** [gula] [Sk. guḍa and guḷi ball, guṭiṅka pill, guṇikā tumour; to *gledu to make into a ball, to conglomerate. Cp. Sk. glauḥ ball; Gr. glouto/s; Ohg. chliuwa; Ger. kugel, kloss; E. clot, cleat; also *gel with same meaning: Sk. gulma tumour, gilāyu glandular swelling; cp. Lat. glomus, globus; Ger. klamm; E. clamp, clump. A root guḷ is given by Dhtp 576,77 in meaning of "mokkha" a ball, in cpds. sutta° a ball of string (=Ohg. chliuwa) D I.54=; M III.95; PvA 145; ayo° an iron globe Dh 308; DA I.84; loha° of copper Dh 371; sela° a rockball, i.e. a heavy stone-ball J I.147. -kiḷā play at ball DhA I.178; III.455; IV.124. -parimaṇḍala the circumference of a ball, or (adj.) round, globular, like a ball PvA 253.

Guḷa³ (guḷa) [for guṇa2, due to distance dissimilation in maṇuṇa and māḷuṇa>maṇi° a cluster, a chain (?), in maṇi° a cluster of jewels, always in simile with ref. to sparkling eyes "maniguṇa-sadisāni akkhīni" J I.149; III.126, 184 (v. l. BB "gilika"); IV.256 (v. l. id.); māḷa° a cluster, a chain of flowers, a garland J I.73, 54; puppha° id. Dh. 172, 233.

Guḷā (guḷa) (f.) [to guḷa1] a swelling, pimple, pustule, blight, in cpd. guḷā-guṇṭhika-jāta D II.55, which is also to be read at A II.211 (in spite of Morris, prelim. remarks to A II.4, whose trsln. is otherwise correct)=guḷā -guṇṭhita covered with swellings (i. e. blight); cp. similar expression at DhA III.297 gaṇḍāgaṇḍa (-jāta) "having become covered all over with pustules (i. e. rash)." All readings at corresp. passages are to be corrected accordingly, viz., S II.92 (guḷīga); IV.158 (guṇaguṇika°); the reading at Dpvs XII.32, also v. l. SS at A II.211, is as quoted above and the whole phrase runs: tantākulajātā guḷāguṇṭhikajātā "entangled like a ball of string and covered with blight."

Guḷika (guḷika) (adj.) [to guḷa3=guṇa, cp. also guṇaka] like a chain, or having a chain, (nt. & f.) a cluster, a chain in maṇi° a string of jewels, a pearl necklace J III.184 (v. l. BB for "guḷa"); IV.256; Vism 285 (+muttā-guḷikā).

Guḷikā (guḷi) (f.) [to guḷa1; cp. Sk. guṭikā pill, guṇikā tumour] a little ball S V.462 (satta-kolaṭṭhi-mattiyo guḷikā, pl.); Th 2, 498 (kolaṭṭhimutta g° balls of the size of a jujube), cp. ThA 289.

Guhanā (guhanā) (f. abstr. to gūhati) hiding, concealing, keeping secret Vbh 358 (+pariguhanā). Also as guhanā, q. v.

Guhā (guhā) (f.) [Vedic guhā, guh, gūhati to hide (q. v.) Dhtp 337: saṃvaraṇa] a hiding place, a cave (cp. kandara & see giriguhā); fig. the heart (in "āsaya). According to Bdhgh. (on Vin I.58, see Vin. Texts I.174) "a hut of bricks, or in a rock, or of wood." Vin I.58, 96, 107, 239, 284; II.146; III.155; IV.48 (cp. sattapanṇi-guhā); Sn 772, 958; J II.418; VI.574; Vv 5016. -āsaya hiding in the heart; or the shelter of the heart A IV.98 (maccupāso+); J V.367 (id.); Dh 37 (cittaṃ; see DhA I.304).

Gū (gū) (°) [fr. gam, cp. °ga] going, having gone (through), being skilled or perfected in. See addha°, anta°, chanda°, dhamma°, paṭṭha°, pāra, veda°.

Gūtha (gūthā) [Sk. gūtha; probably to Lat. bubino, see Walde, Lat. Wtb. s. v.] excrements, fæces, dung. As food for Petas frequently mentioned in Pv; (cp. Stede, Peta Vatthu 24 sq.), as a decoction of dung also used for medicinal purposes (Vin I.206 e. g.). Often combn with mutta (urine): Pv I.91; PVa 45, 78; DA I.198. -kaṭāha an iron pot for defecation Vin IV.265. -kalala dung & mire J III.393; -kiḷana playing with excrements Vism 531. -kūpa a privy (cp. karīsa) M I.74; Sn 279; PII II.316; Pug 36; J VI.370; Vism 54. -khādaka living on fæces J II.211 (°pāṇaka)
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PvA 266; -gata having turned to dung It 90; -gandhin smelling of excrements Pv II.315; -ṭṭhāna a place for excrementation Th 1, 1153; -naraka=foll. Vism 501; -niraya the mirepurgatory VvA 226; Sdhp 194; -pāṇa an insect living on excrement (=°khādakapāṇa) J II.209, 212; -bhakkha feeding on stercus M III.168; PvA 192; DhA II.61; -bhānin of foul speech A I.128; Pug 29 (Kern, Toev. s. v. corrects into kūṭa°?)


Gūlha & Gūḷhaka (Gulha, Gulhaka) (adj.) [pp. of gūhati] hidden, secret Vin II.98 (gūḷha-ko salākagāho).

Gūhati [Guhati] [Sk. gūhati, pp. gūḍha; see guyha, guhā, etc.] to hide, to conceal. See paṭi°, pari°. - Caus. gūhayati Sdhp 189 (gūhayaṃ pptr.). Cp. gūḷha.

Gūhana [Guhana] (nt.) hiding, concealment Sdhp 65 (laddhi°-citta).


Geṇḍuka [Genduka] a ball for playing. The SS spelling is in all places bheṇḍuka, which has been taken into the text by the editors of J. and DhsA. The misspelling is due to a misreading of Singhalese bh>g; cp. spelling parābhetvā for parāgetvā. - bhūmiyaṃ pahata-bheṇḍuka (striking against the ground) J IV.30; Vism 143 (pahaṭṭha-citra°)=DhsA 116 (where wrongly pahaṭṭha-citta-bheṇḍuka); J V.196 (citra-bh°); DhA III.364.

Gedha1 [Gedha] [Vedic gṛdhyā, cp. gijjhati] greed. Its connection with craving and worldly attachment is often referred to. Kāmesu g° S I.73; Sn 152; A III.312 sq. (gedho: pañcann'etaṃ kāmaguṇānaṃ adhivacanaṃ). gedhatānaḥ S I.15 (v. l. kodha°); Sn 65, 945, 1098; Th 2, 352; Nd2 231; Dhs 1059 (under lobha), 1136; Nett 18; DhA I.366; PvA 107. -agedhatā freedom from greed Miln 276. - See also gedhi & paligedha.

Gedha2 [Gedha] [=geha? Kern] a cave A I.154=III.128 (the latter passage has rodha, cp. v. l. under gedhi).

Gedi [Gedhi] [Sk. grdhi, cp. gedha] greed, desire, jealousy, envy: gedhiṃ karoti (c. loc.) to be desirous after M I.330. -gedhikata in °citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, greed, conceit Nd2 585 (v. l. rodhigatā).

Gedhita [Gedhita] [pp. of gijjhati] greedy, in gedhita-mano greedyminded Pv II.82; as nt. greed, in der. gedhifatta (syn. of gedhikatā) Nd2 585.

Geyya [Geyya] (nt.) [grd. of gāyati, Sk. geya] a certain style of Buddhist literature consisting of mixed prose & verse. It is only found in the ster. enum of the Scriptures in their ninefold division, beginning suttam geyyaṃ veyyākaraṇaṃ. See under navanga.

Geruka [Geruka] (nt.) & gerukā (f.) [Sk. gairika] yellow ochre (Bdhgh suvaṇṇa° cp. Sk. kaṇcana° & svarṇa°), red chalk used as colouring Vin I.203; II.151; A I.210; Miln 133 (*cuṇṇa). Freq. in
parikamma a coating of red chalk, red colouring Vin II.117, 151, 172; "parikammakata "coated with red colouring" Vin I.48; II.218.


Geha [gotha] (nt.) [Sk. geha=grha, to grh, gaṅhāti; cp. gaha, gihin, ghara; see also gedha2] a dwelling, hut, house; the household J I.145, 266, 290; II.18, 103, 110, 155 VI.367; Vism 593; PvP 22, 62, 73, 82; fig. of kāya (body) Th 1, 184=Dh 154. - Appld to a cowshed at Miln 396. -ānga a the open space in front of the house VvA 6; -jana (sg. collective) the members of the household, the servants PvP 16, 62, 93; -jhāpana incendiariam Vism 326. -tthāna a place for a dwelling DhA III.307; -dvāra the door house DHA III.307; -nissita (adj.) concerning the house, connected with (the house and) worldly life Sn 280 (pāpipcha); It 117 (vitakka); cp. °sita; -patana the falling of the house J III.118. -pavesa (-mangala) (the ceremony of) entering a new hut DhA III.307; -piṭṭhi the back of the house PvP 78; -rakkhika keeping (in the) house, staying at home VvA 76 (dārakā); -vigata (nt.) the resources of the house, worldly means, riches Th 2, 327 (=upakaraṇa ThA 234); -sita (*śrita)=nissita, connected with worldly life (opp. nekkhamma, renunciation). Of chandā & vitakkā (pl.) M I.123; domanassa & somanassa (grief & pleasure) S IV.232=Miln 45; Vbh 381; DhsA 194; dhām, etc. S IV.71; Vbh 380; Nett 53.

Go [goa] (m.-f.) [Vedic go, Lat. bos, Gr. bou_ς, Ohg. chuo, Ajs. cū=E. cow] a cow, an ox, bull, pl. cattle. For f. cp. gāvi; see also gava* for cpds. - Sg. nom. go (Sn 580, also in composition, cp. aja-go-mahisādi PvP 80=pasū); gen. gavassa (M I.429); instr. gavena, gāvena; acc. gavam, gāvan; abl. gavamha, gava (D I.201=A II.95= Pug 69); loc. gavamhi, gāvimhi (SnA 323), gave (Sn 330). - Pl. nom. gāvo (D I.141; M I.225; A I.205; II.42 sq.; Sn 20, 296, 307; J I.295); gen. gonoA A II.75 (cp. Vedic gonām), gavām (J IV.172, cp. gavām pati), gunam (A I.229, II.75; V.271; J I.194; III.112; IV.223); instr. gohi (Sn 33); acc. gāvo (M I.225; A I.205; Sn 304; Dh 19, 135); abl. gohi; loc. gosu, gavesu. - See also gava, gavesati, goa. -kaṇṭaka the hoof of an ox, in °haṭhā bhūmi, trampled by the feet of cattle Vin I.195; A I.136 (cp. Vin. Texts II.34); -kaṇṇa a large species of deer J V.406 (=gaṇin), 416 (khagga); DhsA 331 (gavaya); cp. next; -kāṇ (f.) =gokaṇna D III.38=53; -kula (nt.) a cow pen, a station of cattle S IV.289; -gaṇa a herd of cattle M I.220; A I.229; J II.127; DhA I.175; VvA 311; -ghamśikā a cow-hide (?). Vin II.117 (cp. Vin. Texts III.98); -gāṭaka one who kills cows, a butcher D II.294 (in simile); M I.58, 244, 364 (*sūnā, slaughter-house); S II.255; IV.56; A III.302, 380; J V.270; Vism 348 (in simile). -cāra I. Lit. A. (noun-m.) pasture, lit. "a cow's grazing," search after food; fodder, food, subsistence (a) of animals: J I.221; III.26; Dh 135 (daṇḍena gopālo gavo pāceti gocaram: with a stick the cowherd drives the cattle to pasture). Sīho gocarāya pakkamati "the lion goes forth for his huut" A II.33=III.121; gocarāya gacchati to go feeding, to graze Sn 39; J I.243; gocare carati to go feeding, to feed J I.242.- (b) metaphor. of persons, esp. the bhikkhu: puchitabba gocara (and agocara) "enquiries have to be made concerning the fitness or otherwise of his pasturage (i. e. the houses in which he begs for food)" Vin II.208; samaṇo gocarato nivatto an ascetic returned from his "grazing" Pv IV.142: Similarly at Vism 127, where a suitable g.-gama ranks as one of the 7 desiderata for one intent on meditation. - B. (adj.) (-*) feeding on or in, living in; metaphor. dealing with, mixing with. vana° living in the woods Pv II.65; vāri° (in water) Sn 605; jala° (id.) J II.158 (opp. thala°). Vesiyā° (etc.) associating with v. Vin I.70. - II. Applied A. (noun-m. or nt.) a "field" (of sense perception, etc.), sphere, object; "food for, an object of (a) psychologically indriyāna nānāgocarāni various spheres of sense-perception S V.218; sense-object (=ārammanāmaṇ) Ps I.180; II.97; 150 sq.; DhsA 314, 315 (sampatta° physical contact with an
object, gandha* smell-contact, i. e. sensation); indriya* Sdhp 365. - (b) ethically: ariyānām
gocare ratā "finding delight in the pasture of the good," walking in the ways of the good Dh
22; vimokho yesaṁ gocaro "whose pasture is liberty" Dh 92=Th 1, 92. Esp. in phrase ācāra-
gocara-sampanna "pasturing in the field of good conduct" D I.63=It 118; M I.33; S V.187; It. 96;
analysed as Dvandva cpd. at Vbh 246, 247, but cp. pāpācāra-gocara Sn 280, 282. This phrase
(ācāra-gocara) is also discussed in detail at Vism 19, where 3 kinds of gocarā are
distinguished, viz. upanissaya*, arakkha*, upanibandha*. So also in contrast w. agocara,
an unfit pasture, or an unfit, i. e. bad, sphere of life, in gocare & agocare carati to move in a
congenial or uncongenial sphere A III.389; IV.345 sq.; D III.58=77; S V.147; Vbh 246, 247 (expl.
w. vesiyā* etc., cp. above=having bad associations). - B. (adj.) "-a: belonging to, dependent on,
falling to the share of; eta* dependent on this M I.319; sattasaddhamma*, moving in the
sphere of the seven golden rules S III.83; rūpa* to be perceived by sight J I.396; Nibbāna*
belonging to N. Sdhp 467. -"kusala (adj.) skilled in (finding proper) food; clever in right living
-" behaving properly in, exercising properly M I.220=It 1.347 (of a cowherd driving out his
cattle); S III.266 sq. (samādhi*); A III.311 (do.) V.352 sq. (w. ref. to cattāra satipaṭṭhānā);
= gahana the taking of food, feeding J I.242; =gāma a village for the supply of food (for the
bhikkhus) Pava 12, 42; =tṭhāna pasturage J III.52; =pasuta intent on feeding J III.26; =bhūmi
pasturage, a common Dha III.60; =visaya (the sphere of) an object of sense S V.218; Vbh 319;
caraṇa pasturing J VI.335; =tṭha (nt.) [Sk. goṣṭha to sthā to stand; cp. Lat. stabulum, stable;
super-stes; Goth. awistr] a cow-stable, cow-pen M I.79; J IV.223; -pa [Sk. gopa, cp. gopati] a
cowherd, herdsmen Sn 18; Dh 19; J IV.364 (a robber); Vism 166 (in simile); Dha 157, f. gopī Sn
22, 32; =pakhuma (adj.) having eyelashes like a heifer M I.79; It 118; M I.33; S V.187; It. 96;
pālaka=prec. Vin I.152, 243 sq.; M I.79, 115 sq., 220=It 1.347; M I.333; S IV.181; A I.205
=uposatha); Miln 18, 48; Vism 279 (in comparison); Dha III.59; =pitā "father (protector) of the cows"=gava
pāla a cow's footprint, a puddle A III.188; IV.102; Miln 287; also =pakhuma (adj.) having
eyelashes like a heifer D II.18; III.144, 167 sq.; VvA 162, 279
=ālārapamha); =pada a cow's footprint, a puddle A III.188; IV.102; Miln 287; also *padaka A
III.188 v. l.; DA I.283; =pariṇāyaka leader of the cows, Ep. of a bull (gopīta) M I.220, 225; =pāla
a cowherd (usually as =ka) Dh 135; =pālaka=prec. Vin I.152, 243 sq.; M I.79, 115 sq., 220=It 1.347;
M I.333; S IV.181; A I.205 (=uposatha); Miln 18, 48; Vism 279 (in comparison); Dha III.59; =pitā
"father (protector) of the cows"=gavaṇati, Ep. of a bull M I.220 (=parināyaka); =pī f. of gopa,
q. v.; =pura (nt.) [Sk. gopura] the gate of a city J VI.433; Miln 1, 67, 330; Bdhd 138; =balivadda in
=mayena; in the expression gobalivadda (black-cattle-bull) i. e. by an accumulation of words
VvA 258; =bhatta cows' fodder J IV.67; =maṇḍala ox-beat, ox-round, Cp. III.151 (as gā*), quoted J
I.47 (cp. assa-m*); SnA 39; also in phrase "paribbūhi Sn 301 (expld by SnA 320 as goyūthehi
pariṅkha); J VI.27; at M I.79 however it means the cowherds or peasants (see note M I.536:
gopāladārakā or gāmadārakā to v. l. gāmanḍala) cp. gāmāndala; =maya (m. nt.) cowdung M
I.79; A I.209, 295; V.234, 250, 263 sq.; Nett 23; Dha I.377; =pāṇaka a coprophagan, dor beetle J
II.156; =pindha a lump of cowdung J I.242; =bhakkha eating cowdung D I.166=; =māyu a jackal
Pgdp 49; =mutta (and =ka) a precious stone of light red colour VvA III; Dha 151; =medaka-gomuttaka VvA 111; =medha a cow sacrifice, in "yaṇāna Sn 323; =yūtha a herd of
cows Sn 322; Dha I.323; =rakkhā (f.) cow-keeping, tending cattle, usually combd with kasi,
agriculturing M I.85; P. V.156; J I.338; II.128; given as a superior profession (ukkaṭṭha-kamma)
Vin IV.6. =ravaka the bellowing of a cow M I.225; =raha (usually pl.) produce of the cow, enumd
in set of five, viz. khūra, dadhi, takka, navanīta, sappi (milk, cream, buttermilk, butter, ghee)
Vin I.244; Dha I.158, 323, 397; VvA 147; SnA 322; =rūpa (collect.) cattle J I.194; IV.173; Miln 396
(bull); =lakkhaṇa fortunate telling from cows D I.9=; =vaccana (khūra* & takka*) Vism 28. =vatika
[Sk. govratin] one who lives after the mode of cows, of bovine practices M I.387; Nett 99 (cp.
govata Dhs A 355, and Dhs. trsl. p. 261); =vikattana (and "vikantana; Sk. vikrontana) a butcher's
knife M I.244, 449; A III.380 Sdhp 381 (vikattha only); =vittaka one whose wealth is cattle J I.191;
=vinda the sup. of cowherds A III.373; =sappi ghee from cow's milk Vin III.251; Dha 320; =sālā
cow-stable A I.188; =singa a cow's horn Vism 254. =sita mixed with milk VvA 179; =sila=govatika Dhs A 355; =sīsa (nt.) an excellent kind of sandal wood P. V.215 (cp. Sp. AvS I.67,
hanuka the jaw bone of a cow, in "ena koṭṭapeti (koṭṭh" J) to massage with a cow's jaw bone Vin II.266, J IV.188; V.303.

Goṭaviya (gotavya Text) v. I. J VI.225, part of a boat, the poop (expl. ib. p. 226 by nāvāya pacchimabantho).


Goṇa1 [gon] [The Sanskrit goṇa, according to B. R., is derived from the Pali] an ox, a bullock S IV.195 sq.; J I.194; IV.67; Pv I.82; PvA 39, 40; VvA 63 (for ploughing); DA I.163; DhA III.60. - "sira wild ox J VI. 538 (=arañña-goṇaka).

Goṇa2 [gonaka2, in "santhata (of a pallanka), covered with a woollen rug Vv 818; Pv III.117; (text saṇṭhita; v. l. BB goṇakatthata, cp. next).

Goṇaka1 [gonaka1] a kind of ox, a wild bull J VI.538 (arañña*).

Goṇaka2 [sk. Bsk. goṇika, cp. Pischel, Beitr. III.236; also spelled gonaka] a woollen cover with long fleece (DA I.86: dīghalakkojavo; caturangulādhikāni kira tassa lomāni) D I.7=; S III.144; J V.506; Pv II.128; Th 2, 378 (+tūlika); ThA 253 (=dīgha-lomakājavoja). - atthata spread w. a goṇaka-cover A I.137= II.50=IV.394; cp. IV.94, 231 (always of a pallanka), See also goṇa2.


Gotta (got) [nt.] [Vedic gotra, to go] ancestry, lineage. There is no word in English for gotta. It includes all those descended, or supposed to be descended, from a common ancestor. A gotta name is always distinguished from the personal name, the name drawn from place of origin or residence, or from occupation, and lastly from the nick-name. It probably means agnate rather than cognate. About a score of gotta names are known. They are all assigned to the Buddha's time. See also Rh. D. Dialogues I.27, 195 sq. - jāti gotta lakkhana Sn 1004; gotta salakkhaṇa Sn 1018; Ādiccā nāma gotta Sn 423; jāti gotta kula J II.3; jātiyā gotta bhogena sadisa "equal in rank, lineage & wealth" DhA II.218. - evam-gotta (adj.) belonging to such & such an ancestry M I.429; II.20, 33; katham of what lineage, or: what is your family name? D I.92; nānā (pl.) of various families Pv II.916. - With nāma (name & lineage, or nomen et cognomen): nāmagotta D I.93; II.239; D I.92 (expl. at DA I.257: paññatti-vasena nāma paviṇa-gottaṁ: the name for recognition, the surname for lineage); Sn 648; Vv 8445 (with nāma & nāmadheyya; expl. at VvA 348-349: nāmadheyya, as Tisso, Phusso, etc.; gotta, as Bhaggavo Bhāradvājo, etc.); - gotta by the ancestral name: Vin I.93; D II.154; Sn 1019; Dh 393; gottato same J I.56. Examples: Ambaṭṭha Kaṁhāyana-gottena D I.92; Vipassi Koṇḍañña g°; Kakusandho Kassapo g°; Bhagavā Gotamo g° D II.3; Nāgito Kassapo g° DA I.310; Vasudevo Kanho g° PvA 94. - thaddha conceived as regards descent (+jāti° & dhana*) Sn 104; - pañha question after one's family name Sn 456; - patisārin (adj.) relying on lineage D I.99 (cp. Dialogues I.122); A V.327 sq.; - bandhava connected by family ties (nāti*+) Nd2 455; - rakkhita protected by a (good) name Sn 315; VvA 72; - vāda talk over lineage, boasting as regards descent D I.99.
Gottā ([gotta] n. ag. to gopeti=Sk. goptri) f. gotti protectress J V.329.

Gotrabhū ([gotrabhu]) "become of the lineage"; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer of the worldlings (puthujjanā), but of the Ariyas, having Nibbāna as his aim. It occurs in a supplementary Sutta in the Majjhima (Vol. III. 256), and in another, found in two versions, at the end of the Anguttara (A IV.373 and V.23). Defined at Pug 12, 13 & Vism 138; amplified at Ps I.66-68, frequent in P (Tikap. 154 sq., 165, 324 etc.), mentioned at VvA 155. On the use of gotrabhū in medieval psychology see Aung, in Compendium, 66-68. Comp. the use of upanissaya at J I.235. - "ñāna, PPA 184; Vism 673. Ā Vism 683.

Godhaka ([godhaka]) a kind of bird J VI.358.

Godharāṇī ([godharani]) (f.-adj.) being able to be paired (of a young cow), or being with calf (?) Sn 26.

Godhā ([govha]) (f.) [Sk. godhā] iguana, a large kind of lizard Vin I.215-16 (*mukha); D I.9=(*lakkaṇa, cp. DA I.94); J II.118; III.52; 538; DhA III.420. As godha (m.) at J V.489. Dimin. golikā at J II.147.

Godhā (f.) string of a lute J VI.580 (cp. RV. 8, 58, 9).

Godhūma ([godhumā]) wheat (usually mentioned with yava, spelt) Miln 267; DA I.163; SnA 323. See dhañña.

Gopaka ([gopaka]) a guardian, watchman DA I.148; cp. khetta.

Gopanā ([gopana]) (f.) protecting, protection, care, watchfulness (cp. gutti) Pug 24 (*gutti) Dhs 1347; Miln 8, 243.

Gopānasī ([gopanasi]) (f.) a beam supporting the framework of a roof, shaped *l; fig. of old people, bent by age (see °vanka). Vin III.65, 81; S II.263; III.156; V.43, 228; M I.80; A I.261; III.364; V.21; Vism 320; DhA II.190; VvA 188. -gaṇā (pl.) a collection of beams, the rafters Vv 784; -bhogga (-sama) bent like a rafter (nārī) J III.395; -vanka (gopānasī°) as crooked as a rafter (of old people, cp. BSk. gopānasī-vakra AvŚ II.25n5) S I.117; M I.88; A I.138.

Gopita ([gopita]) (adj.) [pp. of gopeti] protected, guarded, watched (lit. & fig.) J VI.367; Miln 345; SnA 116 (*indriya= guttindriya); Sdhp 398.

Gopeti ([gopeti]) [Sk. gopayati, gup; cp. gutta, gottā] to watch, guard, pot. gopetha Dh 315; - pp. gopita (q. v.).

Gopphaka ([gopphaka]) [Dem. of goppha=Sk. gulpha] the ankle Vin IV.112; A IV.102; J V.472; DhA II.80, 214; SnA II.230.

Gomika ([gomika]) [Sk. gomin] an owner of cows S I.6=Sn 33, 34.
Golikā [golika] see godhā1.

Golomika (golomika) (adj.) [inverted diaeresic form fr. Sk. gulma=P. gumba: viz. *golmika>*golmika>golomika] like a cluster; in phrase massuṃ golomikaṃ kārāpeti "to have the beard trimmed into a ball- or cluster-shape" Vin II.134. Bdhgh's expln "like a goat's beard" (cp. Vin. Texts III.138) is based on pop. etym. go+loma+ ika "cow-hair-like," the discrepancy being that go does not mean goat.

Goḷaka (golaka) a ball ThA 255 (kīḷā').
°Gha (v. gh) (adj.-suffix to ghan) killing, destroying, see hanati. - iṇaghā at Sn 246 is v. l. SS for iṇaghāta. Cp. paṭi° & see also ghana2 & ghāta.

**Ghaṃsati**¹ [Sk. gharṣati, *ghṛṣ to *ger to rub or grind, cp. Gr. xe/rados, xerma/s, xri/w, enlarged in Lat. frendo= Ags. grindan to grind] to rub, crush, grind, S II.238; J I.190 (=ghasitum? to next?) 216; V I.331. - Caus. ghaṃsāpeti to rub against, to allow to be rubbed or crushed Vin II.266. Cp. upani*, pari*, & pahaṃsati1. - Pass. ghaṃsiyati (ghaṃsiyati) to rub (intr.), to be rubbed Vin I.204; II.112.

**Ghaṃsati**² [=haṃsati for Sk. haṃsati, see haṃsati] to be pleased, to rejoice J IV.56 (v. l. ghasati). Cp. pahaṃsati2.

**Ghaṃsana** (haṃsana) rubbing, in pāda-ghiā a towel for rubbing the feet Vin II.130.

**Ghaṃsikā** (haṃsika) in go°, cow-hide (?) see go.

**Ghaccā** (ghacca) (f.) [fr. hanati, han and ghan] destruction (usually -°) D III.67 (mūla°); J I.176 (sakuṇa°).

**Ghañña** (ghanna) (adj.-n.) [fr. Sk. ghana to han, cp. ghānya & hatya] killing, destroying (-°) see atta°.

**Ghaṭa**¹ [Non-Aryan?] a hollow vessel, a bowl, vase, pitcher. Used for holding water, as well as for other purposes, which are given under pāṇiya° paribhojana° vacca° at Vin I.157=352=M I.207. In the Vinaya freq. combd with kolamba, also a deep vessel: I.209, 213, 225, 286. - As water-pitcher: J I.52, 93 (puṇṇa°), 166; VvA 118, 207, 244 (*satena nhāto viya); PVA 66 (udaka°), 179 (pāṇiya°), 282. - In general: S IV.196. For holding a light (in formula antoghaṭe padipo viya uponissayo pajjalati) J I.235 (cp. kuṭa), PVA 38. Used as a drum J VI.277 (=kumbhathūna); as bhadda° Sdhp 319, 329. -pamāṇa (adj.) of the size of a large pot J II.104; PVA 55.

**Ghaṭa**² (ghata) (m. & f.) [Sk. ghaṭā; conn. with ganthati to bind together] multitude, heap, crowd, dense mass, i. e. thicket, cluster. itthi° a crowd of women J IV.316; maccha° a swarm of fish J II.227; vana° dense forest J II.385; IV.56; V.502; VI.11, 519, 564; brahma° company of brahmins J VI.99.

**Ghaṭaka** (ghataka) [Dem. of prec.] 1. a small jar (?) Vin II.129, 130 (combd w. kataka & sammajjani); cp. Vin. Texts III.130. - 2. the capital of a pillar J I.32 (cp. kumbha).

**Ghaṭati** (ghatati) [Sk. ghaṭate, to granth, cp. ganthati. The Dhtp gives two roots ghaṭ, of which one is expld by "ghaṭane" (No. 554), the other by "ihāyṃ," i. e. from exertion (No. 98)] to apply oneself to, to exert oneself, to strive; usually in formula utṭhahati gh* vāyamati M I.86; S I.267 (yamati for vāy°); Pug 51; or ṣuṇjati gh* vāy° J IV.131. - Sdhp 426, 450.
Ghaṭana (ghata) See Ghaṭṭana.

Ghaṭikā¹ (ghatika) (f.) [to ghaṭa1] a small bowl, used for begging alms Th 2, 422 (=ThA 269: bhikkhā-kapāla).

Ghaṭikā² (ghatika) (f.) [to ghaṭa2, orig. meaning "knot," cp. gantha & gaṇṭhi, also gaṇḍa] 1. a small stick, a piece of a branch, a twig J I.331; IV.87 (khadira*); VI.331; Th 2, 499 (=khaṇḍa ThA 290). upadhānaghaṭikā J III.179 (belonging to the outfit of an executioner); pāsa° J II.253 is a sort of magic stick or die (=pāsaka).

Ghaṭikā 2. a game of sticks ("tip-cat" sticks Miln trsl. II.32). D I.6≈(DA I.85: ghaṭikā ti vuccati dīgha-dāṇḍakaṇṇa rassa dāṇḍaka-paharaṇa kīlā, tip-cat); Vin II.10; III.181; M I.266; A V.203; Miln 229. - 3. a stack of twigs S II.178, 4; (a stick used as) a bolt Vin II.120, 208; III.119; usually as sūci° a needle-shaped stick Vin II.237 (cp. Vin. Texts III.106); S IV.290; Ud 52; J I.346. Cp. gaṇḍikādhāna.

Ghaṭita (ghatita) [pp. of ghaṭeti] connected, combined Vism 192.

Ghaṭī (ghati) (f.) [to ghaṭa1] a jar DhA I.426. In cpds. also ghaṭi*. -odana rice boiled in a jar DhA I.426; -kaṭāha a water pot, or rather a bowl for gathering alms (cp. ghaṭikā1) Vin II.115 (=ghaṭi-kapāla Bdhgh); -kāra a potter DhA I.380; Np. of a kumbhakāra S I.35, 60; M II.45 sq. (=°suttanta, mentioned as such at DhA III.251); J I.43.

Ghaṭīyati (ghatiyati) [Pass. of ghaṭeti] 1. to be connected or continued DhA I.46 (paveṇī na gh.), 174. - 2. to be obstructed Nd2 102 (=virujjhati, paṭṭihaññati).

Ghaṭeti (ghateti) [Denom. fr. ghaṭa2, cp. gantheti] to join, to connect, to unite J I.139; freq. in anusandhiṃ ghaṭetvā adding the connection (between one rebirth & another) J I.220, 308.

Ghaṭṭa (ghatta) see araghaṭṭa; meaning "rubbed, knocked against" in phrase ghaṭṭa-pāda-tala SnA 582 (for ugghaṭṭha); also at Vin IV.46 in def. of vehāsa-kutī (a cell or hut with air, i. e., spacious, airy) as majjhimassa purisassa a-sīsa-ghaṭṭā "so that a man of medium height does not knock his head (against the ceiling)"; of uncertain meaning ("beating"?) at J I.454 (v. l. for T. ghotā).

Ghaṭṭana (ghatana) (nt.) [Sk. ghaṭana, to granth, cp. gantha] 1. combining, putting together, combination, composition, J I.220; PA. 312, etc. - 2. striking, fig. insulting (ghaṭṭana-āsajjana) VvA 55. To meaning "strike" cp. samghaṭṭana.

Ghaṭṭeti (ghatetti) [Sk. ghaṭṭayati] to strike, beat, knock against, touch; fig. to offend, mock, object to. (a) lit. M II.4 (jannukena; text reads ghatteti, v. l. ghaṭeti); Sn 48 (=saṃ° Nd2 233); J I.218; Pv IV.109 (=paññhaṃsati Pva 271); DA I.256 (=khamṣeti); DhA I.251. - (b) fig. A III.343; Sn 847 (cp. Nd1 208); Vism 18. - pp. ghaṭṭita Pug 30, 36; psychologically ghaṭṭayati=ruppati. B or S III.86. - Pass. ghaṭṭiyati (q.v.):-Cp. āsajja and ugghaṭṭeti.

Ghaṇṭā (ghanta) (f.) a small bell (cp. kinnikā) J IV.215; VvA 36, 37, 279 (khuddaka*). As ghaṇṭi at Vism 181.
**Ghata** *(nt.)* [Vedic ghṛta, ghṛ to sprinkle, moisten] clarified butter VvA 326; Miln 41; Sdhp 201 (-bindu). With ref. to the sacrificial fire (fire as eating ghee, or being sprinkled w. ghee) ghatāsana; J I.472; V.64, 446; Pv I.85 (ghatositta).

**Ghana** *(nt.)* [Vedic ghana, cp. Gr. eu)qhnh/s?] (a) (adj.) solid, compact, massive; dense, thick; in eka° of one solid mass (of sela, rock) Vin I.185=Dh 81=Th 1, 643= Miln 386; A III.378, cp. ghanasela-pabbata DhA I.74. - gh. paṃsu J I.264, paṭhavī (solid ground) J I.74; PvA 75; palāsa (f oliage) PvA 113; buddharasmiyo J I.12; *maṃsa solid, pure flesh DhA I.80; *sāṭaka (thick cloth) J I.292; "saṅchanna (thickly covered) PvA 258; "suvaṅkotṭīma DhA IV.135; abbha° a thick cloud Sn 348 (cp. Sna 348). - (b) (m.) the foetus at a certain stage (the last before birth & the 4th in the enum. of the foll. stages: kalala, abbuda, pesī, gh.) S I.206; J IV.496; Miln 40; Vism 236. The latter meaning is semantically to be explained as "swelling" & to be compared with Gr. bru/w to swell and e(/mbruon=embryo (the gravid uterus).

**Ghana** *(nt.)* [Vedic ghana to hanti (ghanti, cp. ghātayati), *ghenh "strike," cp. Gr. qei/nw, fo/nos, Lat. of-fendo, Ags. gud, Ohg. gundea] a club, a stick, a hammer; in ayo° an iron club VvA 20. Also coll. term for a musical instrument played by striking, as cymbal, tambourine, etc. VvA 37.

**Ghanika** *(nt.)* [to ghana1 in meaning of "cloud" (Sk.)] a class of devas (cloud-gods?) Miln 191.

**Ghamma** *(nt.)* [Vedic gharma=Gr. qermo/s, Lat. formus, Ohg. etc. warm; to *ghen "warm," cp. Sk. ghṛṇoti, hara; Gr. qer/ro/s, etc.] heat; hot season, summer. Either in loc. ghamme J IV.172 (=gimhā-kāle); Pv IV.53 & ghammani ("in summer" or "by the heat") S I.143= J III.360 (sampareta overcome by heat); Sn 353; J IV.239; V.3.-Or. in cpd. with *abhitatta (ghammābhittatta, overpowered by heat) M I.74; D II.266; A III.187 sq.; Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; Pv A 114.

**Ghara** *(nt.; pl. °ā Dh 241, 302) [cp. gaha & geha] a house A II.68; Sn 43 (gahaṭṭha gharam āvasanta), 337 (abl. gharā), 889 (id. gharanā); J I.290 (id. gharato); IV.2, 364, 492 (ayo°); Pug 57; Miln 47. Combd with vatthu PvA 3, 17. - sūcighara a needle-case VvA 251. - ājira house-yard Vism 144 (where Dhs A 116 in id. passage reads gharadvāra). -āvāsa the household life (as contrasted with the life of a mendicant) Vin II.180 (gharāvāsatthaṃ); A II.208; M I.179, 240, 267, 344; Sn 406 (cp. S V.350); J I.61; PvA 61; -kapoṭa [Sk. ghakapota] the house-pigeon Miln 364, 403; -golikā house or domestic lizard J II.147. -dāsi a female house-slave Pv II.321; -dvāra a house-door J IV.142; Dhs A 116; PvA 93; -bandhanha the bonds of the house, i. e. the establishing of marriage DhA I.4; -mukha an opening in the house, the front of the house Nd2 177; -mesin one who looks after the house, a pater familias, householder Sn 188; It 112 (gahaṭṭha-); J VI.575; -sandhi a cleft or crevice in the house PvA 24; -sūkara a tame, domestic pig DhA IV.16.

**Ghara** *(nt.; pl. °ā Dh 241, 302) [cp. gala & garala poison] (-); in -dinnakābādha sickness in consequence of a poisonous drink (expl. as suffering fr. the results of sorcery) Vin I.206 (cp. Vin. Texts II.60); -visa poison Pug 48; DhA II.38; -sappa a poisonous snake DhA II.256.

**Gharani** *(f.)* [fr. ghara1] a house-wife Vin I.271; S I.201; Pv III.19 (=ghara-sāmini PvA 174); DhA III.209.
Ghāsa (kuṇāla) (adj.-n.) eating, an eater; in mahagghasa a big eater A V.149 (of the crow); Dh 325; Miln 288.

Ghasati (kuṇatā) [Vedic grasati & *ghasti, pp. grasta, cp. Gr. gra/w to gnaw, gra/stis fodder, Lat. gramen grass] to eat J III.210; ppr. ghasamāna Vin II.201; Th 1, 749. - Cp. ghasa, ghasta & ghāsa. See also jaddhu. Desid. jighacchati.

Ghāṣṭa (kuṇa) (pp. of ghasati=Sk. grasta) only in vanka° having eaten or swallowed the hook (cp. grasta-vanka) D II.266 (v-g° va ambujo); J VI.113.

Ghāṭa (kuṇa) See saṃ°; ghāṭana see ghaṭatā.

Ghāṭaka (kuṇa) (adj.-°) [Sk. ghāta & ghātana; to han (ghan), strike, kill; see etym. under ghanav° & hanti°] killing, murdering; slaughter, destruction, robbery D I.135 (gāma°, etc. village robbery); setu° the pulling down of a bridge (fig.) Vin I.59, etc. (see setu); panthav° highway robbery, brigandage, "waylaying" J I.253. - Th 2, 474, 493 (=samugghāta Com.); Sn 246 (ina°); VvA 72 (pāṇa°+pāṇa-vadha & *atipāta). Cp. next & vi°; saṃ°.

Ghātikā (kuṇikā) (f. abstr. to ghāṭaka) murder J I.176 sq.

Ghāṭita (kuṇita) (adj.) [pp. of ghāṭeti] killed, destroyed ThA 289; also in Der. ghāṭitatta (nt.) the fact of having killed J I.167. Cp. uguḥāṭita.

Ghātin (kuṇīna) (adj.-n.) killing; a murderer J I.168 (pāṇa°); VI.67 (ghātimhi=ghāṭake).

Ghātimant (kuṇīmanta) (adj.) able to strike, able to pierce (of a needle), in ghana° going through hard material easily J III.282.

Ghāṭeti (kuṇīti) [Denom. fr. ghāta, cp. Sk. ghātayati to han] tc kill, slay, slaughter It 22 (yo na hanti na ghāṭeti); Dh 129, 405; J I.255; Mhvs VII.35, 36. - aor. aghāṭayi J I.254; ger. ghāṭetvā J I.166. - Caus. ghāṭāpeti to have somebody killed J IV.124. - Cp. ghacca, ghāṭita, āghāṭeti.

Ghāna (kuṇa) (nt.) [Sk. ghrāṇa to ghrā, see ghāyati. On n for n cp. Trencker, Notes, p. 81] the nose; usually in its function as organ of smell=sense of smell (either in phrase ghānena gandham ghāyati: to smell an odour by means of the nose; or in ghanav-viññeyya gandhā: odours which are sensed by the nose). In the enum. of the senses gh. is always mentioned in the 3rd place (after cakkhu & sota, eye & ear); see under rūpa. In this connection: Vin I.34; D I.21, 245; III.102, 244 sq.; S I.115; M I.112, 191; II.42; Dh 360; Pug 20; Miln 270; Vism 444 sq. (with defn). - In other connections: Pv II.24 (ghāṇa-chinna, one whose nose is cut off). - āyatana the organ of smell D III.243, 280; Dhs 585, 605, 608; -indriya the sense of smell D III.239; Dhs 585 etc. (as above); -dhātu the element of smell Dhs. as above; -viññāna perception
of smell Dhs 443, 608, 628; -samphassa contact with the sense of smell S I.115; D III. & Dhs as above.

**Ghāyati**¹ [Sk. ghrāti & jīghrati, to ghrā, cp. gandha] to smell, always with gandham; ger. ghātva S IV.71, 74 or ghāyitvā J I.210 (jālagandham); III.52 (macchagandham); Miln 347. Cp. sāyati & upagghāyati.

**Ghāyati**² [a variant of jhāyati] to be consumed, to be tormented by thirst Pv I.1110 (ghāyire=ghāyanti PvA 60; v. l. BB jhāyire & jhāynati) Miln 397.

**Ghāsa** [Vedic ghāsa, fr. ghasati, q. v. cp. Lat. gramen= grass] grass for fodder, pasturing: food J I.511 (*m kurute); PvA 173 (*atthāya gacchati "go feeding"). Mostly in: -esana search for food (=gocara) S I.141; Sn 711. - Cp. vi* -chāda (chāda & chādana) food & clothing, i. e. tending, fostering, good care (=posana) (act.) or being well looked after, well provided (pass.); chāda: Pug 51; chāda: J I.94; A I.107; II.85; III.385; chādana: D I.60; M I.360; VvA 23, 137; -hāraka one who fetches the fodder (food) Th 1, 910.

**Ghāsana** (nt.)=ghāsa; in °ṭṭhāna pasture (=gocara) VvA 218.

**Ghuttha** [Sk. ghotsa, pp. ghots, see ghoseti & cp. saṃ*] proclaimed, announced; renowned J I.50 (of festival); 425 (nakkhattaṃ); II.248 (ussava); Pv II.82 (dūra° of wide renown, world-famed of Bārāṇasī); DhA III.100 (chaṇe ghūṭṭhe when the fair was opened).

**Ghuru** -ghuru onomat. expression of snoring & grunting noise [gr-gr to *gel or *ger, see note on gala] in -passāsa (& °in) snoring & breathing heavily, panting, snorting & puffing S I.117 (of Māra); J I.160 (of sleeping bhikkhus, gh° kākacchamānā breathing loud & snoring). Cp. next.


**Ghoṭaka** [Sk. ghoṭa, Halāyudha 2, 281] a (bad) horse J VI.452.

**Ghoṭa** is read at J I.454, probably for ghaṭṭa; meaning is "striking, stroke," combd with kasā, whip.

**Ghora** [adj.] [Vedic ghora, orig. meaning, wailing, howling, lamenting, to *gher, *ger, see note on gala & cp. ghuru. A root ghur is given by DhTp 487 in meaning of "bhīma," i. e. horrible. - Rel. to Goth. gauars, sad; Ohg. gōrag, miserable; & perhaps Lat. funus, funeral. See Walde, Lat. Wtb. s. v.] terrible, frightful, awful Vin II.147. Freq. as attr. of niraya (syn. with dāruna; PvA 87, 159, 206) Pv I.1012; IV.18. Of an oath (sapatha) Pv I.68; II.1216. - ghorassara of a terrible cry (Ep. of an ass) Miln 363, 365.

**Ghosa** [Vedic ghoṣa to ghus] 1. shout, sound, utterance Vin II.155 ("Buddha" -ghosa); M I.294; A I.87, 228; Sn p. 106; Sn 696, 698; Dhs 637, 720 (+ghosa-kamma). - 2. shouting, howling, wailing (of Petas) Pv III.34; IV.36, 338. - pamāṇa to be measured (or judged) by one's reputation A II.71=Pug 53; also as pamāṇika DhA III.114 (in same context).
Ghosaka (ghosaka) (adj.) sounding, proclaiming, shouting out (-°), in dhamma° praising the Law J II.286; Satthu guṇa° sounding the praise of the Master DhA III.114. As n. Name of a deva (Gh. devaputta) DhA I.173.

Ghosanā (ghosana) (f.) fame, renown, praise, in Māra° J I.71.

Ghosavant (ghosavant) (adj.) full of sound, roaring J III.189.


Ghoseti (ghoseti) [Denom. of gosa, cp. Sk. ghoṣayati, caus. to ghuṣ] to proclaim, announce; cry aloud, wail, shout J II.112; III.52; Pv II.937 (=uggh°); IV.63; pp. ghosita & ghuṭṭha (q. v.). - Caus. gosāpeti to have proclaimed J I.71.
Ca kal (indef. enchiastic particle) [Vedic ca adv. to rel. pron. *qūo, idg. *que=Cr. te, Lat. que, Goth. -h. Cp. ka, ki, ku] 1. Indefinite (after demonstr. pron. in the sense of kim=what about? or how is it? cp. kim)=ever, whoever, what-ever, etc. [Sk. kaśca, Gr. Qs te, Lat. quisque, Goth. hvazuz] so ca whoever (see below 3), tañ ca pan' amhākaṃ ruQati tena c'amhā attamanā M I.93; yañ ca kho . . . ceteti yañ ca pakappeti . . . whatever he thinks, whatever he intends . . . S II.65. As a rule the Pali form correspond to Sk. kaśca is *kascid=koci, & ci (cid) is the regular P. representative of the indefinite ca (cp. cana & api). - 2. Copulative or disjunctive according to the general context being positive or negative. (a) copulative: and, then, now: tadā ca now then, and then (in historical exposition) J III.188. Most frequent in connecting two or three words, usually placed after the second, but also after the third: athām anatthaḥ ca Dh 256; pubbāparāni ca Dh 352; alam etehi ambehi jambūhi panasehi ca J II.160. - In the same sense added to each link of the chain as ca-ca (cp. Sk. ca-ca, Gr. te te, Lat. que que; also mixed with constituents of similar pairs as api-ca, cp. te-kai): tuyhaḥ ca tassā ca to you and her (orig. this or whatever to you, whatever to her)=to you as well as to her J I.151. Often with the first member emphasized by eva: c'eva, as well as: hasi c'eva rodi ca he laughed as well as cried J I.167; mamsena c'eva phalāphalena ca with flesh as well as with all kinds of fruit J III.127; subhaddako c'eva supesalo ca J III.82; c'eva apace padiśe pi ca waste and even defile ThA 72 (Ap V.40). - (b) disjunctive: but (esp. after a negation): yo ca but who Th 1, 401; yadā ca but when (cp. tadā ca) J III.128. In conditional clauses (cp. 3) combd with sace=but if, on the other hand: sace agāram ajjhāvasati . . . sace ca pabbajati agārā Sn 1003. With neg, na ca=but not: mahāti vata te bondi, na ca paññā tadūpikā (but your wisdom is not in the same proportion) J II.160. - 3. Conditional: if [=Vedic ced, Lat. absque] D I.186, 207; II.36, 57 (jāti ca not va); M I.91; S III.66 (rūpaḥ ca attā abhavissa); A I.58; V.87; J II.110 (ciram pi kho khadeyya yavaṃ . . . ravamāna ca dūsayi: "he might have eaten a long time, if he had not come to harm by his cry," or "but"); IV.487; V.185, 216 (Sakko ca me varaṃ dajjā so ca labbhetha me varo: "if S. will give me a wish, that wish will be granted," or: "whatever wish he will allow, that one will be fulfilled"); VI.206, 208. - na ca (at the beginning of an interrog. phrase)= if not S I.190 (ahaṃ ca kho . . . pavāremi, na ca me Bhagavā kiñci garahati: if the Bh. will not blame me). For BSk. ca=ced see AvŚ II.189, n. o.

Cakita [Cakita] (adj.) [Sk. cakita, cak] disturbed; afraid, timid Dāvä IV.35, 46.

Cakora [Cakora] [Sk. cakora to kol (kor), see note on gala] the francolin partridge (Perdix rufa) J V.416; Vv 358; VvA 163. See also canka.  

Cakka [Cakka] (nt.) [Vedic cakra, redupl. formation fr. *quel to turn round (cp. P. kaṃṭha > Lat. collus & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakka=Gr. ku/klos, Ags. hveohll, hveol=wheel. The unredupl. form in Sk. carati (versatur), Gr. pe/lomai, poleu/w, po/los (pole); Lat. colo, incolo; Obulg. kolo wheel, Oisl. hvel I. Crude meaning: 1. a wheel (of a carriage) Dh 1; PvA 65 (ratha°); Miln 27. - 2. a discus used as a missile weapon J I.74; Pgdp 36; cp. khura° a razor as an instr. of torture. - 3. a disc, a circle: heṭṭhaṃpādatalesu cakkāni jātāni, forming the 2nd characteristic mark of a Mahāpurisa D II.17= III.143; D III.149. - ] II.331; Miln 51. - 4. an array of troops (under tayo vyūhā: paduma° cakkā° sakaṭa°) J II.404=IV.343. - II. Applied meaning: 1. (a wheel as component part of a carriage, or one of a duad or tetrad=) collection, set, part, succession;
sphere, region, cycle Vin I.330 (cp. Vin. Texts II.281); III.96; iriyāpatha° the 4 ways of behaviour, the various positions (standing, walking, sitting, lying down) DA I.249; Sdbh 604. sā°, migā° the sphere or region of dogs & wild animals Miln 178; cakkena (instr.) in succession PvA III. cakkaṃ kātabbaṃ, or bandhitabbaṃ freq. in Yam. and Paṭṭh, "The cycle of formulated words is to be here repeated."  - 2. (like the four wheels constituting the moving power of a carriage) a vehicle, instrument, means & ways; attribute, quality; state, condition, esp. good condition (fit instrumentality), catucakka an instr. of four, a lucky tetrad, a fourwheeler of the body as expressing itself in the four kinds of deportment, iriyāpathas A II.32; S I.16, 63 (catucakkaṃ). In this sense generalized as a happy state, consisting of "4 blessings": paṭirūpadesa-śāsana, sappurisūpapassaya, attha-sammāpanidhi, pubbe-kāta-puññā A II.32; J V.114; mentioned at Ps I.84. Cp. also Sn 554 sq.; 684. Esp. pronounced in the two phrases dhamma-cakka (the wheel of the Doctrine, i. e. the symbol of conquering efficacy, or happiness implicated in the D.) and brahma-c° the best wheel, the supreme instrument, the noblest quality. Both with pavatteti to start & kcep up (like starting & guiding a carriage), to set rolling, to originate, to make universally known. dhamma° e. g. S I.191; A I.23, 101; II.34, 120; III.151; IV.313; Sn 556 sq.; 693; J III.412; Ps II.159 sq.; PvA 67 (see dhamma). brahma° M I.71; II.27; A II.9, 24; III.9, 417; V.33; Vbh 317 sq.; 344 (see brahma). Cp. cakkavattin (below). - Cp. vi°. - chinna (udaka) (water of a well) the wheel of which is broken Ud 83; -bhaṇjanin one who destroys a state of welfare & good J V.112 (patirūpadesavāsādino kusala-cakkassa bhaṇjanin C.); -bhed a breaking peace or concord, sowing discord Vin II.198; III.171; -yuga a pair of wheels Vv 832; -ratana the treasure of the wheel, that is of the sun (cp. Rh. D. Buddh. Suttas p. 252; Dialogues II.197, 102) D II.171; III.59 sq., 75; J I.63; III.311; DA I.249. See also cakkavattin; -vattin (cp. dhammacakkaṃ pavatteti above) he who sets rolling the Wheel, a just & faithful king (rājā hoti c. dhammiko dhammarājā cāturanto Sn p. 106, in corresp. pass. v. 1002 as vijeyya pathavim imaṃ adanḍena asatthena dhammena-m-anusāsati). A definition is given by Bdhgh. at DA I.249. - Three sorts of c. are later distinguished: a cakkavāla-c° a universal king, or cāturanta-c° (ruling over four great continents Sn p. 106; KhA 227), a dipa-c° (ruling over one), a padesa-c° (ruling over part of one) Usually in phrase rājā cakka vattin: D I.88; III.156; IV.302; V.44, 99, 342; D II.16, 172; III.59 sq., 75, 142 sq.; M III.65; A I.76, 109 sq.; II.37, 133, 245; III.147 sq; 365; IV.89, 105; V.22; Kh VIII.12 (*sukha); J I.51; II.395; IV.119; Vbh 336; PvA 117; VvA 18; Sdbh 238, 453; DaH II.135 (*sirī). -gabbha Vism 126: -raijam kāresi J III.311; -viddha (nt.) a particular form of shooting J V.130; -samārūla (adj.) having mounted the wheels, i. e. their carts (of janapadā) A I.178; III.66, 104.

Cakkalaka (Cakkalaka) [fr. cakka] a disc or tuft (?) Vism 255 (kalīra°, where KhA 50 reads in same context kalīra-danḍa).

Cakkali (Cakkali) (f.) drapery Vin II.174.

Cakkalikā (Cakkalika) a window blind, curtain Vin II.148.

Cakkavāka (Cakkavaka) [Vedic cakravāka, cp. krkavāku, to sound root kr, see note on gala] the ruddy goose (Anas Casarca) J III.520; IV.70 sq. (N. of J No. 451); Pv II.123; Miln 364, 401; - f. cakkavākī J III.524; VI.189=501.
Cakkavāla (Cakravāla) (m. & nt.) a circle, a sphere, esp. a mythical range of mountains supposed to encircle the world; pl. worlds or spheres J I.53, 203; VI.330; Vism 205 (its extent), 207, 367, 421; DhsA 297; D̄hA II.11, 15; III.498; in the trope "cakkavālam atisambādhām brahma-loko atinīco" (=the whole world cannot hold it) to express immensity D̄hA I.310; VV̄A 68. -gabbha the interior of the C. sphere J IV.119; D̄hA I.284; -pabbata (nt.) the C. mountains, "world's end" J III.32; VI.272; -rajjha (nt.) the whole world, strictly speaking the whole region of a sphere J II.392.

Cakkhu (Cakku) (nt.) [Vedic cakṣuḥ, etym. not clear, as redupl. perhaps to īks, aksa eye, kṣaṇa moment, or as intens. to cit, cp. cintetī, & see Walde, Lat. Wtb. under inquam] the eye (nom. sg. cakkhu Vin I.34; S I.115; M III.134, etc.). - I. The eye as organ of sense-(a) psychologically: cakkhunā rūpaṃ disvā "seeing visible object (shape) with the eye" (Nd2 on rūpa q. v.) is the def. of this first & most important of the senses (cp. Pv II.61 dakkhiṇa c.=the most valuable thing); the psychology of sight is discussed at D̄hA I.194 sq., and more fully at Dhs 597 sq. (see DhsA 306 sq; D̄h trsl. 173 sq.); cp. cak khunā puriṣo ālokati rūpagatāni Nd2 234. In any enumeration of the senses cakkhu heads the list, e. g. Vin I.34; D I.21; II.308, 336 sq.; III.102, 225, 244 sq.; 269; Nett 28.-See rūpa. Also combd. with sota: M I.318; III.264; A I.281. - cakkhusmiṃ haṇṇati rūpehi S IV.201; hata° A I.129. passāmi naṃ manasā cakkhunā va "I see him with my mind as with my eye" Sn 1142.-Vin I.184; S I.32, 199; IV.123; D̄h 360; J IV.137; D̄hA I.183; Nett 191. Vism 444 sq. As adj. (-°) seeing, having or catching sight of: eka° (dvi°) one-eyed (two°) A I.128 sq.; āmisa° seeing an object of sensual enjoyment S II.226; IV.159; J V.91 (=kilesalola). acakkhu blind A III.250, 256; Ps I.129. - (b) ethically: as a "sense" belonging to what is called "body" (kāya) it shares all the qualities of the latter (see kāya), & is to be regarded as an instr. only, i. e. the person must not value it by itself or identify himself with it. Subduing the senses means in the first place acquiring control over one's eyes (cp. okkhita cakkhu, with down-cast eyes Sn 63, 411, 972; Pv IV.344; & indriyesu guttadvāra; °indriya). In this connection the foll. passages may be mentioned: Vin I.34; D I.70; S IV.123; II.308, 336 sq.; III.102, 225, 244 sq.; 269; Nett 28.-See rūpa.

- II. The eye as the most important channel of mental acquiring, as faculty of perception & apperception; insight, knowledge (cp. veda, olda to vid, to see). In connection with ānā (ghw_sis) it refers to the apperception of the truth (see dhamma-cakkhu): intuition and recognition, which means perfect understanding (cp. the use of the phrase jānāti passati "to know and to see"° to understand clearly). See e. g. S II.7-11, 105; IV.233; V.179; 258; 422 sq. Most frequently as dhamma° "the eye of the truth," said of the attainment of that right knowledge which leads to Arahantship, in phrase viraja vitamaḷaṃ dh-cakkhu uppajjati Vin I.16; D I.86, 110; S II.134 sq.; IV.47, 107; V.467; A IV.186; Ps II.150 sq.; 162; Miln 16. Similarly paññā°, It 52; ariya° M I.510. - III. The eye as the instr. of supersensuous perception, "clear" sight, clairvoyance. This is the gift of favoured beings whose senses are more highly developed than those of others, and who through right cognition have acquired the two "eyes" or visionary faculties, termed dibba- cakkhu & buddha-cakkhu It 52; D II.38 resp. They are most completely described at Nd2 235 (under cakkhumā), & the foll. categories of the range of application of cakkhu are set forth: 1. maṃsa-cakkhu: the physical eye which is said to be exceptionally powerful & sensitive. See Kv III.7 (trans. p. 149 ff.); Vism 428 (maṃsa° 2 paññā°).-2. dibba°: the deva-eye, the eye of a seer, allpervading, & seeing all that proceeds in hidden worlds.- 3. paññā°: the eye of wisdom; he who knows all that can be known (jānāti passati recognizing & seeing, i. e. of perfect understanding; cakkhubhūta paññā° dhamma° brahma°). - 4. buddha°: the eye of a Buddha or of complete intuition, i. e. of a person who "sees the heart of man," of a being realizing the moral state of other beings and determined to help them on the Path to Right Knowledge. - 5. samanta°: (a summary account of Nos. 1-4,
& in all Scripture-passages a standing Ep. of Gotama Buddha, see below), the eye of all round knowledge, the eye of a Tathāgata, of a being perfected in all wisdom. Out of these are mentioned & discussed singly or in setQ. (Nos. 1-5): DhsA 306; SnA 351; (Nos. 1-3:) It 52=Kvu 251 sq. (It 52=Kvu 254); (dibba°) Vin I.8, 288; II.183; III.5; D I.82, 162; III. 52, III. 281; M I.213; S I.144, 196; I.122, 213, 276; IV.240; V.266, 305; A I.165, 256, 281 sq.; III.19, 29, 418; IV.85, 141, 178, 291; V.13, 35, 68, 200, 211, 340; J III.346; Ps I.114; II.175; Vbh 344; Pva 5. - (pañña°:) S IV.292; V.467, A I.35; DhA III.174, 175. - (buddha°:) Vin I.6; S I.138; Ps II.33; Pva 61. - (samanta°:) S I.137=Nd2 2354; Sn 345, 378, 1063, 1069, 1090, 1133; Ps II.31=Nd2 2355. - āyatana (either cakkh'or cakkhv°) the organ or sense of sight D I.70; III.225, 239; A I.113; Dhs 585, 597, 830, 971; Vism 7; -karaṇa (always in combn w. dhāna-karaṇa) producing (right) insight (and knowledge) It 82 (of kusalavitakkā); f. °ī S IV.331 (of majjhima paṭipadā); Ps II.147; -dada one who gives the eye (of understanding) Th 1, 3; -dhātu the element of vision D I.76; II.281; III.234; Dhs 433, 556, 589, 967, 1095; -patha the range of vision; sight J I.65=DhA I.173; J I.146; IV.189, 378, 403 (=cakkhūnaṃ etaṃ nāma C.); VvA 119; -bhāta (+dhāna°) (adj.) one who has become the possessor of right understanding S II.255; IV.94; A V.226 sq. -lola greed (or greedy) with the eye Nd2 177; -viññāṇa consciousness by means of visual perception, visual cognition Vin I.184; D II.281; III.234; Dhs 589, 967, 1095; -samphassa contact with the sense of vision (usually with ‘ja: sprung from visual contact) (of vedanā, feelings) Vin I.34; D II.308 sq.; III.243; Ps II.5, 40, 136.

**Cakkhuka** (cakkhukā) (adj.) having eyes, seeing (-°), in dibba° A I.23. 148 (see cakkhu III.2) and a° blind D I.191; S III.140; Nd 67.

**Cakkhumant** (cakkhumanto) (adj.) [cakkhu+mant] having eyes, being gifted with sight; of clear sight, intuition or wisdom; possessing knowledge (cp. samantacakkhu) D I.76 (one who knows, i. e. a connoisseur); cakkhumanto rūpāni dakkhinti "those who have eyes to see shall see" (of the Buddha) D I.85, 110, etc. - Vin I.157; S I.27; A I.116, 124; IV.106; Dh 273; It 108, 115; DA I.221; DhA III.403; IV.85. - Esp. as Ep. of the Buddha: the Allwise S I.121, 134, 159, 210; Sn 31, 160, 992, 1028, 1116, 1128; Vv 125 (=pañcahi cakkhūhi cakkhumā Buddhho Bhagavā VvA 60, cp. cakkhu III.); Vv 8127.

**Cakkhula** (cakkhula) (adj.) [=cakkhuka] in visama° squint-eyed. squinting J I.353; VI.548.

**Cakkhusa** (cakkhusa) (adj.) [Vedic cakṣuṣya] pleasing to or good for the eyes (opp. a°) Vin II.137, 148.

**Cankama** (cankama) [Sk. cankrama & cankramā, fr. cankamatī] (a) walking up & down S IV.104. - (b) the place where one is walking, esp. a terraced walk, cloister Vin I.15, 182; II.220; D I.105; S I.212; A I.114; 183; III.29; IV.87; J I.17; II.273; V.132 (cp. kattaradāṇḍa-passages).

**Cankamati** (cankamati) [Intens. of kamati, to kram=Sk. cankramīti; cp. kamati] to walk about, to walk up & down Vin I.15, 182; II.193, 220; IV.18; S I.107, 212; Pva 105. - Caus. cankamāpeti J III.9.
Cankamana (Cankamana) (nt.) [fr. cankamati] 1. walking up & down S II.282; DhA I.10. - 2. a cloister walk (=cankama) VvA 188. Usually °: Vin I.139 (*sālā); J III.85; IV.329; PvA 79 (*koṭi the far end of the cloister).

Cankamika (Cankamika) (adj.) [fr. cankama] one who has the habit of walking about Miln 216 (ṭhāna° standing & walking).

Cankora (Cankora) [cp. cakora] the Greek partridge Vv 358 (cp. VvA 163); J VI.538.

Cangavāra (Cangavara) [cp. Tamil canguvaḍa dhoney, Anglo-Ind. doni, a canoe hollowed from a log, see also doni] a hollow vessel, a bowl, cask M I.142; J V.186 (in similes). As °ka Miln 365 (trsl. Miln II.278 by "straining cloth"). - Cp. cañcu "a box" Divy 131.

Cangoṭaka (Cangoṭaka) [cp. cangavāra] a casket, a box J I.65; IV.257; V.110, 303; VI.369, 534; DhA II.116; III.101; VvA 33, 158; Mhvs IV.106; Anvs p. 35 Vism 173.

Caccara (Caccara) (nt.) [Sk. catvara, cp. Trenckner, Notes, p. 56] a quadrangular place, a square, courtyard; a place where four roads meet, a cross road Vin III.151; IV.271; Miln 1 (+catukkasinghāṭaka), 330 (do.); J I.425 (*raccha).

Caja (Caja) (adj.) giving up, to be given up; in cpd. duc° hard to give up A III.50; J V.8. Cp. càga.

Cajati (Cajati) [Sk. tyajate, tyaj=Gr. so Qe/w to scare away] 1. to let loose, to emit, to discharge A II.33; J II.342 (mutta karīsaṃ) fig. to utter (a speech) J V.362. - 2. to abandon, to give up, sacrifice (with loc. of person to whom: Asuresu pāṇaṃ S I.224=J I.203) Dh 290; J II.205; III.211; V.464; VI.570. - pp. catta, q. v. - grd. caja [Sk. tyajya] q. v.

Cañcala (Cañcala) (adj.) [Intens. of cal=car, to move, with n instead of r in reduplication, cp. Sk. cañcīrīyate=carcarīti, cañcla (=*carcara), Gr. gargalizw & gaggalizw to tickle; see also note on gala & cp. cankamati] moving to & fro, trembling, unsteady J IV.498 (=calācala); Sdhp 317, 598.

Caṭula (Caṭula) (adj.) =caṇḍa; f. caṇḍikā Pv II.35, & caṇḍiyā J III.259 (=kodhanā PvA 83). See caṭula.

Caṇḍa (Caṇḍa) (adj.) [Sk. caṇḍa] fierce, violent; quick-tempered, uncontrolled, passionate Vin II.194 (hatthī); D. I.90 (=māṇa-nissita-kopa-yutta DA I.256); S I.176; II.242; A II.109=Pug 47 (sakagava°); J I.450; II.210, 349; Vism 343, 279 (*sota, fierce current), (*hatthi); DhA IV.9 (goṇa) 104; Sdhp 41, 590, 598. - f. caṇḍi M I.126; J II.443; III.259; Pv II.34 (=kodhanā PvA 83). - Compar. caṇḍatara S II.242. - In cpds. caṇḍi°, see caṇḍikata & caṇḍitta.

Caṇḍaka (Caṇḍaka) (adj.)=caṇḍa; f. caṇḍikā Pv II.35, & caṇḍiyā J III.259 (=kodhanā).

Caṇḍāla1 (Caṇḍāla) [Vedic caṇḍāla] a man of a certain low tribe, one of the low classes, an outcaste; grouped with others under nīcā kulā (low born clans) as caṇḍāla nesādā veṇārathakāra pukkusā at A I.107=II.85=Pug 51. As caṇḍāla-pukkusā with the four recognized grades of society (see jāti & khattiya) at A I.162. - Vin IV.6; M II.152; S V.168 sq. (*vamsa); A III.214, 228 (brāhmaṇa°); IV.376; J IV.303; PvA 175; Miln 200. - f. caṇḍāli A III.226; Pv III.113; DhA II.25. See also pukkusa.
Caṇḍāla² (Caṇḍāla) (nt.) a kind of amusement or trick D I.6 (= ayogulakilā play with an iron ball DA I.84).

Caṇḍikata (Caṇḍikata) (adj.) [cp. caṇḍa] angry Vin IV.310.

Caṇḍikka (Caṇḍikka) (nt. [*caṇḍiya, of caṇḍaka > caṇḍaka] ferocity anger, churlishness Nd2 313, 576, Dhs 418, 1060, 1115, 1231; Vbh 357; DhA II.227. Cp. caṇḍitta.

Caṇḍitta (Caṇḍitta) (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka.

Catukka¹ (Catukka) (nt.) [fr. catu=*catuka > *catukyaṃ] 1. a tetrad, a set of four, consisting of four parts: °pañcaकajjhā (pl.) the fourfold & the fivefold system of meditation DhsA 168; see cpds. - 2. a place where four roads meet J VI.389; Miln 330 (see also below); esp. in phrase catukkke catukke kasāhi tālēti (or is it "in sets of four")? See Morris, J.P.T.S. 1884, 79) J I.326; II.123; DhA IV.52. - 3. a square (in a village) Miln 1, 365; J II.194; V.459; DhA 317. -bhatta a meal for four bhikkhus Vin II.77; III.160. -magga the 4 fold path Nett 113; -yañña (usually sabba catukka°) a sacrifice consisting of (all) the four parts J III.44, 45; PvA 280; cp. J I.335. (Or is it the "cross-road sacrifice"?)

Catukka² (Catukka) [origin. "consisting only of one quarter"] empty, shallow, little Nd2 415 (*pañña, with omakapañña, lāmaka°); J IV.441 (nadi=tuccha Com.).

Catuttha (Catuttha) (num. ord.) [Vedic caturtha, Idg. *queturto=Gr. te/tratos, Lat. quartus, Ohg. fioro] the fourth Sn 97, 99, 450; J III.55; VI.367; °ṃ (adv.) for the fourth time DhA III.174. - f. catuttāhi Sn 436; Vism 338. - See also (s.v. āḍḍha) āḍḍha. -bhata food eaten only every fourth day J V.424. -magga "the fourth Path," of Arahantship DhA I.309; -mana (?) (nt.) name of the tongue, in so far as it forms the fourth vatthu (beside eyes, ears, nose) according to the gloss: J V.155; extremely doubtful.

Catur, (Catur) catu° in composition [Vedic catvārah (m.) catvāri (nt.) fr. *quēto=Gr. te/tetares, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, 450; J III.55; VI.367; °ṃ (adv.) for the fourth time DhA III.174. - f. catutthi Sn 436; Vism 338. - See also (s.v. āḍḍha) āḍḍha. -bhata food eaten only every fourth day J V.424. -magga "the fourth Path," of Arahantship DhA I.309; -mana (?) (nt.) name of the tongue, in so far as it forms the fourth vatthu (beside eyes, ears, nose) according to the gloss: J V.155; extremely doubtful.
Catura [kātavā] [Deriv. uncertain. Perhaps from tvar to move, that is quickly. Sk. catura] clever, skilled, shrewd J III.266; VI.25. - Der. f. abstr. caturatā cleverness Vbh 351 (=cāturiya).

Caturiya [kātavā] at Vv 412 is to be read ca turiya, etc. Otherwise see cāturiya.

Catta [kātavā] [pp. of cajati] given up. sacrificed A II.41; III.50; Th 1, 209 (=vanaṇṇa who has lost fame); J II.336; IV.195; V.41 (=jīvita).
Cattatta (kātama) (nt.) [fr. catta] the fact of giving up, abandonment, resignation Vbh 254 sq.; DhsA 381.

Cattārīsa (kattārīsa) (& cattālīsa) [Sk. catvārimśat] forty S II.85; Sn p. 87; It 99=. Usually cattālīsa J I.58; V.433; DhA I.41; II.9. 93. -danta having 40 teeth (one of the characteristics of a Mahāpurisa) D II 18; III.144, 172.

Cattārīsaka (kattarisa) (adj.) having forty M III.77.

Cadika (kādika) at Miln 197 (ūmikavankacadika) prob. for *madika.

Cana (kana) (-*) [Vedic cana fr. rel. pron. *qū+demestr. pron. *no, cp. anā, nānā; Gr. rh/; Lat. -ne in quandone=P. kudācana. cana=Goth. hun, Ohg. gin, Ger. ir-gen-d. Cp. ci] indef. particle "like, as if," added to rel. or interrog. pronouns, as kiñcana anything, kudācana at any time, etc. Cp. ca & ci.

Canam (kana) =cana; and then, if Vin III.121 (cp. ca 3); or should it be separated at this passage into ca nam?

Canda (kanda) [Vedic candra from *(s)quend to be light or glowing, cp. candana sandal (incense) wood, Gr. ka/hdaros cinder; Lat. candeo, candidus, incendo; Cymr. cann white; E. candid, candle, incense, cinder] the moon (i. e. the shiner) S I.196; II.206; M II.104; A I.227, II.139 sq.; III.34; Dh 413; Sn 465, 569, 1016; J III.52; VI.232; Pv I.127; II.66; Vv 647 (maṇi° a shiny jewel. or a moonlike jewel, see VvA 278, v. l. °sanda). -puṇṇa° the full moon J I.149, 267; V.215; *mukha with a face like a full moon (of the Buddha) DhA III.171. Canda is extremely frequent in similes & comparisens: see list in J.P.T.S. 1907, 85 sq. In enumerations of heavenly bodies or divine beings Canda always precedes Suriya (the Sun), e. g. D II.259; A I.215; II.139; Nd2 308 (under Devatā). Cp. candimant. On quāsi mythol. etym. see Vism 418. -kanta a gem Miln 118; -gāha a moon-eclipse (lit. seizure, i. e. by Rāhu) D I.10 (cp. DA I.95); -manḍala the moon's disc, the shiny disc, i. e. the moon A I.283; J I.253; III.55; IV.378; V.123; Dhs 617; Vism 216 (in compar,); PvA 65; -suriyā (pl.) sun & moon J IV.61.

Candaka (kanda) =canda VvA 278 (maṇi°); Sdhp 92 (mayūra° the eye in a peacock's tail).

Candatta (kandatta) (nt.) [abstr. fr. cana] in cpd. paripuṇṇa° state or condition of the full moon SnA 502.

Candana (kandana) (m. & nt.) [Deriv. unknown. Possibly nonAryan; but see under canda, Sk. candana] sandal (tree, wood or unguent, also perfume) Vin I.203; A I.9, 145, 226; III.237; Dh 54; J V.420 (tree, m.); Miln 382; DhA I.422; IV.189 (*pūjā); VvA 158 (agalu° with aloe & sandal); PvA 76. - Kāsika° sandal from Kāśi A III.391; IV.281; Miln 243, 348; ratta° red s. J IV.442; lohita° id. A V.22; J I.37; hari° yellow s. J I.146. -ussada covered with sandal perfumes Th 1, 267; Pv III.91 (=candanasārānulittto PvA 211); -gaṇṭhi (or better gaṇḍi; see the latter) a block of sandal wood Vin II.110; -gandhin having a scent of sandal J III.190; -vilepana sandal unguent J IV.3. -sāra choice sandal (wood or perfume) Vv 523, J I.53, 340.
Candanikā (Candanikā) (f.) a pool at the entrance of a village (usually, but not necessarily dirty: see Vin II.122 & cp. candanapānika Av.Ś I.221, see also PW sub candana2) S V.361; M I.11, 73, 448; A I.161; Th 1, 567; J V.15; Miln 220; Vism 264, 343, 359; Sdhp 132.

Candinā (Candimā) (m. or f.?) [Sk. candramā m. & candrīmā f., cp. purīmā; a cpd. of canda-mā, cp. māsa. The Pāli form, however, is based on a supposed derivation fr. canda-mant, like bhagavā, and is most likely m. On this formation cp. Lat. lumen=Sk. rukmān luminous, shiny] the moon. By itself only in similes at Dh 208, 387 (at end of pada) & in "abhabā mutto va candimā" M II.104=Dh 172=Th 1, 871; Dh 382=Th 1, 873; Ps I.175. - Otherwise only in combn with suriya, moon & sun, D I.240; II.12; III.85 sq., 90, 112; S II.266; V.264 sq.; A I.227; II.53, 130; V.59; Vv 30; J II.213; Miln 191; Vism 153. Also in cpd. candimāpabhā the light of the moon (thus BB, whereas SS read at all passages candiyā° or candiya-pabhā) S III.156=V.44= It 20.

Capala (Capala) (adj.) [Sk. capala cp. cāpa bow; from *qep to shake or quiver, see Walde Lat. Wtb. under caperro] moving to & fro, wavering, unsteady, fickle S I.204; V.269; M I.470 (and a° steady); A III.199, 355, 391; Dh 33; Pug 35; J I.295; II.360. At J VI.548 it means one who lets the saliva flow out of his mouth (expld by paggharita-lāla "trickle-spit").

Capalatā (Capalata) (f.) [fr. last] fickleness, unsteadiness Miln 93. 251; Pgdp 47, 64. At Nd2 585 as capalanā+cāpalyaṃ with gedhikatā, meaning greed, desire (cp. capala at J VI.548).

Capu (Capul) (or capucapu) a sound made when smacking one's lips Vin II.214 (capucapukāraka adj.), 221; IV.197.

Cappeti (Cappeti) [Sk. carvayati Dhtp 295 gives root cabb in meaning "adana"] to chew Bdhgh on Vin II.115. Cp. jappati.

Camati (Cameti) (& cameti) [cam. to sip; but given at Dhtm 552 in meaning "adana," eating] to rinse, only in cpd. ācamati (ācameti).

Camara (Camara) [Deriv. unknown, probably non-Aryan. Sk. camara] 1. the Yak ox (Bos grunniens) J I.149; III.18, 375; V.416; Milh 365. - f. -ī J I.20; Sdhp 621. - In cpds. camari° J IV.256. - 2. a kind of antelope (-ī) J VI.537. -vijāni (f.) a chowry (the bushy tail of the Yak made into a brush to drive away flies) Vin II.130. This is one of the royal ensigns (see kakudhabhanḍa & cp. vāla-vījanī).


Camu (Camu) (f.) [Both derivation and exact meaning uncertain. The Vedic camū is a peculiar vessel into wh. the Soma flows from the press. In late Pali & Sk. it means a kind of small army, perhaps a division drawn up more or less in the shape of the Vedic vessel] an army J II.22; camūpati a general Mhvs 10, 65; 23, 4; Dāvs I.3.

Campa (Campala)=campaka J VI.151.
**Campaka** (Campaka) the Champaka tree (Michelia champaka) having fragrant white & yellow flowers J V.420; VI.269; Miln 338; DA I.280; Vism 514 (*rukkha, in simile); DhA I.384; VvA 194.

**Campā** (Campā) (f.) N. of a town (Bhagulpore) & a river D I.111; DA I.279; J IV.454.

**Campeyya** (Campeyya) N. of a Nāgarāja J IV.454 (=*jātaka, No. 506); Vism 304.

**Campeyyaka** (Campeyyaka) (adj.) belonging to Campā Vin V.114; J VI.269 (here: a Champaka-like tree).

**Camma** (Camma) (nt.) [Vedic carman, cp. Lat. corium hide or leather, cortex bark, scortum hide; Ohg. herdo; Ags. heorQa=E. hide; also Sk. kṛtti; Ohg. scirm (shield); E. skin; from *sqer to cut, skin (cp. kaṭu)=the cut-off hide, cp. Gr. de/rw: (de/rma) 1. skin, hide, leather Vin I.192 (siha* vyaggha* dipi*), 196 (elaka* aja* miga*); A IV.393 (siha* dipi*); PvA 157 (kadalimiga* as rug); J II.110 (siha*); III.82, 184; Miln 53; Sdhp 140. It is supposed to be subcutaneous (under chavi as tegument), & next to the bone: chaviṃ chindetvā cammaṃ chindati S II.238=A IV.129; freq. in expr. like aṭṭhi-cammaḥ-matta (skin & bones) PvA 68, see under nahāru; cammaṃ-sa-nahāru PvA 80.

- 2. a shield Vin II.192 (asi° sword & shield); M I.86; A III.93; J V.373; VI.580. -aṇḍha a water-skin J I.250; -kāra a worker in leather, a tanner Vin IV.7; Miln 331; a harness-maker J V.45; a waggon-builder and general artisan J IV.174 (=rathakāra); also as -kārin PvA 175 (=rathakārin); -khaṇḍa an animal's skin, used as a rug Miln 366; Vism 99; skin used as a water-vessel (see khaṇḍa) Vin II.122; Ps I.176; -gaṭṭaka a water-skin J II.345; -naddha (nt.) a drum Bu I.31; -pasibbaka a sack, made of skin or leather ThA 283; J VI.431, 432 (as v. l.); -bandha a leather strap Vin I.194; -bhastā (f.) a sack J V.45; -māluka a leather bag J VI.431, 432; -yodhin a soldier in cuirass D I.51=(in list of var. occupations; DA I.157: cammañcukaṃ pavisitvā); A IV.107, 110; -varatta (f.) a leather thong J II.153; -vāsin one who wears the skin (of a black antelope), i. e. a hermit J VI.528; -sāṭaka an ascetic wearing clothes of skin J III.82 (nāma paribbājaka).

**Cammaka** (Cammaka) a skin Bu II.52.

**Caya** [Caya] [from cināti] piling, heaping; collection, mass Vin II.117; DhsA 44; in building: a layer Vin II.122, 152. As -° one who heaps up, a collector, hoarder M I.452 (nikkha*, khetta*, etc.). See also ā*, apa*, upa*.

**Cara** (Kara) (n-adj.) [from car, carati] 1. the act of going about, walking; one who walks or lives (usually -°): oka° living in water M I.117; J VI.416; antara° S IV.173; eka° solitary Sn 166; saddhiṃ° a companion Sn 45; anattha° J V.433; jala° Dāvs IV.38. See also cāreti & gocara. - Instr. caraśā (adv.) walking M I.449. - cara-vāda "going about talk," gossip, idle talk S III.12; V.419. - sucara easy, ducca difficult Vin III.26. - 2. one who is sent on a message, a secret emissary, a spy S I.79. Also as carapurisa J II.404; IV.343; VI.469; DhA I.193. - Note.-cara-pūraya at A V.133 should be changed into v. l. SS paramparāya.

**Caraka** (Karaka) 1.=cara2 (a messenger) J VI.369 (attha*); adj. walking through: sabbalokam° J V.395. - 2. any animal S I.106; PvA 153 (vana*).
Carana (Karanā) (nt.) [of a deer, called pañca-hattha "having 5 hands," i.e. the mouth and the 4 feet] 1. walking about, grazing, feeding VvA 308 (*ṭṭhāna). - 2. the foot Vin IV.212; J V.431. - 3. acting, behaviour, good conduct, freq. in combn with vijjā, e.g. A II.163; V.327; Dh 144; Vism 202 (in detail); PvA 1, etc. - D III.97, 156; Sn 410, 462, 536; Miln 24. sampannacarana (adj.) accomplished in right behaviour S I.153, 166; Sn 1126; Pv II.138. - Cp. sañā*.

Caranavant (Karanavant) (adj.) one of good conduct (=sampannacarana) Sn 533, 536.

Carati (Karati) [Vedic carati, *qūelo move, turn, turn round (cp. kaṇṭha & kula)=Lat. colo (incolo), Gr. pe/lomai, po/los (also ai)po/los goat-herd & bouko/los cowherd=gocara); also P. cakkha, q. v. A doublet of car is cal, see calati Dhtp 243 expld car by "gati-bhakkhanesu") to move about, to "live and move," to behave, to be. - Imper. act. cara (J I.152), cara (metri causa, J III.393); - imper. med. carassu (Sn 696), pl. carāmase (=exhortative, Sn 32); - ppr. caranto (J I.152; PvA 14) & caram (Sn 151; Dh 61, 305; It 117); med. caramāna (Vin I.83; Pv I.1010; PvA 160); - pot. careyya (Sn 45, 386, 1065; Dh 142, 328) & care (Sn 35; Dh 49, 168, 329; It 120); - fut. carissati (M I.428); - aor. sg. 1st acari (S III.29), acariso (Pv III.95), 3rd acari (Sn 344), acāri (Sn 354; Dh 326); - cari (J II.133). - pl. acari (Sn 343), acārisa (Sn 284); carim (Sn 299), garāmu (Sn 289), acarum (Sn 289), acārum (J VI.114); - inf. caritum (caritu-kāma J II.103); - ger. caritvā (J I.50) & caritvāna (Sn 816); - pp. cinna (q. v.) - Caus. cārati (=Denom. of cara), pp. carita. 2nd caus. carāpeti (q. v.). - See also cara, carana, cariyā, cāraka, cārikā, cārīn. Meaning: 1. Lit. (a) to move about, to walk, travel, etc.; almost synon. with gacchati in contrast to ti vā ha. With acc. of similar meaning, as esanto c. to look for J I.61. - (b) With definition of a purpose: pinḍāya c. to go for alms (gāmāṃ to the village) Sn 386; bhikkhāya c. id. J III.82. - With acc. (in etymol. constr.) to undertake, set out for, undergo, or simply to perform, to do. Either with c. cārika to wander about, to travel: Vin I.83; S I.305 (applied: "walk ye a walk"); Sn 92; Dh 326; PvA 14 (janapada-cārikaṃ), 160 (pabbata-c° wandering over the mountains); or with cāram: pinḍa-c° carati to perform the begging-round Sn 414; or with caritam: duccaritam c. to lead a bad life Sn 665 (see carita). Also with acc. of similar meaning, as esanāṃ c. to beg Th 1, 123; vadhāṃ c. to kill Th 1, 138; dukkhaṃ c. to undergo pain S I.210. - (c) In pregnant sense: to go out for food, to graze (as gocaram c. to pasture, see gocara). Appl. to cows: caranti gāvo Sn 20; J III.479; or to the bhikkhu: Pv I.1010 (bh. caramāno-bhikkhāya c. PvA 51); Sn 386 (vikāle na c. buddhā: the Buddhas do not graze at the wrong time). - 2. Appld meaning: (a) abs. to behave, conduct oneself Sn 1080; J VI.114; Miln 25 (kāmesu micchā c. to commit immorality). - (b) with obj. to practise, exercise, lead a life: brahmacaritaṃ c. to lead a life of purity Vin I.17; Sn 289, 566, 1128; dhamaṇḍi c. to walk in righteousness J I.152; sucaritaṃ c. to act rightly, duccaritaṃ c. to act perversely S I.94; Dh 231.

Carahi (Karahi) (adv.) [Sk. tarhi; with change tQ c due to analogy with *ci (*cid) in combn with interr.] then, therefore, now, esp. after interr. pron.: ko carahi jānāti who then knows? Sn 990; kathāṃ carahi jānemuh how then shall we know? Sn 999; kiṃ c. A V.194. - Vin I.36; II.292; Sn 888; J III.312; Miln 25; DA I.289.
Carāpeti (cařaṃpeti) [Caus. 11. of carati] to cause to move, to make go J I.267 (bherim c. to have the drum beaten); PvA 75 (do.); DhA I.398 (to circulate). As cārāpeti J V.510 (bherim).

Carita (caṛita) [pp. of cāreti, see cara & carati] 1. (adj.) going, moving, being like, behaving (-st) J VI.313; Miln 92 (rāga= ratta); Vism 105, 114 (rāga*, dosa*, moha*, etc.). - 2. (nt.) action, behaviour, living Dh 330 (ekassa c. living alone); Ps I.124; Miln 178. See also carati 1b, 2b. Esp. freq. with su* and duc*: good, right, proper or (nt.) good action, right conduct & the opposite; e. g. sučarita Dh 168, 231; PvA 12, 71, 120; duccarita A I.146; II.85, 141; III.267, 352; D III.111. 214; Dh 169, Sn 665; Pv I.94 (*m caritvā), etc. See also kāya* vacī* mano* under kāya.

Caritaka (caṛitaka) (nt.) conduct (=carita2) Th 1, 36.

Caritar (caṛitār) [n. agent to cāreti, cp. carita] walking, performing (c. acc.) M I.77.

Carima (caṛima) (adj.) [Vedic carama, Gr. te/los end, pa/lai a long time (ago)] subsequent, last (opp. pubba) Th 1, 202; It 18; J V.120. - acarima not later (apubba ac° simultaneously) D I.185; M III.65; Pug. 13. -bhava the last rebirth (in Saṃsāra, with ref. to Arahantship) ThA 260, cp. caramabhavika in Divy (freq.) & next.

Carimaka (caṛimaka) (adj.) last (=carima) M I.426; Nd2 569b (*viṇṇāṇassa nirodha, the destruction of the last conscious state, of the death of an Arahant); Vism 291.

Cariya (caṛiya) (nt.) & cariyā (f.) [from car, carati] (mostly -st) conduct, behaviour, state of, life of. Three cariyās at Ps I.79; six at Vism 101; eight at Ps II.19 sq., 225 & four sets of eight in detail at Nd2 237b. Very freq. in dhamma* & brahma*, a good walk of life, proper conduct, chastity -eka° living alone Sn 820; unchā° begging J II.272; III.37; bhikkhā° a life of begging Sn 700; nagga° nakedness Dh 141. - See also carati 2b. In cpds. cariyā°. -piṭaka the last book in the Khuddaka-nikāya; -manussa a spy, an outpost J III.361 (v. l. cārika°).

Calati (caḷati) [Dhtp 251 kampana, to shake. Perhaps connected with car, carati] to move, stir, be agitated, tremble, be confused, waver S I.107; Sn 752; J I.303 (kileso cali); III.188 (macchā c.) Miln 260. - ppr. med. calmāna J III.38. - ācali to shake S I.109.
Calana (adj. & nt.) shaking, trembling, vibrating; excitement J III.188; DhsA 72. - f. calani (quick, -langhi) a kind of antelope J VI.537.

Calita (adj.) [pp. of calati] wavering, unsteady Miln 93, 251; Vism 113; VvA 177. - (nt.) Sn p. 146.

Cavati [V cavavate from cyu=Gr. seu/w; cp. Lat. cieo, cio, sollicitus, Gr. ki/w, kine/w, Goth. haitan=Ohg, heizan] to move, get into motion, shift, to fall away, decease, esp. to pass from one state of existence into another D I.14 (sañsaranti c° upapajjanti, cp. DA I.105); Kh VIII.4 (=KhA 220: apeti vigacchati acetano pi samāno puññakkhaya-vasena aññañ thānam gacchati); It 99= Nd2 2352 (satte cavamāne upapajjamāne); It 77 (devo deva-kāyā c. "the god falls from the assembly of gods"), Sn 1073 for bhavetha (=Nd2 238;) PvA 10. Caus. cāveti: inf. cāvetum S I.128 sq., 134 (*kāma). - pp. cuta (q. v.), see also cuti.

Cavana [from cavati] shifting, moving, passing away, only in °dhamma doomed to fall, destined to decease D I.18, 19; III.31, 33; M I.326; It 76; J IV.484; VI.482 (*dhammatā).

Cavanatā (f) state of shifting, removal S II.3= (cuti+); M I.49 (id.).

Cāga [from cajati, to give up, Vedic tyaj. Cp. Sk. tyāga] (a) abandoning, giving up, renunciation Vin I.10; S III.13, 26, 158; M I.486; A I.299. More freq. as: (b) liberality, generosity, munificence (n.) generous, munificent (adj.) silasampanno saddho purisapuggalo sabbe maccharino loke cāgena atirocati "he who is virtuous & religious excels all stingy people in generosity" A III.34. In freq. combs e. g. sacca dama dhiti c. Sn 188=S I.215; sacca dama c. khanti Sn 189= S I.215; mutta" (adj.) liberal, munificent, S V.351=392. *paribhāvita citta "a heart bent on giving" S V.309. In this sense cāga forms one of the (3, 4, 5 or 7) noble treasures of a man (cp. the Catholic treasure of grace & see °dhana below), viz. (as 5) saddhā, sīla, sutta, cāga, paññā (faith, virtue, right knowledge, liberality, wisdom) S I.232; A I.210; III.80=S IV.250; M III.99; D III.164, 165; cp. A I.152=III.44; (as 4: the last minus sutta) S V.395; A II.62 (sama°); (as 3) saddhā, sīla, cāga J II.112; (as 7) ajjhesanā, tapo, sīla, sacca, cāga, sati, mati J II.327; cp. sila-śruta-tyāga Itm 311. - PvA 30, 120; Sdhp 214, 323. See also anussati & anussarati. - ādhiṭṭhāna the resolution of generosity, as one of the 4: paññā°, sacca°, c°., upasama° D III.229; -ānussati generosity A I.30; V.331; D III.250, 280; Vism 197; -kathā talk about munificence A III.181; -dhana the treasure of the good gift, as one of the 7 riches or blessings, the ariyadhanāni, viz. saddhā, sīla, hiri, ottappa, sutta, c., paññā D III.163, 251; A IV.5; VvA 113; as one of 5 (see above) A III.53; -sampadā (& sampanna) the blessing of (or blessed with) the virtue of munificence A I.62; II.66; III.53; IV.221, etc.

Cāgavant (adj.) generous A III.183; IV.217, 220; Pug 24.

Cāgin (adj.) giving up, sacrificing, resigning Sn 719 (kāma°).

Cāṭi (f.) [cp. Hindī cāṭā] 1. a jar, vessel, pot J I.199; 302 (pānīya°); III.277 (madhu° honey jar); DhA I.394 (teļa° oil tank); VvA 76 (sālibhatta° holding a meal of rice); - 2. a measure of capacity J II.404; IV.343; - 3. a large vessel of the tank type used for living in Vin I.153. - pañjara a cage made of, or of the form of a large earthen jar, wherein a man could lie in ambush J V.372, 385; -pāla (nt.) an earthenware shield (? J V.373 (=kīta).
Cātu [cāru] pleasant, polite in *kammatā politeness, flattery Miln 370 (cp. Sk. cāṭukāra); cātu-kamyatā Vbh 246; Vism 17, 23, 27; KhA 236.

Cātur [cāru°] *(and cātu°)* [see catur] consisting of four. Only in cpds. viz. -(r)anta (adj.) "of four ends," i. e. covering or belonging to the 4 points of the compass, all-encircling, Ep. of the earth: J II.343 (pathavi); IV.309 (mahī) -(n-m.) one who rules over the 4 points; i. e. over the whole world (of a Cakkavattin) D I.88 (cp. DA I.249); II.16; Sn 552. See also Sp. AvŚ II.111, n. 2; -kummāsa sour gruel with four ingredients VvA 308; -(d)dasī (f.) [to catudda fourteen] the 14th day of the lunar half month A I.144. PvA 55; VvA 71, 99, 129. With pancedasi, aṭṭhami & pāṭihāriyapakkha at Sn 402; Vv 155. *dasika belonging to the 14th day at Vin IV.315; -(d)disa (adj.) belonging to, or comprising the four quarters, appld to a man of humanitarian mind Sn 42 ("showing universal love," see Nd2 239); cp. RV X.136. Esp. appld to the bhikkhu-sangha "the universal congregation of bhikkhus" Vin I 305; II.147; D I.145; J I.93; Pv II.28; III.214 (expld PvA 185 by catūhi disāh i āgata bhikkhu-sangha). Cp. AvŚ I.266; II.109; -(d)dīpa of four continents: rājā Th 2, 486; cp. M Vastu I.108, 114; -(d)ipaka sweeping over the whole earth (of a storm) Vin I.290, cp. J IV.314 & AvŚ I.258; -(b)bedā (pl.) the four Vedas Miln 3; -māsin of 4 months; f. °inī Vin I.155; D I.47; M III.79; cp. catu°. -(m)mahāpatha the place where 4 roads cross, a crossroad D I.102, 194=243; M I.124; III.91; cp. catu°. -(m)mahābhūtika consisting of the 4 great elements (of kāya) D I.34, 55, 186, 195; S I.66; M I.377; cp. catu°. -(m)mahābhūtika, -(m)mahābhūtika (pl.) (sc. devā) the retinue of the Four Kings, inhabiting the lowest of the 6 devalokas Vin I.12; III.18; D I.215; Nd2 307 (under devā); J II.311 (deva-loka); -yāma (saṃvara) fourfold restraint (see yāma) D I.57, 58 (cp. DA I.167); III.48 sq.; S I.66; M I.377; Vism 410. Cp. Dial. I.75 n1.

Cāturiya [caturiya] (nt.) [cp. catura+iya] skill, cleverness, shrewdness J III.267; VI.410; ThA, 227; Vbh 551; Vism 104; Dāvs V.30.

Cāpa [cāpa] (m. nt.) [Sk. cāpa, from *qēp tremble, cp. capala wavering, quivering] a bow M I.429 (opposed to kodaṇḍa); Dh 156 (ātikhiṇa shot from the bow, cp. DhA III.132), 320 (abl. cāpāto metri causa); J IV.272; V.400; Miln 105 (dāla°), 352. -koṭi the end of a bow VvA 261; nāḷi (f.) a bow-case J II.88; -(m)mahārājikā (pl.) a kind of garlic Vin IV.259.


Cāmara [camara] (nt.) [from camara] a chowrie, the tail of bos grunniens used as a whisk Sn 688; Vv 643; J VI.510; VvA 271, 276. Cpd. cāmari-gāhaka J VI.218 (anka) a hook holding the whisk.

Cāmikara [camkara] (nt.). [Deriv. unknown. Sk. cāmikara] gold VVa 12, 13, 166.

Cāyati [cavati] [fr. ci] to honour, only in cpd. -apacāyati (q. v.). The Dhtp (237) defines the root cāy by pūjā.

Cāra [carā] [fr. car carati to move about] motion, walking, going; doing, behaviour, action, process Miln 162 (+vihāra); Dhs 8-85 (=vicāra); DhsA 167. Usually -° (n. & adj.): kāma° going at will J IV.261; pamāda° a slothful life J I.9; piṇḍa° alms-begging Sn IV.414, 708; sabbaratti°
wandering all night S I.201; samavatta° A III.257. See also carati Ib. -vihāra doing & behaving, i.e. good conduct J II.232; Dpvs. VI.38; cp. Miln 162 (above).

**Cāraka** (cārika) (adj.) wandering about, living, going, behaving, always -°, like ākāsa°, niketa°, pure° (see pubbangama), vana°, - f. cārikā journey, wandering, esp. as cārikaṃ carati to go on alms-pilgrimage (see carati Ib) Vin I.83; J I.82; II.286; Dh 326; Miln 14, 22; "ň pakkamati to set out wandering J I.87; Miln 1. - S I.199; M I.117; A III.257; DA I.239 sq. (in detail on two cārikā); VvA 165; EnA 295 (unchā°).

**Cāraṇa** (cārana) (adj.)=cāraka Sn 162 (saṃsuddha°).

**Cāraṇika** (Caranika) V.V. vāraṇika Th I.1129? a little play, masque, cp. Sk cāraṇa & Mrs. Rh. D. Pss of the Brethren, 419.

**Cāritta** (nt.) [From car] practice, proceeding, manner of acting, conduct J I.90, 367; II.277 (loka°); V.285 (vanka°); Miln 133; VvA 31. - cārittaṃ āpajjati to mix with, to call on, to have intercourse with (c. loc.) M I.470; S II.270 (kulesu); M I.287=III.40 (kāmesu); J III.46 (rakkhita-gopitesu).-vāritta manner of acting & avoiding J III.195, cp. Th 1. 591; Vism 10. See on their mutual relation Vism 11; -sīla code of morality VvA 37.

**Cārin** (only -°) (adj.) walking, living, experiencing; behaving, acting, practising. (a) lit. asanga° S I.199; akāla° Sn 386; ambu° Sn 62; vihangapatha° Sdhp 241; sapadāna° M I.30; Sn 65; pariyanta° Sn 904. - (b) fig. anudhamma° Sn 69; āgu° A II.240; A III.163; dhamma° Miln 19; brahma° Sn 695; manāpa° Vv 314; yata° Sn 971; sama° Miln 19. See all s. v. & cp. caṭu.

**Cāru** (adj.) [Vedic cāru & cāyu to *qe-*qā, as in kāma, Lat. carus, etc., see under kāma] charming, desirable, pleasant, beautiful J VI.481; Miln 201; Sdhp 428, 512; VvA 36 (=vaggu), sucāru S I.181; Pv II.1212 (=suṭṭhumanorama). -dassana lovely to behold Sn 548; J VI.449 (expl. on p. 450 as: cāru vuccati suvaṇṇa=suvaṇṇadassana); Vl.579; f. -ī Pv III.614.

**Cāreti** (Denom. fr. cara; cp. carati) to set going, to pasture, feed, preserve: indriyāni c. to feast one's senses (cp. Ger. "augenweide") PvA 58; khantiṃ c. to feed meekness DA I.277; olambakaṃ cārento drooping J I.174; Pass. ppr. cāriyamāna being handed round J IV.2 (not vā°)-pp. carita. - Cp. vi°.

**Cāla** (cała) [From calati] shaking, a shock, only in bhūmi° earthquake.

**Cālanī** (calani) (f.) [to cālana of calaka2] a pestle, a mortar Vin I.202 (in cuṇṇa° & dussa°, cp. saṇha).

**Cāleti** (caleti) [caus. of calati] to move, to shake J V.40; to scatter J I.71 (tiṇāni); to sift Vin I.202.

**Cāvani** (cavani) (f.) moving, shifting, disappearance Vin III.112 (ṭhānato); Sdhp 61 (id.).

**Cāveti** (ceveti) [caus. of cavati] to bring to fall, move, drive away; disturb, distract A IV.343 (samādhimhā); J I.60 (inf. cāvetu-kāma); II.329 (jhānā, abl.). Aor. acāvayi (prohib.) Sn 442 (ṭhānā).
Ci (cid in Sandhi) [Vedic cid nom. nt. to interr. base *qûi (as in Gr. ti/s, Lat. quis, Goth. hvileiks, see ki°, cp. ka°, ku°), = Gr. ti/(d), Lat. quid & quid(de)m, Av. ciṣ (cp. tad, yad, kad beside taṃ, yaṃ, kiṃ)] indef. particle (always -°), in koci (= Sk. kaścid) whoever, kiñci (kincid-eva) whatever, kadāci at some time or any time, etc. (q. v.), see also ca, cana, ce.

Cikicchati (Cikicchati) [Sk. cikitsati, Desid. of cit, cinteti. Cp. vicikicchā], usually tikicchati to reflect, think over, intend, aim at. Pp. cikicchita KhA 188 (in expln of vicikicchita q. v.).

Cikkhati (Cikkhati) (cikkhanā, etc.) [Freq. of khyā, Dhtp 19: cikkḥ= vacane] to tell, to announce: see ā° & paṭisaṃ°.

Cikkhalla (Cikkhalla) (nt.) [Sk. cikkanā & cikkala, slippery+ya] mud, mire, swamp; often with udaka°. Vin I.253; II.120, 159, 291: III.41; A III.394; J I.196; Miln 286, 311, 397; PvA 102, 189, 215. - (adj.) Vin II.221; IV.312; Pv IV.116; Miln 286.

Cikkhallavant (Cikkhallavant) (adj.) muddy PvA 225.

Cikkhassati (Cikkhassati) [Desid. of kṣ=Sk. cikṣariṣati] to wish to drop, to ooze out Miln 152 (*ssanto), see Kern. Toev. II.139 & Morris, J.P.T.S. 1884, 87.

Cingulaka (Cingulaka) (& *ika) (m. nt.) 1. a kind of plant Sn 239 (=kaṇavīra-puphasaṇṭhāna-sīsa, SNA 283). - 2. a toy windmill, made of palm-leaves, etc. (DA I.86: tālapaṇṇādīhi katam vātappahārena paribhhamana-cakkaṃ) Vin II.10; D I.6 M I.266; A V.203; Miln 229.

Cingulāyati (Cingulāyati) [Denom. fr. cingula] to twirl round, to revolve like a windmill A I.112.

Cicciṭāyati (Cicciṭāyati) [onomat. cp. ciṭiciṭāyati] to hiss, fizz, sizzle (always combd with ciṭiciṭāyati) Vin I.225; S I.169; Sn p. 15; Pug 36; Miln 258 sq.

Cicciṭāyana (Cicciṭāyana) (nt.) fizzing Vism 408 (*sadda).

Ciṅcā (Ciṅcā) (f.) [Sk. ciṅcā & tintiḍikā] the tamarind tree J V.38 (*vana); SNA 78.

Ciṭi—Ciṭi (Ciṭi—Ciṭi) [redupl. interj.] fizz DA I.137.

Ciṭiciṭāyati (Ciṭiciṭāyati) see cicciṭāyati; Vin I.225; cp. Divy 606.

Ciṇṇa (Ciṇṇa) [pp. of carati] travelled over, resorted to, made a habit of; done, performed, practised J III.541; Miln 360. - su° well performed, accomplished S I.42=214=Sn 181; Pv III.56. - Cp. ā°, pari°, vi°. -ṭhāna the place where one is wont to go J II.159; -mānatta one who performs the Mānatta Vin IV.242; -vasin one who has reached mastership in (c. loc.) ThA 74; Vism 154, 158, 164, 169, 331 sq., 376; der. -vāsibhāva DhsA 167 (read vasi°).

Ciṇṇatta (Ciṇṇatta) (nt.) [Der. fr. ciṇṇa] custom, habit Miln 57, 105.
Cita [pp. of cināti] heaped; lined or faced with (cp. citaka2) pokkharāniyo iṭṭhakāhi citā D II.178, cp. Vin II.123. - antaramṣa "one whose shoulder-hole is heaped up," one who has the shoulders well filled out (Ep. of a Mahāpurisa) D II.18; III.144, 164.

Citaka & Citakā (Citakā) (f.) [from ci, cināti to heap up] 1. a heap, a pile, esp. a funeral pile; a tumulus D II.163; cp. II.1014. J I.255; V.488; VI.559, 576; DA I.6; DhA I.69; II.240; VvA 234; PVA 39. - 2. (adj.) inlaid: suvaṇṇa*, with gold J VI.218 (=khacita).

Citi (Cit) (f.) [From ci, cināti, to heap up] 1. a heap, made of bricks J VI.204 (city-avayata-piṭṭṭhikā). See also cetiya.

Cittaka (Citaka) (nt.) [to citta1] a sectarian mark on the forehead in °dhara-kumma a tortoise bearing this mark, a landtortoise Miln 364, 408, cp. Miln trsl. II.352.

Citta1 & Citra (Cit, Citra) (adj.) [to cetati; *(s)qait to shine, to be bright, cp. Sk. citra, Sk. P. ketu, Av. ciprō, Lat. caelum, Ags. hodor, Ohg. heitar, see also citta2] variegated, manifold, beautiful; tasty, sweet, spiced (of cakes), J IV.30 (geṇḍuka); Dh 171 (rājaratha); Vv 479; PⅠ.112 (aneka*); IV.313 (pūvā-madāhurā PⅠ.251). Citta (nt.) painting Th 1, 674. - Sn 50 (kāmā=Nd2 240 nānāvaṇṇa), 251 (gāthā); J V.196 (geṇḍuka), 241 VI.218. - sucitta gaily coloured or dressed S I.226 (b); Dh 151 (rājaratha); PⅠ.109 (vimāna). - akkha (adj.) with beautiful vowels S II.267 (Cp. *vyaṇjanca); -atharakka a variegated carpet DA I.256; -āgāra a painted house, i. e. furnished with pictures; a picture gallery Vin IV.298; -upāhana a gaily coloured sandal D I.7=; -kata adorned, dressed up M II.64= Dh 147=Th 1, 769; DhA III.109 (=vicitta); -katha (adj.) =next S I.199 (+bahussutta); -kāthin a brilliant speaker, a wise speaker, an orator, preacher. Freq. combd w. bahussuta (of wide knowledge, learned), e. g. paṇḍita . . . medhāvin kalyāṇapatiḥbhāna S IV.375, sāmanā bahussuta c. ulāra Vv 8426. - A III.58; J I.148; Miln 1, 21; -kathika= *kathin A I.24; Th 2, 449 (+bahussuta), expld at ThA 281 by cittadhammakathā; -kamma decoration, ornamentation, painting J IV.408; VI.333; Miln 278; Vism 306; PⅠ.147; DhsA 334; (m.) a painter J VI.481; -kāra a painter, a decorator (cp. rajaka) S II.101=II I.152; Th 2, 256; J VI.333; -chatta at J VI.540 to be changed into °patta; -pattā (adj.) having variegated wings J VI.540, 590; -pāṭali (f.) N. of a plant (the "pied" trumpet-flower) in the world of Asuras J I.202; DhA I.280; -pekhuna having coloured wings J I.207; VI.539; -bimba (mukhi) (a woman whose face is) like a painted image J V.452 (cp cittakata); -miga the spotted antelope J VI.538; -rūpa (nt.) a wonder, something wonderful J VI.512; as adv. °m (to citta2?) easily Vin II.78=III.161; IV.177, 232; -latā the plant Rubia Munjista J VI.278; *vana the R.M. grove, one of Indra's gardens [Sk. caitraratha] J I.52, 104; II.188; VI.590, etc.; -vitāna a bright canopy Dha IV.14; -vyāṇjana (adj.) with beautiful consonants (cp. *akkhara) S II.267=A I.73=III.107; -sāṇi variegated cloth J II.290; DhA IV.14; -sālā a painted room or picture gallery DA I.253; -sibbana with fine sewing; a cover of various embroidery Sn 304= J IV.395; J VI.218.

Citta2 (Cit) (nt.) [Sk. citta, orig. pp. of cinteti, cit, cp. yutta> yuñjati, mutta>muñcati. On etym. from cit. see cinteti]. I. Meaning: the heart (psychologically), i. e. the centre & focus of man's emotional nature as well as that intellectual element which inheres in & accompanies its manifestations; i. e. thought. In this wise citta denotes both the agent & that which is enacted (see kamma II. introd.), for in Indian Psychology citta is the seat & organ of thought (cetasā cinteti; cp. Gr. frh/n, although on the whole it corresponds more to the Homeric qumo/s). As in the verb (cinteti) there are two stems closely allied and almost inseparable in meaning (see § III.), viz. cit & cet (citta & cetas); cp. ye should restrain, curb, subdue citta by ceto, M I.120,
242 (cp. attañā coday'attānaṃ Dhp 379 f.); cetasa cittam samanasesati S I.194 (cp. cetasa cittam samanasesati S I.194). In their general use there is no distinction to be made between the two (see § III.). - The meaning of cittam is best understood when explaining it by expressions familiar to us, as: with all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart; singleness of heart (cp. ekagga); all of which emphasize the emotional & conative side or "thought" more than its mental & rational side (for which see manas & viññāṇa). It may therefore be rendered by intention, impulse, design; mood, disposition, state of mind, reaction to impressions. It is only in later scholastic lgg. that we are justified in applying the term "thought" in its technical sense. It needs to be pointed out, as complementary to this view, that cittam nearly always occurs in the singular (=heart), & out of 150 cases in the Nikāyas only 3 times in the plural (=thoughts). The substantiality of cittam (cetas) is also evident from its connection with kamma (heart as source of action), kāma & the senses in general. - On the whole subject see Mrs. Rh. D. Buddh. Psych. Eth. introd. & Bud. Psy. ch. II. II. Cases of citta (cetas), their relation & frequency (enumd for gram. purposes). - The paradigm is (numbers denoting %, not including cpds.): Nom. cittam; Gen. (Dat.) cetas (44) & cittassa (9); Instr. cetasa (42) & cittena (3); Loc. citte (2) & cittamhi (2). - Nom. cittam (see below). Gen. cittassa only (of older passages) in c* upakkileso S III.232; V.92; A I.207; c* damatho Dh 35 & c* vasena M I.214; III.156. Instr. cittena only in S I. viz. cittena niyatī loko p. 39; upakkiliṭṭha° p. 179; asallīnena c° p. 159. Loc. citte only as loc. abs. in samāhite citte (see below) & in citte vyāpanne kāyakkammam pi v. hoti A I.162; cittamhi only S I.129 & cittasmīṃ only S I.132. - Plural only in Nom. cittāni in one phrase: āsavehi cittāni (vi) muccīmṣu "they purified their hearts from intoxications" Vin I.35; S III.132; IV.20; Sn p. 149; besides this in scholastic works=thoughts, e. g. Vbh 403 (satta cittāni). III. Citta & cetas in promiscuous application. There is no cogent evidence of a clear separation of their respective fields of meaning; a few cases indicate the rôle of cetas as seat of cittam, whereas most of them show no distinction. There are cpds. having both cittam° & ceto° in identical meanings (see e. g. citta-samādhi & ceto°), others show a preference for either one or the other, as ceto is preferred in ceto-khila & ceto-vimutti (but: vimutta-citta), whereas citta is restricted to combn w. upakkilesa, etc. The foll. sentences will illustrate this. Vivaṭena cittasā sappabhasam cittaṃ bhāveti "with open heart he contemplates a radiant thought" S V.263=D III.223=A IV.86; cetasā cittam samanasesati S I.194; vigatābhijjhena cetasā is followed by abhijjāya cittam parisosdheti D III.49; anupārambahcitto bhavbo cetaso vikkhepaṃ pahātum A V.149; cetasā vūpamaso foll. by vūpasanta-citto A I.4; samāhite citte foll. by ceto-samādhi D I.13°; cittam padūṭṭham foll. by ceto-padosa A I.8; cp. It. 12, 13; ceto tato cittaṃ nivāraye "a desire of his heart he shall exclude from this" S IV.195. IV. Citta in its relation to other terms referring to mental processes. 1. citta-hadaya, the heart as incorporating man's personality: hadayaṃ phaleyya, cittavikkhepaṃ pāpaceyya (break his heart, upset his reason) S I.126; cittam te khipissāmi hadayan te phālessāmi id. S I.207, 214; Sn p. 32; kāmarāgena cittam te paridadhyati S I.188-nibbāpehi me hadaya-parīḷāham Miln 318 ("my heart is on fire"); cp. abhinibbutatto Sn 343=apariṇāyhamāna-citto SnA 347; cittam adhiṭṭhati to set one's heart on, to wish DhA I.327. 2. c. as mental status, contrasted to (a) physical status: citta-kāya, e. g. kilanta° weary in body & mind D I.20=III.32; ātura° S III.2.5; nikaṭṭha° A II.137; ṭhita° steadfast in body & soul (cp. ṭhitatta) S V.74; "passaddhi quiet of body & soul S V.66. The Commentators distinguish those six pairs of the sankhārakkhandha, or the cetasikas: citta-kāya-passaddhi, -lahutā, etc. as quiet, buoyancy, etc., of (a) the viññānakkhandha (consciousness), (b) the other 3 mental khandhas, making up the nāmakāya (DhsA 150 on Dhs. 62: Compendium of Phil. 96, n. 3); passaddhi° D III.241, 288. - (b) intellectual status: citta-manas & viññāṇa (mind-thought & understanding). These three constitute the invisible energizer of the body, alias mind in its manifestations: yañ ca vuccati
cittan ti vā mano ti vā viññānān ti vā: (a) ayaṃ attā nīcino dhuvo, etc., D I.21; (b) tatr'assutavā puthujjano n'ālam nibbinditum, etc. S II.94; (g) tām rattiya c. divasassa ca aṇāṇa-d-eva uppajjati aṇāṇam nirujjhati S II.95, cf. ThA. 1 on 125. - Under ādesanā-pāṭihāriya (thought reading): evam pi te mano ēttam pi te mano iti pi te cittaṃ (thus is your thought & thus your mind, i.e. habit of thinking) D I.123=III.103; A I.170. - niccam idam c. niccam idam mano S I.53; cittena niyyati loko "by thoughts the world is led" S I.39= A II.177 (cp. KS 55); apatiṭṭhitā-citto ādīna-manaso avyāpānaceto S V.74; vyāpānaceto paduṭṭha-manaso sānaṃkappo S III.93; paduṭṭha-citto=paduṭṭha-manos SVA 34, 43. 3. c. as emotional habitus: (a) active=intention, contrasted or compared with: (a) will, c. as one of the four samādhis, viz. chanda, viriya, c., viṃśa D III.77; S V.268; Vbh 288. - (b) action, c. as the source of kamma: citte vyāpanne kāyakkamma pi vyāpanna hoti "when the deed is evil, the deed is as evil as well" A I.262; cittaṃ appamānaṃ . . . yaṃ kiṃci pamānakatām kammaṃ, etc. A V.299. - Esp. in contrast to kāya & vācā, in triad kāya vācā cittena (in deed & speech & will otherwise as k. v. manasā, see under kāya III.) S III.231 = 141.112. Similarly tām vācāc appahāya (cittaṃ, diṭṭhip) S III.319=D III.13, 15; & under the constituents of the dakkhineyyasampatti as khetta-sampatti, citta, payoga° (the recipient of the gift, the good-will, the means) VVA 30, 32. - (b) passive=mood, feelings, emotion, ranging with kāya & paṭṭā under the (3) bhāvanā D II.95, 100, 299 sq.; S V.114, etc. (see kāya cpds.). As part of the silakkhandha (with sīla ethics, paṇāṇa understanding) in adhīśila, etc. Vin V.181; Ps II.243; Vbh 325; cp. tisso sampāḍa, scil. sīla, citta, diṭṭhi (see sīla & cp. cetanā, cetasika) A I.269. - citta & paṇāṇa are frequently grouped together, e.g. S I.13 = 165; D III.269; Th I.125 sq. As feeling citta is contrasted with intellection in the group saṇāṇa c. diṭṭhi A II.52; Ps II.80; Vbh 376. 4. Definitions of citta (direct or implied): citta ti viññānaṃ bhūmikavatthu-ārammana-kiriyādi-cittatāya pan’etaṃ citta ti vutta DaH. I.228; citta ti mano mānasā Kha 153; cittaṃ manoviññānām ti cittaṃ etām vevacanā Nett 54. yaṃ cittaṃ mano mānasā hadayaṃ paṇḍaram, etc., Dhs 6=111 (same for def. of manindriya, under § 17; see Buddh. Psych.). As rūpāvacarā citta at Vism 376. V. Citta in its range of semantical applications: (1) heart, will, intention, etc. (see I.). (a) heart as general status of sensory-emotional being; its relation to the senses (indriyāni). A steadfast & constrained heart is the sign of healthy emotional equilibrium, this presupposes the control over the senses; samādahāsyo cittaṃ attano ujukam akāmuṃ, sārathi va nettāni gahetvā indriyāni rakkantā paṇḍita S I.26; ujugatocitto ariyasāvako A III.285; ṭhita c. S I.159=; A III.377=IV.404 (ānejippattā); c. na kampati Sn 268; na vikampate S IV.71; opp. capalaṃ c. Dh 33; khitta° a heart unbalanced A II.52 (+vissāṇñi); opp.: avikkhitta° A V.149; SvA 26; c. rakkhitaṃ mahato athāṭa samvattati a guarded heart turns to great profit A I.7; similarly: c. dantaṃ, guttaṃ, samvuttaṃ ibid. - cittaṃ rakkhetha medhāvi cittaṃ guttaṃ sukāhahāṃ Dh 36; cakkhuriyaṃ asamvuttassa vihara cittaṃ vyaśini ca . . . rūpesu S IV.78; ye cittaṃ saṇānemassanti mokkhandi Mārābandhanaṃ "from the fetters of Māra those are released who control their heart" Dh 37; pāpā cittaṃ nīvāraye Dh 116; bhikkhuno c. kulesu na sajji, gayhati, bajihi S I.198 (cp. Schiller: "Nicht an die Güter hänge dein Herz"). (b) Contact with kāma & rāga: a lustful, worldly, craving heart. - (a) kāma: kāma mathenti cittaṃ Sn 50; S IV.210; kāmarāgena āṭhāmi S I.188; kāme nāpekkhate cittaṃ Sn 435; mā te kāmagune bhāmasu cittaṃ Dh 371; manussakehi kāmehi cittaṃ vutṭhapetvā S V.409; na ulāresu kāmagunēsu bhogāya cittaṃ namati A IV.392; S I.92; kāmāsāvā pi cittaṃ vimuccati A II.211, etc.; kāmesu c. na pakkhandati na ppaṣadati na saṇṭīṭhati (my h. does not leap, sit or stand in cravings) D III.239; kāmesu tibbasārāgo vyāpanacitto S III.93; kāmāśi laggacitto (divide thus!) SvA 107. - (b) rāga: rāgo cittaṃ anuddhamseti (defilement harasses his heart) S I.185; II.231=271; A I.126; III.393; rāgā-pariyuṭṭhitam c. hoti A III.285; sārattacitto S IV.73; viratta° S IV.74; Sn 235; SvA 168. - (g)
various: patibaddha - c. (fettered in the bonds of °) A IV.60; Sn 37, 65; PvA 46, 151, etc. - pariyādinna° (grasping, greedy), usually combd w. lābhena abhi- bhūta: S I.226, 228; IV.125; A IV.160; D III.249. - upakkilīṭṭha° (etc.) (defiled) S I.179; III.151, 232 sq.; V.92 (kāmacchando cittassa upakkilesa); A I.207; V.93 sq. - otinña° fallen in love A III.67; SnA 322. (c) A heart, composed, concentrated, settled, selfcontrolled, mastered, constrained. - (a) c. pasidati (pasanna-°c) (a heart full of grace, settled in faith) S I.98; A I.207; III.248; Sn 434; pasanna°: A IV.209, 213; Sn 316, 403, 690, cp. c. pakkhandati pasidati S III.133; A III.245; also vippasanna°: S V.144; Sn 506; cp. vippassannena cetasā Pv I.1010. - (b) c. santiṭṭhati in set s. sannisiddati, ekdihomi, samādihiyati (cp. cetaso ekodibhāva) S II.273; IV.263; A II.94, 157. - (g) c. samādihiyati (samāhita-c°, cp. ceto-samadhi quiescence) D I.13=III.30, 108; S I.120, 129, 188; IV.78=351; A I.164; II.211; III.17, 280; IV.177; Vbh 227; Vism 376, etc. - (d) supatiṭṭhitac° always in formula catūsu satipaṭṭhānesu-s-c°: S III.93; V.154; 301; D III.101; A V.195. - (e) susaṇṭhitac S V.74. - vasiśbhati A I.132; A I.165. - danta c. Dh 35. - (d) "with purpose of heart," a heart set on, striving after, endeavouring, etc. - (a) cittam namati (inclines his h. on, with dat: apposuṣukkatāya S I.137); nekkhamma-ninna S III.233; viveka° D III.283; A IV.233; V.175. - (b) cittam padahati (pa+dhā: pro-ti/qhi) in phrase chandaṃ janeti vāyamati viriyaṃ ārabbhati c° m paggaṇhāti padahati D III.221; A I.15=IV.462; S V.269; Ndh 97; Nett 18. In the same ñene paṇ-i-dahati (in paṇhi, paṇhitā bent down on) (cp. ceto-panidhī) S I.133 (tattha) IV.309 (dup°); V.157; Dh 42=Ud 39; Dh 43 (sammā). - (e) An evil heart ("out of heart proceed evil thoughts" Mk. 7, 21) - (a) paduttac° (cp. ceto-padosa) D I.20=III.32; A I.8 (opp. pasanna-c°); IV.92; It 12, 13; Pv A 33, 43, etc. - (b) vyāpanna-c°: citte vyāpanne kāyakkammam pi vyāpannām hoti A I.262. Opp. a°: S IV.322; A II.220. - (g) samoha-c° (+sarāga, etc.) D I.79; II.299; III.281; Vism 410, & passim. (f) "blessed are the pure in heart," a pure, clean, purified (cp. Ger. geläutert), emancipated, free, detached heart. (a) mutta-c°, vimutta-c°, etc. (cp. cetaso vimokkho, ceto-vimutti, muttana cetasā), āsāvehi cittāni mucittasā S III.132, etc.; vi° Sn p. 149. - vimutta: S I.28 (+subhāvita), 29, 46=52; III.45 (+viratta), 90; IV.236 (rāgā); Sn 23 (+sudanta); Ndh 587. - suvimutta: S I.126, 141, 233; IV.164; A III.245; V.29; Sn 975 (+satimā). - (b) cittam parisodheti M I.347; A II.211; S IV.104. - (g) alīna c. (unstained) S I.159; A V.149; Sn 68; 717; Ndh 97 (cp. cetaso linattac). (g) good-will, a loving thought, kindliness, tenderheartedness, love ("love the Lord with all your heart"). - (a) metta-c° usually in phrase mettacittam bhāveti "to nourish the heart with loving thought," to produce good-will D I.167; S II.264; A IV.10; V.81; Sn 507 (cp. mettā-sahagatena cetasā). - (b) bhāvita-c° "keep thy heart with all diligence" (Prov. 4, 23) S I.188 (+susamāhita); IV.294; V.369 (saddhā-paribhāvita); A I.6 (+bahulikata, etc.); Sn 134 (=S I.188); Dh 89=S V.29; PvA 139. - (h) a heart calmed, allayed, passionless (santa° upasanta°) D.III.49; S I.141; Sn 746. - (i) a wiedy heart, a heart ready & prepared for truth, an open & receptive mind: kalla°, mudu°, udagga°, pasanna° A IV.186; kalla° PvA 38 (sanctified); lahu° S I.201; udagga° Sn 689, 1028; S I.190 (+mudita); mudu° PvA 54. (k) Various phrases. Abhutacittajātā "while wonder filled their hearts" S I.178; evamcitto "in this state of mind" S II.199; Sn 985; cittam me Gotamo jānāti (G. knows my heart) S I.178; theyya-citto intending to steal Vin III.58; āraddha-citto of determined mind M I.414; S II.21, cp. 107; Sn p. 102; aṇṇācittam upaṭṭhapeti S II.267; nānā° of varying mind J I.295; nihinacitto low-minded PvA 107; nikaṭṭhatā° A II.137; āhata° A IV.460=V.18; supahata° S I.238 (cp. Miln 26); visankhāragata° Dh 154; sampanna° Sn 164; vibbhanta° S I.61=A I.70=II.30=III.391. (2) thought: mā pāpakām akusalam cittam cinteyyātha (do not think any evil thought) S V.418; na cittamatam pi (not even one thought) PvA 3; mama cittam bhaveyya (I should think) PvA 40. For further instances see Dhs & Vbh Indexes & cp. cpds. See also remarks above (under I.). Citta likened to a monkey Vism 425. -ādhipati the influence of thought (adj. °pateyya) Nett 16; Dhs 269, 359; DhsA 213. Commentators define c. here as javanacittuppāda, our "thought" in its specialized sense, Compendium of Phil. 177, n. 2. -ānuçarivattin consecutive to thought Dhs 671, 772, 1522; -
ānupassana the critique of heart, adj. *ānupassin D II.299; III.221, 281; M I.59 & passim (cp. kāya*); -āvila disturbance of mind Nd2 576 (*karaṇa); -ujjukatā rectitude of mind Dhs 51, 277, etc.; -uppāda the rise of a thought, i. e. intention, desire as theyya *m uppādesi he had the intention to steal (a thought of theft) Vin III.56; - M I.43; III.45; J II.374; -ekaggatā "one-pointedness of mind," concentration Nett 15, 16; Vism 84, 137, 158; DhA III.425; ThA 75; cp. ekagga-citto A III.175; -kali a witch of a heart, a witch-like heart Th 1, 356; -kallatā readiness of heart, preparedness of mind VvA 330; -kilesa stain of heart, Dh 88 (DhA II.162=pañca nivaranā); -kelisā pastime of the mind Th 1, 1010; -kkhepa derangement of the mind, madness Vin V.189=193 (ummāda*); A III.219 (ummāda*); DhA III.70 (=ummāda); PvA 39; Dh 138; cp. °vikkhepa; -cetasika belonging to heart & thought, i. e. mental state, thought, mind D I.213; Dhs 1022 (dhammā, Mrs. Rh. D.: emotional, perceptual & synthetic states as well as those of intellect applied to sense-impressions), 1282; Ps I.84; Miln 87; Vism 61, 84, 129, 337; -dubbhaka a rogue of a heart, a rogue-like heart Th 1, 214; -pamaddin crushing the heart Th 2, 357 (=ThA 243; v. l. pamāthin & pamādin); -pariyāya the ways (i. e. behaviour) of the heart A V.160 (cp. ceto-paricca); -pamāda calm of heart, serenity of mind (cp. kāya*), S V.66; Dhs 62; -bhāvanā cultivation of the heart Dh 17; -cakkapana shaking or upsetting the mind It 84 (dosa); -pariyāya the ways (i. e. behaviour) of the heart A V.160 (cp. ceto-paricca); -sankilesa (adj.) with impure heart (opp. *vodāna) S III.151; -saññati conviction Miln 256; -santāpa "heart-burn," sorrow VPA 18 (=soka); -samādhi (cp. ceto-samādhi) concentration of mind, collectness of thought, self-possession S IV.350; V.269; Vbh 218; -samodhāna adjustment, calming of thoughts ThA 45; -sampīḷana (adj.) h.-crushing (cp. °pamaddin & °pakopana) Nett 29 (domanassa). -sahabhū arising together with thought Dhs 670, 769, 1520. -hetuka (adj.) caused by thought Dhs 667, 767.

Citta² Cittaka² [cp. Sk. caitra, the first month of the year: MarchApril, orig. N. of the star Spica (in Virgo); see E. Plunket, Ancient Calendars, etc., pp. 134 sq., 171 sq.] N. of the month Chaitra. PVA 135. Cp. Citra-māsa KhA 192.

Cittakā (a) & Citraka (b) Cittaka² [citraka] 1. (adj.) (a) coloured J IV.464. - 2. (m.) (b) the spotted antelope J VI.538. - 3. (nt.) a (coloured) mark (on the forehead) Miln 408 (*dharakumma). - f. cittakā a counterpane of many colours DA I.86 cittikā: vāna [read nāna°] citra-ūṇṇā may' attharaṇam) Vin I.192; II.163, 169; D I.7; A I.181*.

Cittatara [cittatara] compar. of citta1, more various, more varied. S III.151 sq. - a punning passage, thus: by the procedure (caraṇa) of mind (in the past) the present mind (citta) is still more varied. Cp. SA in loco: Asl. 66; Expositor 88.

Cittatā [cittata] [f. abstr. to citta] SA on S III. 151 sq. (bhūmicittatāya dvāracittatāya ārammaṇacittatāya kammanānatta).

Cittatā [cittata] [f. abstr. to citta] "being of such a heart or mind," state of mind, character S III.152; IV.142 (vimutta*); V.158 (id.); A V.145 sq. (upārambha*); Vbh 372 (id.); Vbh 359
(amudda°); PvA 13 (visuddhi°, noble character); paṭibaddha° (in love with) PvA 145, 147, 270. In S III.152 l cittā q. v.

Cittatta [cittama] (n.) = cittatā S V.158.

Citti [cinta] (f.) [fr. cit, cp. citta, cintā, cinteti, formation like mutti-muc, sitti-sic] "giving thought or heart" only in combn w. kar: cittikarioti to honour, to esteem. Ger. cittikatvā M III.24; A III.172; Pv II.955 (cittim k.=pūjetvā PvA 135); Dpvs I.2; - acittikatvā M III.22; A IV.392. - pp. cittikata thought (much) of Vin IV.6 (& a°); Vbh 2.

Cittikāra [cintakara] [see citti] respect, consideration VvA 178 (garu°), 242; PvA 26; Vbh 371 (a°); Vism 123 (citti°), 188.

Cittita [cintita] [pp. of cinteti, Denom. fr. citta] painted, variegated, varied, coloured or resplendent with (-a°) S III.152 (sic l. for cittatā) So SA, which, on p. 151, reads citten'eva cittitaṃ for cintitaṃ. Th 1, 736; 2, 390 (su°); Vv 367; 402.

Cittikāra [cintakara] (adj.) [cp. cintin] one who thinks out or invents, in akkhara° the grammarian PvA 120, nīti° the lawgiver ib. 130; cp. Divy 212, 451, "overseer."

Cittana [cintana] (nt.)=citta3, the month Chaitra, KhA 192 (*māsa).

Cintaka [cintaka] (adj.) [cp. cintin] one who thinks out or invents, in akkhara° the grammarian PvA 120, nīti° the lawgiver ib. 130; cp. Divy 212, 451, "overseer."

Cintanaka [cintanaka] (adj.) thoughtful, considerate J I.222.

Cintā [cinta] [to cit, cinteti] "the act of thinking" (cp. citti), thought S I.57; Pug 25; Dhs 16, 20, 292; Sdhp 165, 216. - loka° thinking over the world, philosophy S V.447; A II.80. -kavi "thought-poetry," i. e. original poetry (see kavi) A II.230; -mani the jewel of thought, the true philosopher's stone VvA 32; N. of a science J III.504; -maya consisting of pure thought, metaphysical D III.219; J IV.270; Vbh 324; Nett 8, 50, 60 (*mayin, of paññā); Vism 439 (id.).

Cintita [cintita] [pp. of cinteti, cp. also cintaka] (a) (adj.) thought out, invented, devised S I.137 (dhammo asuddho samalehi c.); III.151 (caraṇam nāma cittaṃ citten'eva c.); Pv II.613 (mantam brahma°, expl. PvA 97 by kathitaṃ). - (b) (nt.) a thought, intention, in duc° & su° (bad & good) A I.102; ThA 76; -matta as much a, a thought, loc. cintita-matte (yeva) at the mere thoughts just as he thought it DhA I.326 (=cintita kkhaṇe in the moment of thinking it, p. 329).

Cintin [cinti] [adj. to cintā] only -°: thinking of, having one's thoughts on A I.102 (duccintita° & su°); Sn 174 (ajjhatta°; v. l. B. *saññin) 388; J III.306=IV.453= V.176=V.478; Miln 92.
Cinteti & Ceteti

[Sk. cetati to appear, perceive, & cintayati to think, cit (see citta2) in two forms: (a) Act, base with nasal infix cint (cp. muñc, yuñj, sīnc, etc.); (b) Med. base (denom.) with guna cet (cp. moc, yoj, sec, etc, & the analogous formations of chid, chind, ched under chindati) to *(s)qait: see citta1, with which further cp. cauk, cikita, cikitsati, & in meaning passati (he sees=he knows), Gr. o)da=vidi, E. view=thought, Ger. anschauung]

- Forms: (a) cint: pres. cinteti. pot. cinteyya; ppr. cintento & cintayanto (Sn 834); - aor. cintesi, 3rd pl. cintesu (J I.149), acintayu (Sn 258); - ger. cintetvā (J I.279) & cintiya (Mhvs VII.17, 32); - grd. cinteyya & cintetabba; pp. cintita (q. v.). Cp. also cintana, cintin.
- (b) cet: pres. ceteti & cetayati (S I.121), pot. cetaye (Pv II.97= cinteyya PvA 116); ppr. cetayāna (J V.339); fut. cetessati (Vin III.19); - aor. acinteyi (Pv I.66= cetesi PvA 34); - ger cecca (Vin III.112; IV.290); also cicca: see sañ°. - grd. cetabba (for *cetetabba only at J IV.157, v. l. ceteyya, expl. by cetetabba); - pp. cetayita (q. v.). Cp. also cetanā. Note. The relation in the use of the two forms is that cet is the older & less understood form, since it is usually expld by cint, whereas cint is never expld by cet & therefore appears to be the more frequent & familiar form.

Meaning: (a) (intr.) to think, to reflect, to be of opinion, Grouped with (phuṭṭho) vedeti, ceteti, sañjānāti he has the feeling, the awareness (of the feeling), the consciousness S IV.68. Its seat is freq. mentioned with manasā (in the heart), viz. manasā diṭṭhīgatāni cintayanto Sn 834; na pāpaṃ manasā pi cetaye Pv II.97; J I.279; PvA 13 (he thought it over), ib. (evaṃ c. you think so); Sdhp 289 (idisaṃ c. id.) Mhvs VII.18, 32; Miln 233 (cintayati), 406 (cintayitabba).
- Prohibitive: mā cintayi don't think about it, don't worry, don't be afraid, never mind J I.50, 292, 424; III.289; VI.176; pl. mā cintayittha J I.457; IV.414; VI.344; Vism 426; Da A I.12; III.196; also mā cintesi J III.535.
- (b) (with acc.) to ponder, think over, imagine, think out, design, scheme, intend, plan. In this sense grouped with (ceteti) pakappeti anuseti to intend, to start to perform, to carry out S II.65. maraṇaṃ ākankhati cetayati (ponders over) S I.121; acinteyyāni na cintetabbāni A II.80; cetabba-rūpa (a fit object of thought, a good thought) J IV.157 (=cintetabba); loka-cintām c. S V.447; ajhattarūpe, etc. ceteti Vin III.113; mangalāni acintayu (Sn 258; diṭṭhīgatāni cintayanto Sn 834; kiṃ cintesi J I.221; sokavinayan'-upāyaṃ c. to devise a means of dispelling the grief PvA 39. - Esp. with pāpaṃ & pāpakāṃ to intend evil, to have ill-will against (c. dat.): mā pāpakām akusalam cittaṃ cinteyyātha S V.418; na p. cetaye manasā pi Pv II.97 (=cinteyya, piheyya PvA 116); p. na cintetabba PvA 114; tassā p. acetaiyī Pv I.66 (=cetesī PvA 34); kim amhākaṃ cintesi what do you intend against us? J I.211. - (c) (with dat.) (restricted to ceteti) to set one's heart on, to think upon, strive after, desire: āgatipunabbhāva c. to desire a future rebirth S IV.201; vimokkāha c. to strive after emancipation S III.121; attavābaddhāya c. M III.23=A I.157=S IV.339; pabbajjāya c. It 75; Qakkhāya me tvam vihitoh . . . udāhu me cetayase vadhāya J III.146 - acinteyya that which must not or cannot be thought A II.80 (cattāri āni four reflections to be avoided); VvA 323 (a. buddhānubhāva unimaginable majesty of a B.).

Cipiṭa (Cipita) (adj.) [pp. to cip (?) see next: cp. Sk. cipīṭa grain flattened after boiling] pressed flat, flattened VvA 222. To be read also at J VI.185 for vippita.

Cippiyamāna (Cippiyamana) [ppr. Pass. of cip, see cipiṭa] crushed flat (Rh. D.; cp. also Kern Toev.) Miln 261.

Cimilikā (Cimilika) (f.) see cilimikā Vin II.150; IV.40; Cp. Vin. Texts III.167; J.P.T.S. 1885, 39.

Cira (Cira) (adj.) [Vedic. cira, perhaps to *quei to rest, cp. Lat. quiēs, civis; Goth. hveila; Ohg. wīlōn; E. while] long (of time), usually in cpds. & as adv. Either ciraṃ (acc.) for a long time Sn
Cirassāṃ (Cirassam) (adv.) [origin. gen. of cira=cirasya] at last Vin II.195; D I.179; S I.142; J II.439; III.315; IV.446 (read cirassa passāmi); V.328; Th 1, 868; ThA 217; PvA 60. - na cirass'eva shortly after D III.11; J IV.2; Dha III.176; Jv 32. - sucirass'eva after a very long while S I.193.

Cirāyati (Cirayati) [Sk. cirayati, v. denom. fr. cira] to be long, to tarry, to delay, Dha I.16; VvA 64, 208; cp. ciraṃ karoti id. J II.443.

Cirīta (Cirit) [Sk. ciri, cp. kīra] a parrot J V.202 (in compn cirīti*).

Cilimikā (Cilimika) (f.) [Der. fr. cīra] as cimilikā at Vin II.150; IV.40 a kind of cloth or carpeting, made from palmleaves, bark, etc. Also at PvA 144 (doubtful reading).

Cillaka (Cillaka) [kilaka or khīlaka, q. v.] a peg, post, pillar, in dāru° Th 2, 390 (cp. ThA 257). Not with Kern (Toev.) "a wooden puppet," as der. fr. citta.1

Cīnaka (Cinaka) (m. nt.) a kind of bean Sn 239 (=aṭavi-pabbatapadesu āropita-jāta-cīna-mugga SnA 283); J V.405.

Cīnapittha (Cinapittha) (nt.) red lead DA I.40; DhsA 14.

Cīyati (Ciyati) [Pass. of cināti] to be gathered, to be heaped up Sn 428 (cīyate pahūtaṃ puññaṃ). See also ā*.

Cīra (Cira) (nt.) [Sk. cīra, cp. cīvara] 1. bark, fibre D I.167 (kusa*, vāka*, phalaka*); Vin III.34; A I.295; Pug 55. - a bark dress Vin I.305; J VI.500 (cp. cīraka). - 2. a strip (orig. of bark), in suvaṇṇa°-khacita gold-brocaded VvA 280 (see also next). Cp. ocīraka (under odīraka).

Cīraka (Circaka) [cp. cīra] 1. bark (see cpds.) - 2. a strip, in suvaṇṇa° gold brocaded (dress) J V.197. - vāsika (nt.) bark-dress (a punishment) M I.87= A I.48=Miln 197.

Cīriya (Ciryia) (adj.) [fr. cīra] like or of bark, in cpd. dāru° (as Np.) "wood-barker" Dha II.35.

Cīrilikā (Cirilika) (f.) [cp. Sk. cīrī & jhillikā a cricket, cīrilli a sort of large fish] a cricket A III.397 (v. l. cīrikā). Cp. on word-formation pipilikā & Mod. Gr. tsi/tsikos cricket.
Civara ( Cvāra) (nt.) [*Sk. cīvara, prob. = cīra, appld orig. to a dress of bark] the (upper) robe of a Buddhist mendicant. C. is the first one of the set of 3 standard requisites of a wandering bhikkhu, viz. c., pinḍapāta almsbowl, senāsana lodging, a place to sleep at, gilānapaccayabhesajja-parikkhāra medicinal appliances for use in sickness. Thus mentioned passim e. g. Vin III.89, 99, 211; IV.154 sq.; D I.61; M II.102; A I.49; Nd2 s. v.; It 111. In abbreviated form Sn 339; PvA 7; Śdhp 393. In starting on his begging round the bhikkhu goes patta-civaram aḍāya, The 3 robes are sanghāti, uttarāśaṅga, antaravāsaka, given thus, e. g. at Vin I.289. that is literally taking his bowl & robe. But this is an elliptical idiom meaning ‘putting on his outer robe and taking his bowl.’ A bhikkhu never goes into a village without wearing all his robes, he never takes them, or any one of the three, with him. Each of the three is simply an oblong piece of cloth (usually cotton cloth). On the mode of wearing these three robes see the note at Dialogues II.145. - Vin III.11; D II.85; Sn p. 21; PvA 10, 13 & passim. The sewing of the robe was a festival for the laity (see under kathina). There are 6 kinds of cloth mentioned for its manufacture, viz. khoma, kappāsika, koseyya, kambala, sāṇa, bhanga Vin. I.58=96=281 (cp. dussa). Two kinds of robes are distinguished: one of the gahapatika (layman) a white one, and the other that of the bhikkhu, the c. proper, called pañcukūlaṃ c. "the dust-heap robe" Vin V.117 (cp. gahapatī). - On cīvara in general & also on special ordinances concerning its making, wearing & handling see Vin I.46, 49 sq., 196, 198, 253 sq., 285, 287 sq., 306=II.267 (of var. colours); II.115 sq. (sibbat to sew the c.); III.45, 58 (theft of a c.), 195-223, 254-266; IV.59-62, 120-123, 173, 279 sq., 283 (six kinds). - A III.108 (cīvare kalyānakāma); V.100, 206; Vism 62; It 103; PvA 185. - Sīse cīvaram karoti to drape the outer robe over the head Vin II.207, 217; "m khandhe karoti to drape it over the back Vin II.208, 217; "m nikkhipati to lay it down or put it away Vin I.47 sq.; II.152, 224; III.198, 203, 263; "m samharati to fold it up Vin I.46. - Var. expressions referring to the use of the robe: atireka° an extra robe Vin III.195; acceka° id. Vin III.260 sq.; kāla° (& akāla°) a robe given at (and outside) the specified time Vin III.202 sq.; IV.284, 287; gahapatī a layman's r. Vin III.169, 171; tī the three robes, viz. sanghāti, uttarāśaṅga, antaravāsaka Vin I.288, 289; III.11, 195, 198 sq.; V.142; adj. tecīvarika wearing 3 rs. Vin V.193; dubbala° (as adj.) with a worn-out c. Vin III.254; IV.59, 154, 286; pañcukūla° the dust-heap robe PvA 141; sa°-bhatta food given with a robe Vin IV.77; lūkha° (adj.) having a coarse robe Vin I.109 (+duccola); III.263 (id.); A I.25; vihāra° a robe to be used in the monastery Vin III.212. -kaṇṇa the lappet of a monk's r. DhA III.420; VvA 76=DhA III.106, cp. cīvarakarṇa Ac.Ś II.184, & ‘ika Divy 239, 341, 350. -kamma (nt.) robe-making Vin II.218; III.60, 240; IV.118, 151; A V.328 sq.; DhA III.342; PvA 73, 145. -kāra (samaya) the time of sewing the robes Vin III.256 sq. -kāla (samaya) the right time for accepting robes Vin III.261; IV.286, 287; -dāna (samaya) the ime for giving robes Vin IV.77, 99; -dussa clothing-material Vin IV.279, 280; -nidāhaka putting on the c. Vin I.284; -patīggāhaka the receiver of a robe Vin I.283; II.176; V.205; A III.274 sq.; -pativisa a portion of the c. Vin I.263, 285, 301; -pāta° & V.205; A III.274 sq. (cp. *patīggāhaka); -hāsi a robe rolled up like a pillow Vin I.287 sq.; -rajju (f.) a rope for (hanging up) the robes; in the Vinaya always combd with *vamsa (see below); -lūkha (adj.) one who is poorly dressed Pug 53; -vamsa a bamboo peg for hanging up a robe (cp. *rajju) Vin I.47, 286; II.117, 121, 152, 153, 209, 222; III.59; J I.9; DhA III.342; -sankāmaniya (nt.) a robe that ought to be handed over (to its legal owner) Vin IV.282; 283.
Cuṇṇa (Cuṇṇa) [Sk. cūrṇa, pp. of carvati, to chew, to *squer to cut, break up, as in Lat. caro, Sk. kṛṇati (cp. kaṭu); cp Lit. kirwis axe, Lat. scrūpus sharp stone, scrupulus, scortum. See also calaka2 & cp. Sk. kṣunna of kṣud to grind, to which prob. P. kuḍḍa] 1. pp. broken up, powdered; only in cpd. *vicuṇṇa crushed to bits, smashed up, piecemeal J I.73; II.120, 159, 216; III.74. - 2. (nt.) (a) any hard substance ground into a powder; dust, sand J I.216; VvA 65 (paṃsu*); Pⅴ 33 (suvaṇṇa° gold-dust; PⅴA 189=vālikā); DA I.245 (id.); DhsA 12. - (b) esp. "chunam" (Anglo-Ind.) i. e. a plaster, of which quicklime & sand are the chief ingredients & which is largely used in building, but also applied to the skin as a sort of soap-powder in bathing. Often combd with mattikā clay, in distinction of which c. is for delicate use (tender skin), whereas m. for rougher purposes (see Vin I.202); cuṇṇaṇi bhesajjāni an application of c. Vin I.202. - Vin I.47=52; II.220, 224 sq.; A I.208; III.25; J V.89. cuṇṇaṭela-vālaṇḍḍūpaka Vism 142 (where Asl 115 reads cuṇṇaṃ vā telaṇḍḍūpaka). - nahāniya° D I.74=M III.92; Pⅴ 46; nahāna° J II.403, 404. - gandha-cuṇṇa aromatic (bath) powder J I.87, 290; III.276; candana° id. Miln 13, 18. - īṭṭhaka° plaster (which is rubbed on the head of one to be executed) PⅴA 4, cp. Mṛchakatiṭka X, beginning (stanza 5) "piṣṭa-cūrṇavākapīṣṭa paṛuṇo 'haṃ pasūkṛtaḥ." -cālanī a mortar for the preparation of chunam Vin I.202; -piṇḍa a lump of ch. Vin III.260; IV.154 sq.

Cuṇṇaka (Cuṇṇaka) (adj.) [fr. cuṇṇa] (a) a preparation of chunam, paint (for the face, mukha°) D I.7; M II.64=Th 1, 771; J V.302. - (b) powder; cuṇṇaṇajātāni reduced to powder M III.92 (aṭṭhikāni). - f. °ikā in cuṇṇikamaṃsa mince meat J I.243.

Cuṇṇeti (Cuṇṇeti) [Denom. of cuṇṇa] to grind to powder, to crush; to powder or paint w. chunam Vin II.107 (mukha°); J IV.457. - ppr. pass cuṇṇiyamāna being ground J VI.185.

Cuta (Cuta) [pp. of cavati; Sk. cyuta] 1. (adj.) shifted, disappeared, deceased, passed from one existence to another Vin IV.216; Sn 774, 899; It 19, 99; J I.139, 205; Pug 17. - -accuta permanent. not under the sway of Death, Ep. of Nibbāna Dh 225. - 2. (n.) in cpd. cutūpapāta disappearance & reappearance, transmigration, Saṃsāra (see cuti) S II.67 (āgatigatiyā sati c° hoti); A III.420; IV.178; DⅴA I.259; usually in phrase sattāna cutūpapāta-ñāṇa the discerning of the saṃsāra of beings D I.82=M I.248; D III.111. As cutuppāta at A II.183. Cp. jātisaṃsāra-ñāṇa.

Cuti (Cuti) (f.) [cp. Sk. cyuti, to cavati] vanishing, passing away, decease, shifting out of existence (opp. upapatti, cp. also gati & āgati) D I.162; S II.3=42; III.53; M I.49; Sn 643; Dh 419; J I.19, 434; Vism 292, 460, 554; DⅴA IV.228.

Cudita (Cudita) (adj.) [pp. of codati] being urged, receiving blame, being reproved Vin I.173; II.250; II.250, 251; M I.95 sq.; A III.196 sq. - -ka id. Vin V.115, 158, 161, 164.

Cuddasa (Cuddasa) [contracted fr. catuddasa, Sk. caturdaśa, cp. catur] fourteen J I.71; VI.8; Miln 12; DⅴA III.120, 186.

Cunda (Cunda) an artist who works in ivory J VI.261 (Com: dantakāra); Miln 331.

Cundakāra (Cundakara) a turner J VI.339.
Cumbata (Cumbata) (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a pillow J I.53 (dukula*); II.21 (id.); VvA 73. - (b) a wreath J III.87. Cp. next.

Cumbataka (Cumbataka) (nt.) cumbaṭa, viz. (a) a pillow DhA I.139; VvA 33, 165.- (b) a wreath J IV.231 (puppha*);

Cumbati (Cumbati) [Sk. cumbati. Dhtp 197 defines as "vadanasaṃyoge"] to kiss J II.193; V.328; VI.291, 344; VvA 260. Cp. pari*.

Culla & Cūla (Culla / Cula) (adj.) [Sk. kṣulla=kṣudra (P. khudda, see khuddaka), with c: k=cuṇṇa: kṣud] small, minor (opp. mahā great, major), often in conn. with names & titles of books, e. g. c° Anāthapiṇḍika=A jr. J II.287, cp. Anglo-Indian chota sahib the younger gentleman (Hind. chhota=culla); or Culla-vagga, the minor section (Vin II.) as subordinate to Mahā-vagga (Vin I.), Culla-niddesa the minor exposition (following upon Mahā-niddesa); culla-sīla the simple precepts of ethics (opp. mahā° the detailed sīla) D I.5, etc. Otherwise only in cpds.: -anguli little finger DhA II.86. -ūpāṭṭhāka a "lesser" follower, i. e. a personal attendant (of a thera) J I.108 (cūḷa*); II.325 (culla*; DhA I.135; II.260; cūḷ); -pitā an uncle ("lesser" father=sort of father, cp. Lat. matertera, patruus, Ger. Vetter=father jun.) J II.5; III.456 (v. l. petteyya); PvA 107; DhA I.221 (cūḷa*).

Cullāsīti (Cullasiti) [=caturāsīti] eighty-four J VI.226 (mahākappe as duration of Saṃsāra); PvA 254 (id.). Also as cūḷāsīti q. v.

Cūlikā (Culika) (f.) [Sk. cūḍā, cp. cūḍā=cūḷa; kaṇṇa° the root of the ear J II.276; Vism 249, 255; DhA IV.13 (of an elephant). °baddha S II.182; KS II.122. See also cūḷā.

Cūḷa (Cula) [Sk. cūḍa & cūlikā] 1. swelling, protuberance; root, knot, crest. As kaṇṇa-cūḷa the root of an elephant's ear J VI.488. aḍḍha-cūḷa a measure (see aḍḍha). See also cūḷikā. - 2. (adj.) see culla.

Cūḷaka (Culaka) (adj.) [fr. cūḷa] having a cūḷa or top-knot; paṇca° with five top-knots J V.250 (of a boy).

Cūḷanikā (Culanika) (f.) [Der. fr. culla, q. v.] only in phrase sahassi cūḷanikā lokadhātu "the system of the 1,000 lesser worlds" (distinguished from the dvi-sahassī majjhimakā & the ti-sahassī mahāsahassī lokadhātu) A I.227; Nd2 235, 2b.

Cūḷā (Cula) (f.) [Vedic cūḍā. to cūḍa]=cūḷa, usually in sense of crest only, esp. denoting the lock of hair left on the crown of the head when the rest of the head is shaved (cp. Anglo-Indian chuḍā & Gujarāti choṭali) J I.64, 462; V.153, 249 (paṇcacinī kumārā); DhA I.294; as mark of distinction of a king J III.211; V.187; of a servant J VI.135. - a cock's comb J II.410; III.265. -maṇi (m.) a jewel worn in a crest or diadem, a jewelled crest J I.65; II.122; V.441.

Cūḷasītī (Culasthi) for cullāsīti at Th 2, 51.

Ce [Vedic ced; ce=Lat. que in absque, ne-c, etc., Goth. h in ni-h. see also ca 3] conditional particle "if," constructed either with Indicative (ito ce pi yojanastate, viharati even if he lived...
100 y. from here D I.117) or Conditional (tatra ce tumhe asathā kupita D I.3), or Potential (passe ce vipulā sukham Dh 290). - Always enclitic (like Lat. que) & as a rule placed after the emphasized word at the beginning of the sentence: puññān ce puriso kayirā Dh 118; brāhmaṇo ce tvam brūsi Sn 457. Usually added to pronouns or pron. adverbs: ahañ ce va kho pana ceteyyaṃ D I.185; ettha ce te mano atthi S I.116, or combd with other particles, as noce, yañce, sace (q. v.). Freq. also in combn with other indef. interrog. or emphatic particles, as ce va kho pana if then, if now: ahañ ce va kho pana paññhaṃ pucheeyyaṃ D I.117; ahañ ce va kho pana abhivādeeyyaṃ D I.125; api (pi) ce even if: api ce vassasatāṃ jīve mānava Sn 589.

_Cecca_ [Kceca] =cicca (equal to sañcicca), ger. of cinteti, corresp. to either *cetya [cet] or *cintya [cint]; only in ster. def. jānanto sañjānanto cecca abhivitaritvā Vin II.91; III.73, 112; IV.290.

_Cetā_ [Ketana] a servant, a boy J III.478. See next.

_Cetaka_ [Ketaka] a servant, a slave, a (bad) fellow Vin IV.66; J II.176=DhA IV.92 (duṭṭha* miserable fellow); III.281; IV.82 (bhātika-cetakā rascals of brothers); V.385; Miln 222.


_Cetakedu_ [Ketakedu] a kind of bird J VI.538. See also cela*.

_Cetanaka_ [Ketanaka] (adj.) [see cetanā] connected with a thought or intention J VI.304; usually in a° without a thought, unintentional J II.375; VI.178; Vbh 419.

_Cetanā_ [Ketana] [f. abstr. fr. cet, see cinteti] state of ceto in action, thinking as active thought, intention, purpose, will. Defined as action (kamma: A iii.415; cp. KV. VIII.9, § 38 untraced quotation; cp. A V.292). Often combd w. patthanā & paṇidhi (wish & aspiration), e. g. S II.99, 154; A I.32, 224; V 212; Nd 112 (in def. of asucimanussā, people of ignoble action: asuciyā cetanāya, patthanāya, paṇidhīna samannāgatā). Also classed with these in a larger group in KV., e. g. 343, 380. - Combd w. vedanā saññā c. citta phassa manasikāra in def. of nāmākāya (opp. rūpakāya) S II.3 (without citta), Ps I.183 (do.); Nett 77, 78. - Enumd under the four blessings of vatthu, paccaya, c., guṇātireka (-sampādā) & def. as "cetanāya sañcattāna-sampayutta-bhāvo" at DHA III.94. - C. is opposed to cetasika (i. e. ceto) in its determination of the 7 items of good conduct (see sīla) which refers to actions of the body (or are wilful, called cetanākamma Nett 43, 96, otherwise distinguished as kāya- & vacīkammantā A V.292 sq.), whereas the 3 last items (sīla 8-10) refer to the behaviour of the mind (cetasikakamma Nett., mano-kammanta A), viz. the shrinking back from covetousness, malice, & wrong views. - Vin III.112; S III.60; A II.232 (kaṇhassa kammassa paññāya cetanā: intention to give up wrong-doing); VvA 72 (vadhaka-cetanā wilful murder); maraṇacetanā intention of death DHA I.20; āhār'āsā cetanā intention consisting in desire for food Vism 537. - PvA 8, 30 (pariccāga* intention to give); Pug 12; Miln 94; Sdhp 52, 72. - In scholastic lgg. often expld as cetanā sañcetanā sañcetayitatta (viz. state or behaviour of volition) Dhs 5; Vbh 285. - Cp. Dhs 58 (+citta); Vbh 401 (id.); Vbh 40, 403; Vism 463 (cetayati ti cetanā; abhisandahatā ti attho).

_Cetayita_ [Ketayita] [pp. of ceteti, see cinteti] intended A V.187; Miln 62.
Cetasa (Cetasa) N. of a tree, perhaps the yellow Myrobalan J V.420.

Cetasa (Cetasa) (adj.) [orig. the gen. of ceto used as nominative] only in -: sucetasa of a good mind, good-hearted S I.4=29, 46=52; paraphrased by Buddhaghosa as sundracetasa; pāpa° of a wicked mind, evil-minded S I.70=98; a° without mind S I.198; sabba° allhearted, with all one's mind or heart, in phrase aṭṭhikatvā manasikatvā sabbacetaso samannāharitva ohitasoto (of one paying careful & proper attention) S I.112 sq.=189, 220; A II.116; III.163, 402; IV.167. The editors have often misunderstood the phrase & we freq. find vv. ll. with sabbam cetaso & sabbam cetasā, - appamāna° S IV.186; avyāpanna° S V.74.

Cetasika (Cetasika) (adj.) belonging to ceto, mental (opp. kāyika physical). Kāyikam sukham > cetasikaṃ s. A I.81; S V. 209; kāyikā darathā > c. d. M III.287, 288; c. dukham D II 306; A I.157; c. roga J III.337. c. kamma is sīla 8-10 (see under cetanā) Nett 43. - As n. combd with citta it is to be taken as supplementing it, viz. mind & all that belongs to it, and mental properties, adjuncts, co-efficients (cp. vitakka-vicāra & sach cpds. as phalāphala, bhavābhava) D I.213; see also citta. Occurring in the Nikāyas in sg. only, it came to be used in pl. and, as an ultimate category, the 52 cetasikas, with citta as bare consciousness, practically superseded in mental analysis, the 5 khandha-category. See Cpd. p. 1 and pt. II. Mrs. Rh. D., Bud. Psy. 6, 148, 175. -°cetasikā dhammā Ps I.84; Vbh 421; Dhs 3, 18, etc. (cp. Dhs. trsl. pp. 6, 148).

Cetaso (Cetaso) gen. sg. of ceto, functioning as gen. to citta (see citta & ceto).

Cetāpana (Cetapana) (nt.) [see cetāpeti; cp. BSk. cetanika] barter Vin III.216, see also Vin. Texts I.22 & Kacc. 322.

Cetāpeti (Cetapeti) [Caus. of *cetati to ci, collect; see also Kern, Toev. s. v.] to get in exchange, to barter, buy Vin III.216 (expld by parivatteti), 237; IV.250.

Cetiya (Cetiya) (nt.) [cp. from ci, to heap up, cp. citi, cināti] 1. a tumulus, sepulchral monument, cairn, M I.20; Dh 188; J I.237; VI.173; SnA 194 (dhātu-gharaṃ kattyā cetiyaṃ patīṭhāpesum); KhA 221; DhA III.29 (dhātu°); IV. 64; VvA 142; Sdhp 428, 430. Pre-Buddhistic cetiyas mentioned by name are Aggāḷava° Vin II.172; S I.185; Sn p. 59; DhA III.170; Ānanda° D II.123, 126; Udena° D II.102, 118; III.9; DhA III.246; Gotama (ka°) ibid.; Cāpāla° D II.102, 118; S V.250; Ma-kutabandhana° D II.160; Bahuputta° D II.102, 118; III.10; S II.220; A IV.16; Sattambaka° D II.102, 118; Sārandada D II.118, 175; A III.167; Supatiṭṭha° Vin I.35. -angaṇa the open space round a Cetiya Miln 366; Vism 144, 188, 392; DA I.191, 197; VvA 254. -vandanā Cetiya worship Vism 299.

Ceteti (Ceteti) See cinteti.

Ceto (Ceto) (nt.) [Sk. cetas]=citta, q. v. for detail concerning derivation, inflexion & meaning. Cp. also cinteti. - Only the gen. cetaso & the instr. cetasā are in use; besides these there is an adj. cetaso, der. from nom. base cetas. Another adj.-form is the inflected nom. ceto, occurring only in viceto S V.447 (+ummatto, out of mind). I. Ceto in its relation to similar terms: (a) with kāya & vācā: kāyena vācāya cetasā (with hand, speech & heart) Sn 232; Kh IX. kāya (vācā°, ceto°) muni a saint in action, speech & thought A I.273= Nd2 514. In this phrase the Nd has mano° for ceto°, which is also a v. l. at A-passage. - (b) with paññā (see citta IV. b) in ceto-vimutti,
paññā-vimutti (see below IV.). - (c) with samādhi, pīti, sukha, etc.: see °pharanatā below. II. Cetaso (gen.) (a) heart. c° upakkīleśa (stain of h.) D III.49, 101; S V.93. liṇatta (attachment) S V.64. appasāda (unfaith) S I.179; ekodībhāva (singleness) D III.78; S IV.236 (see 2nd jhāna); āvaranāni (hindrances) S 66. - vimokkha (redemption) S I.159. santi (tranquillity) Sn 584, 593. vūpasama (id.) A I.4; S V.65. vinībandha (freedom) D III.238= A III.249; IV.461 sq. - (b) mind. c° vikkhepa (disturbance) A III.448; V.149: uttrāsa (fear) Vbh 367. abhiniropāna (application) Dhs 7.-(c) thought. in c° parivatākko udāpādi "there arose a reflection in me (gen."") S I.139; II.273; III.96, 103. III. Cetasā (instr.) - (a) heart. mettā-sahagatana c. (with a h. full of love) freq. in phrase ekam disaṃ pharitvā, etc. e. g. D I.186, III.78, 223; S IV.296; A I.183; II.129; IV.390; V.299, 344; Vbh 272. ujubhūtena (upright) S II.279; A I.63; vivātena (open) D III.223= S V.263; A IV.86. macchera-mala-pariyuṭṭhitena (in which has arisen the dirt of selfishness) S IV.240; A II.58. santim pappuya c. S I.212. tanhādhipatīyeṇa (standing under the sway of thirst) S III.103. - vippasannena (devout) S I.32=57, 100; Dh 79; Pv I.1010. muttena A IV.244. vimariyādi-katena S III.31. vigatābhijjhena D III.49. pathāvī-āpo etc.-samena A IV.375 sq. ākāsasamena A III.315 sq. saṃbatā, saṃbatā sabban c. II.220. abhiṣjīhā-sahagatana A I.206. satārakkhena D III.269; A V.30. - migabhūtena cetasā, with the heart of a wild creature M I.450. - acetasā without feeling, heartlessly J IV.52, 57. - (b) mind: in two phrases, viz. (a) c. anuvitakketi anuvicāreti "to ponder & think over in one's mind" D III.242; A I.264; III.178. - (b) c. pajānāti (or manasikaro) "to know in one's mind," in the foll. expressions: para-sattanāma parapuggalanaṃ cetasā ceto-paricca pajānāti "he knows in his mind the ways of thought (the state of heart) of other beings" (see ceto-paricca & °pariyāya) M I.19; S II.121, 213; V.265; A I.255=III.17=280. puggalāṇa padoṭṭha-cittāna evaṃ c° ceto-paricca p. It 12, cp. 13. Arahanto . . . Bhavavanto c° cetoparicca viditā D III.100. para-cittaparicca kusalo evaṃ c° ceto-paricca manasikaro A V.160. Bhagavā [brāhmaṇa] c° ceto-parivatākkam anāhāya "perceiving in his mind the thought of [the b.]" S I.178; D III.6; A III.374; Miln 10. IV. Cpdts. -khila fallowness, waste of heart or mind, usually as pañca c-khilā, viz. arising from doubt in the Master, the Norm, the Community, or from anger against one's fellow-disciples, D III.237, 278; M I.101; A III.248=IV.460=V.17; J III.291; Vbh 377; Vism 211. -panidhi resolution, aspiration Vv 4712 (=cittassa samma-d-evā ṭhapanam VvA 203); Miln 129; -padosa corruption of the h., wickedness, A I.8; It 12, 13 (opp. pasāda): -paricca "as regards the heart," i. e. state of heart, ways of thought, character, mind (=pariyāya) in ōna Th 2, 71=227 (expld at ThA 76, 197 by cetoparicca) see phrase cetasā c-p. above (III. b.); -pariyāya the ways of the heart (=paricca), in para-ceto-paricca-kusalo "an expert in the ways of others' hearts" A V.160; c.-p-kovido encompassing the heart of others S I.146, 194=Th 1, 1248; I.196=Th 1, 1262. Also with syncope: °pariyānāna D I.79; III.100; Vism 431; DA I.223. -parivatākko reflecting, reasoning S I.103, 178; -pharanatā the breaking forth or the effulgence of heart, as one of five ideals to be pursued, viz. samādhi, piti-pharanatā, sukha*, ceto*, āloka* D III.278; -vasippatta mastery over one's h. A II.6, 36, 185; IV.312; M I.377; Vism 382; Miln 82, 85; -vimutti emancipation of h. (always w. paññā-vimutti), which follows out of the destruction of the intoxications of the heart (āsavānāṃ khaya anāsavā c.-v.) Vin I.11 (akuppā); D I.156, 167, 251; III.78, 108, 248 (muditā); S II.265 (mettā); M I.197 (akuppā), 205, 296; III.145 (appamāṇā, mahaggatā); A I.124; II.6, 36; III.84; Sn 725, 727=It 106; It 20 (mettā), 75, 97; Pug 27, 62; Vbh 86 (mettā) Nett 81 (virāgā); DA I.313 (=cittavimutti); -vivaranā setting the h. free A IV.352; V.67. See also arahant & samatha calm of h. Th 2, 118; -samādhi concentration of mind (=cittasamādhi DA I.104) D I.15; III. 30; S IV.297; A II.54; III.51; -samphassa contact with thought Dhs 3.

Cela [ći] (nt.) [Derivation unknown. Cp. Sk. cela] cloth, esp. clothes worn, garment, dress A I.206; Pv II.127 (kañcanā* for kañcana*); III.93 (for veḷa); dhāti* baby's napkin J III.539. In simile of one whose clothes are on fire (āditta*ādittasīsa) S V.440; A II.93; III.307; IV.320.
acela a naked ascetic D I.161, 165 =; J V.75; VI.222. -añḍaka (v. l. añḍuka) a loincloth M I.150; -ukkhēpa waving of garments (as sign of applause), usually with sādhukāra J I.54; II.253; III.285; V.67; Dha AII.43; Sn A II.225; Vv A 132, 140; -paṭṭikā (not °paṭṭika) a bandage of cloth, a turban Vin II.128 (Bdhgh. cesanūrdhara); M II.93; Dha III.136; -vitāna an awning J I.178; II.289; IV.378; Mhbv 122; Vism 108.

Celaka [cēlaka] 1. one who is clothed; acelaka without clothes D I.166; M I.77. 2. a standard-bearer [cp. Sk. cēḍaka P. ceḍa & in meaning E. knight > Ger. knecht; knave > knabe, knappe] D I.51; DA I.156; A IV. 107, 110; Miln 331.

Celakedu [cēlakedu] =cētakedu J VI.538.

Celāpaka [cēlāpaka] =cēlāvaka J V.418.

Celāvaka [cēlāvaka] [cp. Sk. chillā?] a kind of bird J VI.538 (Com. celabaka; is it celā bakā?); J V.416. See also celāpaka.


Coca [koça] (nt.) [Both derivation & meaning uncertain. The word is certainly not Aryan. See the note at Vinaya Texts II.132] the cocoa-nut or banana, or cinnamon J V.420 (°vana); °pāna a sweet drink of banana or cocoa-nut milk Vin I.246.

Codaka [kōdaka] (adj.) [to codeti] one who rebukes; exhorting, reproving Vin I.173; II 248 sq.; V.158, 159 etc.; S I.63; M I.95 sq.; D III.236; A I.53; III.196; IV.193 sq.; DA I.40.

Codanā [kōdana] (f.) [see codeti] reproof, exhortation D I.230; III.218; A III.352; Vin V.158, 159; Vism 276. - As ttg. in codan'atthe nipāto an exhortative particle J VI.211 (for ingha); VvA 237 (id.); PvA 88 v. l. (for handa).

Codita [kōdita] [pp. of codeti, q. v.] urged, exhorted, incited; questioned Sn 819; J VI.256; Pv II.966; Vv 161; PvA 152; Sdhp 309.

Codetar [kōdetar] [n. ag. to codeti] one who reproves, one who exacts blame, etc. Vin V.184.

Codeti [kōdeti] [Vedic codati & codeyati, from cud] aor. acodaiy (J V.112), inf. codetum, grd. codettabba; Pass. cujiyati & codiyati; pp. cudita & codita (q. v.): Caus. codēpeti (Vin. III.165) to urge, incite, exhort; to reprove, reprimand, to call forth, to question; in spec. sense to demand payment of a debt (J VI.69 inām codetvā; 245; Sn 120 inām cujiyāna being pressed to pay up; PvA 3 ināyikehi codiyamāna) D I.230; Vin I.43 (apattiyā c. to reprove for an offence), 114, 170 sq., 322 sq.; II.2 sq., 80 sq.; III.164, etc.; J V.112; Dh 379; PvA 39, 74.

Copana [koṇana] (nt.) [cup, copati to stir, rel. to kup, see kuppati] moving, stirring Dha IV.85; DhsA 92, 240, 323.
Corā [corā] [cur, corayati to steal; Dhtp 530=theyye] a thief, a robber Vin I.74, 75, 88, 149; S II.100, 128=A II.240; S II.188 (gāmaghāta, etc.); IV.173; M II.74=Th 1, 786; A I.48; II.121 sq.; IV.92, 278; Sn 135, 616, 652; J I.264 (rājā, the robber king); II.104; III.84; Miln 20; Vism 180 (sah'odīha c.), 314 (in simile), 489 (rāja-puris' ānubandha*, in comparison), 569 (andhakāre corassa hattha-pasāraṇaṃ viya); DhA II.30; PvA 3, 54, 274. - mahā* a great robber Vin III.89; D III.203; A I.153; III.128; IV.339; Miln 185. - Often used in similes: see J.P.T.S. 1907, 87. -āṭavi wood of robbers Vism 190; -upaddava an attack from robbers J I.267; -kathā talk about thieves (one of the forbidden pastimes, see kathā) D I.7=Vin I.188=; -ghātaka an executioner A II.207; J III.178; IV.447; V.303; PvA 5.

Coraka [coraka] [cp. Sk. coraka] a plant used for the preparation of perfume J VI.537.

Corikā [corika] f. thieving, theft Vin I.208; J III.508; Miln 158; PvA 4, 86, 192; VvA 72 (=theyyā).

Corī [corī] (f.) a female thief Vin IV.276; J II.363; (adj.) thievish, deceitful J I.295. - dāraka* a female kidnapper J VI.337.

Corovassikāṃ [corovassikam] at Nd2 40 (p. 85) read terovassikāṃ (as S IV.185).

Cola & Coṇa [cola] [Cp. Sk. coḍa] a piece of cloth, a rag S I.34; J IV.380; Miln 169; PvA 73; Sdhp 396. -bhisi a mat spread with a piece of cloth (as a seat) Vin IV.40. - duccola clad in rags, badly dressed Vin I.109; III.263.

Colaka [colaka] (& colaka)=cola Vin I.48, 296; II.113, 151, 174, 208, 225; Pv II.17; Miln 53 (bark for tinder?); DhA II.173.
Ch

Cha & Chaḷ (cha in composition effects gemination of consonant, e.g. chabbīṣati=cha+vīṣati, chabbāṇṇa= cha+vāṇṇa, chaḷ only before vowels in compn: chaḷaṅga, chaḷ-abhiṇṇā) [Vedic śaṣ & saṭ (śaḍ=chaḷ), Gr. e/c, Lat. sex, Goth, sais] the number six. Cases: nom. cha, gen. channaṃ, instr. chahi (& chambhī (?) J IV.310, which should be chambhi & prob. chabhī=saḍbhīh, see also chambhī), loc. chasu (& chassu), num. ord. chaṭṭha the sixth. Cp. also saṭṭhi (60) solasa (16). Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd2 514 (in pairs of 3: see muni); 6 bhikkhus as a "clique" (see chabaggiya, cp. the Vestal virgins in Rome, 6 in number); 6 are the sciences of the Veda (see chaḷaṅga); there are 6 buddha-dhammā (Nd2 466); 6 viḍḍhakāyā (see upadhi); 6 senses & sense-organs (see āyatana) - cha dānasālā J I.282; oraṃ chahi māsehi kālakiriyā bhavissati (l shall die in 6 months, i.e. not just yet, but very soon, after the "next" moon) Pv IV.335. Six bodily faults J I.394 (viz. too long, too short, too thin, too fat, too black, too white). Six thousand Gandhabbas J II.334. -aṃsa six-cornered Dhs 617. -anga the set of six Vedāṅgas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. jotiṣattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D III.269; Vv 6316; Pv II.613; Miln 178, 236. With ref. to the upekkhās, one is called the "one of six parts" (chaḷ-ang'upekkhā) Vism 160. -abhiṇṇā the 6 branches of higher knowledge Vin II.161; Pug 14. See abhiṇṇā. -āsīti eighty-six [i.e. twice that many in all directions: psychologically 6 X 80= 6 X (4 X 2)10], of people: an immense number, millions Pv II.137: of Petas PvA 212; of sufferings in Niraya Pv III.106. -āha for six days J III.471. -kaṇṇa heard by six ears, i.e. public (opp. catukarṇa) J VI.392. -tiṃsa(ti) thirty-six A II.3; It 15; Dh 339; DhA III.211, 224 (*yojana-parimaṇḍala); IV.48. -danta having six tusks, in *daha N. of one of the Great Lakes of the Himavant (satta-mahā-sārā), lit. lake of the elephant with 6 tusks. cp. cha-visāṇa Vism 416. -dvārika entering through six doors (i. e. the senses) Dха IV.221 (taṇhā). -dhātura (=dhātuya) consisting of six elements M III.239. -pañca (chappañca) six or five Miln 292. -phass'āyatana having six seats of contact (i.e. the outer senses) M III.239; Th 1, 755; PvA 52; cp. Sn 169. -bāṇṇa (=vanaṇṇa) consisting of six colours (of rāṃsi, rays) J V.40; Dха I.249; II.41; IV.99. -baggiya (=vaggiya) forming a group of six, a set of (sinful) Bhikkhus taken as exemplification of trespassing the rules of the Vinaya (cp. Oldenberg, Buddha 7384). Their names are Assaji, Punabhasu, Paṇḍuka, Lohtaka, Mettiya, Bhummajaka Vin I.1, 77, and passim; J II.387; DhA III.330. -bassāni (=vassāni) six years J I.85; Dха III.195. -bidha (=vidha) sixfold Vism 184. -bisāṇa (=visāṇa) having six (i.e. a "major set") of tusks (of pre-eminent elephants) J V.42 (Nāgarājā), 48 (kuṇjara), cp. chaddanta. -bisāti (=visāti) twentysix Dха IV.233 (devalokā).

Chakana & Chakanā (nt.) [Vedic śakṛt & śakān; Gr. ko/pros; Sk. chagana is later, see Trenckner, Notes 62 n. 16] the dung of animals Vin I.202; J III.386 (ṇ); V.286; VI.392 (ṇ).

Chakanāṭi (f.) = chakana Nd2 199.

Chakala (nt.) [cp. Sk. chagala, from chāga heifer] a he-goat J VI.237; *ka ibid. & Vin III 166. - f. chakali J VI.559.

Chakka (nt.) [fr. cha] set of six Vism 242 (meda* & mutta*).

Chakkhattum (adv.) [Sk. śaṭkṛtvas] six times D II.198; Dха III.196.
Chaṭṭha (Chattha) the sixth Sn 171, 437; DhA III.200: SnA 364. Also as chaṭṭhama Sn 101, 103; J III.280.

Chaḍḍaka (Chaddaka) (adj.) throwing away, removing, in puppha° a flower-rubbish remover (see pukkusa) Th 1, 620; Vism 194; -ī (f.) a shovel, dust-pan DhA III.7. See cavara°.

Chaḍḍana (Chaddana) (nt.) throwing away, rejecting J I.290; Dhtp 571. -ī (f.) a shovel, dust-pan J I.290; Dhtp 571. See kacavara°.

Chaḍḍita (Chaddita) [pp. of chaddeti] thrown out. vomited; cast away, rejected, left behind S III.143; J I.91, 478; Pv II.23 (=ucchiṭṭhaṃvantan ti attho PvA 80); VvA 100; PvA 78, 185.

Chaḍḍeti (Chaddeti) [Vedic chardayati & chṛṇatti to vomit; cp. also avaska excrements & karisa dung. From *sqr to eliminate, separate, throw out (Gr. kri/nw, Lat. ex- (s)cerno), cp. Gr. skw_s, Lat. mus(s)cerda, Ags. scearn] to spit out, to vomit, throw away; abandon, leave, reject Vin 214 sq.; IV.265; M I.207; S I.169 (chaṭṭi wrongly for chaḍḍi)=Sn p. 15; J I.61, 254, 265, 292; V.427; Pug 33; DhA I.95 (uṇhasilam ch. to kill oneself); II.101; III.171; VvA 126; PvA 43, 63, 174, 255; Miln 15. - ger. chaḍḍīnā Th 2, 469 (=chaḍḍetibba ThA 284); grd. chaḍḍetabba Vi I.48; J II.2; chaḍḍānīya Miln 252; chaḍḍiya (to be set aside) M I.12 sq. - Pass. chaḍḍiyati PvA 174. - Caus. chaḍḍāpeti to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin IV.265; J I.137; IV.139; VI.185, 534; Vism 182. - pp. chaḍḍita (q. v.). - See also cavara°

Chaṇa (Chana) a festival J I.423, 489 (surā°), 499; II.48 (mangala°), 143, III.287, 446, 538; IV.115 (surā°); V.212; VI.221; 399 (*bheri); DhA III. 100 (surā°), 443 (*vesa); IV.195; VvA 173.


Chatta1 (Chatta) (nt.) [late Vedic chattra=*chad-tra, covering to chad, see chādati] a sunshade ("parasol" would be misleading. The handle of a chatta is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin I.152; II.114; D I.7 =; II.15 (seta°, under which Gotama is seated); J I.267 (seta°); IV.16; V.383; VI.370; Sn 688, 689; Miln 355; DhA I.380 sq.; DA I.89; PvA 47. - Esp. as seta° the royal canopy, one of the 5 insignia regis (setachatta-pamukhaṃ paṅcavidham rāja-kakudhabhāṇḍam PvA 74), see kakudhabhaṇḍa. J VI.4, 223, 389; "mussaṃpeti to unfold the r. canopy PvA 75; DhA I.161, 167. See also paṇṇa°. -daṇḍa the handle of a sunshade DhA III.212; -nāli the tube or shaft (of reeds or bamboo) used for the making of sunshades M II.116; -mangala the coronation festival J III.407; DhA III.307; VvA 66.

Chatta2 [Chatta] [cp. Sk. chātra, one who carries his master's sunshade] a pupil, a student J II.428.

Chattaka (Chattaka) (m. nt.) 1. a sun-shade J VI.252; Th 2, 23 (=ThA 29 as nickname of sun-shade makers). See also paṇṇa°. - 2. ahi° "snake's sun-shade," N. for a mushroom: toadstool D III.87; J II.95; a mushroom, toadstool J II.95.

Chattimsakkhattum (Chattimsakkhattum) (adv.) thirty-six times It 15.
**Chada** (Chadda) [cp. chādeti chad=saṃvarane Dhtp 586] anything that covers, protects or hides, viz. a cover, an awning D I.7= (sa-uttara° but “chadana at D II.194); - a veil, in phrase vivatcchada "with the veil lifted" thus spelt only at Nd2 242, 593, Dha I.106 (vivattha°, v. I. vatā°) & DA I.251 (vivatta°), otherwise “chadda; - shelter, clothing in phrase ghāsacchada Pug 51 (see ghāsa & cp. chāda); - a hedge J VI.60; - a wing Th 1, I 108 (citra°).

**Chadanā** (Chadana) (nt.) [Vedic chad]=chada, viz. lit. 1. a cover, covering J I.376; V.241. - 2. a thatch, a roof Vin II.154 (various kinds), 195; J II.281; Dha II.65 (“piṭṭha°; IV.104 (“assa udakapatana-ṭṭhāna), 178; PvA 55. - 3. a leaf, foliage J I.87; Th 1, 527. - 4. hair J V.202. - fig. pretence, camouflage, counterfeiting Sn 89 (=paṭirūpaṃ katvā SnA 164); Dhs 1059=Vbh 361= Nd2 271II. Dhs reads chandanaṃ & Vbh chādanaṃ. - iṭṭhikā a tile Dha IV.203.

**Chadda** (Chadda) (nt.) Dhtp 587 & Dhtm 820 expln a root chadd by “vamane," thus evidently taking it as an equivalent of chaḍḍa°=chada, only in phrase vivattacchadda (or vivaṭṭa°) D I.89; Sn 1026 (+viriya); Vv 2412 (=kusala° VvA 116); J VI.72; Dha I.14. - B. As vice: (a) kinds & character of ch. - With similar expressions: (kāya° ch.) sneha anvayatā M I.500. - ch. dosa moha bhaya D III.182; Nd2 3372 (See also below chanda gati). Its nearest analogue in this sense is rāga (lust), e. g. ch. rāga dosa paṭigha D I.25 (cp. DA I.116); rūpesu uppaṭjati ch. vā rāgo S IV.195. See below °rāga. In this bad sense it is nearly the same as kāma (see kāma & kāmachanda: sensual desire, cp. DhsA 370, Vism 466 & Mrs. Rh. D. in Dhs trsl. 292) & the combn kāmachanda is only an enlarged term of kāma. Kāye chanda “delight in the body" M I.500; Sn 203. bhave ch. (pleasure in existence) Th 2, 14 (cp. bhavachanda); lokasmiṃ ch. (hankering after the world) Sn 866; methunasmiṃ (sexual desire) Sn 835 (expl. by ch. vā rāgo vā peman Nd1 181). - Ch. in this quality is one of the roots of misery: cittass’upakkilesa S III.232 sq.; V.92; mūlaṃ dukkhassa J IV.328 sq. - Other passages illustrating ch. are e. g. vyāpāda° & vihiṃsā° S II.151; rūpa-ḥātuyā° S III.10; IV.72; yaṃ aniccam, etc. . . . tattha° S III.122, 177; IV.145 sq.; asmi ti ch. S III.130; atilino ch. S V.277 sq., cp. also D II.277. - (b) the emancipation from ch. as necessary for the attainment of Arahantship. - vigata° (free from excitement) and a° S I.111; III.7, 107, 190; IV.387; A II.173 sq.; D III.238; ettha chandaṃ virajetvā Sn 171=S I.16. Kāye chandaṃ virājaye Sn 203. (a)vīta° A IV.461 sq. “ṃ vineti S I.22, 197; “ṃ vinodeti S I.186; ch. suppajviniṭa S II.283. na tamhi “ṃ kayirātha Dh 117. - (in the monastic law) consent, declaration of consent (to an official act: kamma) by an absentee Vin I.121, 122. dhammikānaṃ kammānaṃ chandaṃ datvā having given (his) consent to valid proceedings Vin IV.151, 152; cp. “dāyaka II.94. - Note. The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Nd2 s. v.; DhsA 370;
DhA I.14; VI.72; VvA 77. -āgati in “gamana the wrong way of behaviour, consisting” in excitement, one of the four agatigamanāṇī, viz. ch°, dosa°, moha°, bhaya° D III.133, 228; Vbh 376 (see above); -ādhipeyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above); -ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṃsā°); -ānunita led according to one's own desire S IV.71; Sn 781; -āraha (adj.) fit to give one's consent Vin II.93; V.221; -ja sprung from desire (dukkha) S I.22; -nānatta the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 376 (see above).
Chab \(\text{Chab}\) * see under cha.

Chamā \(\text{Chama}\) (f.) [from kṣam, cp. khamati. It remains doubtful how the Dhtm (553, 555) came to define the root cham (=kṣam) as 1. hiñane and 2. adane] the earth; only in oblique cases, used as adv. Instr. chamā on the ground, to the ground (=ved. kṣamā) M I.387; D III.6; J III.232; IV.285; VI.89, 528; Vv 414 (VvA 183; bhūmiya); Th 2, 17; 112 (ThA 116: chamāya); Pv IV.53 (PvA 260: bhūmiya). - loc. chamāya Vin I.118; A I.215; Sn 401; Vism 18; ThA 116; chamāya Vin II.214.

Chambhāti \(\text{Chambhāti}\) [see chambheti] to be frightened DhA IV.52 (+vedhati).

Chambhita \(\text{Chambhita}\) [pp. of chambheti]. Only in der. chambhitatta (nt.) the state of being stiff, paralysis, stupefaction, consternation, always combd with other expressions of fear, viz. uttāsa S V.386; bhaya J I.345 (where spelled chambhittam); II.336 (where wrongly expld by sarīrācalanam), freq. in phrase bhaya ch. lomahāmsa (fear, stupefaction & horripilation ("gooseflesh") Vin II.156; S I.104; 118; 219; D I.49 (expld at DA I.50 wrongly by sakala-śarīracalana); Th 2, 17; 112 (ThA 116: chamāyaṃ); Pv IV.53 (PvA 260: bhūmiyaṃ). - loc. chamāya Vin I.118; A I.215; Sn 401; Vism 18; ThA 116; chamāya Vin II.214.

Chambhini \(\text{Chambhini}\) (adj.) [see chambheti] immovable, rigid; terrified, paralysed with fear S I.219; M I.19; J IV.310 (v. l. jambhī, here with ref. to one who is bound (stiff) with ropes (pāsatehi chambhī) which is however taken by com. as instr. of cha & expld by chasuṭhānesu, viz. on 4 limbs, body & neck; cp. cha). - acchambhinn firm, steady, undismayed S I.220; Sn 42; J I.71. - See chambhetai & chambhita.

Chambheti \(\text{Chambheti}\) [cp. Sk. skabhnāti & stabhnāti, skambh, and P. khambha & khambheti] to be firm or rigid, fig. to be stiff with fear, paralysed: see chambhin & chambhitatta, Cp. ūrukhambha (under khambha2).

Challi \(\text{Challi}\) [Sk. challi] bark, bast DhA II.165; Bdhgh on MV. VIII.29.

Chava \(\text{Chava}\) [Derivation doubtful. Vedic śava] 1. a corpse Vin II.115 (śīsassa patta a bowl made out of a skull). See cpds. - 2. (adj.) vile, low, miserable, wretched Vin II.112, 188; S I.66; M I.374; A II.57; J IV.263. -aṭṭhika bones of a corpse, a skeleton C III.15, 1 (?); -ālāta a torch from a pyre S III.93=A II.95=It 90= J I.482; Vism 54, 299 (śūpama). -kuṭikā a charnelhouse, morgue, Vin I.152; -dāhaka one who (officially) burns the dead, an "undertaker" Vin I.152; DhA I.68 (f. ṭikā); Vism 230; Miln 331. -dussa a miserable garment D I.166=A I.240; II.206. -sarīra a corpse Vism 178 sq. -sitta a water pot (see above 1) Th 1, 127.

Chavaka \(\text{Chavaka}\) 1. a corpse J V.449. - 2. wretched Miln 156, 200; (śīsāḍlā, see expln at J V.450).

Chavi \(\text{Chavi}\) (f.) *(s)qe to cover. Vedic chavi, skuṇāti; cp. Gr. skulon; Lat. ob-scurus; Ohg. skūra (Nng. scheuer); Ags scèo-E. sky also Goth. skōs=E. shoe] the (outer, thin) skin, tegument S II.256; A IV.129; Sn 194; J II.92. Distinguished from camma, the hide (under-skin, corium) S II.238 (see camma); also in combn ch-cammamamsa Vism 235; DhA IV.56. -kalyāna beauty of complexion, one of the 5 beauties (see kalyāna 2d) DhA I.387; -dos'ābādha a skin disease, cutaneous irritation Vin I.206; -roga skin disease DhA III.295; -vānṇa the colour of the
skin, the complexion, esp. beautiful compl., beauty Vin I.8; J III.126; DhA IV.72; PvA 14 (vañnadhātu), 70, 71 (=vaṇṇa).

**Chāta** (chata) (adj.) [cp. Sk. psāta from bhas (*bhsā), Gr. yw/xw; see Walde, Lat. Wtb. under sabulum & cp. bhasman, probably Non-Aryan] hungry J I.338; II.301; V.69; Pv II.113 (=bubhukkhita, khudāya abhībhūta PvA 72) II.936 (jighacchita PvA 126); PvA 62; VvA 76; Miln 253; Mhvs VII.24. Cp. pari*. -ajjhatta with hungry insides J I.345; II.203; V.338, 359; DhA I.125; DhA I.367 (chātak'); III.33, 40. -kāla time of being hungry.

**Chātaka** (chataka) [fr. prec.] 1. adj. hungry J I.245, 266. - 2. (nt.) hunger, famine J I.266; II.124, 149, 367; VI.487; DhA I.170.

**Chātatā** [chata] [f. abstr. fr. chāta] hunger (lit. hungriness) DhA I.170.

**Chādana** (nt.) [to chādeti] covering, clothing, often combd with ghāsa* food & clothing (q. v.) J II.79 (vattha*); Pv I.107 (bhujana*); II.17 (vattha*); PvA 50 (=vattha); DhA IV.7. - As adj. J VI.354 (of the thatch of a house).


**Chādi** (chadi) (f.) [chādeti1] shade J IV.351.

**Chādiya** (chadiya) (nt.) covering (of a house or hut), thatch, straw, hay (for eating) J VI.354 (=gehacchādana-tīna).

**Chādeti** [chadeti] [Caus. of chad, Sk. chādayati] (a) to cover, to conceal Vin II.211 (Pass. chādiyati); Sn 1022 (mukham jivhāya ch.); Dh 252; Pv III.43. - (b) (of sound) to penetrate, to fill J II.253; VI.195. - pp. channa1 (q. v.).

**Chādeti** [chadeti] [for chandeti, cp. Sk. Chandati & Chadayati; to khyā?] (a) to seem good, to please, to give pleasure S II.110; A III.54; DhA III.285 (bhattam me na ch.). - (b) to be pleased with, to delight in, to approve of (c acc.) esp. in phrase bhattam chādeti to appreciate the meal Vin II.138; D I.72 (=ruceyya); V.31 (chādayamāna), 33 (chādamana), 463; Th 2, 409; Pv I.118 (nacchādimhamhase), pp. channa2.

**Chāpa** & *ka [Sk. śāva] the young of an animal M I.384 (*ka); S II.269 (bhinka*); J I.460; III.439 (sakūṇa*); Miln 402; -f. chāpī J VI.192 (maṇḍūka*).

**Chāyā** (f.) [Vedic chāyā, light & shade, *skei (cp. (s)qait in ketu), cp. Sk. śyāva; Gr. skia/ & skoio/s; Goth. skeinan. See note on kāla, vol. II. p. 382] shade, shadow S I.72, 93; M II.235; III.164; A II.114; Sn 1014; Dh 2; J II.302; IV.304; V.445; Miln 90, 298; DhA I.35; PvA 12, 32, 45, 81, etc. - Yakkhas have none; J V.34; VI.337. chāyā is frequent in similes: see J.P.T.S. 1907, 87.

**Chārikā** (charika) (f.) [Cp. kṣāyati to burn, kṣāra burning; Gr. chro/s dry, Lat. serenus dry, clear. See also khāra & bhasma.] Ashes Vin I.210; II.220; D II.164=Ud 93; A I.209; IV.103; J III.447; IV.88; V.144; DhA I.256; II.68; VvA 67; PvA 80 (chārikangāra).
Chiggaḷa [Chiggaḷa] [cp. chidda] a hole, in eka°-yuga M III.169=; tāḷa° key hole S IV.290; Vism 394.

Chida [Chida] (always -°) (adj.) breaking, cutting, destroying M I.386; S I.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kankha°) 491, 1021, 1101 (taṇḍha°); VvA 82 (id.).

Chidda [Chida] [cp. Ohg. scetar. For suffix -ra, cp. rudhira, etc. Vedic chid+ra. Cp. Sk. chidra] 1. (adj.) having rents or fissures, perforated S IV.316; J I.419; (fig.) faulty, defective, Vin I.290. - 2. (nt.) a cutting, slit, hole, aperture, S I.43; J I.170 (eka°), 172, 419, 503; II.244, 261; (kaṇṇa°); Vism 171, 172 (bhitti°), 174 (tāḷa°); SnA 248 (akkhī°); DhA III.42; VvA 100 (bhitti°); VvA 180 (kaṇṇa°), 253 (read chidde for chinde); fig. a fault, defect, flaw Dh 229 (acchidda-vutti faultless conduct) Miln 94. -āvachidda full of breaches and holes J III.491; Vism 252; DhA I.122, 284 (cp. -vichidda); III.151. -kārin inconsistent A II.187; -vichidda=āvachidda J I.419; V.163 (sarīraṃ chiddavichiddaṃ karoti to perforate a body).

Chiddaka [Chiddaka] (adj.) having holes or meshes (of a net) D I.45.

Chiddatā [Chiddata] (f.) perforation, being perforated J I.419.

Chiddavant [Chiddavant] (adj.) having faults, full of defects M I.272.

Chindati [Chindati] [Vedic chid in 3 forms viz. 1. (Perf.) base chid; 2. Act. (pres.) base w. nasal infix. chind; 3. Med. (denom). base w. guṇa ched. Cp. the analagous formations of cit under cinteti. - Idg.* sk(h)eid, Gr. sxi/zw (E. schism); Lat. scindo (E. scissors); Ohg. sceidan. Root chid is defined at Dhtp 382, 406 as "dvedhākaraṇa" to cut off, to destroy, to remove, both lit. (bandhanaṃ, pāsaṃ, pasibbakaṃ, jīvaṃ, gīvaṃ, sīsaṃ, hatthapāde, etc.) and fig. (taṇḍhaṃ, mohaṃ, āsavā, saṃyojanāni, vicikicchaṃ, vanatham, etc.) Freq. in similes: see J.P.T.S. 1907, 88. - Forms: (1) chid: aor. acchidā Sn 357, as acchida M II.35, acchidda Dh 351 (cp. agamā); Pass. pres. chijjati (Sk. chidyate) Dh 284; It 70; J I.167; Th 1, 1055=Miln 395; Miln 40; aor. chijji J III.181 (dvidhā ch. broke in two). - fut. chijjissati J III.389; see also chida, chidda, chinna. - (2) chind: Act. pres. chindati S I.149=A V.174= Sn 657; PvA 4, 114; VvA 123; imper. chinda Sn 346; J II.153; chindatha Dh 283; - pot. chinde Dh 370; - ppr. chindamāna J I.70, 233. - fut. chindissati DhA II.258. - aor. acchindi Vin I.88 & chindi J I.140. - ger. chinditvā J I.222, 254, 326; II.155. - inf. chinditum Vin I.206; PvA 253. - grd. chindiya J I.139 (duc°). - Caus. chindāpeti J I.104, 106; Vism 190 (rājāno core ch.). - (3) ched: fut. checchati (Sk. chetyate) M I.434; Dh 350; Miln 391. - aor. acchech (Sk. acchaitsīt) S I.12; A II.249; Sn 355=Th 1, 1275; J VI.261. acchejji (v. l. of acchech) is read at S IV.205, 207, 399; VvA 444; A III.246, 444; It 47. - inf. chetum J IV.208; Pv IV.328, & chettum Sn 28. - ger. chetvā Sn 66, 545, 622; Dh 283, 369; J I.255; Nd II.245, & chetvana Sn 44; Dh 346; J III.396. - grd. chetaba Vin II.110, & chejja (often combd w. bhejja, torture & maiming, as punishments) Vin III.47 (bh°); J V.444 (id.) VI.536; Miln 83, 359. Also chejja in neg. acchejja S VI.226. - Caus. chedeti Vin I.50, & chedāpeti ib.; J IV.154. See also cheda, chedana.

Chindanaka [Chindanaka] (adj.) [fr. chindati] breaking, see pari°.

Chinna [Chinna] [pp. of chindati] cut off, destroyed Vin I.71 (acchinna-kesa with unshaven hair); M I.430; D II.8 (*papañca); J I.255; II.155; IV.138; Dh 338; Pv I.112 (v. l. for bhinna), 116; DhA
IV.48. Very often in punishments of decapitation (sīsa°) or mutilation (hatthapāda°, etc.) e. g. Vin I.91; III.28; Pv II.24 (ghāna-sīsa°); Miln 5. Cp. sañ°. As first part of cpd., chinna° very frequently is to be rendered by "without," e. g. -āsa without hope J II.230; PvA 22, 174; -iriyāpatha unable to walk, i. e. a cripple Vin I.91; -kañña without ears PvA 151; -gantha untrammelled, unfettered Sn 219; -pilotika with torn rags, or without rags S II.28; PvA 171 (+bhinnā°); -bhatta without food i. e. famished, starved J I.84; V.382; DhA III.106=VvA 76; -saṁsaya without doubt Sn 1112; It 96, 97, 123; Nd2 244. -sāṭaka a torn garment Vism 51.


Chinnikā [Chinnika] (f.) deceitful, fraudulent, sly, only in combn w. dhuttā (dhuttikā) & only appld to women Vin III.128; IV.61; J II.114; Miln 122.

Chuddha [Chudha] [Sk. kṣubdha (?) kṣubh, perhaps better śṭiv, pp. śtyūta (see niṭṭhubhati), cp. Pischel, Prk. Gr. §§ 66, 120, & Trenckner Notes p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh 41=Th 2, 468 (spelled chuṭṭha); J V.302.

Chupati [Chupata] [Dhtp 480=Samphassse] to touch Vin I.191; III.37, 121; J IV.82; VI.166; Vism 249; DhA I.166 (mā chupi). - pp. chupita.

Chupana [Chupana] (nt.) touching Vin III.121; J VI.387.

Chupita [Chupata] [pp. of chupati] touched Vin III.37; J VI.218.

Chubhati [Chubhati] given as r°oot chubh given as root chubh (for kQubh) with def. "nicchubhe" at Dhtm 550. See khobha.

Churikā [Churika] (f.) [Sk. kṣurikā to kṣura see khura, cp. chārikā> khara] a knife, a dagger, kreese Th 2, 302; J III.370; Miln 339; cp. Miln trsln. II.227; ThA 227; DhA III.19.

Cheka [Cheka] (adj.) 1. clever, skilful, shrewd; skilled in (c. loc.) Vin II.96; M I.509; J I.290 (anga-vijjāya); II.161, 403; V.216, 366 (‘pāpakā good & bad); VI.294 (id.); Miln 293.; DA I.90; VvA 36, 215; DhA I.178. - 2. genuine Vism 437 (opp. kūṭa).


Chejja [Chajja] 1. see chindati. - 2. one of the 7 notes in the gamut VvA 139.

Cheta [Cheta] an animal living in mountain cliffs, a sort of leopard S I.198.

Chettar [Chetar] [Sk. chetṛ, n-agent to chindati] cutter, destroyer Sn 343; J VI.226.

Cheda [Cheda] [see chindati] cutting, destruction, loss Sn 367 (*bandhana); J I.419; 485; sīsa° decapitation DhA II.204; PvA 5; anda° castration J IV.364; - bhatta °m karoti to put on short rations J I.156. pada° separation of words SnA 150. -“gāmin (adj.) liable to break, fragile A II.81; J V.453. - Cp. vi°.
Chedaka (chedaka) (adj.) [fr. cheda] cutting; in anḍa° one who castrates J IV.366.

Chedana (chedana) (nt.) [see chindati] cutting, severing, destroying D I.5; (=DA I.80 hattha°-ādi); III.176; Vin II.133; A II.209; V.206; S IV.169 (nakha°); V.473; Miln 86; Vism 102 (*vadha-bandana, etc.).

Chedanaka (chedanaka) 1. (adj.) one who tears or cuts off PvA 7. - 2. (nt.) the process of getting cut (a cert. penance for offences: in combn with āpattiyo & pācittiya) Vin II.307; IV.168, 170, 171, 279; V.133, 146 (cha ch. āpattiyo).


J

Ja (ja) (-°) [adj.-suffix from jan, see janati; cp. °ga; gacchati] born, produced, sprung or arisen from. Freq. in cpds.: atta°, ito°, eka°, kuto°, khandha°, jala°, daratha°, dāru°, di°, puthuj°, pubba°, yoni°, vāri°, saha°, sineha°.

Jagat (jagat) (nt.) [Vedic jagat, intens. of gam, see gacchati] the world, the earth A II.15, 17 (jagato gati); S I.186 (jagatogadha plunged into the world).

Jagatī (jagati) (f.) [see jagat] only in cpds. as jagati°: -ppadesa a spot in the world Dh 127=PvA 104; -ruha earth grown, i. e. a tree J I.216.

Jaganātha (jaganatha) (nt.) [from jagat+nātha] Protector of the world, the earth.

Jagga (jagga) (nt.) [jaggati+ya] wakefulness S I.111.

Jaggati (jaggati) (=jāgarati, Dhtp 22 gives jagg as root in meaning "niddā-khaya."]) (a) to watch, to lie awake J V.269. - (b) to watch over, i. e. to tend, to nourish, rear, bring up J I.148 (dārakaṃ), 245 (āsīvisam).

Jaggana (jaggana) (nt.) [from jaggati] watching, tending, bringing up J I.148 (dāraka°).

Jagganatā (jagganata) [to jāgarati] watchfulness J I.10.

Jagghati (jagghati) [Intens. to sound-root ghar. for *jaghrati. See note on gala. Kern compares Ved. jakṣati, Intens. of hasati (Toev. under anujagghati); Dhtp 31 jaggh= hasane] to laugh, to deride J III.223; V.436; VI.522. - pp. jagghita J VI.522. See also anu°, pa°.

Jagghitā (jagghita) (f.) laughter J III.226.
Jaghana (jaghana) (nt.) [Vedic jaghana, cp. Gr. koxw/nh; see janghā] the loins, the buttocks Vin II.266; J V.203.

Jangala (jangala) (nt.) a rough, sandy & waterless place, jungle A V.21; J IV.71; VvA 338. Cp. ujjangala.

Janghā (jangha) (f.) [Vedic janghā; cp. Av. zanga, ankle; Goth. gaggan, to go; Ags. gang, walk. From *ghengh to walk; see also jaghana] the leg, usually the lower leg (from knee to ankle) D II.17≈(S I.16=Sn 165 (eni°); Sn 610; J II.240; V.42; VI.34; ThA 212). In cpds. jangha° (except in janghā-vihāra). -ummagga a tunnel fit for walking J VI.428; -pesanika adj. going messages on foot Vin III.185; J II.82; Miln 370 (*iya); Vism 17. -bala(m) (nissāya) by means of his leg (lit. by the strength of, cp. Fr. à force de); -magga a footpath J II.251; V.203; VvA 194. -vihāra the state of walking about (like a wanderer), usually in phrase *m anucankamati anuvicarati D I.235; M I.108; Sn p. 105, p. 115; or *m carati PvA 73. - A I.136; J II.272; IV, 7, 74; DhA III.141.

Jangheyyaka (jangheyyak) (nt.) [see janghā] lit. "belonging to the knees"; the kneepiece of a robe Vin I.287.

Jacca (jacca) (adj.) [jāti+tya] of birth, by birth (usually °) M II.47 (ittara°. of inferior birth); Sn p. 80 (kiem° of what birth, i.e. of what social standing); J I.342 (hīna° of low birth): Sdhp 416 (id.) J V.257 (nihīna°); Miln 189 (sama° of equal rank). -andha (adj.) blind from birth Ud 62 sq. (jaccandhavagga VI.4); J I.45, 76; IV.192; Vbh 412 sq.; in similes at Vism 544, 596.

Jaccā (jaccā) instr. of jāti.

Jajja (jajjara) [From intensive of jarati] withered, feeble with age Th 2, 270; J I.5, 59 (jarā°); ThA 212; PvA 63 (*bhāva, state of being old) - a° not fading (cp. amata & ajarāmara), of Nibbāna S IV.369.

Jajjarita (jajjarita) [pp. of intens. of jar see jarati] weakened DhA I.7.

Jañña (janna) (adj.) [=janya, cp. jātya; see kula & koleyyaka] of (good) birth, excellent, noble, charming, beautiful M I.30 (jaññajañña, cp. p. 528); J II.417 (=manāpa sādhu). a° J II.436.

Jaṭa (jata) a handle, only in vāsi° (h. of an adze) Vin IV.168; S III.154=A IV.127.

Jaṭā (jata) (f.) [B.Sk. jaṭā] tangle, braid, plaiting, esp. (a) the matted hair as worn by ascetics (see jetilā) Sn 249; Dh 241, 393; J I.12 (ajina°); II.272. - (b) the tangled branches of trees J I.64. - (c) (fig.) (the tangle of) desire, lust S I.13=165. -anduva (=”andu?) a chain of braided hair, a matted topknot S I.117; -ajina braided hair & an antelope's hide (worn by ascetics) Sn 1010 (*dhara), cp. above J I.12; -dharaṇa the wearing of matted hair M I.282.

Jaṭita (jatita) [pp. of jaṭ, to which also jaṭā; Dhtp 95: sanghāte] entangled S I.13; Miln 102, 390; Vism 1 (etym.).

Jaṭin (jatin) one who wears a jaṭā, an ascetic Sn 689; f. -inī J VI.555.
Jaṭila[BSk. jaṭila] one who wears a jaṭā, i. e. a braid of hair, or who has his hair matted, an ascetic. Enumd amongst other ‘religious’ as ājīvikā nigaṇṭhā j. paribbajakā Nd2 308; ājīvikā nig* j. tāpasā Nd2 149, 513; - Vin I.24=IV.108; I.38 (purāṇa* who had previously been j.)=VvA 13=PVa 22; S I.78; Sn p. 103, 104 (Kenjya j.); J I.15; II.382; Ud 6; Dpvs I.38.

Jaṭilaka[jatilaka]=jaṭila M I.282; A III.276; Miln 202; Vism 382.

Jathara[jathara] (m. nt.) [Vedic jaṭhara, to *gelt=*gelbh (see gabbha), cp. Goth. kilpei uterus, Ags. cild=E. child] the belly Miln 175. [cp. jānu & jannu] the knee D II.160; J VI.332; SnA II.230; DhA I.80 (*ka); II.57 (id.), 80; IV.204; VvA 206 (jaṇṇa-kappara).

Jatu[jatu] [Sk. jatu; cp. Lat. bitumen pitch; Ags. cwidu. resin, Ohg. quitii glue] lac. As medicine Vin I.201. *maṭṭhaka a decking with lac. used by women to prevent conception Vin IV.261; consisting of either jatu, kaṭṭha (wood), piṭṭha (flour), or mattikā (clay).

Jattu[jattu](nt.) [Vedic jatru] the collar-bone DhA II.55 (gloss: aṃsakūṭa); Dāvs IV.49.

Jaddhu[jaddhu][for jaddhum, inf. to jakṣ (P. jaggh), corresp. to Sk. jagdhi eating food; intens. of ghasati] only in composition as a° not eating, abstaining from food. °ka one who fasts M I.245; °māra death by starvation J VI.63 (=anāsaka-marana; Fsb. has note: read ajujṭha*?); °mārika A IV.287 (v. l. ajujṭha*).

Jana[jana] [*genē: see janati. Cp. Gr. gQnos, go/nos; Lat. genus=Fr. gens, to which also similar in meaning] a creature, living being: (a) sg. an individual, a creature, person, man Sn 121, 676, 807, 1023 (sabba everybody). Usually collectively: people, they, one (=Fr. on), with pl. of verb Dh 249 (dadanti); often as mahājana the people, the crowd S I.115; J I.167, 294; PVa 6; lokamahājana=loka DhA III.175; or as bahu(j)jana many people, the many A I.68; Dh 320; DhA III.175. See also puthujjana. - (b) pl. men, persons, people, beings: nānā° various living beings Sn 1102 (expld at Nd2 248 as khattiyā brāhmaṇa vessā suddā gahaṭṭhā pabbajitā devā.) dve janā J I.151; II.105; tayo j. J I.63; III.52; keci janā some people PVa 20. See also Sn 243, 598, 1077, 1121. -ādhīpa a king of men J II.369; -inda=prec. J III.280, 294; -esabha the leader of men, the best of all people Dh 255; -kāya a body or group of people J I.28; DhA I.33 (dve j.: micchā & sammā-diṭṭhikā); Dpvs I.40; -pada country see sep.; -majjhe (loc.) before (all) the people J I.294; Th 2, 394; -vāda people's talk, gossip Sn 973.


Janatā[janata](f.) [from janati] a collection of people ("mankind"), congregation, gathering; people, folk D I.151 (=DA I.310, correct jananā); 206; Vin II.128=M II.93 (pacchimā); A I.61 (id.); III.251 (id.); It 33; J IV.110; PV III.57 (=janāsamūha upāsakagaṇa PVa 200).

Janati1[janati][Sk. janati (trs.) & jāyate (intrs.); *gene & *gnē to (be able to) produce; Gr. gi/gnomai (ge/nesis) gnwto/s -jāta-(g)nātus; Lat. gigno, natura, natio; Goth. knöps & kunps; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only in Caus. janeti [Sk. janayati] often spelled jāneti
(cp. jaleti: jāleti) & Pass. (intrs.) jāyati to bring forth, produce, cause, syn. saññeti nibbatteti abhinibbatteti N2 s. v. (cp. karoti). ussāhaṃ j. to put forth exertion J II.407 (see chanda); (saṃ)vegam j. to stir up emotion (aspiration) J III.184; PvA 32; Mhvs I.4; dukkhaṃ j. to cause discomfort PvA 63. - Aor. janayi Th 2, 162 (Māyā j. Gotamaṃ: she bore). - Pp. janita produced PvA 1. - See also jantu jamma, jāta, jāti, ñāti, etc.

Janati² (janati) to make a sound J VI.64 (=sanati saddām karoti).

Janana (janana) (adj.) [to janati] producing, causing (-°) It 84 (anattha° dosa); J IV.141; Dpvs I.2; DhsA 258; Dhtp 428. - f. janāṇī PvA 1 (saṃvega° dēsanā);= mother (cp. janetti) J IV.175; PvA 79. Note. janana DA I.310 is misprint for janatā.

Janapada (janapada) [jana+pada, the latter in function of collective noun-abstract: see pada 3] inhabited country, the country (opp. town or market-place), the continent; politically: a province, district, county D I.136 (opp. nigama); II.349; A I.160, 178; Sn 422, 683, 995, 1102; J I.258; II.3 (opp. nagara), 139, 300; PvA 20, 32, 111 (province). See also gāma. The 16 provinces of Buddhist India are comprised in the solasa mahā-janapadā (Miln 350) enumd at A I.213=IV.252 sq.=Nd2 247 (on Sn 1102) as follows: Angā, Magadhā (+Kālingā, Nd2] Kāsi, Kosalā, Vajji, Mallā, Četi (Cetiya A IV.), Vamsā (Vangā A I.), Kurū, Pañcālā, Majjā (Macchā A), Sūrasenā, Assakā, Avantī, Yonā (Gandhārā A), Kambojā. Cp. Rhys Davids, B. India p. 23.

Janavati (janavati) (?) A IV.172.


Jantāghara (jantāghara) [acc. to Abhp. 214=aggisālā, a room in which a fire is kept (viz. for the purpose of a steam bath, i. e. a hot room, cp. in meaning Mhg. kemenate=Lat. caminata, Ger. stube=E. stove; Low Ger. pesel (room)= Lat. pensile (bath) etc.) Etym. uncertain. Bühler KZ 25, p. 325=yantra-grha (oil-mill?); E. Hardy (D. Lit. Qtg. 1902, p. 339)=jentāka (hot dry bath), cp. Vin. Texts I.157; III.103. In all probability it is a distorted form (by dissimilation or analogy), perhaps of *jhāntāgāra, to jhā to burn=Sk. kṣā, jhānti heat or heating (=Sk. kṣāti)-āgāra, which latter received the aspiration of the first part (=āghāra), both being reduced in length of vowels=janṭāghāra]-1. a (hot) room for bathing purposes, a sitzbath Vin I.47, 139; II.119, 220 sq., 280; III.55; M III.126; J II.25, 144; Vism 18; Dpvs VIII.45. - 2. living room J I.449.

Janti at DA I.296 in jantiyā (for D I.135 jāniyā)=hāni, abandonment, giving up, payment, fine [prob.=jahanti, to jahāti]. But see jāni.
Jantu¹ (�) [Vedic jantu, see janati] a creature, living being, man, person S I.48; A IV.227; Sn 586, 773 sq., 808, 1103; Nd2 249 (=satta, nara, puggala); Dh 105, 176, 341, 395; J I.202; II.415; V.495; Pv II.949 (=sattanikāya, people, a crowd PvA 134).

Jantu² (�) a grass Vin I.196.

Jannu (�) [cp. jaṇṇu(ka) & jānu] the knee DhA I.394. -"ka D II.17=(in marks of a Mahāpurisa, v. l. ṇṇ); J IV.165; DhA I.48.


Japaka & Jappaka Japaka Jappaka (adj.) whispering, see kaṇṇa.

Japati (鲛) (& jappati Dhtp 189, also japp 190=vacane; sound-root jap) to mumble, whisper, utter, recite J IV.204; Pv II.61 (=vippalapati PvA 94); PvA 97; ppr. jappati S I.166 (palāpaṃ); J IV.75. See japa, japana; also pari°.

Japana (鲛) (sic. DA I.97, otherwise jappana) whispering, mumbling (see japati), in kaṇṇa°. See also pari°.

Jappati (鲛) [not, as customary, to jalp, Sk. jalpati (=japati), but in the meaning of desire, etc., for cappati to capp, as in cappeti=Sk, carvayati to chew, suck, be hungry (q. v.) cp. also calaka] to hunger for, to desire, yearn, long for, (Q acc.) Sn 771 (kāme), 839 (bhavaṃ), 899, 902; Nd2 79 (=pajappati), - pp. jappita Sn 902. See also jappā, jappanā, etc., also abhijjappati & pa°.

Jappanā (鲛) =jappā Sn 945; Dhs 1059=. Cp. pa°.

Jappā (鲛) (f.) [to jappati] desire, lust, greed, attachment, hunger (cp. Nd2 on taṇhā) S I.123 (bhava-lobha°); Sn 1033; Nd2 250; Nett 12; Dhs 279, 1059.

Jambāla (झ) [Sk. jambāla] mud; adj. jambālin muddy, as n. jambālī (f.) a dirty pool (at entrance to village) A II.166.

Jambu (झ) (f.) [Sk. jambu] the rose-apple tree, Eugenia Jambolana J II.160; V.6; Vv 67; 4413, 164. - As adj. f. jambī sarcastically "rose-apple-maid," appld to a gardener's daughter J III.22. - dīpa the country of the rose-apples i. e. India J I.263; VvA 18; Miln 27, etc. -nadya see jambonada; -pakka the fruit of Eugenia jambolana, the rose-apple (of black or dark colour) Vism 409; -pesī the rind of the r.-a. fruit J V.465; -rukka the r.-a. tree DhA III.211; -saṇḍa rose-apple grove (=dīpa, N. for India) Sn 552= Th 1, 822.

Jambuka (झ) [Sk. jambuka, to jambh?] a jackal J II.107; III.223.

Jambonada (झ) [Sk. jāmbūnada; belonging to or coming from the Jambu river (?)] a special sort of gold (in its unwelded state); also spelled jambunada (J IV.105; VvA 13, 340) A I.181; II.8, 29; Vv 8417. Cp. jātarūpa.
Jambhati (jambhati) [cp. Vedic jehate, Dhtp 208 & Dhtm 298 define jambh as "gatta-vināma," i.e. bending the body] to yawn, to arouse oneself, to rise, go forth (of a lion) J VI.40.

Jambhanā (jambhana) (f.) [to jambhati] arousing, activity, alertness Vbh 352.

Jamma (jamma) (adj.) [Vedic *jālma (?), dialectical?] miserable, wretched, contemptible J II.110; III.99 (=lāmaka); f. -ī S V.217; Dh 335, 336 (of taṇhā); J II.428; V.421; DhA IV.44 (=lāmakā). (nt.) [to janati] birth, descent, rank Sn 1018.

Jaya (jaya) [see jayati] vanquishing, overcoming, victory D I.10; Sn 681; J II.406; opp. parājaya Vism 401. -gṛha the lucky die J IV.322 (=kāṭaggaha, q.v.); -parājaya victory & defeat Dh 201; -pāṇa the drink of victory, carousing, wassail; "m pivati DhA I.193; -sumana "victory's joy," N. of a plant (cp. jātisumana) Vism 174; DhA I.17, 383.

Jayati (jayati) (jeti, jināti) [Sk. jayati, ji to have power, to conquer, cp. jaya=bi/a; trans. of which the intrans. is jināti to lose power, to become old (see jirati)] to conquer, surpass; to pillage, rob, to overpower, to defeat. - Pres. [jayati] J II.3; jināti Sn 439; Dh 354; J I.289; IV.71. - Pot. jeyya Com. on Dh 103; jine Dh 103=J II.4=VvA 69; 3rd pl. jineyyuṃ S I.221 (opp. parājeyyuṃ). - Ppr. jayaṃ Dh 201. - Fut. jessati Vv 332; jineyya ib.; jinissati J II.183. - Aor. jini J I.313; II.404; ajini Dh 3; pl. jiniṣṭu S I.221 (opp. parājiniṣṭu). Also aor. ajesi DhA I.44 (=ajini). - Ger. jeyya Sn 439; jetvā J I.347; J VI.213, 369, 375; IV.403. - 2. jāpayati to cause to rob, to incite, to plunder M I.231; It 22=J IV.71 (v. l. hāpayati)= Miln 402; J VI.108 (to annul); Miln 227. - Des. jigiṃṣati (q.v.). - pp. jina & jita (q.v.).

Jayā (jaya) f. [Vedic jāyā] wife only in cpd. jayampatikā, the lady of the house and her husband, the two heads of the household. That the wife should be put first might seem suggestive of the matriarchate, but the expression means just simply "the pair of them," and the context has never anything to do with the matriarchate. - husband & wife, a married couple S II.98; J I.347; IV.70, of birds. See also jāyampatikā.

Jara (jara) (adj.) (°-) [See jarati] old, decayed (in disparaging sense), wretched, miserable; -udapāṇa a spoilt well J IV.387; -gava=goṇa Pv I.81; -goṇa [cp. Sk. jaradgava] a decrepit, old bull J II.135; -sakka "the old S." J IV.389; -sālā a tumble-down shed PvA 78.

Jaratā (jarata) (f.) [see jarati] old age Dhs 644= (rūpasa j. decay of form); Vism 449.

Jarati (jarati) [Vedic jarati & jīryati, *gerā to crush, to pound, overcome (cp. jayati); as intrs. to become brittle, to be consumed, to decay, cp. Lat. granum, Goth gaQrn, E. etc. corn] to suffer destruction or decay, to become old, in two roots, viz. 1. jar [jarati] in Caus. jarayati to destroy, to bring to ruin J V.501=VI.375. - 2. jir [Sk. jiriyati] see jiyati, jirati, jirayati, jirāpeti. - Pp. jinna. - Cp. also jara, jāra, jajjara, jīraṇātā.

Jarā (jara) (f.) & (older) jaras (nt.) [of the latter only the instr. jarasā in use: Sn 804, 1123 (=jarāya Nd2 249). - Sk. jara & jaraḥ to *gerā: see jarati; cp. Gr. gh_ras, ge/ς, grau_s old age, etc. See
also jīrana(tā)] decay, decrepitude, old age Vin I.10, 34; A I.51, 138 (as Death's messenger); V.144 sq. (bhabbo jaraṃ pahātum); Sn 311 (cp. D III.75); J I.59; Th 2, 252 sq.; Vism 502 (def. as twofold & discussed in its valuation as dukkha). Defined as "yā tesamā sattānaṃ tamhi tamhi sattanikāye jārana khaṇḍicaṃ pāḷicaṃ valitcatā ayyaṃ saṃbhāni indriyānaṃ paripāko" D II.305=M I.49= S II.2=Nd2 252=Dhs 644, cp. Dhs. trsl. p. 195. - Frequently combd with marana (maccu, etc.): °marana, D II.31 sq.; M I.49; Sn 575; °maccu Sn 581, 1092, 1094. ajarāmara not subject to decay & death (cp. ajājara) Th II.512; Pv II.611; V 631; J II.315. -ghara the house of age (adj.) like a decayed house Th 2, 270 (=jiṇṇagharasadisa ThA 213). -jajjara feeble with age J I.59; 


Jalābu (jalabu) (nt.?) toddy (i.e. juice extracted from the palmry, the date or the cocoa palm) Vin II.294 (pātuṃ the drinking of j.), 301, 307; Mhvs 4, 10.

Jalābu (jalabu) (nt.) *jalya to jala or gal* moisture, (wet) dirt, perspiration (mostly as seda° or in cpd. rajo°, q. v.) Sn 249 (=rajojalla SnA 291); J VI.578 (sweat under the armpits=jallikā Com.).


Jaloga (jaloga) (nt.) *jalaya to jala or gal* moisture, (wet) dirt, perspiration (mostly as seda° or in cpd. rajo°, q. v.) Sn 249 (=rajojalla SnA 291); J VI.578 (sweat under the armpits=jallikā Com.).

Jalla (jalla) (nt.) [prob.=jhall, see Kern, Toevoegselen s. v.] athlete, acrobat J VI.271.
Jallikā (jālikā) (f.) [demin. of jalla] a drop (of perspiration), dirt in seda°, etc. A I.253 (kāli°); Sn 198=J I.146; VI.578.

Jaḷa (jāla) (adj.) [Sk. jaḍa] dull, slow, stupid D III.265 (a°); A II.252; Pug 13; Miln 251; DA I.290.

Java (jāva) [Sk. java, to javati] 1. (n.) speed S II.266; V.227; M I.446; A II.113; III.248; Sn 221; J II.290; IV.2. Often combd with thāma, in phrase thāmajavasampanna endowed with strength & swiftness J I.62; VvA 104; PvA 4; Miln 4. - Javena (instr.) speedily J II.377.

Java (jāva) [Sk. java, to javati] 2. (adj.) swift, quick J III.25; VI.244 (mano°, as quick as thought); Vv 16 (=vegavanto VvA 78); VvA 6 (ṁigha°). - cchina without alacrity, slow, stupid (opp. sīghajava) Dh I.262; -sampanna full of swiftness, nimbleness, or alacrity A I.244 sq.; II.250 sq.

Javati (jāvati) Vedic ju Vedic ju javate intr. to hurry, junāti trs. to incite, urge: to run, hurry, hasten S I.33; J IV.213; Dāvs V.24; DhsA 265, pp. jūta.

Javana (jāvana) (nt.) 1. alacrity, readiness; impulse, shock Ps I.80 sq.; Vism 22; DhsA 265 (cp. Dhs trsl. pp. 132, 156); DA I.194. Usually in cpd. javana-pañña (adj.) of alert intellection, of swift understanding, together with hāsa-pañña (hāsu° at M III.25; J IV.136) & puthu° tikkha° S V.376, 377; Nd2 235, 3a. Also in cpds. *pañña Ps II.185 sq.; *paññatā A I.45; *paññattam S V.413.

Javanaka (jāvanaka) =java 2 (adj.) VvA 78.

Jaha (jāha) (adj.) (-*) [to jahati] leaving behind, giving up, see attaṃ°, okam°, kappam°, raṇam°, sabbam°, etc (S I.52; It 58; Sn 790, 1101, etc.); duj° hard to give up Th 1, 495.

Jahati & Jahāti (jāhati) [Vedic root hā. Cp. *ghē(i) & ghī to be devoid (of), Gr. xh_ros void of, xh_ra widow, xw/ra open space (cp. Sk. vihāya=ākāsa), xwri/zw separate; Lat. her-es; Sk. jihite to go forth=Ohg. gēn, gān, Ags. gan=go; also Sk. hāni want=Goth. gaidw, cp. Gr. xati/zw] to leave, abandon, lose; give up, renounce, forsake. Ster. expln at Nd2 255 (and passim): pajahati vinodeti byantikaro hitvā (very frequent) Sn 284, 328; Dh 29, 88, etc.; āhāvā (Sn 60), jahitvā & jahetvā (Sn 500). - Fut. jahissāmi J III.279; IV.420; V.465; in verse: āhāsāmi J IV.420; V.465. - Ger. āhīvā (very frequent) Sn 284, 328; Dh 29, 88, etc.; āhāvā (Sn 60), jahitvā & jahetvā (Sn 500). - Inf. jahitum J I.138. - Pp. jahita Sn 231; Kh 9; Miln 261. - Pass. āhāyati S II.224; Sn 817; Miln 297, āhāte J V.488 & āhāt J II.65; Sn 944 (hīyamāna), cp. āhāre J II.327; pp. āhīna (q. v.). - Caus. āhpeti (q. v.). See also hāni, hāyin, jaha.

Jahitikā (jāhitikā) (f.) [See jahati] (a woman) who has been jilted, or rejected, or repudiated J I.148.
Jāgara (jāgara) (adj.) [fr. jāgarti] waking, watchful, careful, vigilant S I.3; A II.13=It 116; M II.31; It 41; Miln 300. - bahu° wide awake, well aware, cautious Sn 972 (cp. rakkhita-mānasāno in same context V. 63); Dh 29.

Jāgaraṇa (jāgaran) (nt.) [der. fr. jāgara] a means for waking or keeping awake Miln 301.


Jāgarati (jāgarati) [Sk. jāgarti to be awake (redupl. perf. for jājarti) *ger & gerēi; cp. Lat. expergis cor (*exprogrīscor); Gr. e)gei/rw, perf. e)grh/gora (for *e)gh/gora). Def. at Dhtp 254 by niddā-khaya] to be awake, to be watchful, to be on the alert (cp. guttadvāra) Dh 60 (dīghā jāgarato rattī), 226; It 41; Miln 300. - pp. jāgarita (q. v.).

Jāgarita (jāgarita) (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59.

Jāgariyā (jāgarīya) (f.) [BSk. M Vastu jāgarikā] keeping awake, watchfulness, vigilance, esp. in the sense of being cautious of the dangers that are likely to befall one who strives after perfection. Therefore freq. in combn "indriyesu guttadvāro bhojane mattaððū jāgariyaṃ anuyutto" (anuyuñjati: to apply oneself to or being devoted to vigilance), e. g. S II.218; M I.32, 273, 354 sq., 471; A I.113 sq.; II.40. - Also in °ṃ bhajati to pursue watchfulness (bhajetha keep vigil) It 42; Sn 926 (niddaṃ na bahulīkareyya j°ṃ bhajeyya ātāpī). - S IV.104; M I.273, 355; Miln 388. -ānuyoga application or practice of watchfulness Nd1 484.

Jāta (jāta) [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. knabo] 1. As adj.-noun: (a) born, grown, arisen, produced (=nibbatta pātubhūta Nd2 256) Sn 576 (jātānaṃ maccānaṃ maraṇaṃ bhayaṃ); jātena maccena kattabbaṃ kusalam bahuṃ Dh 53=Miln 333; yakkhinī jātāsi (born a G.) J VI.33 7; rukkho j. J I.222; latā jātā Dh 340; gāmanissandhena jātāni sūpeyya paṇṇāni Vism 250. - (n.) he who or that which is born: jātassa maraṇaṃ hoti Sn 742; jātassa jarā paðḍāyissati J I.59; jātam+bhūtam (opp. ajātam abhūtam) It 37. - (b) "genuine," i.e. natural, true, good, sound (cp. kata, bhūta, taccha & opp. ajāta like akata, abhūta): see cpds. - 2. As predicate, often in sense of a finite verb (cp. gata): born, grown (or was born, grew); become; occurred, happened Sn 683 (Bodhisatto hitasukha jāto); bhayaṃ jāta (arose) Sn 207; vivādā jātā Sn 828; ekadivase j. (were born on the same day) J III.391; aphāsukaṃ jātām (has occurred J I.291. - So in loc. abs. jāte (jātamhi) "when . . . has arisen, when there is . . .," e. g. atthamhi Vin I.350=M III.154=Dh 331; vādamhi Sn 832; oghe Sn 1092; kaḥapānu jātesu J I.121. - 3. "jāta (nt.) characteristic; pada° pedal character S I.86; anga° the sexual organ Vin I.191; as adj. having become . . . (=bhūta); being like or behaving as, of the kind of . . ., sometimes to be rendered by an adj. or a pp. implied in the noun: cuṇṇakajātāni aṭṭhikāni (=cuṇṇayitāni) M III.92; jālakajāta in bud A IV.117; chandajāta=chandika Sn 767; sujāta Sn 548 (well-born, i. e. auspicious, blessed, happy); pītisomanassa° joyful & glad Sn p. 94; J I.60, etc.; gandhajāta a kind of perfume (see gandha). Often untranslatable: lábhapatto jāto J III.126; vināsa-ppaccayo jāto J I.256. - 4. a Jātaka or Buddhist birth story DHA I.34. -āmānaṃ the (wild) castor plant VvA 10; -ovaraka the inner chamber where he was born Vva 158; J I.391 (so read for jāto varake). -kamma the (soothsaying) ceremony connected w. birth, in °ṃ karoti to set the horoscope PvA 198 (=nakkhatta-yogam ugganhati); -divasa the day of birth, birthday J III.391; IV.38; -mangala birth festival, i. e. the feast held on the birth of a child DhA II.86; -rūpa "sterling," pure metal, i. e. gold (in its natural state, before worked, cp. jambonada). In its relation to suvaṇṇa
(worked gold) it is stated to be suvaṇṇa (i.e. the bright-coloured metal: VvA 9; DhA IV.32: suvaṇṇa jātarūpo); at DA I.78 it is expld by suvaṇṇa only & at Vin III.238 it is said to be the colour of the Buddha: j. Satthu-vaṇṇa. At A I.253 it is represented as the material for the suvaṇṇakāra (the "white"-smith as opp. to "black"-smith). - Combd w. hirañña Pv II.75; very freq. w. rajata (silver), in the prohibition of accepting gold & silver (D I.5)≈ as well as in other connections, e.g. V.1245; II.294 sq.; S I.71, 95; IV.326 (the moral dangers of "money": yassa jātarūpa-rajataṃ kappati pañca pi tassa kāmagūṇa kappanti); V.353, 407; Dhs 617. - Other passages illustr. the use & valuation of j. are S II.234 (°paripūra); V.92 (upakkilesā); A I.210 (id.); III.16 (id.); - S I.93, 117; M I.38; A I.215; III.38; IV.199, 281; V.290; J I.296; IV.102; -veda [cp. Vedic jātaveda=Agni] fire S I.168; Sn 462 (kaṭṭhā jāyati j.) Ud 93; J I.214; II.326= IV.471; V.326; VI.204, 578; Vism 171; DA I.226; DhA I.44 (nirindhana, without fuel); -ssara a natural pond or lake Vin I.111; J I.470; II.57.

Jātaka1 (nt.) [jāt+ka, belonging to, connected with what has happened] 1. a birth story as found in the earlier books. This is always the story of a previous birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M I.133; A II.7, 103, 108; Vin III.8; Pug 43. See navanga). - 2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 Nikāyas, but it occurs on the Bharhut Tope (say, end of 3rd cent. B.C.), and is frequent in the Jātaka book. - 3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids'Buddhist India, 189-209, and Buddh. Birth Stories, introd., for history of the Jātaka literature. - Jātakaṃ niṭṭhapeti to wind up a Jātaka tale J VI.363; jātakaṃ samodhāneti to apply a Jātaka to the incident J I.106; DhA I.82. - Note. The form jāta in the sense of jātaka occurs at DhA I.34. - atthavaṇṇa the commentary on the Jātaka book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; -bhāṇaka a repeater of the J. book Miln 341.

Jātaka2 (m.) [jāt+ka, belonging to what has been born] a son J I.239; IV.138.

Jātattā (nt.) [abstr. fr. jāta] the fact of being born or of having grown or arisen Vism 250; DhA I.241.

Jāti (f.) [see janati & cp. Gr. genea/, ge/nesis; Lat. gens; Goth. kind-ins]. - Instr. jātiyā (Sn 423) & jaccā (D II.8; J III.395; Dh 393); abl. jātiyā (S I.88) & jātito (by descent: D II.8); loc. jātiyā (PvA 10) & jātiyā (PvA 78). - 1. birth, rebirth, possibility of rebirth, "future life" as disposition to be born again, "former life" as cause of this life. Defined (cp. the corresp. expln of jarā) as: yā tesaṃ tesaṃ sattanaṃ tamhi tamhi satta-nikāye jāti sañjāti okkanti abhinibbati khandhānaṃ pātubhāvo āyataṇānaṃ paṭilābho D II.305 =S II.3=Nd2 257. - Jāti is a condition precedent of age, sickness & death, and is fraught with sorrow, pain & disappointment. It is itself the final outcome of a kamma, resting on avijjā, performed in anterior births; & forms thus the concluding link in the chain of the Paṭicca-samuppāda. Under the first aspect it is enumd in various formulæ, either in full or abbreviated (see Nd2 258), viz, (a) as (1) jāti, (2) jarā, (3) vyādhi, (4) marana, (5) sokaparidevavipāka in the dukkhaṃariyasaccaṃ (the noble truth of what is misfortune) Vin I.10; A I.176; III.416; °dhamma destined to be born, etc. M I.161 sq., 173; - A V.216; Nd2 258, 304, 630, etc., in var. connections (referring to some dukkha). - (b) as Nos. 1-4: Nd2 254, 494b; J I.168, etc. - (c) as Nos. 1, 2, 4 (the standard quotation, implying the whole series 1-5): S V.224; A V.144; jātipaccayā jārāmarāṇam Vin I.1; D II.31, 57, etc.; °ika A II.11, 173; °iya M I.280; Nd2 40. - (d) to this is sometimes added
(as summing up) samsāra: Nd2 282f; cp. kicchāma loko āpanno jāyati ca jiyati ca miyati ca cavati ca uppañjati ca D II.30. - (e) as Nos. 1+4: pahīna-jātimaranā (adj.) (=free from life & death, i. e. samsāra) A I.162; *bhayassa pārāga A II.15; *kovidha Sn 484; atāri *m asesaṃ Sn 355 (cp. 500); *assa pārāga Sn 32. - (f)=samsāra (cp. d): sattā gacchanti samsāraṃ jātimaranāgamino A II.12=52; jātimaranāsamsāraṃ ye vajanti punappunanaṃ... avijjāyeva sā gati Sn 729. - (g) as Nos. 1+2, which implies the whole series: atāri so jātijaram A I.133= Sn 1048; jātijāp sayajātā Sm 75=It 106; smāyojanām jātijārāya chetvā It 42; - Sn 1052, 1060; Dh 238, 348; cp. jāti ādīnā nihīna PVA 198. - Other phrases & applications: Various rebirths are seen by one who has perfect insight into all happening & remembers his former existences (D I.81; III.50; A I.164; M II.20). Arahantship implies the impossibility of a future rebirth: see formula khiṇā jāti (M I.139; Sn p. 16, etc.) and arahant II.A: jātiyā parimuccati S I.88; jātim bhabho pahātu A V.144 sq. - antimā jāti the last rebirth D II.15 (cp. carima); purimā j. a former existence Pva 1; atītajātiyāṃ in a former life (=pure) Pva 10. On jāti as dukkha see Vism 498-501. - 2. descent, race, rank, genealogy (cp. fuh/, genus), often combd w. gota. Two grades of descent are enumd at Vin IV.6 as hīnā jāti (low birth), consisting of Candā & Vessantara; and ukka jāti (superior birth), comprising Khattiyas & Brāhmaṇas. - The var. meanings of jāti are given by Bdgh at Vism 498, 499 in the foll. classification (with examples) bhava, nikāya, sankhata-lakkaṇa, paṭisandhi, pasūti, kula, arīya-sila. - Kim hi jāti karissati? What difference makes his parentage? D I.121; jāti-rājano kings of birth, genuine kings J I.338; na naṃ jāti nivāresi brahmalok’ūpapattiyā Sn 139; jātim akkhāhi tell me the rank of his father & mother Sn 421, 1004; cp. 462; na jaccā vasalo hoti Sn 136; 142; id. w. brāhmaṇo Sn 650; with nāma & gota in the description of a man jātiyā nāmena gottena, etc. Vin IV.6; jātito nāmo gottato by descent, personal & family name D II.8; cp. jāti-gotta-kula J II.3. See also j.-vāda. - 3. a sort of, kind of (cp. jāta 3): catujātīgandha four kinds of scent J I.265; II.291. - 4. (jāti°) by (mere) birth or nature, natural (opp. artificial); or genuine, pure, excellent (opp. adulterated, inferior), cp. jāta 1 (b): in cpds., like °maṇi, °viṇā, etc. -kkhaya the destruction of the chance of being reborn S V.168; A I.167; Sn 209, 517, 743; Dh 423. -kheta the realm of rebirth Pva 138 (=dana cakkavālasahasāsāni); -thadhā conceivable, proud of birth Sn 104 (=dhanatthadhā, gota°: proud of wealth & name); -thera a Th. by rank D III.218; - nirodhā the extermination of (the cause of) rebirth Vin I.1°; -pabhava the origin or root of existence Sn 728; -puppha nutmeg J VI.367; -bhaya the fear of rebirth A II.121; -bhūmi natural ground, in °bhūmaka, °bhūmika, °bhūmiya living on nat. gr. (vassa vasati) M I.145; A III.366; -manī a genuine precious stone J II.417; -maya constituting birth, being like birth Th 285; -vāda reputation of birth, character of descent, parentage. The 1st of the 5 characteristics constituting a "well-bred" brahmin: yāva sattamā pitāmahāyāga akkhito anupakkutto jātipākdena "of unblemished parentage back to the 7th generation" D I.120, etc. (=DA I.281); A I.166; III.152, 223; Sn 315, 596. Cp. gota-vāda (e. g. D I.99); -vibhanga a characteristic of birth, a distinction in descent Sn 600; -viṇā a first-class lute J II.249; -sampanna endowed with (pure) birth (in phrase khattiyo muddhāvasatto j.°) A III.152; -sambhava the origin of birth A I.142; III.311; J I.168; -sambheda difference of rank Dha I.166; -samsāra the cycle of transmigration, the samsāra of rebirths (see above 1 d. f.): pahīna left behind, overcome (by an Arahant) M I.139; A III.84, 86; °m khepetvā id. Th 2, 168; vitiṇno j.° n’atthi tassa punabbhavo Sn 746; -sindhava a well-bred horse J II.97; -ssara the remembrance of (former) births (°nāna) J I.167; IV.29; Dha I.27; IV.51; cp. cutūpapāta-nāna; -hingulaka (& hingulikā) natural vermilion J V.67; Vva 4, 168, 324.

Jātika (loka) (°) (adj.) 1. being like, being of, having, etc. (see jāta 3): duppaṇā° & sappāṇā° M I.225; dabba° A I.254; mukhara° Sn 275; viṇīṇā° Sn 294; māna° J I.88. - 2. descended from, being
of rank, belonging to the class of: maṇḍana° M II.19; avihēthaka° Miln 219; samāna° (of equal rank) Dīha I.390; venā° (belonging to the bamboo-workers) PVA 175.

Jātimant (jātimant) (adj.) [jāt+mant] of good birth, having natural or genuine qualities, noble, excellent Sn 420 (vanṇārohena sampanno jātimā viya khattiyio); J I.342 (jātimanta-kulaputtā).

Of a precious stone: maṇi veļuriyo subho j.° D I.76=M II.17; DA I.221; Miln 215. Sometimes in this spelling for jutimant Sn 1136= Nd2 259 (expld by paṇḍita paññavā). - ajātima not of good birth J VI.356 (opp. sujātimant ibid.).

Jātu (jatu) (indeel.) [Vedic jātu, particle of affirmation. Perhaps for jānātu one would know, cp. Gr. oi)_mai, Lat. credo, P. maññe. But BR. and Fausbōll make it a contraction of jāyatu "it might happen." Neither of these derivations is satisfactory] surely, undoubtedly (ekaṃsavacanaṃ SnA 348) usually in negative (& interrog.) sentences as na jātu, not at all, never (cp. also sādhu); mā jātu Vin II.203; Sn 152, 348 (no ce hi jātu); J I.293, 374; IV.261; V.503. Na jātuca at J VI.60 is apparently for na jātu ca.

Jāna (jana) (adj.) [to jā, see jānāti] knowing or knowable, understandable J III.24 (=jānamāna). dujjāna difficult to understand D I.170, 187; M I.487; II.43. su° recognizable, intelligible PVA IV.135 (=suviññeyya PVA 230). Cp. ājāna.

Jānanaka (jananaka) (adj.) [Sk. *jñānaka, cp. jānana & Sk. jānaka (c. gen.) expert Av Ś II.119, 120, as n. ib. I.216] knowing Dhsa 394.

Jānanatā (jananata) (f.) [abstr. fr. jānana] the fact of knowing, knowledge KhA 144.

Jānapada (japada) (adj.-n.) [fr. janapada] belonging to the country, living in the c.; pl. country-folk (opp. negamā townsfolk) D I.136, 142; M II.74; J I.287, 388; DA I.297 (=janapada-vāsin).

Jānāti (jānati) [Vedic jīna, jānāti *genē & *gnē, cp. Gr. gignw/skw, gnwto/s, gnw_sis; Lat. nosco, notus, (i)gnarus; Goth. kunnan; Ogh. kennan; Ags. cnāwan=E. know] to know.

I. Forms: The 2 Vedic roots jān° & jā° are represented in P. by jān° & ājā° (ājā°) 1. jān: pres. jānāti; pot. jāneyya (Sn 781) & jaðā (A IV.366; Sn 116, 775; Dīha 157, 352; J II.346; IV.478) 2nd sg. jāneyyāsi (M. I.487; J I.288), 1st pl. jāniyāma (Sn 873) & (archaic) jānemu (Sn 76, 599; Vv 8311); - imper. jānāhi (Sn 596, 1026; PVA II.912), 3rd pl. jāniṃsu (It 28); - ppr. ajāni (Sn 536) & jāni (J I.125, 269), 3rd pl. jānimsu (J II.105; VVA 113); - fut. jānītā (J I.293; III.276); inf. jānitum (J I.125). Caus. jānāpeti (see below IV.2). - 2. ājā: fut. ājāsati (D I.165); - aor. ājāsati (J I.271) & nāsi (Sn 471), 3rd pl. ājāmsu (Vv 224). - ger. ājātā (freq.); - grd. ājāya A II.135 (see below) & āṭtabba (PVA 133); - inf. ājātum (freq.) - pp. ājāta (q. v.). - Pass. ājāyati to be called or named (Mīl 25). II. Cognate Forms: Nd2 s. v. explains jānāti by passati dakkhati adhigacchati vindati paṭilabhati, & ājātā (No. 267) by jānītā tulayittvā tirayitvā vibhāyatvā vibhūtam katvā (very freq.) The 1st expln is also applied to abhijānāti, & the 2nd to passītva, viditaṃ.
katvā, abhiññāya & disvā. The use of the emphatic phrase jānāti passati is very frequent. Yaṁ
tvaṁ na jānāsi na passasi taṁ tvam icchasi kāmesi? Whom you know not neither have seen, is
it she that you love and long for? D I.193; Bhagavā jānam jānāti passaṁ passati cakkhubhūto
ñānabhūto M I.111; similarly A IV.153 sq. See further D I.2, 40, 84, 157 sq, 165, 192 sq., 238 sq.;
A I.128; III.338; V.226; Sn 908; Nd2 35, 413, 517; Vism 200. III. Meaning: (1) Intrs. to know, to
have or gain knowledge, to be experienced, to be aware, to find out: mayam pi kho na jānāsi
nāma nāhena "nobody knew" J III.188; jānāhi find out J I.184; D I.88; aham p'etaṁ na jānāmi
Sn 989; jānanti taṁ yakkhabhūta Pv IV.135; paccakkhato ñatvā finding out personally J I.262;
III.168; cittaṁ me Gotamo jānāti S I.178; jānāti maṁ Bhagavā S I.116; kathaṁ jānemu taṁ
mayaṁ? How shall we know (or identify) him? Vv 8311; yathā jānemō brāhmaṁ so that we may know what a b. is
Sn 599; yath'āham jāneyyam vasalam Sn p. 21; ajānanto ignorant Pb A 4; annapānaṁ ajānanto (being
without bread & water) Pb A 169; ittaraṁ ittarato ñatvā inferring the trifling from the trifle Pb
I.1111; ingha me uññ'odakāṁ jānāhi find me some hot water S I.174; seyyaṁ jānāhi Vin IV.16;
phalam pāpassa jānāmā (having experi-enced) J I.168; mantam j. (to be in possession of a
charm) J I.253; maggaṁ na j. Sn 441; paṁmānaṁ ajānitvā (knowing no measure) Pb A 130. - 2.
Trs. to know recognize, be familiar with (usually c. acc., but also with gen.: J I.337; II.243), to
have knowledge of, experience, find; to infer, conclude, distinguish, state, define: yaṁ ahaṁ
jānāmi taṁ tvam jānāsi D I.88; aham p'etaṁ na jānāmi Pb A 119; bhadd'ithiyā ti maṁ aṁnānsu
(they knew me as=they called me) Vv 224. IV. Various: 1. Grd. ñeyya as nt.=knowledge (cp.
ñāna): yāvatamāññeyam tatāvatamāññāṁ (knowledge coincides with the knowable, or: his
knowledge is in proportion to the k., i. e. he knows all) Nd2 2352m; ñānaṁ atikkamitvā
ñeyyapatho na t'atthi "beyond knowledge there is no way of knowledge" ib.; ñeyyasāgara the
ocean of knowledge Pb A 1. - 2. Caus. jānāpeti to make known, to inform, or (with attānaṁ)
to identify, to reveal oneself J I.107 (att. ajānāpetvā); VI.363; Vism 92 (att.); Pb A 149 (att.). DhA
II.62.

Jāni1 (nt.) (f.) [from jahati, confused in meaning with jayati. See jahati & cp. janti] depriva-
tion, loss, confiscation of property; plundering, robbery; using force, ill-treatment D I.135=A I.201 (vadhena vā
bandhena vā jāniyā vā); S I.66 (hatajānisu), J I.55 (v. l. jāti), 212 (maḥajānikara a
great robber): IV.72 (dhana,° v. l. hāni); Dh 138 (=DhA III.70 dhanassa jāni, v. l. hāni).

Jāni2 (nt.) wife, in jānipatayo (pl.) wife & husband (cp. jāyā(m)pati) A II.59 sq.

Jānu (nt.) [Vedic jānu=Gr. go/nu, Lat. genu, Goth., Ohg., etc. kniu, E. knee] (also as
janu(u)ka, q.v.) the knee J II.311; IV 41Q VI.471Q Da I.254. -mandala the knee-cap, the knee A
I.67; II.21; III.241 sq.; Pb A 179.

Jānuka (nt.)=jānu A IV.102.

Jāpayati (ppayati) Caus. of jayati.

Jāmātar & Jāmāta (jāmatar) (jāmata) (J IV.219) [Vedic jāmātar. Deriv. uncertain. BR. take it as
ja+mātar, the builder up of the family, supposing the case where there is no son and the
husband goes to live in the wife's family, a bīna marriage. More likely fr. ldg *gem, to marry.
Jāyati (jāyate) [from jan, see janati] to be born, to be produced, to arise, to be reborn. Pres. 3rd pl. jāyare J III.459; IV.53; Miln 337; ppr, jāyanto Sn 208; aor. jāyi J III.391; inf. jātum J I.374. - jāyati (loko), jīyati, miyati one is born, gets old, dies D II.30; Vism 235. Kaṭṭhā jāyati jātavedo out of fire-wood is born the fire Sn 462. - Vin II.95=305; Sn 114, 296, 657; Dh 58, 193, 212, 282; Pv III.114 (are reborn as). Cp. vi*.

Jāyampatikā (jāyampatika) (pl.) [see jayampatikā & cp. jāyāpatī] wife & husband VvA 286.

Jāyā (jāya) (f.) [from jan] wife Vin II.259=264; J IV.285. -patī (pl.) husband & wife PvA 159; Dāvs V.2.

Jāyikā (jāyika) f. (cp. jāyā) wife M I.451.

Jāra (jara) [Vedic jāra] a paramour, adulterer J I.293; II.309. f. °t adulteress Vin II.259, 268; III.83.

Jāla1 (jala) (nt.) [Vedic jāla, prob. from jaṭ to plait, make a tangle cp. jaṭita & jaṭā; on lṭ cp. phulla: sphaṭa; cāru: cāṭu; cela: ceṭa] a net; netting, entanglement (lit. or fig.): snare, deception (=māyā). - A Lit. Nd2 260 (=suttajāla, a plaing of threads); SnA 115, 263 (=suttamaya) D I.45 (anto-jālikata caught in a net); Sn 62, 71, 213, 669; J I.52; VI.139. - kinkinika° a row of bells D II.183; mutta° a net of pearls J I.9; VvA 40; loha° PvA 153; hema° Vv 35; a Fowler's net Dh 174; a spider's web Dh 347; nets for hair J VI.188; pabbata° a chain of mountains J II.399; sirā° network of veins J V.69; PvA 68. - Freq. in similes: see J.P.T.S. 1907, 90. - B. Fig. Very often appld to the snares of Māra: S I.48 (maccuno); Sn 357 (id.); DhA III.175 (Māra°); Sn 527 (deception); tanthā° the snare of worldly thirst (cp. °tanha) M I.271; Th 1, 306; SnA 351; kāma° Th 1, 355; mohā° S III.83; mohasama Dh 251; diṭṭhi° the fallacies of heresy D I.46; J VI.220; nāṇa° the net of knowledge VvA 63; DhA III.171. bhumma° (vijjā) "earthly net," i.e. gift of clear-sight extending over the earth Sn A 353. -akkhi a mesh of a net J I.208: -tanha° the net of thirst Dh 355; DhsA 367; -pūpa a "netcake"? Dh A 319; -hatthapāda (adj.) having net-like hands & feet (one of the 32 marks of a Mahāpurisa) prob. with reference to long nails D II.17 (see Dial. II.14, note 3), cp. jālitambanakhehi Vv 8116 (expld at VvA 315: jālavantehi abhilohita-nakkehi. Tena jāli (v. l. jāla-) hatthataṃ mahāpurisa-lakkhaṇaṃ tambanakhatanaṃ anuvyaṇ anaṇaṃ ca dasseti).

Jāla2 (jala) [Sk. jvāla, from jalati] glow, blaze J V.326; PvA 52 (=tejas), 154 (raṃsi°); Miln 357; Vism 419 (kappavināsaka°). -roruva N. of one of the two Roruva hells ("blazes") J V.271; -sikhā a glowing crest i. e. a flame Nd2 11 (=acci).


Jālā (jala) (f.) [see jāla2] a flame J I.216, 322; Miln 148, 357.
Jālin (ja'li) (adj.-n.) "having a net," ensnaring, deceptive: (a) lit. a fisherman J II.178. - (b) fig. usually in f. "in of tanhā (ensnarer, witch) S I.107=Dh 180; A II.211; Th 1, 162, 908; Dhs 1059; Vism 1; DhsA 363; cp. M Vastu I.166; III.92.

Jāleti (ja'li[iti]) [caus. of jalati. See also jaleti] to cause to burn, to light, kindle J II.104; IV.290; V.32.

Ji (ji) (adj.-suffix) [From jayati to conquer] winning, victorious: sangāma° victorious in fight, in sangāmaj' uttama "greatest of conquerors" Dh 103; sabba° S IV.83.

Jigacchā (jigachcha) (f.) see jighacchā.

Jigimsaka (jigimaka) (adj.) [see next] one who wishes to gain, desirous of, pursuing Sn 690.

Jigimsati (jigimati) [Desid. of ji, jayati. On etym. see also Kern, Toev. p. 44] to desire, to wish to acquire, to covet; Sn 700; J II.285; III.172 (v. l. BB. jigissam); IV.406 (v. l. SS. jihin*, BB. jigi*); V.372; VI.268. As jigisati Th 1, 1110.

Jigimsanatā (jigismanata) (f.) [n. abstr. fr. jigimsati] desire for, covetousness Vbh 353 (v. l. BB. nijigisanatā); cp. Vism. 29

Jigucchaka (jigucchaka) (adj.) one who dislikes or disapproves of M I.327 (paṭhavī*, āpa* etc.) Miln 343.

Jigucchati (jigucchati) [Desid. of gup] to shun, avoid, loathe, detest, to be disgusted with or horrified at (c. instr.) D I.213 (iddhi-pāṭipārīyena aṭṭiyāmi harāyāmi j.): A IV.174 (kāyaduccaritena); Sn 215 (kammehi pāpakehi; SnA 266-hiriyati); J II.287; Pug. 36. - ppr. jigucchamāna It 43; grd. jigucchitabba A I.126; pp. jigucchita Sn 901. - See also jeguccha, jegucchin.

Jigucchana (jigucchana) (nt.) dislike, contempt, disgust Vism 159; PvA 120.


Jighacchati (jighacchati) [Desid. to ghasati, eat] to have a desire to eat, to be hungry D II.266; pp. jighacchita DhA II.145.

Jighacchā (jighaccha) (f.) [from jighacchati] appetite, hunger, often combd with pipāsā, desire to drink, thirst, e. g. S I.18; A II.143, 153; Miln 304. - M I.13, 114; 364; III.97, 136; A III.163; Dh 203 (j. paramā rogā); J II.445; III.19; (‘abhibhūta-chāta); Miln 204, 304; Sdhp 118, 388. Cp. khudā & chāta. Note. A diff. spelling as dighacchā occurs at A II.117.

Jiņjuka (jinjuka) the Gunja shrub (Abrus precatorius) J IV.333 (akkhīni j. °phalasadisāni, cp. in same application guñjā); V.156 (j. °phalasannibha); DhA I.177 (*gumba).
Jiṇṇa (jīṇṇa) [pp. of jarati] 1. decayed, broken up, frail, decrepit, old: vuḍḍha mahallaka andhagata vayo-anupatta Nd2 261; jarājīṇṇatāya jiṇṇa DA I.283. - Vin II.189; D I.114; M II.48 sq., 66; A II.249; IV.173; Sn 1 (urago va jiṇṇaṃ tacam jahāti); Pv I.121 (same simile); Sn 1120, 1144; J I.58; III.22 (-pilotikā worn-out rags); Dh 155, 260; Pv II.114 (jarājīṇṇa PvA 147); Pug 33; Vism 119 (*vihārā), 356 (*sandamānikā), 357 (*koṭṭha); ThA 213 (*ghara a tumble-down house); PvA 40 (*gonQ=jaraggava), 55 (of a roof). Cp. *tara J IV.108. - 2. digested J II.362

Jiṇṇaka (jīṇṇaka) (adj.)=jiṇṇa Sn 98, 124; J IV.178, 366; Sdhp 299 (sālā).


Jita (jīta) [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) victory. jitā me pāpakā dhammā Vin I.8; - Dh 40, 104 (attā jitaṃ seyyo for attā jito seyyo see DhA II.228), 105, 179; Vv 6427 (jitindriya one whose senses are mastered, cp. guttindriya). - Cp. vi°.


Jina (jīna) [pp. med. of jayati] conquering, victorious, often of the Buddha, "Victor": jitā me pāpakā dhammā tasmāhna Upaka jino ti Vin I.8=M I.171; Vin V.217; Sn 379, 697, 989, 996. magga° conqueror of the Path Sn 84 sq.; samsuddha° (id.) Sn 372. Cp khetta°. In other connections: Pv IV.333; Th 2, 419 (jin'amhase rūpinaṃ Lacchiṃ expld at ThA 268 as jinā amhase jinā amhase jinā vat'amha rūpavatiṃ Sīrīṃ). -cakka the Buddha's reign, rule, authority J IV.100; - putta disciple of the B. Miln 177; -bhūmi the ground or footing of a conqueror PvA 254; - sāsana the doctrine of the B. Dpvs IV.3, 10.

Jināti (jīnāti)=jayati (jeti). See also vi°.

Jimha (jīmha) (adj.) [Vedic jihma] crooked, oblique, slant, fig. dishonest, false (cp. vanka, opp. uju | M I.31 (+vanka); A V.289, 290; J I.290 (spelled jima); III.111=V.222; VI.66; Vism 219 (ajimha=uju); PvA 51 (citta° vanka . . .; opp. uju). Cp. kuṭila.

Jimhatā (jīmhatā) (f.) [n. abstr. to jimha] crookedness, deceit, fraud M I.340 (sāṭheyyāni kūṭeyyāni vankeyyāni j.°); A IV.189 (id.) V.167.

Jimheyya (jīmheyya) (nt.) [from jimha] crookedness, deceit, fraud M I.340 (sāṭheyyāni kūṭeyyāni vankeyyāni j.°); A IV.189 (id.) V.167.

Jiyā (jīya) (f.) [Vedic jyā=Gr. bio/s bow, cp. also Lat. filum thread] a bow string M I.429 (five kinds); J I.88; III.323; Vism 150; DA I.207. -kāra bowstring-maker Miln 331.

Jivhā (jīvha) (f.) [Vedic jihvā, cp. Lat. lingua (older lingua); Goth. tuggō; Ohg. zunga; E. tongue] the tongue. - (a) physically: Vin I.34; A IV.131; Sn 673, 716; Dh 65, 360; J II.306; PvA 99 (of Petas: visukkha-kanthaṭṭha j.), 152. - Of the tongue of the mahāpurusha which could touch his ears & cover his forehead: Sn 1022; p. 108; & pahūta-jivhatā the characteristic of possessing a prominent tongue (as the 27th of the 32 Mahāpurisa-lakkhaṇāni) D I.106=Sn p. 107; D II.18. - dujjivha (adj.) having a bad tongue (of a poisonous snake) A III.260. - (b) psychologically: the sense of taste. It follows after ghāna (smell) as the 4th sense in the enumn of sense-organs
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(jīvāḥa ya rasāṁ sāyati Nd2 under rūpa; jīvāḥ-vaṁśeyya rasa D I.245; II.281; M II.42) Vin I.34; D III.102, 226; M I.191; Vism 444. -agga the tip of the tongue A III.109; IV.137; DhA II.33. -āyatana the organ of taste D III.243, 280, 290; Dhs 585, 609, 653; -indriya the sense of taste D III.239; Dhs 585, 609, 972; -nittaddana (corr. to -nithaddhana) tying the tongue by means of a spell D I.11 (cp. DA I.96); -viṁśa the cognition of taste D III.102, 226; M I.191; Vism 444.

Jīna (jīnā) [pp. of jīyati] diminished, wasted, deprived of (with acc. or abl.) having lost; with acc.: J III.153, 223, 335; V.99 (atthaṃ: robbed of their possessions; Com. pariṁhīna vinaṭṭha). - with abl.: J V.401 (read jīnā dhanā).

Jīyati (jīyati) [Pass. of ji, cp. Sk. jīyati & jīryate] to become diminished, to be deprived, to lose (cp. jīyatā, jīnā) to decay; to become old (cp. jārati, jīnu) jīyasi J V.100; jīyanti J III.336 (dhanā); jīyittha S I.54; J I.468; mā jīyi do not be deprived of (ratiṃ) J IV.107. Koci kvaci na jīyati mīyati (cp. jāyati) D II.30; cakkhūni jīyare the eyes will become powerless J VI.528 (=jīyissanti); grd. jeyya: see ajeyya2. Cp. parijīyati. Sometimes spelt jiyy°: jiyyati J VI.150; jiyyāma J II.75 (we lose= parihāyāma). Pp. jīna, q. v.

Jīra (jīra) [Vedic jīra, lively, alert, cp. jīvati & Gr. diero/s, Lat. viridis] digestion, in ajīrakena by want or lack of digestion J II.181. See ajīraka.


Jīraṇatā (jīrana) (f.) [n. abstr. of jīr=jar, see jarati; cp. jarā & jiṇṇatā] the state of being decayed or aged, old age, decay, decrepitude M I.49; S II.2; Nd2 252=Dhs 644; PvA 149.

Jīrati & Jīrayati (jīrati) (jīrayati) [Caus. of jarati] 1. to destroy, bring to ruin, injure, hurt Vin I.237 (jīrati); J V.501 (v. l. BB. for jarayetha, Com. vināsaya)=VI.375; PvA 57. - 2. (cp. jīyati) to get old A III.54 (jarā-dhammam mā jīri "old age may not get old," or "the law of decay may not work"); Vism 235 (where id. p. D II.30 reads jīyati); DhA I.11 (cakkhūni jīranti). - 3. (intrs.) to be digested Vism 101.

Jīreṭi & Jīrāpeti (jīreṭi) (jīrāpeti) [Verbal formation from jīra1] to work out, to digest J I.238, 274 (jīreti); DhA I.171. Appl. to bhati, wages: bhatiṃ ajīrāpetva not working off the w. J II.309, 381; jīrāpeti as "destroy" at ThA 269 in expln of nijjareti (+vināseti).

Jīva (jīva) (adj.-n.) [Sk. jīva, Idg. *gūīśos=Gr. bi/oQ, Lat. vivus, Goth. quius, Ohg. queck, E. quick, Lith. gyvas] 1. the soul. Sabbe jīvā all the souls, enumd with sattā pāṇā bhūta in the dialect used by the followers of Gosāla D I.53 (=DA I.161 jīvasaṇī). "taṃ jīvaṃ taṃ sarīraṃ udāhu aṇāṃ j. aṇāṃ s." (is the body the soul, or is the body one thing and the soul another?) see D I.157, 188; II.333, 336, 339; S IV.392 sq.; M I.157, 426 sq.; A II.41. - Also in this sense at Miln 30, 54, 86. - Vin IV.34; S III.215, 258 sq.; IV.286; V.418; A V.31, 186, 193. - 2. life, in yāvajīvaṃ as long as life lasts, for life, during (his) lifetime D III.133; Vin I.201; Dh 64; J II.155; PvA 76. - gāhāṃ (adv.) taken alive, in phrase j.° gāhāti or gāhāpeti S I.84; J I.180; II.404; cp. karamara;
-loka the animate creation J III.394; -sūla "life-pale," a stake for execution J II.443; -sokin (=sokajīvin) leading a life of sorrow J VI.509.

Jīva² (nt.) the note of the jīvaka bird Sum. V. on D III.201.

Jīvaka (adj.)=jīva, in bandhu* N. of a plant VvA 43. - f. *ikā q. v.

Jīvam—jīvaka (m. onom.) name of a bird, a sort of pheasant (or partridge?), which utters a note sounding like jīva jīva D III.201; J V.406, 416; VI.276, 538 [Fausböll reads jīvajīvaka in all the Jātaka passages. Speyer AvŚ II.227 has jīvañjīvaka]. With this cp. the Jain phrase jīvamjīvayagacchā jīvañjīvayam ciṭṭhāai, Weber Bhagavatī pp. 289, 290, with doubtful interpretation ("living he goes with life"? or "he goes like the j. bird"?).

Jīvati (adj.)=jīva, in bandhu° N. of a plant VvA 43. - f. °ikā q. v.


Jīvā (f.) [abstr. fr. jīvaka] living, livelihood S III.93; A V.87, 210; J IV.459; Miln 122; SnA 466. Freq. in combn °m kappeti to find or get one's living: J II.209; PvA 40, etc.; °kappaka finding one's livelihood (c. ger. by) J II.167. Cp. next.

Jīvida (nt.) [Vedic jīvita, orig. pp. of jīvati "that which is lived," cp. same formation in Lat. vīta=*vivita; Gr. bio/th living, sustenance, & di/aita, "diet"] (individual) life, lifetime, span of life; living, livelihood (cp. jīvikā) Vin II.191; S I.42; IV.169, 213; M II.73 (appam); A I.155, 255; III.72; IV.136 (appakam parittam); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; J I.222; Pv I.1111 (ittattām); II.67 (vijahati); Dhs 19, 295; Vism 235, 236; Ps II.245; PvA 40. - jivitā voropeti to deprive of life, to kill Vin III.73; D III.235; M II.99; A III.146, 436; IV.370 sq.; PvA 67. -āsQ the desire for life A I.86; -indriya the faculty of life, vitality Vin III.73; S V.204; Kvu 8, 10; Miln 56; Dhs 19; Vism 32, 230 (*upaccheda destruction of life), 447 (def.); DhA II.356 (*m upacchindati to destroy life); VvA 72; -kkhayā the dissolution of life, i. e. death J I.222; PvA 95, 111; -dāna "the gift of life," saving or sparing life J I.167; II.154; -nikanti desire for life A IV.48; parikkhāra (pl.) the requisites of life M I.104 sq.; A III.120; V.211; -pariyādāna the cessation or consumption of life D I.46 (=DA I.128); S II.83; A IV.13; -pariyosāna the end of life, i. e. death J I.256; PvA 73; -mada the pride of life, enum under the 3 mada; viz. arogya, yobbanā, j.: of health, youth, life D III.220; A I.146; III.72; -rūpa (adj.) living (lifelike) J II.190; sankhayā=khaya Sn 74; Dh 331; Nd2 262 (=pariyosāna); -hetu (adv.) on the ground of life, for the sake of life A IV.201, 270
Jīvin (adj.) (usually -°) living, leading a life (of . . .) S I.42, 61; Sn 88, 181; Dh 164; PvA 27. Cp. dīgha°, dhamma°.

Junhā (f.) [Sk. jyotsnā, see also P. dosinā] moonlight, a moonlit night, the bright fortnight of the month (opp. kālapakkha) Vin I.138, 176; J I.165; IV.498 (*pakkha).

Juti (f.) [Sk. jyuti & dyuti, to dyotate, see jetati] splendour, brightness, effulgence, light J II.353; PvA 122, 137, 198. The spelling juti at M I.328 (in combn gati+juti) seems to be faulty for cuti (so as v. l. given on p. 557). -dhara (jutin°) carrying or showing light, shining, resplendent, brilliant S I.121; J II.353; DhA I.432.

Jutika (adj.) (-°) having light, in mahā° of great splendour D II.272; A I.206; IV.248.

Jutimatā (f.) [fr. jutimant] splendour, brightness, prominence J 14; V.405

Jutimant (adj.) [fr. juti] brilliant, bright; usually fig. as prominent in wisdom: "bright." distinguished, a great light (in this sense often as v. l. to jātimant) D II.256 (i); S V.24; Dh 89 (=DhA II.163 ṇāṇajutiya jotevā); Sn 508; Pv IV.135 (=PvA 230 ṇāṇajutiyā jutimā).


Juhata (nt.) [fr. juhati] offering, sacrifice D I.12, J II.43.

Jūta (nt.) [Sk. dyūta pp. of div, divyati, P. dībbati to play at dice] gambling, playing at dice D I.7 (*ppamādāṭṭhāna cp. DA 1.85)=; III.182, 186 (id.); J I.290; III.198; VI.281; DhA II.228. °m kilati to play at d. J I.289; III.187. - See also dūta2. -gīta a verse sung at playing dice (for luck) J I.289, 293; -maṇḍala dice board (=phalaka J I.290) J I.293. -sālā gambling hall J VI.281.

Je (part.) exclamation: oh! ah! now then! Vin I.232, 292 (gaccha je); M I.126; VvA 187, 207; DhA IV.105.

Jeguccha (adj.) & jegucchiya (J II.437) [sec. der. fr. jigucchā] contemptible, loathsome, detestable J IV.305; Vism 250; Th 1, 1056; PvA 78, 192 (asuci°). Cp. pari°. - a° not despised Sn 852; Th 1, 961.

Jegucchitā (f.) [see jigucchita] avoidance, detestation, disgust Vin I.234; M I.30; A IV.182 sq.

Jegucchin (adj.) one who detests or avoids (usually -°) M I.77; (parama°), 78 A IV.174, 182 sq., 188 sq., Miln 352 (pāpa°).
Jetṭha (Jettha) (adj.) [compar.-superl. formation of jyā power. Gr. bi/a, from ji in jināti & jayati "stronger than others," used as superl. (& compar.) to Vuḍḍha old-elder, eldest. The compar. *jeyya is a grammarian's construction, see remarks on kaniṭṭha] better (than others), best, first, supreme; first-born; elder brother or sister, elder, eldest D II.15 (ago jetṭho setṭho—the first, foremost & best of all); A I.108; II.87; III.152; IV.175; J I.138 (*putta); II.101 (*bhātā), 128 (*yakkhini); IV.137. -apacāyin, in phrase kule-j.-apacāyin paying due respect to the clan-elders D III.72, 74; S V.468; Vism 415; DhA I.265. Same for *apacāyikā (f.) honour to . . . Nd2 294, & *apacāyitar D III.70, 71, 145, 169. -māsa N. of a month SnA 359.

Jetṭhaka (Jetthaka) =jeṭṭha J I.253; II.101 (*tāpasa); III.281 (*kam māra: head of the silversmith's guild); IV.137, 161; V.282; P v I.113 (putta=pubba Ja PvA 57); DhA III.237 (*sīla); IV.111 (id.); P vA 36 (*bhariyā), 42 (*pesakāra head of the weaver's guild), 47 (*vānija), 75.

Jeti see jayati.

Jevaniya (Jevaniya) (nt.) a kind of (missile) weapon A IV.107=110 (combd with āvudha & salāka; vv. ll. vedhanika, jeganika, jevanika).

Jotaka (Jotaka) (adj.) [from juti] illuminating, making light; explaining J II.420; Dpvs XIV.50; Miln 343 (=lamp—lighter). - f. *ikā explanation, commentary, N. of several Commentaries, e. g. the Paramatthajotikā on the Sutta Nipāta (KhA 11); cp. the similar expression dipāni (Paramatthadipāni on Th 2; Vv & Pv.). - Jotika Np. DhA I.385 (Jotiya); Vism 233, 382.

Jotati (Jotati) [Sk. dyotate to shine, *deja; cp. Gr. de/atai shine, dh_los clear; also Sk. di in dipyate; Lat. dies. Dhtp 120 gives jut in meaning "ditti," i. e. light] to shine, be splendid J 1.53; VI.100, 509; P vA 71 (*obhāsentī).

Jotana (Jotana) (nt.) & jotanā (f.) [cp. Sk. dyotana] illumination, explanation J VI.542; Ps II.112; VvA 17 (*nā).

Joti (Joti) (m. nt.) [Sk. jyotis (cp. dyuti) nt. to dyotate, see jotati] 1. light, splendour, radiance S I.93; A II.85; Vv 162. - 2. a star: see cpds. - 3. fire S I.169; Th 1, 415; J IV.206; sajotibhūta set on fire S II.260; A III.407 sq.; J I.232. -parāyana (adj.) attaining to light or glory S I.93; A II.85; D III.233; Pug 51; -pāvaka a brilliant fire Vv 162 (expl. VvA 79: candima-suriya-nakkhatta tāraka-rūpāna sādhāraṇa-nāma); -pāsā a burning glass made of a crystal DhA IV.209; -mālikā a certain torture (setting the body on fire: making a fiery garland) M I.87=A I.47=II.122=Nd1 154=Nd2 604=Miln 197; -rasa a certain jewel (wishing stone) VvA 111, 339; DhA I.198; Miln 118; -sattha the science of the stars, astronomy: one of the 6 Vedic disciplines: see chaḷanga, cp. jotisā.

Jotimant (Jotimant) (adj.) [joti+mant, cp. also P. jutimant] luminous, endowed with light or splendour, bright, excellent (in knowledge) Sn 348 (=paññājoti-sampanña SnA 348).

Jotisā (Jotisā) (f.) [=Sk. jyotīsa (nt.)] astronomy Miln 3.
Joteti [joteti] [Caus. of jotati] (a) trs. to cause to shine, illuminate, make clear, explain A II.51=J V.509 (bhāsaye jotaye dhammaṃ; Gloss J V.510 katheyya for joteyya=jotaye) It 108; J II.208; PvA 18. - (b) intrs. to shine DhA II.163 (nāṇajutiyaḥ jotetvā); pp. jotita resplendent PvA 53.
Jh

Jhatta (jhata) [pp. of jhāpeti; cp. नात्ता*ज्ञापयति] set on fire, consumed, dried up (w. hunger or thirst: parched) combd w. chāta J II.83; VI.347.

Jhatvā (jhavā) see jhāpeti.

Jhasa (jhasa) (?) a window or opening in general J II.334.

Jhāna (jhana) (nt.) [from jhāyati,1 BSk. dhyāna. The (popular etym-) expln of jhāna is given by Bdhgh at Vism 150 as follows: "ārammaṇûpanijjhānato paccanīka-jhāpanato vā jhānam," i.e. called jh. from meditation on objects & from burning up anything adverse] literally meditation. But it never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarized: 1. The mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject (for instance, the impermanence of all things). This he thinks out by attention to the facts, and by reasoning. 2. Then uplifted above attention & reasoning, he experiences joy & ease both of body and mind. 3. Then the bliss passes away, & he becomes suffused with a sense of ease, and 4. he becomes aware of pure lucidity of mind & equanimity of heart. The whole really forms one series of mental states, & the stages might have been fixed at other points in the series. So the Dhamma-samgani makes a second list of five stages, by calling, in the second jhāna, the fading away of observation one stage, & the giving up of sustained thinking another stage (Dhs 167-175). And the Vibhamga calls the first jhāna the pañcāmgika-jhāna because it, by itself, can be divided into five parts (Vbh 267). The state of mind left after the experience of the four jhānas is described as follows at D I.76: "with his heart thus serene, made pure, translucent, cultured, void of evil, supple, ready to act, firm and imperturbable." It will be seen that there is no suggestion of trance, but rather of an enhanced vitality. In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the jhānas are frequent (see F. Heiler Die Buddhistische Versenkung, 1918). Laymen could pass through the four jhānas (S IV.301). The jhānas are only a means, not the end. To imagine that experiencing them was equivalent to Arahantship (and was therefore the end aimed at) is condemned (D I.37 ff.) as a deadly heresy. In late Pali we find the phrase arūpajjhānā. This is merely a new name for the last four of the eight Vimokkhā, which culminate in trance. It was because they made this the aim of their teaching that Gotama rejected the doctrines of his two teachers. Āḷāra-Kāḷama & Uddaka-Rāmaputta (M I.164 f.). - The jhānas are discussed in extenso & in various combinations as regards theory & practice at: D I.34 sq.; 73 sq.; S II. 210 sq.; IV.217 sq., 263 sq.; V.213 sq.; M I.276 sq., 350 sq., 454 sq.; A I.53, 163; II.126; III.394 sq.; IV.409 sq.; V.157 sq.; Vin III.4; Nd2 on Sn 1119 & s.v.; Ps I.97 sq.; II.169 sq.; Vbh 257 sq.; 263 sq.; 279 sq.; Vism 88, 415.-They are frequently mentioned either as a set, or singly, when often the set is implied (as in the case of the 4th jh.). Mentioned as jh. 1-4 e. g. at Vin I.104; II.161 (foll. by sotāpanna, etc.); D II.156, 186; III.78, 131, 222; S II.278 (nikāmalābhin); A II.36 (id.); III.354; S IV.299; V.307 sq.; M I.21, 41, 159, 203, 247, 398, 521; II.15, 37; Sn 69, 156, 985; Dh 372; J I.139; VvA 38; PVA 163. - Separately: the 1st: A IV.422; V.135; M I.246, 294; Miln 289; 1st-3rd: A III.323; M I.181; 1st & 2nd: M II.28; 4th: A II.41; III.325; V.31; D III.270; VvA 4. - See also Mrs. Rh. D. Buddh. Psych. (Quest Series) p. 107 sq.; Dhs. trsl. p. 52 sq.; Index to Saṃyutta N. for more refs.; also Kasīṇa. -anuyutta applying oneself to
meditation Sn 972; -anga a constituent of meditation (with ref. to the 4 jhānas) Vism 190. -kīḷa sporting in the exercise of meditation J III.45. -pasuta id. (+dhīra) Sn 709; Dh 181 (cp. DhA III.226); -rata fond of meditation S I.53, 122; IV.117; It 40; Sn 212, 503, 1009; Vv 5015; VvA 38; -vimokkha emancipation reached through jhāna A III.417; V.34; -saḥagata accompanied by jh. (of paññābala) A I.42.

Jhāna² (jhaṇa) (nt.) [from jhāyati2] conflagration, fire D III.94; J I.347.

Jhānika (jhaṇika) (adj.) [fr. jhāna1] belonging to the (4) meditations Vism 111.

Jhāpaka (jhaṭaka) (adj.) one who sets fire to (cp. jhāpeti), an incendiary J III.71.

Jhāpana (jhaṭana) (nt.) setting fire to, consumption by fire, in sarīra°-kicca cremation VvA 76.

Jhāpita (jhaṭita) [pp. jhāpeti] set on fire Miln 47; Vism 76 (*kāla time of cremation).

Jhāpeti (jhaṭeti) [Caus. of jhāyati2] 1. to set fire to, to burn, to cook Vin IV.265; J I.255, 294; DhA II.66; PvA 62. - 2. to destroy, to bring to ruin, to kill (see Kern, Toev., p. 37 sq.) J III.441 (=ḍahati piṭeti); VvA 38 (=jhāyati1, connected w. jhāna: to destroy by means of jhāna); inf. jhāpetum J VI.300 (=ghātetum hantum); ger. jhāvā ref. S I.161 (reads chetvā)=Nett 145 (reads jhitvā, with v. l. chetvā); S I.19 (reads chetvā, vv. ll. ghatvā & jhāvā)=J IV.67 (T. jhāvā, v. l. chetvā; expld by kilametvā); S I.41 (v. l. for T. chetvā, Bdhg says "jhāvā ti vadhitvā"); J II.262 (+hantvā vadhitvā; expld by kilametvā); VI.299 (+vadhitvā); also jhatvāna J IV.57 (=hantvā). - pp. jhatta & jhāpita.

Jhāma (jhama) (adj.-n.) [jhāyati2] burning, on fire, conflagration, in °khetta charcoal-burner's field J I.238; II.92; °angāra a burning cinder PvA 90. By itself: J I.405; DhA II.67.

Jhāmaka (jhama) N. of a plant J VI.537; also in °bhatta (?) J II.288.

Jhāyaka (jhayaka) (adj.) one who makes a fire D III.94.

Jhāyati¹ (jhayati) [Sk. dhyāyati, dhī; with dhīra, dhīḥ from didheti shine, perceive; cp. Goth. filudeisei cunning, & in meaning cinteti>citta1] to meditate, contemplate, think upon, brood over (c. acc.): search for, hunt after D II.237 (jhānaṃ); S I.25, 57; A V.323 sq. (+pa°,° ni°,° ava°); Sn 165, 221, 425, 709, 818 (=Nd1 149 pa°, ni°, ava°); Dh 27, 371, 395; J I.67, 410; Vv 5012; Pv IV.166; Miln 66; SnA 320 (aor. jhāyimsu thought of). - pp. jhāyita.

Jhāyati² (jhayati) [Sk. kṣāyati to burn, kṣāy & kṣī, cp. khara & chārikā] to burn, to be on fire: fig. to be consumed, to waste away, to dry up D I.50 (=jāleti DA I.151); III.94 (to make a fire); J I.61, 62; Pv I.1110 (jhāyare v. l. BB. for ghāyire); Miln 47; PvA 33 (=paridhayhati); - aor. jhāyi DhA II.240 sq. - (fig.) Dh 155; J VI.189. - Caus. jhāpeti. - Cp. khīyati2.

Jhāyana¹ (jhāyana) (nt.) [der. fr. jhāyati1] meditating, in °sīla the practice of meditation (cp. Sk. dhyānayoga) VvA 38.

Jhāyin (jhāyin) (adj.) [see jhāyati1 & jhāna] pondering over (c. acc.) intent on: meditative, self-concentrated, engaged in jhāna-practice Vin II.75; S I.46=52; II.284; M I.334; A I.24; III.355; IV.426; V.156, 325 sq.; Sn 85 (magga°), 638, 719, 1009, 1105; It 71, 74, 112; J IV.7; Dh 23, 110, 387 (reminding of jhāyati2, cp. DhA IV.144); Nd2 264; Vv 58; Pv IV.132; Vbh 342. Nd1 226= Nd2 3422=Vism 26 (āpādaka°).

Jhitvā (jhitva) is reading at Nett 145 for jhatvā is reading at Nett 145 for jhatvā (see jhāpeti).
甌atta (nt.) [nomen agentis from jānāti] the intellectual faculty, intelligence Dh 72 (=DhA II.73: jānanasabhāva).

甌atti (f.) [Sk. jñapti, from jñāpayati, caust of jñā] announcement, declaration, esp. as t. t. a motion or resolution put at a kammavācā (proceedings at a meeting of the chapter. The usual formula is "esā ātti; suṇātu me bhante sangho": Vin I.340; III.150, 173, 228; - mā ṭhapeti to propose a resolution Vin IV.152. - Vin V.142, 217 (na c'āpi ñatti na ca pana kammavācā). This resolution is also called a ñattikamma: Vin II.89; IV.152; V.116; A I.99. Two kinds are distinguished, viz. that at which the voting follows directly upon the motion, i. e. a ñattidutiya-kamma, & that at which the motion is put 3 times, & is then followed (as 4th item) by the decision, i. e. a ñ-catuttha-kamma. Both kinds are discussed at Vin I.56, 317 sq.; II.89; III.156; IV.152; & passim. Cp. Divy 356: jñapticaturtha. Cp. āṇatti, viññatti.

甌atvā etc.: see jānāti.

甌āṇa (nt.) [from jānāti. See also jānana. *genē, as in Gr. gnw-sis (cp. gnostic), gnw/mh; Lat. (co)gnitio; Goth. kunpi; Ogh. kunst; E. knowledge] knowledge, intelligence, insight, conviction, recognition, opp. ađāṇa & avijjā, lack of k. or ignorance. - 1. Ñāṇa in the theory of cognition: it occurs in intensive couple-compounds with terms of sight as cakkhu (eye) & dassana (sight, view), e. g. in cakkhu-karaṇa ñāṇa-karaṇa "opening our eyes & thus producing knowledge" i. e. giving us the eye of knowledge (a mental eye) (see cakkhu, jānāti passati, & cpd. °karaṇa): Bhagavā jānāṃ jānāti passaṃ passati cakkhu-bhūto ñāṇa-bhūto (=he is one perfected in knowledge) M I.111=Nd2 2353h; natthi hetu natthi paccayo ñāṇaṃ dassanāya ahetu apaccayo ñāṇaṃ dassanaṃ hoti "through seeing & knowing," i. e. on grounds of definite knowledge arises the sure conviction that where there is no cause there is no consequence S V.126. Cp. also the relation of diṭṭhi to ñāṇa. This implies that all things visible are knowable as well as that all our knowledge is based on empirical grounds; yāvatakaṃ ñeyyam tāvatakaṃ ñāṇaṃ Nd2 2353m; yaṃ ñāṇaṃ tam dassanaṃ, yaṃ dassanaṃ tam ñāṇaṃ Vin III.91; ñāṇa+dassana (i. e. full vision) as one of the characteristics of Arahantship: see arahant II.D. Cp. BSk. jñānadarśana, e. g. AvŚ I.210. - 2. Scope and character of ñāṇa: ñ. as faculty of understanding is included in paññā (cp. wisdom=perfected knowledge). The latter signifies the spiritual wisdom which embraces the fundamental truths of morality & conviction (such as anicca anattā dukkhaṃ: Miln 42); whereas ñ. is relative to common experience (see Nd2 2353 under cakkhumā, & on rel. of p. & ñ. Ps 1.59 sq.; 118 sq.; II.189 sq.). - Perception (saññā) is necessary to the forming of ñāṇa, it precedes it (D I.185); as sure knowledge ñ. is preferable to saddhā (S IV.298); at Vin III.91 the definition of ñ. is given with tisso vijjā (3 kinds of knowledge); they are specified at Nd2 256 as atṭhasamāpatti-ñāṇa (consisting in the 8 attainments, viz. jhāna & its 4 succeeding developments), pañc'abbhiññā" (the 5 higher knowledges, see paññā & abhi*), micchā" (false k. or heresy). Three degrees of k. are distinguished at DA I.100, viz. sāvaka-pārami-ñāṇa, paccakuddha*, sabboññuta* (highest k. of a relig. student, k. of a wise man, & omniscience). Four objects of k. (as objects of truth or sammādiṭṭhi) are enumd as dhamme ñāṇaṃ, anvaye ñ., paricchede ñ., sammuti ñ. at D III.226, 277; other four as dukkhe ñ. (dukkha-) samudaye ñ., nirode ñ., magge ñ. (i. e. the knowledge of the paṭicca-samuppāda) at D III.227; Ps I.118; Vbh 235 (=sammādiṭṭhi). Right knowledge (or truth) is contrasted with false k. (micchā-ñāṇa=micchādiṭṭhi): S V.384; M II.29; A II.222; V.327;
Vbh 392. - 3. đña in application: (a) Vin I.35; D II.155 (opp. pasaddhi); S I.129 (cittamhi susamâhite đñaamhi vuttamânamhi); II.60 (jâtipaccaya jarâmaranâni ti ñ.Q see ñ-vatthu); A I.219 (on precedence of either samâdhi or ñ.); Sn 378, 789, 987 (muddhâni đñaamhi tassa na vijjati), 1078 (diññhi, sutti, ñ.: doctrine, revelation, personal knowledge, i. e. intelligence; differently expl. at Nd2 266), 1113; Pv III.51 (Sugattassa ñ. is asadhârananâ) Ps I.194 sq.; II.244; Vbh 306 sq. (ñ-vibhanga), 328 sq. (kammaskatam ñ.); Nett 15 sq.; 161 (+ñeyya), 191 (id.). - (b) đñaam hoti or uppajjati knowledge comes to (him) i. e. to reason, to arrive at a conclusion (with iti=that . . .) S II.124=III.28 (uppajjati); D III.278 (id.); A II.211=IV.75; V.195; S III.154. See also arahant II.D. - (c) Var. attributes of ñ.: anuttariya A V.37; aparappacayâ (k. of the non-effect of causation through lack of cause) S II.17, 78; III.135; V.179, 422 sq. (=sammâdiññhi, same as ahetuñña S V.126; asadhâranâ (incomparable, uncommon k.) A III.441; PvA 197; akuppa D III.273; ariya A III.451; pariyodâta S I.198; bhiyosomatta S III.112; yathâ bhûtam (proper, definite, right k.) (concerning kâya, etc.) S V.144; A III.420; V.37. - (d) knowledge of, about or concerning, consisting in or belonging to, is expressed either by loc. or -a (equal to subj. or obj. gen.). - (a) with loc.: anuppâde ñ. D III.214, 274; anayave D III.226, 277; kâye D III.274; khaye D III.214, 220 (âsavânam; cp. M I.23, 183, 348; II.38), 275; S II.30; Nett 15; cutûpapâte D III.111, 220; dukkhe (etc.) D III.227; S II.4; V.8, 430; dhamme D III.226; S II.58; nibbâne S II.124 (cp. IV.86). - (b) as "-a: anâvârasa" DA I.100; ariya S I.228; A III.451; khanti Ps I.106; jâtissara J I.167; cutûpapâta M I.22, 183, 347; II.38, etc.; ceto-ariya D III.100, & *ariyâya S V.160; dibbacakkhu Ps I.114; dhammaññhitâ S II.60, 124; Ps I.50; nibbidâa Ps I.195; pubbe-nivâsanusati M I.22, 248, 347; II.38, etc.; Buddha° Nd2 2353; Ps I.133; III.11; 195; DA I.100; sabaññutha Ps I.131 sq.; DA I.99 sq.; PVa 197; sekha S II.43, 58, 80, & asekha S III.83. - (e) aññâna wrong k., false view, ignorance, untruth S I.181; II.92; III.258 sq.; V.126; A II.11; Sn 347, 839; Ps I.80; Pug 21; Dhs 390, 1061; see avijjâ & micchâdiññhi. -indriya the faculty of cognition or understanding Dhs 157; âpapanna endowed with k. Sn 1077 (=Nd2 266b *upeta); -karana (adj.) giving (right) understanding, enlightening, in combn w. cakkhuñcarana (giving (in-)sight, cp. "your eyes shall be opened and ye shall be knowing good and evil" Gen. 35): kusalavitakkâ anandha-karana cakkhu° ñâna° It 82; f. -i (of majhimâ-patiyadâ) S IV.331; -cakkhu the eye of k. PVa 166; -jâla the net of k., in phrase ñânajâlassa anto paviññhā coming within the net, i. e. into the range of one's intelligence or mental eye (clear sight) Dha I.26; II.37, 58, 96; III.171, 193; IV.61; VVa 63; -dassana "knowing and seeing," "clear sight," i. e. perfect knowledge; having a vision of truth, i. e. recognition of truth, philosophy, (right) theory of life, all-comprising knowledge. Defined as tissos vijjā (see above 2) at Vin IV.26; fully discussed at DA I.220, cp. also def. at Ps II.244. - Vin II.178. (parisuññha°; *ajîva, dhammasaññha, veyyâkarañna); III.90 sq.; V.164, 197; D I.76=(following after the jhânas as the first step of paññâ, see paññâ-sampadâ); III.134, 222 (*pañîlabbha), 288 (*visuddhi); M I.195 sq.; 202 sq., 482; II.9, 31; Nett 17, 18, 28; see also vimutti; -dassin one who possesses perfect k. Sn 478; -patha the path of k. Sn 868; -phusanâ experience, gaining of k. Dha I.230; -bandhu an associate or friend of k. Sn 911; -bhûta in comb w. cakkhuñhûta, having become seeing & knowing, i. e. being wise S II.255; IV.94; A V.226 sq.; -vatthûni (pl.) the objects or items of (right) knowledge which means k. of the pañccasamuppâda or causal connection of phenomena. As 44 (i. e. 4 X 11, all constituents except avijjâ, in analogy to the 4 parts of the ariyasaccâni) S II.56 sq., as 77 (7 X 11) S II.59 sq.; discussed in extenso at Vbh 306-344 (called ñânavatthu); -vâda talk about (the attainment of supreme) knowledge D III.13 sq.; A V.42 sq.; -vippayutta disconnected with k. Dhs 147, 157, 270; -vimokkha emancipation through k. Ps II.36, 42; -visesa distinction of k., superior k. PVa 196; -sampayutta associated with k. Dhs 1, 147, 157, etc.; Vbh 169 sq., 184, 285 sq., 414 sq.

ñânîka (ñanika) (adj.) in pañcâ° having five truths (of samâdhi) D III.278.
Ñānin (adj.) knowing, one who is possessed of (right) knowledge S II.169; A II.89 (samma*); IV.340. - aññānin not knowing, unaware VvA 76.

Ñāta (pp. of jānāti=Gr. gnwto/s, Lat. (g)notus; ajñāta (P. aññāta) = a)/gnwtos=ignotus] known, well-known; experienced, brought to knowledge, realized. In Nd2 s. v. constantly expl. by tulita tiritā vibhūta vibhāvīta which series is also used as expln. of diṭṭha & vidita A V.195; J I.266; Sn 343 (yasassin); Mil 21 (id.). - aññāta not known, unknown Vin I.209; M I.430; S II.281; DhA I.208.

Ñātaka [for *ñātika from ñāti] a relation, relative, kinsman Vin II.194; M II.67; Dh 43; Sn 263 (=Kha 140: aññānte amhākaṃ ime ti ñātakā), 296, 579; Pv II.14 (Minayeff, but Hardy *ika); PVA 19, 21, 31, 62, 69; DA I.90.

Ñāti [see janati; cp. Sk. jñāti, Gr. gnwto/s, Lat. cognatus, Goth. knops] a relation, relative (=mātito pitito ca sambandhā PVA 25;=bandhū PVA 86; specialized as *sālohitā, see below). Pl. ñātayo (Pv I.43; Kha 209, 214) and ñātī (M II.73; Kha 210, cp. 213; acc. also aññī PVI.67); Sn 141; Dh 139, 204, 288; J II.353; Pv I.53, 122; II.313, 67. - Discussed in detail in regard to its being one of the 10 paḷībodhā at Vism 94. - Kathā (boastful) talk about relatives D I.7 ≈ (cp. DA I.90); -gata coming into (the ties of) relationship J VI.307 (*gataka ib. 308); -ghara the paternal home J I.52; -dhamma the duties of relatives Pv I.512; (=ñātīhi ñātānaṃ kattabba-karaṇam PVA 30); -parivatta the circle of relations D I.61; M I.267; Pug 57=; -petā a deceased relation Pv I.54; -majjhagata (adj.) in the midst of one's relations Pug 29; -mittā (pl.) friends & relatives Dh 219; J III.396; Pv I.126; -vyasana misfortune of relatives (opp. *sampada) D III.235; enum as one of the general misfortunes under dukkha (see Nd2 304F); -sangha the congregation of kinsmen, the clan A I.152; Sn 589; -sālohitā a relation by blood (contrasted with friendship: mittāmaccā Sn p. 104), often with ref. to the deceased: petā ñ-sālohitā the spirits of deceased blood-relations M I.33; A V.132, 269; PVA 27, 28; -sineha the affection of relationship Pv 29; -hetusampatti a blessing received through the kinsmen PVA 27.

Ñāpeti [Caus. of jānāti, cp. also aññāti] to make known, to explain, to announce J II.133. Cp. jānāpeti & aññāpeti.

Ñāya (Sk. nyāya=ni+i] 1. method, truth, system, later =logic: *gantha book on logic Dāvs III.41. - 2. fitness, right manner, propriety, right conduct, often appld to the "right path" (ariyamagga=ariyāṇāya Vin I.10) D III.120; S V.19, 141, 167 sq., 185; A II.95; IV.426; V.194; Dh I.249; ariyāñā. S II.68; V.387= the causal law S V.388= kalyāṇa-kusala-dhammatā A II.36; used in apposition with dhamma and kusala D II.151; M II.181, 197; is replaced herein by sacca S I.240;=Nībbāna at Vism 219, 524; ñ-.paṭipanna walking in the right path S V.343; A II.56; III.212, 286; V.183.

"Tan" (? (adv.) part of sound J 1.287 (ṭan ti saddo).
ṭha

°ṭha (°ṭṭha) (adj.-suffix) [from tiṭṭhati] standing, as opposed to either lying down or moving; located, being based on, founded on (e. g. appa° based on little D I.143): see kappa° (lasting a k.), kūta° (immovable), gaha° (founding a house, householder), dhamma°, nava°, vehāsa° (=vihan-ga). - (n.) a stand i. e. a place for: goṭṭha a stable.

Ṭhapanā (ṭhapanā) (f.) 1. arrangement DA I.294. - 2. application of mind, attention Pug 18, Vism 278 (=appanā).

Ṭhapeti (ṭhapeti) [Caus. of tiṭṭhati] to place, set up, fix, arrange, establish; appoint to (c. loc.); to place aside, save, put by, leave out Vin II.32 (pavāraṇaṃ), 191 (ucce & nice ṭhāne to place high or low), 276 (pavāraṇaṃ); V.193 (uposathaṃ), 196 (give advice); D I.120 (leaving out, discarding); Dh 40 (cittaṃ ṭh. make firm) J I.62, 138, 223, 293 (except); II.132 (puttaṭṭhāne ṭh. as daughter); J II.159; VI.365 (putting by); VvA 63 (kasiṃ ṭhapetvā except ploughing); PvA 4, 20 (varam ṭhapetvā denying a wish), 39, 114 (setting up); Miln 13 (ṭhapetvā setting aside, leaving till later). - inf. ṭhapetuṃ Vin II.194; PvA 73 (saṃharitvā ṭhāha折叠 up: cp. ṭhapita); grd. ṭhapetabba J II.352 (rājaṭṭhāne); PvA 97; & ṭhapaniya (in pañha ṭh. a question to be left standing over, i. e. not to be asked) D III.229. - ger. ṭhapetvā (leaving out, setting aside, excepting) also used as prep. c. acc. (before or after the noun): with the omission of, besides, except D I.105 (ṭh. dve); J I.179 (maṃ but for me), 294 (tumhe ṭh.); II.154 (ekaṃ vaddhaṃ ṭh.); IV.142 (ṭh. maṃ); VvA 100 (ṭh. ekam itthiṃ); PvA 93 (ṭh. maṃ). Cp. BSk. sthāpayitvā "except" AvŚ II.111. - Caus. ṭhapāpeti to cause to be set up; to have erected, to put up J I.266; DhA II.191.

Ṭhāna (ṭhāna) (nt.) [Vedic ṭhāna, sthā, see tiṭṭhati; cp. Sk. sthāman Gr. staqmi/s, Lat. stamen] - I. Connotation. As one of the 4 iriyāpathā (behaviours) 1. contrasted (a) as standing position with sitting or reclining; (b) as rest with motion; 2. by itself without particular characterization as location. II. Meanings-(1) Literal: place, region, locality, abode, part (-° of, or belonging to) - (a) cattāri ṭhānāni dassanīyāni four places (in the career of Buddha) to be visited D II.140=A II.120; vāse ṭhāne gamane Sn 40 (expl. by SnA 85 as mahā-upaṭṭhāna-sankhāte ṭhāne, but may be referred to I. 1 (b)); ṭhāna cāveti to remove from one's place Sn 442; J IV.138; PvA 55 (spot of the body). - (b) kumbha° (the "locality of the pitcher," i. e. the well) q. v.; arañña° (part of the forest) J I.253; PvA 32; nivāsana° (abode) PvA 76; phāsku° J II.103; PvA 13; vasana° J I.150, 278; VvA 66; virūhana° (place for the growing of . . .) PvA 7; vihāra (place of his sojourn) PvA 22; saka° (his own abode) J I.129; PvA 66. - (c) In this meaning it approaches the metaphorical sense of "condition, state" (see 2 & cp. gati) in: dibbāni ṭhānāni heavenly regions S I.21; tidivāṃ S I.96; saggāṃ ṭh. a happy condition Pv I.13; pitu gata° the place where my father went (after death) PvA 38; Yamassa ṭh.=pettivasaya PvA
9.

- (d) In its pregnant sense in combn with accuta & acala it represents the connotation I. 1 (b), i.e. perduration, constancy, i.e. Nibbāna Vv 514; Dh 225. - 2. Applied meanings- (a) state, condition; also -° (in sg.) as collective-abstract suffix in the sense of being, behaviour (corresponding to E. ending hood, ion, or ing), where it resembles abstr. formations in "tā & "ttām (Sk. tā & tvām), as lahuṭṭhāna-lahutā & collect. formations in "ti (Sk. daśati ten-hood; devatāt godhead, sarvātāt=P. sabbatāt comprehensiveness; cp. also Lat. civitātem, juventūtem). - S I.129 (condition) II.27 (asabha°=M I.69; S III.57 (atasitāya fearless state): A II.118 sq. (four conditions); Dh 137 (dasannam aṇṇataram th.° nigacchati he undergoes one of the foll. ten conditions, i.e. items of affliction, expld at DhA III.70 with kārana "labours"), 309 (states-dukkhakārānāmi DhA III.482, conditions of suffering or ordeals); hattha-paśarana-"ṭṭhāna condition of outstretched hands DhA I.298; loc. thāne (-°) when required, at the occasion of . . . DhA I.89 (hasitabba°, saṃvega°, dātum yutta°); pubbe nibbatta -ṭṭhānato paṭṭhāya "since the state (or the time) of his former birth" PvA 100. - vibhūsanatthāṇa ornamentation, decoration, things for adornment D I.5; Sn 59 (DA I.77 superficially: thāṇam vuccati kāraṇa; SnA 112 simply vibhūsa eva v-ṭṭhānāṃ; jūta-pamāda° (gambling & intoxication) D I.6= (cp. expl. at KhA 26); gata° & āgata° (her) going & coming J III.188; - paricēga° distribution of gifts PVA 124. - (b) (part-) attribute, quality, degree: aggasāvaka° (degrees of discipleship) VvA 2; esp. in set of 10 attributes, viz. rūpa (etc. 1-5), āyUQ vaṇṇa, sukuha, yasa, ādhipateyya D I.163; S IV.275; Pv II.958, also collectively [see (a)] as dasaṭṭhānāṃ S I.193; out of these are mentioned as 4 attributes āyu, vaṇṇa, sukuha, balā at Vv 327; other ten at A V.129 (pāsamaṇi). - (c) (counter-part=) object (-° for), thing; item, point; pl. grounds, ways, respects. With a numeral often-a (five)fold collection of . . . S IV.249 sq. (5 objects or things, cp. Ger. fünferlei); A III.54 sq. (id.), 60 sq., 71 sq.; etehi tihi thānehi on these 3 grounds Dh 224; manussā tihi thānehi bahum puṇṇam pasavanti: kāyena vācāya manasa (in 3 ways, qualities or properties) A 151 sq.; cp. II.119 sq. (Samvutti tihi thānehi Dh 391); catuhi thānehi in Com. equals catuhi ākārehi or kāraṇa pāṇujakaraṇāṃ th. (object) Sn 256; ekaccesu thānesu sameti ekaccesu na sameti "I agree in certain points, but not in others" D I.162; kankhāniya° doubtful point S IV.350, 399; - n'atthi aṇṇam thānām no other means, nothing else DhA II.90; agamaniya° something not to be done, not allowed VvA 72; cp. also kamma°. - (d) (standpoint=) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, reasonableness (opp. a° see 4): garayaṃ th. āgacchati "he advocates a faulty principle" D I.161; catuhi th. paññāpeti (four arguments) S III.116; IV.38Q; thāṇaka-susala accomplished in sound reasoning S III.61 sq. (satta°); A II.170 sq. Also with aṭṭhāna-kusala: see below 4. III. Adverbial use of some cases acc. thānām: ettakām th. even a little bit DhA I.389; - abl. thānaso: in combn w. hetuso with reason & cause, causally conditioned [see 2 (d)] S V.304; A III.417; V.33; Nett 94 (nāṇa); abs. without moving (see I. 1 (b) & cp. Lat. statim) i.e. without an interval or a cause (of change), at once, immediately, spontaneously, impromptu (cp. cpd° uppatti) S I.193; V.50, 321, 381; Pv I.44 (=khanam yeva PVA 19). - loc. thāne instead-like, as dhīru thāne ṭhapesi he treats her like a daughter VvA 209; puttaṭṭhāne as a son J II.132. IV. Contrasted with negation of term (thāna & aṭṭhāna). The meanings in this category are restricted to those mentioned above under 1 [esp. 1 (c)] & 2 (d), viz. the relations of place-not place (or wrong place, also as proper time & wrong time), i.e. somewhere-nowhere, and of possibility-impossibility (truth-falsehood). (a) thānām upagacchati (pathāviya) to find a (resting) place on the ground, to stay on the ground (by means of the law of attraction and gravitation) Miln 255; opp. na thānām upa° to find no place to rest, to go into nothingness Miln 180, 237, 270. - (b) thānām vijjati there is a reason, it is logically sound, it is possible D I.163, 175; M III.64; Ps II.236 sq.; cp. M Vasti II.448; opp. na etam thānām vijjati it is not possible, feasible, plausible, logically correct Vin II.284; D I.104, 239; M II.10; III.64; Miln 237; Nett 92 sq. - (c) aṭṭhānān an impossibility Sn 54 (aṭṭhāna, with
elision of m); aññāne at the wrong time J I.256; ṭhāna is that one of the gatis which is accessible to human influence, as regards gifts of relief or sacrifice (this is the pettivisaya), whilst aññāna applied to the other 4 gatis (see gati) PvA 27 sq. In cpd. aññāṇa-gata it means referring or leading to good & bad places (gatis): of sabbe khayadhammā (i. e. keci saggūpaga keci apāyūpaga) Nett 94. In combn apucchi nipuṇe pañhe aññāṇa-gagate (Miln 1) it may mean either questions concerning possibilities & impossibilities or truths & falsehoods, or questions referring to happy & unhappy states (of existence); ṭhāna-ṭṭhāna-ṭhāna is "knowledge of correct & faulty conclusions" Nett 94, cp. Kyu 231 sq.; the same combn occurs with "kusala "accomplished or skilled (& skill) in understanding correct or faulty conclusions" D III.212 (one of the ten powers of the Buddha); M III.64; Dhs 1337, 1338 (trsl. by Mrs. Rh. D. on p. 348 Dhs. trsl. as "skill in affirming or negating causal conjuncture"). In the same sense: ṭhānaṃ-ṭṭhānato pajānāti (& ṭṭhānaṃ-ṭṭhānagato p.) to draw a logical inference from that which is a proper ground for inference (i. e. which is logical) S V.304; M I.69 sq.=A III.417; V.33. -uppatti arising instantaneously (see ṭhānaso, above III.) VvA 37; J VI.308 (°kāraṇavinda finding a means right on the spot); -ka (adj.) on the spot, momentary, spontaneous J VI.304.

Ṭhānīya (țihaŋga) (adj.) [grd. of tiṭṭhati] standing, having a certain position, founded on or caused by (-°) Vin II.194 (-niça); A I.264 (chanda - rāga - dhamma*). See also under tiṭṭhati.

Ṭhāyika (țihyaŋka) (adj.) at Miln 201 "one who gains his living or subsists on" (instr.) is doubtful reading.

Ṭhāyin (țihyaŋ) (adj.-n.) [from tiṭṭhati] standing, being in, being in a state of (-°), staying with, dependent on (with gen.): pariyuṭṭhatthāyin "being in a state of one to whom it has arisen," i. e. one who has got the idea of . . . or one who imagines S III.3 sq.; arūpa-ṭṭhāyin It 62; Yamassa ṭhāyino being under the rule of Yama Pv I.119.

Ṭhita [țiha] (pp. of tiṭṭhati=Gr. stato/s, Lat. status, Celt. fossad (fimr)] standing, i. e. (see ṭhāna l) either upright (opp. nissiṇa, etc.), or immovable, or being, behaving in general. In the latter function often (with ger.) pleonastic for finite verb (cp. ṭhapita); - resting in, abiding in (-° or with loc.); of time: lasting, enduring; fig. steadfast, firm, controlled: amisissikatam evvassa cittera hoti, ṭhitaṃ ānejjappattam A III.377=IV.404; tassa ṭhito va kāyo hoti thitaṃ cittaṃ (firm, unshaken) S V.74=Nd2 475 B2; - D I.135 (khema*); A I.152; Sn 250 (dhamme); It 116 sq. (ṭh. caranto nissiṇa sayāna); J I.167; 279; III.53. - with ger.: nahātvā ṭh. & nivāsetvā ṭh. (after bathing & dressing) J I.265; dārakam gahetvā th. J VI.336. Cp. san°. -atta self-controlled, composed, steadfast D I.57 (*gatatta yatatta; expl. at DA I.168 by suppatiṭṭhitacitto); S I.48; III.46; A II.5; IV.93, 428; Sn 370 (*parinibbuta), 359 (id. expl. at SnA 359 by lokadhammehi akampaneyya-citta); Pug 62; -kappin (adj.) (for kappa-*ṭhitin) standing or waiting a whole kappa Pug 13 (expl. at Pug A 187 by ṭhitakappo assa atthi ti; kappam ṭhapetum samattho ti attho); -citta (adj.) of controlled heart (=*atta) D II.157=; -dhamma (adj.) everlasting, eternal (of mahāsamudda, the great ocean) Vin II.237= A IV.198.

Ṭhitaka (țihaŋka) (adj.)=ṭhita in meaning of standing, standing up, erect Vin II.165; D II.17=III.143; M II.65; J I.53, 62; VvA 64.

Ṭhitatā (țihaŋkā) (f.) the fact of standing or being founded on (-°) S II.25=A I.286 (dhamma*-dhamma-niyāmatā).
Ṭhitatta (ṭhuṭata) (nt.) standing, being placed; being appointed to, appointment J I.124.

Ṭhiti (ṭhuṭ[i]) (f.) [from tiṭṭhati Sk. sthiti, Gr. sta/sis, Lat. statio (cp. stationary), Ohg. stat, Ags. stede] state (as opposed to becoming), stability, steadfastness; duration, continuance, immobility; persistence, keeping up (of: c. gen.); condition of (-°) relation S II.11; III.31; IV.14, 104, 228 sq., A V.96; Vism 32 (kāyassa); in jhāna: S III.264, 269 sq., saddhammassa (prolongation of) S II. 225; A I.59; II.148; III.177 (always with asammosa & anantaradhāna), cp. M II.26 sq.; dhammaṭṭhitīṇaṇa (state or condition of) S II.124; Ps I.50 sq. - n' atthi dhuvaṃṭhiti: the duration is not for long M II.64 =Dh 147=Th 1, 769=VvA 77, cp. Th 2, 343 (=ThA 241); Sn 1114 (viṇṇaṇa°) PṛA 198 (position, constellation), 199 (jīvita° as remainder of life, cp. ṭhitakappin); Dhs 11=(cittassa), 19=(āyu=subsistence). -bhāgiya connected with duration, enduring, lasting, permanent (only appl. to samādhi) D III.277; A III.427; Nett 77; cp. samādhisā ṭhitikusala "one who is accomplished in lasting concentration" A III.311, 427; IV.34.

Ṭhiṭika (ṭhuṭika) (adj.) [Der. fr. ṭhiti] standing, lasting, enduring; existing, living on (-°), e. g. āhāra° dependent on food Kh III. (see āhāra); nt. adv. ṭhitikam constantly VvA 75.

Ṭhīyati (ṭhīyati) see patiṭṭhiyati.
Ḍaṃsa [Ḍaṃsa] [see ḍaṃsatī] a yellow fly, gadfly (orig. "the bite") Nd2 268 (=pingala-makkhika, same at J III.263 & SnA 101); usually in combn with other biting or stinging sensations, as °sirimsapa Sn 52, & freq. in cpd. ḍaṃsa-makasa-vāṭ'ātapa-sirimsapa-samphassa M I.10= A II.117, 143=III.163; A III.388; V.15; Vin I.3; Nd2 s. v. (enumd under var. kinds of dukkhā); Vism 31 (here expld as ḍaṃsas-makkhikā or andha-makkhikā).

Ḍaṭṭha [Ḍaṭṭha] [pp. of daṃśati to bite] bitten PvA 144.

Ḍasati [Ḍaṃsatī] (& ḍaṃsati) [cp. Sk. da ati & ḍaṃṣati, Gr. da/knw, Ohg. zanga, Ags. tongo, E. tong] to bite (esp. of flies, snakes, scorpions, etc.), pres. ḍasati M I.519; pot. ḍaseyya M I.133; A III.101=IV.320 (where ḍaṃs°) & ḍamseyya A III.306; ppr. ḍasamaṇa J I.265 (gīvāya); fut. ḍaṃsayissāmi J VI.193 (v. l. ḍass°); aor. adāṃṣi Vv 808 (=Sk. adānksit), ḍaṃsi PvA 62 & ḍasi J I.502; DhA II.258; inf. ḍasitum J I.265; ger. ḍasitvā J I.222; II.102; III.52, 538; DhA I.358. - Pp. ḍaṭṭha; cp. also ḍaṭhā & saṃḍāsa.

Ḍahati [Ḍaṭṭha] (& dahati) [Sk. dahati, pp. dagdha, cp. dāha, nidāgha (summer heat); Gr. te/fra ashes, Lat. favilla (glowing) cinders, Goth. dags, Ger. tag. E. day=hot time] to burn (trs.) consume, torment M I.365; II.73; A V.110; J II.44 (aor. 3 sg. med. adaḍḍha=Sk. adagdha); Dh 31, 71, 140; Miln 45, 112 (cauterize). Pp. adaḍḍha - Pass. ḍahati S I.188 (kāmarāgana ḍayhāmi cīttaṃ me pariḍayhāti); ib. (mahārāgā: mā ḍayhittho punappunam) M II.73; S III.150 (mahāpaṭṭhavi ḍayhāti vinassati na bhavati) esp. in ppr. ḍayhamāna consumed with or by, burning, glowing Dh 371; It 23 (°ena kāyena & cetasā Pv I.1110, 122; II.23) (of a corpse being cremated); PvA 63, 152 (vippaṭṭisārena: consumed by remorse). See also similes J.P.T.S. 1907, 90. Cp. uḍ°.

Ḍāka [Ḍaḍa] (m. nt.) [Sk. sāka (nt.) on ō-ḍ cp. Sk. sākinī> dākinī] green food, eatable herbs, vegetable Vin I.246 (*rasa), 248; Th 2, 1; Vv 206 (v. l. sāka); VvA 99 (=taṇḍuleyyakādi-sākavyaṇjana).

Ḍāha [Ḍaḍa] [Sk. dāha, see ḍahati] burning, glow, heat D I.10 (disā° sky-glow=zodiacal light?); M I.244; PvA 62; Miln 325. Sometimes spelt dāha, e. g. A I.178 (aggi°); Sdhp 201 (id.); - dava° a jungle fire Vin II.138; J I.461.

Ḍeti [Ḍaḍe] [Sk. *ḍaye=diyati; ḍayana flying. The Dhlp gives the root as ḍi or lī with def. of "ākāsa-gamana"] to fly; only in simile "seyyathā pakkhī sakuno yena yen'eva ḍeti . . ." D I.71=M I.180, 269=A II.209= Pug 58; J V.417. Cp. dayati & diyati, also uḍḍeti.
T

—T— ā as composition-consonant (see Müller pp. 62, 63, on euphonic cons.) especially with agge (after, from), in ajja-t-agge, tama-t-agge, dahara-t-agge A V.300; cp. deva ta-t-uttari for tad-uttari A III.287, 314, 316.

Ta° m[1] [Vedic tad, etc.; Gr. to/n th/n to/; Lat. is-te, tālis, etc.; Lith. tās tā; Goth. pata; Ohg. etc. daz; E. that] base of demonstr. pron. for nt., in oblique cases of m. & f., & in demonstr. adv. of place & time (see also sa). - 1. Cases: nom. sg. nt. tad (older) Vin I.83; Sn 1052; Dh 326; Mihan 25 & tām (cp. yaṁ, kim) Sn 1037, 1050; J III.26; acc. m. tām J II.158, f. tām J VI.368; gen. tassa, f. tassā (Sn 22, 110; J I.151); instr. tena, f. tāya (J III. 188); abl. tasmā (J I.167); tamhā Sn 291, 1138; (J III.26) & tato (usually as adv.) (Sn 390); loc. tasmim (J I.278), tamhi (Dh 117); tāhā (adv.) (Pv I.57) & tahan (adv.) (J I.384; VvA 36); pl. nom. m. te (J II.129), f. tā (J II.127), nt. tāni (Sn 669, 845); gen. tesam, f. tāsam (Sn 916); instr. tehi, f. tāhi (J II.128); loc. tesu, f. tāsu (Sn 670). - In composition (Sandhi) both tad- & tām- are used with consecutive phonetic changes (assimilation), viz. (a) tad°: (a) in subst. function: tadagge henceforth D I.93 taduttāhya Dha III.344; tadūpiya (cp. Trenckner, Notes 77, 78=tadopyya (see discussion under opeti), but cp. Sk. tadūpā Divy 543 & tatrūpa. It is simply tad-upa-ka, the adj.-positive of upa, of which the compar.-superlative is upama, meaning like this, i. e. of this or the same kind. Also spelt tadūpiyā (f.) (at J II.160) agreeing with, agreeable, pleasant Miln 9; tadathāmah to such purpose Sn 565. - With assimilation: taccarīta; tapparāyana Sn 1114; tappona (=tad-pra-ava-nata) see taccarīta; tabbīsaya (various) Pva 73; tabbiparīta (different) Vism 290; Dha III.275; tabbiparītātāyā in contrast to that Vism 450. - (b) as crude form (not nt.) originally only in acc. (nt.) in adj. function like tad-ahan this day, then felt as euphonic d, esp. in forms where similarly the euphonic t is used (ajja-t-agge). Hence ta- is abstracted as a crude (adverbial) form used like any other root in composition. Thus: tad-ah-uposathe on this day's fast-day=to-day (or that day) being Sunday D I.47; Sn p. 139 (expld as tam-ah-uposathe, uposathadivase ti at SnA 502); tadade on the same day Pva 46; tadahū (id.) J V.215 (=tasmīm chaṇa-divase). tad-anga for certain, surely, categorical (orig. concerning this cp. kimanga), in tadanga-nibbuta S III.43; tadanga-samatikkama Nd 203; tadanga-vikkhambhana-samuccheda Vism 410; tadanga-pahāna Dha 351; Sn 8; tadangena A IV.411. - (b) tan°: (a) as subst.: tammaya (equal to this, up to this) Sn 846 (=tapparāyana Nd 206); A I.150. - (b) Derived from acc. use (like a b) as adj. is tankhanikā (fr. tam khanam) Vin III.140 (=muhuttikā). - (g) a reduced form of tam is to be found as ta° in the same origin & application as ta-d- (under a b) in combn ta-y-idaṃ (for tāmidaṃ>ta-idaṃ>ta-ya-idaṃ) where y. takes the place of the euphonic consonant. Cp. in application also Gr. tou to & tau ta, used adverbially as therefore (orig. just that) Sn 1077; Pva I.33; Pva 2, 16 (=tām idaṃ), 76. The same ta° is to be seen in tāhām Vv 8315 (=taḥ-ahām), & not to be confused with tāhām-te ahām (see tvam). - A similar combn is tanyathā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. seyyathā (instead of ta-(y)-yathā, like ta-y-idaṃ); cp. Trenckner, P.M. p. 75. - A sporadic form for tad is tadaṃ Sn p. 147 (even that, just that; for tatha?). - II. Application: 1. ta° refers or points back to somebody or something just mentioned or under discussion (like Gr. ou=(tos, Lat. hic, Fr. ci in voici, cet homme-ci, etc.): this, that, just this (or that), even this (or these). In this sense combd with api: te c'āpi (even these) Sn 1058. It is also used to indicate something immediately following the statement of the speaker (cp. Gr. ol/de, E.
thus): this now, esp. in adv. use (see below); taṃ kiṃ maññasi D I.60; yam etam paññham apucchi Ajita taṃ vadāmi te: Sn 1037; taṃ te pavakkhami (this now shall I tell you:) Sn 1050; tesaṃ Buddhho vyākāsi (to those just mentioned answered B.) Sn 1127; te tosiṭā (and they, pleased . . .) ib. 1128. - 2. Correlative use: (a) in rel. sentences with ya° (preceding ta°): yaṃ aham jānāmi taṃ tvam jānāsi "what I know (that) you know" D I.88; yo nerayikānaṃ sattānaṃ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whichever is the food of the N. beings, on this he lives" PvA 27. - (b) elliptical (with omission of the verb to be) yaṃ taṃ=that which (there is), what (is), whatever, used like an adj.; ye te those who, i.e. all (these), whatever; ye pana te manussā saddhā . . . te evam ahamṣu . . . "all those people who were full of faith said" Vin II.195; yena tena upāyena gañha "catch him by whatever means (you like)," i.e. by all means J II.159; yaṃ taṃ kayirā "whatever he may do" Dh 42. - 3. Distributive and iterative use (cp. Lat. quisquis, etc.): . . . taṃ taṃ this & that, i.e. each one; yaṃ yaṃ passes taṃ taṃ pucchati whomsoever he sees (each one) he asks PvA 38; yaṃ yaṃ manaso piyāṃ taṃ taṃ gahetvā whatever . . . (all) that PVa 77; yo yo yaṃ iyacchati tassa tassa taṃ adāsi "whatever anybody wished he gave to him" PvA 113. So with adv. of ta°: tattha tattha here & there (freq.); tahanām id. J I.384; VVa 36, 187; tato tato Sn 390. - (b) the same in disjunctive-comparative sense: taṃ . . . taṃ this is so & this is so (too)=the same as, viz. taṃ jīvanām taṃ sarīrām is the soul the same as the body (opp. aňñaṃ j. a. s.) A V.193, etc. (see jīva). - 4. Adverbial use of some cases (locala, temporalb, & modalc): acc. taṃ (a) there (to): tad avasari he withdrew there D. II.126, 156; (b) taṃ enam at once, presently (=taṇḍava-eva) Vin I.127 (cp. Ved. enā); (c) therefore (cp. kiṃ wherefore, why), that is why, now, then: S II.17; M I.487; Sn 1110; Pv I.23 (=tasmā PvA 11 & 103); III.716; cp. taṃ kissa hetu Nd2 on jhāna. - gen. tassa (c) therefore A IV.333. - instr. tena (a) there, here (direction=there to), always in correl. with yena: where-there, or in whatever direction, here & there. Freq. in formula denoting approach to a place (often unnecessary to translate); e.g. yena Jīvakassa ambavanām tena pāyāsi: where the Mangogrove of J. was, there he went=he went to the M. of J. D I.49; yena Gotamo ten’upasankamgo where G. is D I.88; Sn 1127; te tositā (and they, especially those just mentioned answered B.) Sn 1128. - abl. tena (a) there (over there>be there); yena Gotamo ten’upasankama G. is D I.88; yena vā tena vā palāyanti they run here & there A IV.333. - 5. Indicative use: yena (‘whether he may do’ Dh 42. - 6. Participle use: taṃ taṃ whatever. - 7. Enumerative use: yena vā tena vā palāyanti (one) he asks PvA 38; yaṃ yaṃ manaso piyāṃ taṃ taṃ gahetvā whatever . . . (all) that PVa 77; yo yo yaṃ iyacchati tassa tassa taṃ adāsi "whatever anybody wished he gave to him" PvA 113. So with adv. of ta°: tattha tattha here & there (freq.); tahanām id. J I.384; VVa 36, 187; tato tato Sn 390. - (b) the same in disjunctive-comparative sense: taṃ . . . taṃ this is so & this is so (too)=the same as, viz. taṃ jīvanām taṃ sarīrām is the soul the same as the body (opp. aňñaṃ j. a. s.) A V.193, etc. (see jīva). - 4. Adverbial use of some cases (locala, temporalb, & modalc): acc. taṃ (a) there (to): tad avasari he withdrew there D. II.126, 156; (b) taṃ enam at once, presently (=taṇḍava-eva) Vin I.127 (cp. Ved. enā); (c) therefore (cp. kiṃ wherefore, why), that is why, now, then: S II.17; M I.487; Sn 1110; Pv I.23 (=tasmā PvA 11 & 103); III.716; cp. taṃ kissa hetu Nd2 on jhāna. - gen. tassa (c) therefore A IV.333. - instr. tena (a) there, here (direction=there to), always in correl. with yena: where-there, or in whatever direction, here & there. Freq. in formula denoting approach to a place (often unnecessary to translate); e.g. yena Jīvakassa ambavanām tena pāyāsi: where the Mangogrove of J. was, there he went=he went to the M. of J. D I.49; yena Gotamo ten’upasankamgo where G. is D I.88; yena āvasathāgāram ten’upasankamī D II.85 etc.; yena vā tena vā palāyanti they run here & there A II.33; (c) so then, now then, therefore, thus (often with hi) J I.151, 279; PvA 60; Miln 23; tena hi D II.2; J I.266; III.188; Miln 19. - abl. tasmā (c) out of this reason, therefore Sn 1051, 1104; Nd2 279 (=taṃ kāraṇaṃ); PvA 11, 103; tato (a) there from, thence Pv I.123; (b) then, hereafter PvA 39. - loc. tahiṃ (a) there (over there>beyond) Pv I.57; (c) =therefore PvA 25; tahanām (a) there; usually repeated: see above II. 3 (a). - See also tattha, tathā, tadā, tādi, etc.

Taka (Taka) a kind of medicinal gum, enumerated with two varieties, viz. takapattī & takapaṇṇī under jetuṇi bhesajjāni at Vin I.201.

Takka1 (Takka) [Sk. tarka doubt; science of logic (lit. "turning & twisting") *treik, cp. Lat. tricæ, intricare (to "trick," puzzle), & also Sk. tarku bobbin, spindle, Lat. torquœ (torture, turn) doubt; a doubtful view (often= diṭṭhi, appl. like sammā, micchā-diṭṭhi), hair-splitting reasoning, sophistry (=itiṭhiṭhīma Nd2 151). Opp. to takka (=micchā-sankappa Vbh 86, 356) is dhammadatta right thought (vuccati sammā-sankappa Nd2 318; cp. Dhs 7, 298), D I.16 (=pariyāhata); M I.68 (id.); Sn 209 (*m pahāya na upeti sankhām) 885 (doubt), 886; Dhs 7, 21, 298 (=vitakka, trsl. as "rationcination" by Mrs. Rh. D.); Vbh 86, 237 (sammā*) 356; Vism 189. See also vitakka. -āgama the way of (right) thought, the discipline of correct reasoning Dāvs V.22; -āvacara as neg. atakkāvacarā in phrase dhammā gambhirā duddāsa a° nipuñña (views, etc.) deep, difficult to know, beyond logic (or sophistry: i. e. not accessible to doubt?), profound Vin I.4=D I.12=S I.136=M I.487. Gogerly trsl. "unattainable by reasoning," Andersen "being beyond the sphere of thought"; -āsaya room for doubt Sn 972; -gahāna the thicket of doubt or
sophistry J I.97; -vaddhana increasing, furthering doubt or wrong ideas Sn 1084 (see Nd2 269); -hetu ground for doubt (or reasoning?) A II.193=Nd2 151.

Takka² (Takka) (nt.) [Should it not belong to the same root as takka1?] buttermilk (with 1/4 water), included in the five products from a cow (pañca gorasā) at Vin I.244; made by churning dadhi Miln 173; J I.340; II.363; DhA II.68 (takkādi-ambila).

Takkanā (Takkanā) (nt.) thought, representation (of: -°) J I.68 (ussāvabindu°).

Takkara¹ (Takkara) (=tat-kara) a doer thereof D I.235, M I.68; Dh 19.

Takkara² (Takkara) a robber, a thief J IV.432.

Takkala (Takkala) (nt.) a bulbous plant, a tuberose J IV.46, 371 (biāli*, expl. at 373 by takkalakanda)=VI.578.

Takkāri (Takkari) (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Th 2, 297 (=dālika--latthi ThA 226).

Takkika (Takkika) (adj.) [fr. takka1] doubting, having wrong views, foolish; m. a sophist, a fool Ud 73; J I.97; Miln 248.


Takketi (Takketi) [Denom. of tarka] to think, reflect, reason, argue DA I.106; DhsA 142. - attānaṁ t. to have self-confidence, to trust oneself J I.273, 396, 468; III.233.

Takkoṭaka (Takkoṭaka) [is reading correct?] a kind of insect or worm Vism 258. Reading at id. p. KhA 58 is kakkoṭaka.

Takkola (Takkola) [Sk. kakkola & takkola] Bdellium, a perfume made from the berry of the kakkola plant J I.291; also as Npl. at Miln 359 (the Takola of Ptolemy; perhaps= Sk. karkoṭa: Trenckner, Notes, p. 59).

Tagara (Tagara) (nt.) the shrub Tabernaemontana coronaria, and a fragrant powder or perfume obtained from it, incense Vin I.203; It 68 (=Udānavarga p. 112, No. 8); Dh 54, 55, 56 (candana+); J IV.286; VI.100 (the shrub) 173 (id.); Miln 338; Dāvs V.50; DhA I.422 (tagara-mallikā two kinds of gandhā).

Taggaruka (Taggaruka) = tad+garuka, see taccarita.

Taggha (Taggha) [tad-gha, cp. in-gha & Lat. ec-ce ego-met, Gr. e)gw/-ge] affirmative particle ("ekaṁśena" DA I.236; ekamśa-vacana J V.66; ekaṁse nipāta J V.307): truly, surely, there now! Vin II.126, 297; D I.85; M I.207, 463; III.179; J V.65 (v. l. tagghā); Sn p. 87.
**Taca** (& taco nt.) [Vedic tvak (f.), gen. tvacah] 1. bark. - 2. skin, hide (similar to camma, denoting the thick, outer skin, as contrasted with chavi, thin skin, see chavi & cp. J I.146). - 1. bark: M I.198, 434, 488; A V.5. - 2. skin: often used together with nahāru & aṭṭhi (tendons & bones), to denote the outer appearance (framework) of the body, or that which is most conspicuous in emaciation: A I.50= Sdhp. 46; tacamaṃsāvalepana (+aṭṭhi nahārusamyutta) Sn 194= J I.146 (where °vilepana); SnA 247; aṭṭhi-taca-mattāvasesasarira "nothing but skin & bones" Pva 201. - Of the cast-off skin of a snake: urago va ṣaṇṇaṃ aṭṭhi Sn 1, same simile Pv I.121 (=nimmoka Pva 63); kañcanasannibha-taca (adj.) of golden-coloured skin (a sign of beauty) Sn 551; Vv 302=323; Miln 75; Vva 9. - valita-tacamāṃ vasesasarīra "nothing but skin & bones" PvA 201. - Of the cast-off skin of a snake: urago va ṣaṇṇaṃ aṭṭhi Sn 1, same simile Pv I.121 (=nimmoka Pva 63). - kañcanasannibha-taca (adj.) of golden-coloured skin (a sign of beauty) Sn 551; Vv 302=323; Miln 75; Vva 9. - valita-tacamāṃ vasesasarīra "nothing but skin & bones" PvA 201.

**Taccarita** (adj.) in combn with tabbahula taggaruka tanninna tappoṇa tappabhāra freq. as formula, expressing: converging to this end, bent thereon, striving towards this (aim): Nd2 under tad. The same combn with Nibbāna-nilna, N.-poṇa, N.-pabhāra freq. (see Nibbāna).

**Taccha1** [Vedic takṣan, cp. taṣṭr, to takṣati (see taccheti), Lat. textor, Gr. te/ktn carpenter (cp. architect), te/xnh art] a carpenter, usually as °ka: otherwise only in cpd. °sūkara the carpenter-pig (=a boar, so called from felling trees), title & hero of Jātaka No. 492 (IV.342 sq.). Cp. vaḍḍhakin.

**Taccha2** (adj.) [Der. fr. tathā+ya=tath-ya "as it is," Sk. tathya] true, real, justified, usually in combn w. bhūta. bhūta taccha tatha, D I.190 (paṭipadā: the only true & real path) S V.229 (dhamma; text has tatha; v. l. tathāṃ better); as bhūta t. dhammika (well founded and just) D I.230. bhūta+tačcha: A II.100=Pug 50; Vva 72. - yathā tacchaṃ according to truth Sn 1096. which is interpreted by Nd2 270: tacchaṃ vucaṭṭi amataṃ Nibbānaṃ, etc. - (nt.) taccha a truth Sn 327. - ataccha false, unreal, unfounded; a lie, a falsehood D I.3 (abhūta+); Vva 72 (=musā).

**Tacchaka** =taccha1. (a) a carpenter Dh 80 (cp. DhA II.147); Miln 413. magga° a road-builder J VI.348. - (b)=taccha-sūkara J IV.350. - (c) a class of Nāgas D II.258. - f. tacchikā a woman of low social standing (=veṇī, bamboo-worker) J V.306.

**Tacchati** [fr. taccha1, cp. taccheti] to build, construct; maggaṃ t. to construct or repair a road J VI.348.

**Taccheti** [probable a denom. fr. taccha1=Lat. texo to weave (orig. to plait, work together, work artistically), cp. Sk. taṣṭṛ architect =Lat. textor; Sk. takṣan, etc., Gr. te/xnh craft, handiwork (cp. technique), Ohg. dehsa hatchet. Cp. also orig. meaning of karoti & kamma] to do wood-work, to square, frame, chip J I.201; Miln 372, 383.
Tajja (tadjya, cp. Sk. tadiya) "this like," belonging to this, founded on this or that; on the ground of this (or these), appropriate, suitable; esp. in combn with vāyāma (a suitable effort as "causa movens") A I.207; Miln 53. Also with reference to sense-impressions, etc. denoting the complemental sensation S IV.215; M I. 190, 191; Dhs 3-6 (cp. Dhs. trsl. p. 6 & Com. expl. anucchavika). - Pva 203 (tajjassa pāpassa katattā: by the doing of such evil, v. l. SS tassajjassa, may be a contraction of tādiyassa otherwise tādisassa). Note. The expln of Kern, Toev. II.87 (tajja=tad+ja "arising from this") is syntactically impossible.

Tajjanā (tajjana) (f.) [from tajjeti] threat, menace J II.169; Vv 509; Vva 212 (bhayasantajjana).

Tajjaniya (tajjaniya) [grd. of tajjeti] to be blamed or censured Vism 115 (a°); (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As t. t. °kamma one of the sangha-kammas: Vin I.49, 53, 143 sq., 325; II.3 sq., 226, 230; A I.99.

Tajjārī (tajjari) a linear measure, equal to 36 añu's and of which 36 form one rathareñu VbhA 343; cp. Abhp 194 (tajjarī).

Tajjita (tajjita) [pp. of tajjeti] threatened, frightened, scared; spurred or moved by (-°) D I.141 (daṇḍa°, bhaya°); Dh 188 (bhaya°); Pug 56. Esp. in combn maraṇabhaya° moved by the fear of death J I.150, 223; Pva 216.

Tajjeti (tajjeti) [Caus. of tarjati, to frighten. Cp. Gr. ta/rbos fright, fear, tarbe/w; Lat. torvus wild, frightful] to frighten, threaten; curse, rail against J I.157, 158; Pva 55. - Pp. tajjita. - Caus. tajjāpeti to cause to threaten, to accuse Pva 23 (=paribhāsāpeti). see tala & cp. tālu, also Lat. tellus] declivity or side of a hill, precipice; side of a river or well, a bank J I.232, 303; II.315 (udapāna°); IV.141; SnA 519, Dha I.73 (papāta°). See also talāka.

Taṭataṭāyati (tatataāyati) [Onomatopoetic, to make a sound like taṭaṭaṭa (on ta for tala) to grind one's teeth, to be in a frenzy. Cp. ciṭiṭāyāti. See note on gala and kiṇākiṇāyati] to grind or gnash one's teeth; to fizz. Usually said of people in frenzy or fury (in ppr. °yanto or °yamāna): J I.347 (rōsenā) 439 (kodhena); II.277 (of a bhikkhu kodhana "boiling with rage" like a "uddhane pakkhitta-loṇṇaṃ viya"); the latter trope also at Dha I.176; Dha I.370 (agginhi pakkhitta-loṇṇaṃ viya rosena t.); III.328 (vāṭāḥata-tālapaṇṇaṃ viya); Vva 47, 121 (of a kodhābhūto; v. l. kaṭakaṭa); 256 (+akkosati paribhāsati), 256. Cp. also kaṭakaṭāyati & karakarā.

Taṭṭaka (tatthaka) [Etym. unknown] a bowl for holding food, a flat bowl, porringer, salver J III.10 (suvaṇṇa°), 97, 121, 538; IV.261. According to Kern, Toev. s. v. taken into Tamil as taṭṭa for tala.

Taṇḍula (tandula) (*Sk. ōṇḍula: dialectical] rice-grain, rice husked & ready for boiling; freq. combd with tila (q. v.) in mentioning of offerings, presentations, etc.: loṇṇaṃ telam ōṇḍulam khādaniyaṃ sakātesu āropetvā Vin I.220, 238, 243, 249; talitanḍulādayo J III.53; Pva 105. - Vin I.244; A I.130; J I.255; III.55, 425 (tāṇḍulāni metri causa); VI.365 (mūla° coarse r., majjhima°
medium r., kaṇikā the finest grain); Sn 295; Pug 32; DhA I.395 (sāli-taṇḍula husked rice); DA I.93. Cp. ut*, -ammanā a measure (handful?) of rice J II.436. -dona a rice-vat or rice-bowl DhA IV.15; -pālavārā "doors (i.e. house) of the rice-guard" Npl. M II.185; -muṭṭhi a handful of rice PvA 131; -homa an oblation of rice D I.9.

Taṇḍuleyyaka [Taṇḍuleyyaka] [cp. Sk. taṇḍulīya] the plant Amaranthus polygonoides VvA 99 (enumd amongst various kinds of dāka).

Taṇhā [Taṇhā] (f.) [Sk. tṛṣṇā, besides tarśa (m.) & ṭṛṣ (f.)=Av. tarśna thirst, Gr. tarsi/a dryness, Goth. paúrsus, Ohg. derst, E. drought & thirst; to *ters to be, or to make dry in Gr. te/rsomai, Lat. torreo to roast, Goth. gapaírsan, Ohg. derren.-Another form of t. is taśinā] lit. drought, thirst; fig. craving, hunger for, excitement, the fever of unsatisfied longing (c. loc.: kabalinkāre āhāre "thirst" for solid food S II.101 sq.; cīvare pīṇapāte taṇhā=greed for Sn 339). Oppd to peace of mind (upekṣā, santi). - A. Literal meaning: khudāya taṇhāya ca khajjamānā tormented by hunger & thirst Pv II.15 (=pipāsāya PvA 69). - B. In its secondary meaning: taṇhā is a state of mind that leads to rebirth. Plato puts a similar idea into the mouth of Socrates (Phædo 458, 9). Neither the Greek nor the Indian thinker has thought it necessary to explain how this effect is produced. In the Chain of Causation (D II. 34) we are told how Taṇhā arises-when the sense organs come into contact with the outside world there follow sensation and feeling, & these (if, as elsewhere stated, there is no mastery over them) result in Taṇhā. In the First Proclamation (S V.420 ff.; Vin I.10) it is said that Taṇhā, the source of sorrow, must be rooted out by the way there laid down, that is by the Aryan Path. Only then can the ideal life be lived. Just as physical thirst arises of itself, and must be assuaged, got rid of, or the body dies; so the mental "thirst," arising from without, becomes a craving that must be rooted out, quite got rid of, or there can be no Nibbāna. The figure is a strong one, and the word Taṇhā is found mainly in poetry, or in prose passages charged with religious emotion. It is rarely used in the philosophy or the psychology. Thus in the long Enumeration of Qualities (Dhs), Taṇhā occurs in one only out of the 1,366 sections (Dhs 1059), & then only as one of many subordinate phases of lobha. Taṇhā binds a man to the chain of Saṃsāra, of being reborn & dying again & again (2Q) until Arahantship or Nibbāna is attained, taṇhā destroyed, & the cause alike of sorrow and of future births removed (2Q). In this sense Nibbāna is identical with "sabbupadhi-paṭinissaggo taṇhakkhayo virāgo nirodho" (see Nibbāna). - 1. Systematizations: The 3 aims of t. kāma°, bhava°, vibhava°, that is craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth; cp. Vibhava. These three aims are mentioned already in the First Proclamation (S V.420; Vin I.10) and often afterwards D II.61, 308; III.216, 275; S III.26, 158; It 50; Ps I.26, 39; II.147; Vbh 101, 365; Nett 160. Another group of 3 aims of taṇhā is given as kāma*, bhava*, vibhava*, that is craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth; cp. Vibhava. These three aims are mentioned already in the First Proclamation (S V.420; Vin I.10) and often afterwards D II.61, 308; III.216, 275; S III.26, 158; It 50; Ps I.26, 39; II.147; Vbh 101, 365; Nett 160. Another group of 3 aims of taṇhā is given as kāma*, rūpa* & arūpa* at D III.216; Vbh 395; & yet another as rūpa*, arūpa* & nirodha* at D III.216. - The source of t. is said to be sixfold as founded on & relating to the 6 bāhirāni āyatanāni (see rūpa), objects of sense or sensations, viz. sights, sounds, smells, etc.: D II.58; Ps I.6 sq.; Nd2 271; in threefold aspects (as kāma-taṇhā, bhava* & vibhava*) with relation to the 6 senses discussed at Vism 567 sq.; also under the term cha-taṇhā-kāyā (sixfold group, see cpds.) M I.51; III.280; Ps I.26; elsewhere called chadvārika-taṇhā "arising through the 6 doors" DhA III.286. - 18 varieties of t. (comprising worldly objects of enjoyment, ease, comfort & wellliving are enumd at Nd2 271II (under taṇhā-lepa). 36 kinds: 18 referring to sensations (illusions) of subjective origin (ajjhātikassa upādāya), & 18 to sensations affecting the individual in objective quality (bāhirassa upādāya) at A II.212; Nett 37; & 108 varieties or specifications of t. are given at Nd2 271II (under Jappā)=Dhs 1059=Vbh 361. - Taṇhā as "kusala pi akusalā pi" (good & bad) occurs at Nett 87; cp. Tālapuṭṭa's good t. Th I.1091 f. - 2. Import of the term: (a) various
characterizations of t.: mahā° Sn 114; kāma° Sl.131; gedha° Sl.15; bhava° D III.274 (+avijjā); grouped with diṭṭhi (wrong views) Ndz 271III, 271VI. T. fetters the world & causes misery: "yāya ayaṃ loko uddhasto pariyonaddho tantākulajāto" A II.211 sq.; taṇhāya jāyatī soko taṇhāya jāyatī bhayaṃ taṇhāya vippamuttassa nathī soko kuto bhayaṃ Dh 216; taṇhāya uḍḍito loko S I.40; yaṃ loke piyārupāṃ sātārupāṃ ett'ēsa taṇhā . . . Vbh 103; it is the 4th constituent of Māra's army (M-senā) Sn 436; M's daughter, S I.134. In comparisons: t.+jālinī visattikā S I.107; =bharādānaṃ (t. ponobbhavikā nandirāga-sahagatā) S III 26; V.402: ganda=kāya, gandamulān ti taṇhā' etam adhivacanāṃ S IV.83=sota S IV.292 (and a kinnāsavo=chinnasoto); manuṣjassa pamatta-cārino t. vaḍḍhati mālūvā viya Dh 334. - (b) taṇhā as the inciting factor of rebirth & incidental cause of saṃsāra kammaṃ khettaṃ viṇṇāṇāṃ bijām taṇhā sineho . . . evam āyatim punabhāvabhinibbatti hoti A I.223; t. ca avasesa ca kilesā: ayaṃ vuccati dukkha-samudayo Vbh 107, similarly Nett 23 sq.; as ponobbhavikā (causing rebirth) S III.26; Ps II.147, etc.; as a link in the chain of interdependent causation (see paṭiccasamuppāda): vedanā-paccayā taṇhā, taṇhā-paccayā upādānam Vin I.1, 5; D II.31, 33, 56, etc.; t. & upadhi: taṇhāya sati upadhi hoti t. asati up. na hoti S I.108; ye taṇhāvaḍḍhenti te upadhiṃ vaḍḍhenti, etc. S II.109; taṇhāya niyati loko taṇhāya parikissati S I.39; taṇhā samyojanena samyutta sattā dīghrattam sandhāvanti saṃsārantīt 8. See also t.-dutiya. - (c) To have got rid of t. is Arahantship: vigata-taṇhā vigata-pipāsa vigata-parilāha D III.238; S III.8, 107 sq., 190; samūlaṃ taṇhā abhyuha S I.16=63, 121 (Godhiko parinibbuto); III.26 (nicchāto parinibbuto); vita° Sn 83, 849, 1041 (+nibbuta); taṇhāya vippahānena S I.39 ("Nibbānānti" iti vuccati), 40 (sabbā chindati bandhanaṃ); taṇhāṃ mā kāsi mā lokāṃ punar āgami Sn 339; taṇhāṃ parinnāyya . . . ne taṇhāṃ parinnāyya . . . te narā oghatīnaṃ ti Sn 1082; uchchina-bhava-taṇhā Sn 746; taṇhāya vūpasama S III.231; t.-nirodha S IV.390. - See also M I.51; Dh 154; It 9 (vita°+anādāna), 50 ("m pahantvāna); Sn 495, 496, 916; & cp. °khaya. - 3. Kindred terms which are explained by one of the taṇhā-formulae (cp. Ndz 271V & 271VII): (a) t. in groups of 5: (a) with kilesa samyoga vipāka dukcarita; (b) diṭṭhi kilesa dukcarita avijjā; (g) diṭṭhi kil° kamma dukcarita. - (b) quasi-synonyms: ādāna, ejā, gedha, jappā, nandi, nivesana, parilāha, pipāsa, lepa, lolulupa, vāna, visattikā, sibbani. - In cpds. the term taṇhā is represented by taṇhā before double consonants, as taṇhakkhaya, etc. -ādhipateyya mastery over t. S III.103; -ādhipanna seized by t. S 129; Sn 1123; -ādāsa the mirror of t. A II.54; ābhinivesa full of t. PvA 267; -āluka greedy J II.78; -uppāda (pl.) (four) grounds of the rise of craving (viz. cīvara, pīṇḍapāta, senāsana, itibhavāhavā) A II.10=It 109; D III.228; Vbh 375; -kāya (pl.) (six) groups of t. (see above B I) S II.3; D III.244. 280; Ps I.26; Vbh 380; -khhaya the destruction of the excitement of cravings, almost synonymous with Nibbāna (see above B2c): °rata Dh 187 (expld at DhA III.241: arahatte c’eva nibbāne ca abhiraro hoti); - Vv 735 (expld by Nibbāna VvA 296); therefore in the expository formula of Nibbāna as equivalent with N. Vin I.5; S III.133; It 88, etc. (see N.). In the same sense: sabbāṇjho taṇhakkhaye vimmuto Vin I.8= M I.171=Dh 353; taṇhakkhaya viṟaṇa nirodha nibbāna A II.34, expld at Vism 293; bhikkhu araham cha ṭhānāni adhimutto hoti: nekkhammadhimutto, paviveka°, avyāpajjha°, upādānakkhaya°, taṇhakkhaya°, asammoha° Vin 1.183; cp. also Sn 70, 211, 1070, 1137; -gata obsessed with excitement, i.e. a victim of t. Sn 776; -gaddula the leash of t. Nd2 271II=,+cchida breaking the cravings Sn 1021, 1101; -jāla the snare of t. M I.271; Th 1, 306; Nd2 273III; -dutiya who has the fever or excitement of t. as his companion A II.10= It 9=109=Sn 740, 741=Nd2 305; cp. Dhs. trs. p. 278; -nadi the river of t. Nd2 271II; cp. nadiyā soto ti: taṇhāyetaṃ adhivacanāṃ It 114; -nīghatāna the destruction of t. Sn 1085; -pakkha the party of t., all that belongs to t. Nett 53, 69, 88, 160; -paccaya caused by t. Sn p. 144; Vism 568; -mūlaka rooted in t. (dhammā 9 items) Ps I.26, 130; Vbh 390; -lepa cleaving to t. Nd2 271III; (=diṭṭhi-lepa); -vasika being in the power of t. J IV.3; -vicarita a thought of t. A II.212; -sankhaya (complete) destruction of t.; "sutta M I.251 (cūla°), 256 (mahā°): "vimutti salvation through cessation of t.
M I.256, 270, & *vimutta (adj.) S IV.391; -samudda the ocean of t. Nd 271II; -sambhūta produced by t. (t. ayaṃ kāyo) A II.145 (cp. Sn p. 144; yaṃ kiṃci dukkhaṃ sambhoti sabbhaṃ taṇhāpaccayā); -saṃyojana the fetter of t. (adj.) fettered, bound by t., in phrase t.-saṃyojanena saṃyuttā saṅgharattāṃ sandhāvanti saṃsaraṇtī It 8, & t.-saṃyojanānaṃ sattānaṃ sandhāvataṃ saṃsaraṇaṃ S II.178=III.149= PvA 166; A I.223; -salla the sting or poisoned arrow of t. S I.192 (*assa hantāram vande ādiccabandhunām), the extirpation of which is one of the 12 achievements of a mahesi Nd2 503 (*assa abhūhana; cp. above).

Tanhiyati [tanhiyati] =taṇhāyati, denom. fr. taṇhā, cp. Sk. trṣyati to have thirst] to have thirst for S II.13 (for v. l. SS. tuṇhīyati; BB. tasati); Vism 544 (*upādiyati ghaṭ - yati); cp. tasati & pp. tasita.

Tata [tanā] [pp. of tanoti] stretched, extended, spread out S I. 357 (jāla); J IV.484 (tantāni jālāni Text, katāni v. l. for tatāni). Note: samo tata at J I.183 is to be read as samotata (spread all over).

Tatiya [tanā] [pp. of tanoti] truth; abl. tattato according to truth; accurately J II.125 (ðatvā); III.276 (ajānitvā not knowing exactly).

Tattaka1 [tanakā] [tatta pp. of tappati2+ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

Tattaka2 [tanakā] (adj.) (=tāvataka) of such size, so large Vism 184 (corresponding with yattaka); tattakaṃ kālaṃ so long, just that time, i. e. the specified time (may be long or short=only so long) DhA I.103 (v. l. ettakaṃ); II.16 (=ettaka).

Tattha [tanā] [Sk. tatra adv. of place, cp. Goth. papro & also Sk. atra, yatra] A. 1. of place: (a) place where= there, in that place Sn 1071, 1085; Dh 58; J I.278; Pv I.1015; often with eva: tatth'eva right there, on the (very same) spot S I.116; J II.154; PvA 27. In this sense as introduction to a comment on a passage: in this, here, in this connection (see also tatra) Dhs 584; DhA I.21; PvA 7, etc. (b) direction: there, to this place J II.159 (gantvā); VI.368; PvA 16
(tatthagamanasīla able to go here & there, i. e. wherever you like, of a Yakkha). - 2. as (loc.)
case of pron. base ta= in this, for or about that, etc. Sn 1115 (etam abhiññāya tato tattha
vipassati: SnA tatra); tattha yo manku hoti Dh 249 (=tasmiṁ dāne m. Dha III.359); tattha kā
paridevanā Pv I.123 ("why sorrow for this?"). - 3. of time: then, for the time being, interim
(=ettha, cp. tattaka2) in phrase tattha-parinibbāyin, where corresp. phrases have antarā-
parinibbāyin (A II.238 e. g.=I.134; see under parinibbāyin) D I.156; A I.232; II.5; IV.12; S V.357;
M II.52, etc. The meaning of this phrase may however be taken in the sense of tatra A 3 (see
next). - B. Repeated: tattha tattha here and there, in various places, all over; also
corresponding with yattha yattha wherever . . . there It 115; Nett 96 (*gāmini-paṭipadā); VvA
297; PvA 1, 2, 33, 77, etc. - See tatra.

Tatra (Tatara) (Sk. tatra]=tattha in all meanings & applications, viz. A. 1. there: Dh 375; PvA 54.
tatrāpi D I.81= It 22=(tatrāpiṁ). tatra pi D I.1 (=DA I.42). tatra kho Vin I.10, 34; A V. sq.; 354
sq. (cp. atha kho). - In explanations: PvA 19 (tatrāyaṁ vitthārakathā "here follows the story in
detail"). - 2. in this: Sn 595 (tatra kevalino smase); Dh 88 (tatr'abhirati: enjoyment in this). - 3.
a special application of tatra (perhaps in the same sense to be explained tattha A 3) is that as
first part of a cpd., where it is to be taken as generalizing (=tatra tatra): all kinds of (orig. in
this & that), in whatever condition, all round, complete (cp. yaṁ taṁ under ta° II.2, yena tena
upāyena): tatramajjhattatā (complete) equanimity (keeping balance here & there) Vism 466
(cp. tatra-majjhatt'upekkhā 160); DhsA 132, 133 (majjh°+tatra majjh°); Bdhd 157.
tatrūpāyāyaððū (=tatra upāyaððū) having allround knowledge of the means and ways Sn 321
(correct reading at SnA 330); tatrupāyāya vimamsāya samannāgata endowed with genius in
all kinds of means Vin IV.211 (or may it be taken as "suitable, corresponding, proportionate"?
cp. tadūpiya). - B. tatra tatra, in t.-t.-abhinandinī (of taṇhā) finding its delight in this & that,
here & there Vin I.10; Ps II.147; Nett 72; Vism 506.

Tatha (Tatha) (adj.) [an adjectivized tathā out of combn tathā ti "so it is," cp. taccha] (being) in
truth, truthful; true, real D I.190 (+bhūta taccha); M III.70; Th 1, 347; Sn 1115 (=Nd2 275 taccha
bhūta, etc.). (nt.) tatham=saccam, in cattāri tathāni the 4 truths S V.430, 435; Ps II.104 sq.
(+avitathāni anaððathāni). As ep. of Nibbāna: see derivations & cp. taccha. abl. tathato exactly
v. l. B for tattato at J II.125 (see tatta2). - yathā tatham (cp. yathā tacchaṁ) according to truth,
for certain, in truth Sn 699, 732, 1127. - CpQ vitatha. -parakkama reaching out to the truth J
V.395 (=saccanikkama); -vacana speaking the truth (cp. tathāvādin) Miln 401.

Tathatā (Tathātā) (f.) [abstr. fr. tathā>tatha] state of being such, such-likeness, similarity,
correspondence Vism 518.

Tathatta (Tathatta) (nt.) [*tathātvaṁ] "the state of being so," the truth, Nibbāna; only in foll.
phrases: (a) tathattāya paṭipajjati to be on the road to (i. e. attain) Nibbāna D I.175, similarly S
II.199; S II.209 (paṭipajjatamba being conducive to N.); Miln 255; Vism 214. - (b) tathattāya
upaneti (of a cittaṁ bhāvitaṁ) id. S IV.294=M I. 301; S V.90, 213 sq. - (c) tathattāya cittaṁ

Tathā (Tatha) (adv.) [Sk. tathā, cp. also kathām] so, thus (and not otherwise, opp. aṇṇathā), in
this way, likewise Sn 1052 (v. l. yathā); J I.137, etc. - Often with eva: thath'eva just so, still the
same, not different D III.135 (taṁ tath'eva hoti no aṇṇathā); J I.263, 278; Pv I.83; PvA 55.
Corresponding with yathā: tathā-yathā so -that Dh 282; PvA 23 (tathā akāsi yathā he made
that . . ., cp. Lat. ut consecutive); yathā-tathā asso also Sn 504; J I.223; Pv I.123 (yathāgato
tathā gato as he has come so he has gone). - In cpds. tath' before vowels. -ūpama such like (in comparisons, following upon a preceding yathā or seyyathā) Sn 229 (=tathāvidha KhA 185), 233; It 33, 90; -kārin acting so (corresp. w. yathāvādin: acting so as he speaks, cp. tāthāvādin) Sn 357; It 122; -gata see sep.; -bhāva "the being so," such a condition J I.279; -rūpa such a, like this or that, esp. so great, such Vin I.16; Sn p. 107; It 107; DA I.104; PvA 5, 56. nt. adv. thus PvA 14. Cp. evarūpa; -vādin speaking so (cp. °kārin) Sn 430; It 122 (of the Tathāgata); -vidha such like, so (=tathārūpa) Sn 772, 818, 1073, 1113; Nd2 277 (=tādisa tāṃśhita tappāra).

**Tathāgata** [Derivation uncertain. Buddhaghosa (DA I.59-67) gives eight explanations showing that there was no fixed tradition on the point, and that he himself was in doubt]. The context shows that the word is an epithet of an Arahant, and that non-Buddhists were supposed to know what it meant. The compilers of the Nikāyas must therefore have considered the expression as pre-Buddhistic; but it has not yet been found in any pre-Buddhistic work. Mrs. Rhys Davids (Dhs. tr. 1099, quoting Chalmers J.R.A.S. Jan., 1898) suggests "he who has won through to the truth." Had the early Buddhists invented a word with this meaning it would probably have been tathāgata, but not necessarily, for we have upadhi-karoti as well as upadhi-karoti. - D I.12, 27, 46, 63; II.68, 103, 108, 115, 140, 142; III.14, 24 sq., 32 sq., 115, 217, 264 sq., 273 sq.; S I.110 sq.; II.222 sq.; III.215; IV.127, 380 sq.; A I.286; II.17, 25, 120; III.35, etc.; Sn 236, 347, 467, 557, 1114; It 121 sq.; KhA 196; Ps I.121 sq.; Dhs 1099, 1117, 1234; Vbh 325 sq., 340, etc., etc. -balāni (pl.) the supreme intellectual powers of a T. usually enumd as a set of ten: in detail at A V.33 sq. =Ps II.174; M I.69; S II.27; Nd2 466. Other sets of five at A III.9; of six A III.417 sq. (see bala); -sāvaka a disciple of the T. D II.142; A I.90; II.4; III.326 sq.; It 88; Sn p. 15.

**Tathiya** [Sk. tathya =taccha] true, Sn 882, 883.

**Tadanurūpa** (adj.) [cp. ta° I a] befitting, suitable, going well with J VI.366; Dha IV.15.

**Tadā** (adv.) [Vedic; cp. kadā] then, as that time (either past or future) D II.157; J II.113, 158; Pv I.105; PvA 42. Also used like an adj.: te tadā-mātāpitaro etarahi m° ahesuṃ "the then mother & father." J I.215 (cp. Lat. quondam); tadā-sotāpanna-upāsaka J II.113.

**Tadūpīka & Tadūpiya** See ta° I. a.


**Tanu** [Vedic tanu, f. tanvi; also n. tanu & tanū (f.) body *ten (see tanoti)=Gr. taQu-, Lat. tenuis, Ohg. duni, E. thin] 1. (adj.) thin, tender, small, slender Vv 162 (vara graceful=uttamarūpa-dhara VvA 79; perhaps to 2); PvA 46 (of hair: fine+mudhu). - 2. (n. nt.) body (orig. slender part of the body=waist) Vv 537 (kañcana*); Pj 1.121; Vism 79 (uju*). Cp. tanutara. -karana making thinner, reducing, diminishing Vin II.316 (Bdhgh on CV. V.9, 2); -bhāva decrease Pug 17; -bhūta decreased, diminished Pug 17; esp. in phrase *soka with diminished grief, having one's grief allayed DhaA III.176; PvA 38.

**Tanuka** (adj)=tanu; little, small Dh 174 (=DhA 175); Sn 994 (soka).
Tanutara [tanuṭara] the waist (lit. smaller part of body, cp. body and bodice) Vin IV.345 (sundayo tanutaro "her waist is beautiful").

Tanutta [tanutta] (nt.) [n.-abstr. of tanu] diminution, reduction, vanishing, gradual disappearance A I.160 (manussāṇaṃ khayo hoti tanuttaṃ paññāyatī); II.144 (rāga°, dosa°, moha°); esp. in phrase (characterizing a sakadāgāmin) "rāga-d.-mohānaṃ tanuttā sakadāgāmi hoti" D I.156; S V.357 sq., 376, 406; A II.238; Pug 16.

Tanoti [tanoti] [*ten; cp. Sk. tanoti, Gr. tei/nw, to/nos, te/tanos; Lat. teneo, tenuis, tendo (E. ex- tend); Goth. panjan; Ohg. denen; cp. also Sk. tanti, tāna, tantra] to stretch, extend; rare as finite verb, usually only in pp. tata. - Pgdp 17.

Tanta [tanta] (nt.) [Vedic tantra, to tanoti; cp. tantrī f. string] a thread, a string, a loom J I.356 (vitata-ṭhāna the place of weaving); DhA I.424. At J IV.484 tanta is to be corrected to tata (stretched out). -ākula tangled string, a tangled skein, in phrase tantākulajātā guḷāguṇṭhikajāta "entangled like a ball of string & covered with blight" S II.92; IV.158; A II.211; Dpvs XII.32. See guḷ; -āvuta weaving, weft, web S V.45; A I.286; -bhaṇḍa weaving appliances Vin II.135; -rajjuka "stringing & roping," hanging, execution J IV.87; -vāya a weaver J I.356; Miln 331; Vism 259; DhA I.424.


Tanti [tanti] (f.) [Vedic tantrī, see tanta] 1. the string or cord of a lute, etc.; thread made of tendon Vin I.182; Th 2, 390 (cp. ThA 257); J IV.389; DhA I.163; PvA 151. - 2. line, lineage (+paveṇi custom, tradition) J VI.380; DhA I.284. -dhara bearer of tradition Vism 99 (+vaṃsānurakhake & paveṇipolake). - 3. a sacred text; a passage in the Scriptures Vism 351 (bahu-peyyāla°); avimutta-tanti-magga DA I.2; MA I.2. -ssara string music Vin I.182; J III.178.

Tantu [tantu] [Vedic tantu, cp. tanti] a string, cord, wire (of a lute) J V.196.

Tandita [tandita] (adj.) [pp. of tandeti=Sk. tandrāyate & tandate to relax. From *ten, see tanoti] weary, lazy, giving way Miln 238 (*kata). Usually a° active, keen, industrious, sedulous Dh 305, 366, 375; Vv 3322; Miln 390; VvA 142. Cp. next.

Tandi [tandi] (f.) [Sk. tanita] weariness, laziness, sloth S V.64; M I.464; A I.3; Sn 926, 942; J V.397 (+ālasya); Vb 352 (id.).

Tapa & Tapo [tapa] [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, selfchastisement, ascetic practice. This was condemned by the Buddha: Gotamo sabbaṃ tapaṃ garahati tapassim lūkhajīvim upavadati D I.161=S IV.330; anatthasañhitaṃ natvā yaṃ kiñci aparāṃ tapaṃ S I.103; J IV.306 (tattatapa: see tatta). - 2. mental devotion, self-control, abstinance, practice of morality (often= brahmacariyā & saṅvara); in this sense held up as an ideal by the Buddha. D III.42 sq., 232 (attan & paran°), 239; S I.38, 43; IV.118, 180; M II.155, 199; D II.49= Dh 184 (paramaṃ tapo), 194 (tapo sukho); Sn 77= S I.172 (saddhā bijam tapo voṭṭhi); Sn 267 (t. ca brahmacariyā ca), 655 (id.), 901; Pv I.32 (instr. tapasā= brahmacariyena PvA 15); J I.293; Nett 121 (+indriyasaṅvara); KhA 151 (pāpake dhamme tapati ti tapo): VvA 114 (instr. tapasā); PvA 98. -kamma ascetic practice S I.103; -jigucchā disgust for
asceticism D I.174; III.40, 42 sq., 48 sq.; A II.200; -pakkama=^kamma D I.165 sq. (should it be tapopakkama=tapa+upakkama, or tapo-kamma?). -vana the ascetic's forest Vism 58, 79, 342.

**Tapati** \(\text{[Sk. tapati, *tep, cp. Lat. tepeo to be hot or warm, tepidus=tepidd]} \) 1. to shine, to be bright, Dh 387 (divã tapati ādicco, etc.=virocati Dh IV.143); Sn 348 (jotimanto narã tapeyyuṁ), 687 (suriya ðapantã). - ger. tapaniya: see sep. - pp. tatta1.

**Tapanà** \(\{\text{[Tapana]}\} \) (adj.-n.) [to tapati & tappa] burning, heat; fig. torment, torture, austerity. - 1. (as nt.) PvA 98 (kāya °sankhāto tapo). - 2. (as f.) tapanì J V.201 (in metaphorical play of word with aggi & brahmacārin; Com. visīvana-aggiṭṭha-sankhātā-tapanî).

**Tapanîya**\(^1\) \(\{\text{Tapaniya}\} \) [grd. of tapati] burning: fig. inducing selftorture, causing remorse, mortifying A I.49=It 24; A IV.97 (Com. tāpajanaka); V.276; J IV.177; Dhs 1305.

**Tapanîya**\(^2\) \(\{\text{Tapaniya}\} \) (nt.) also tapaneyya (J V.372) & tapanī (J VI.218) [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. e. gold (=rattasuvaṇṇa J V.372; ThA 252) Th 2, 374; Vv 8416; VvA 12, 37, 340.

**Tapassin** \(\{\text{Tapassin}\} \) (adj.-n.) [tapas+vin; see tapati & tappa] one devoted to religious austerities, an ascetic (non-Buddhist). Fig. one who exercises self-control & attains mastery over his senses Vin I.234=A IV.184 (tapassi samano Gotamo); D III.40, 42 sq., 49; S I.29; IV.330, 337 sq.; M I.77; Sn 284 (isayo pubbakā āsuṁ saññatattā tapassino); Vv 2210; Pv I.32 (*rūpa, under the appearance of a "holy" man: samaṇa-patirūpaka PvA 15); II.614 (=saṁvāraka PvA 98; tapo etesaṁ atthī ti ibid.).

**Tapassī** \(\{\text{Tapassī}\} \) (nt.) Sk. tarpana] satiating, refreshing; a restorative, in netta° some sort of eye-wash D I.12 (in combn w. kaṇṇa-tela & natthu-kamma).

**Tappati**\(^1\) \(\{\text{Tappati}\} \) [Sk. tapyate, Pass. of tapati] to burn, to be tormented: to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi dummedho=paccati Dh A III.64).

**Tappati**\(^2\) \(\{\text{Tappati}\} \) [Sk. trpyate, caus. tarpayati; *terp=Gr. te/rpw] (instr.) to be satiated, to be pleased, to be satisfied J I.185 (puriso pâyāsassa t.); II.443; V.485=Miln 381 (samuddo na t. nadihi the ocean never has enough of all the rivers); Vv 8413. - grd. tappiya satiable, in atappiya-vaththuni (16) objects of insatiability J III.342 (in full). Also tappaya in cpd. dut° hard to be satisfied A I.87; Pug 26. - pp. titta. - Caus. tappeti to satisfy, entertain, regale, feed It 67 (annapānena); Pv II.48 (id.) Miln 227; - pp. tappita.

**Tappara** \(\{\text{Tappara}\} \) (adj.) [Sk. tatpara] quite given to or intent upon (-°), diligent, devoted ThA 148 (Ap. 57, 66) (mānapūjana° & buddhopaṭṭhāna°).

**Tappetar** \(\{\text{Tappetar}\} \) [n. ag. to tappeti] one who satisfies, a giver of good things in combn titto ca tappetā ca: self-satisfied & satisfying others A I.87; Pug 27 (of a Sammāsambuddha).

**Tab** \(\{\text{Tab}\} \) in cpds. tabbsaya, tabbahula, etc.–tam°, see under ta° I. a.
Tama (nt.) & tamo [Sk. tamas, tam & tim, cp. tamisra= Lat. tenebrae; also timira dark & P. tibba, timira; Ohg. dinstar & finstar; Ags. thimm, E. dim] darkness (syn. andhakāra, opp. joti), lit. as well as fig. (mental darkness=ignorance or state of doubt); one of the dark states of life & rebirth; adj. living in one of the dark spheres of life (cp. kāṇhajāta) or in a state of suffering (duggati) Sn 248 (pecca tamaṃ vajanti ye patanti sattā nirayāma avamsirā), 763 (nivutānaṃ t. hoti andhakāra apassataṃ), 956 (sabbāna tamaṃ vinodavā); Vbh 367 (three tamaṃ: in past, present & future). adj.: puggalo tamo tamaṃ parāyaṇo D III.233; A II.85= Pug 51; J II.17. - tama tamaṃ out of one "duggati" into another Sn 278 (vinipātaṃ samāpanno gabbhā gabbhāṃ t. t. . . dukkhaṃ nigacchati), cp. M Vastu II.225, also tamo tamaṃ ibid. I.27; II.215. - tamat. - agge beyond the region of darkness (or rebirth in dark spheres), cp. bhavagge (Sk. tamaḥ) S V. 154, 163. - andhakāra (complete) darkness (of night) v. l. for samandha° at J III.60 (Kern: tamondhakāra); - nivuta enveloped in d. Sn 348; - nuda (tama° & tamo°), dispelling darkness, freq. as Ep. of the Buddha or other sages Sn 1133, 1136; It 32, 108; Nd2 281; Vv 352 (=VvA 161); Miln 1, 21, etc.; - parāyaṇa (adj.) having a state of darkness or "duggati" for his end or destiny S I.93; A II.85=Pug 51.

Tamāla [Sk. tamāla] N. of a tree (Xanthochymus pictorius) Pv III.105 (+uppala).

Tamba (nt.) [Sk. tāmra, orig. adj. = dark coloured, leaden; cp. Sk. adj. tāṃsra id., to tama] copper ("the dark metal"); usually in combinations, signifying colour of or made of (cp. loha bronze), e. g. lākhātamba (adj.) Th 2, 440 (colour of an ox); °akkhin Vv 323 (timira°) Sdhp 286; °nakhin J VI.290; °nettā (f.) ibid.; °bhājana DhA I.395; °mattika DhA IV.106; °vammika DhA III.208; °loha PvA 95 (=loha).

Tambūla (nt.) [Sk. tambūla] betel or betel-leaves (to chew after the meal) J I.266, 291; II.320; Vism 314; DhA III.219. - °pasibbaka betel-bag J VI.367.

Taya (nt.) [Sk. trayaṃ triad, cp. trayī; see also tāvatiṃ sa] a triad, in ratana-ttaya the triad of gems (the Buddha, the Norm. & the Community) see ratana; e. g. PVA 1, 49, 141. - piṭaka ttaya the triad of the Piṭakas SnA 328.

Tayo [f. tisso, nt. tīṇi; Vedic traya, trī & trīṇi; Gr. trei_s, trīa; Lat. trēs, trīa; Goth. preis, prija; Ohg. drī; E. three, etc.] num. card. three. nom.-acc. m. tayo (Sn 311), & tayas (tayas su dhāmmana Sn 231, f. tisso (D I.143; A V.210; It 99) nt. tīṇi (A I.138, etc.), also used as absolute form (eka dve tīṇi) Kh III. (cp. KhA 79 & tīṇi lakkhaṇā for lakkhaṇāni Sn 1019); gen. m. nt. tīṇam (J III.52, 111, etc.), f. tissanam; instr. tīhi (ṭhānehi Dh 224, vijjāhi It 101); loc. tīsu (jaṇesu J I.307; viḍhāsu Sn 842). - In composition & derivation: ti in numerical cpds.: tidasa (30) q. v.; tisata (300) Sn 566 (brāhmaṇā tisata); 573 (bhikkhaṇa tisata); tisahassa (3000) PVA II.951 (jāna°); in numerical derivations: tīṃsa (30), tika (triad), tikkhattu° (thrice); tīdhā (threefold). - In nominal cpds.: see ti° te (a) in numerical cpds.: terasa (SnA 489; DhsA 333; VvA 72: terasa the 13th day) & telasa (S I.192 Sn pp. 102, 103) (13) [Sk. trayodasa, Lat. tredecim]; tevīsa (23) VvA 5; tettimsa (33) J I.273; DhA I.267; tesaṭṭhi (63) PVA 111 (Jambudīpe tesaṭṭhiyā nagarasahassesu). - (b) in nominal cpds.: see te°.

Tara [see tarati] (n.) crossing, "transit," passing over Sn 1119 (maçaçu°). - (adj.) to be crossed, passable, in duttara hard to cross S IV.157; Sn 174, 273 (ogham t. duttaram); Th 2, 10; It 57. Also as su-duttara S I. 35; V.24. - esin wanting to pass over J III.230.
**Taranga** [tara+ga] a wave Vism 157.

**Taraccha** [tarachcha] [Derivation unknown. The Sk. forms are tarakṣu & tarakṣa] hyena Vin III.58; A III.101; Miln 149, 267; Dh A 331; Mhbv 154. - f. taracchi J V.71, 406; VI.562.

**Taraṇa** (nt.) [see tarati] going across, passing over, traversing Vin IV.65 (tiriyam*); Ps I.15; II.99, 119.

**Tarati**1 [Vedic tarati, *ter (ṛ) to get to the other side, cp. Lat. termen, terminus, Gr. te/rma, te/rqron; also Lat. trans=Goth. purh=E. through] (lit.) to go or get through, to cross (a river), pass over, traverse; (fig.) to get beyond, i. e. to surmount, overcome, esp. oghaṃ (the great flood of life, desire, ignorance, etc.) S I.53, 208, 214; V.168, 186; Sn 173, 273, 771, 1069; sangam Sn 791; visattikaṃ Sn 333, 857; ubhayaṃ (both worlds, here & beyond) Pv IV.131 (=atikkameti PV A 278); Nd2 28Q - ppr. taranto Vin I.191 (A ciravati); grd. taritabba Vin IV.65 (nadī); aor. atari J III.189 (samuddaṃ) & atāri Sn 355, 1047 (jāti-maraṇaṃ), pl. atārum Sn 1045. - See also tāreti (Caus.), tāṇa, tāyate, tiro, tiriyam, tīra, tīreti.

**Tarati**2 [tvarate, pp. tvarita; also turati, turayati from *ter to turn round, move quickly, perhaps identical with the *ter of tarati 1; cp. Ohg. dweran=E. twirl; Gr. toru/nh=Lat. trua=Ger. quirl twirling-stick, also Lat. torqueo & turba & perhaps Ger. stören; E. storm, see Walde, Lat. Wtb. under trua] to be in a hurry, to make haste Th 1, 291; ppr. taramāna in °rūpa (adj.) quickly, hurriedly Sn 417; Pv II.62; PVA 181 (=turita) & ataramāna Vin I.248; grd. taraṇīya Th 1, 293. - See also tura, turita, turiya.

**Tarahi** (adv.) [Vedic tarhi, cp. carahi & etarahi] then, at that time Vin II.189.

**Tari** (f.) [from tarati] a boat Dāvs IV.53.

**Taritatta** (nt.) [abstr. of tarita pp. of tarati 1] the fact of having traversed, crossed, or passed through VV A 284.

**Taru** [Perhaps dialect. for dāru] tree, PVA 154 (°gaṇā), 251.

**Taruṇa** (adj.) [Vedic taruṇa, cp. Gr. te/rus, te/rhQ; Lat. tener & perhaps tardus] 1. tender, of tender age, young; new, newly (*-) fresh. Esp. appld to a young calf: M I.459 (in simile); °vaccha, °vacchaka, °vacchī: Vin I.193; J I.191; Dh A II.35; PVA 200. - Vin I.243 (fresh milk); D I.114 (Gotamo t. c'eva t.-parībājaka ca "a young man and only lately become a wanderer"); PVA 3, 46 (°janā), 62 (°putta); Bdh 93, 121. - 2. (m. & nt.) the shoot of a plant, or a young plant Vin I.189 (tāla°); M I.432; Vism 361 (taraṇa-tāla).

**Tala** (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. thli/Q (dice-board), Lat. tellus (earth), tabula (=table). Oir. talam (earth), Ags. pel (=deal), Ohg. dili=Ger. diele] (a) flat surface (w. ref. to either top or bottom: cp. Ger. boden), level, ground, base J I.60, 62 (pāsāda° flat roof); III.60 (id.); paṭhavi° (level ground) J II.111, cp. bhūmi° PVA 176; ādāsa° surface of a mirror Vism 450, 456, 489; salila° (surface of pond) PVA 157; VVA 160; heṭṭhima° (the lowest level) J I.202; PVA 281; - J I.233 (base); 266 (khaggā° the flat of the sword); II.102 (bheri°). - (b) the palm of the hand or the sole of the foot J II.223; Vism 250; & cpds. - See also taṭa, tāla, tālu.
-ghātaka a slap with the palm of the hand Vin IV.260, 261; -sattika in *m uggirati to lift up the palm of the hand Vin IV.147; DhA III.50; cp. Vin. Texts I.51.

Talika (ṭālikā) (adj.) [from tala] having a sole, in eka-*upāhanā a sandal with one sole J II.277; III.80, 81 (v. l. BB. paṭilika); cp. Morris, J.P.T.S. 1887, 165.


Tāḷāka (ṭalaka) (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. forms are taṭaka, taṭāka, taṭāga] a pond, pool, reservoir Vin II.256; J I.4, 239; Pv 202; DA I.273; Miln 1, 66=81, 246, 296, 359.

Tasa (ṭasa) (adj.) [from tasati2] 1. trembling, frightened J I.336=344 (vakā, expl. at 342 by tasita); perhaps the derived meaning of: - 2. moving, running (cp. to meaning 1 & 2 Gr. tre/w to flee & to tremble), always in combn tasa-thāvarā (pl.) movable & immovable beings [cp. M Vastu I.207 jangama-sthāvara; II.10 calaṃ sthāvara]. Metaphorically of people who are in fear & trembling, as distinguished from a thāvara, a selfpossessed & firm being (=Arahant KhA 245). In this sense t. is interpreted by tasati1 as well as by tasati2 (to have thirst or worldly cravings) at KhA 245: tasanti ti tasa, satānāṃ sabhayānaṃ c'etam adhivacanam; also at Nd2 479: tasa ti yesam tasi (tasi?) tenāppahīnā, etc., & ye te santāsaṃ āpajjantī. - S I.141; IV.117, 351; V.393; Sn 146, 629; Dh 405, Th 1, 876; J V.221; Nd2 479; DhA IV.175.

Tasati1 (ṭasati) [Sk. ṭṛṣya=Gr. te/rsomoi to dry up, Lat. torreo (=E. torrid, toast), Goth. gapaursan & gapaúrsnan, Ohg. derren; see also taṇhā & taṇhīyati] to be thirsty, fig. to crave for S II.13; Miln 254. - pp. tasita1. Cp. pari*.

Tasati2 (ṭasati) [Vedic trasati=Gr. tre/w, Lat. terreo (=terror); *ters fr. *ter in Sk. tarala, cp. also Lat. tremo (=tremble) and trepidus] to tremble, shake, to have fear; to be frightened Sn 394 (ye thāvara ye ca tasanti loke); Nd2 479 (=santāsaṃ āpajjati); KhA 245 (may be taker as tasati1, see tasa). - pp. tasita2, cp. also tasa & uttasati.


Tasinā (ṭasina) (f.) [Diāretic form of taṇhā, cp. dosinā > jinā, kasiṇa > kṛṣṇa, etc.] thirst; fig. craving (see taṇhā) S V.54, 58; Nd2 479 (to be read for tasi?); Dh 342, 343.

Tasita1 (ṭasita) [pp. of tasati1] dried up, parched, thirsty S II.110, 118; Sn 980, 1014 (not with Fausböll=tasita2); J IV.20; Pv II.936 (chāta+), 103 (=pipāsita PvA 143); III.65 (=pipāsita PvA 127, 2Q2); Miln 318 (kilanta+).

Tasita2 (ṭasita) [pp. of tasati2] frightened, full of fear J I.26 (bhīta+). 342, IV.141 (id.): Nd2 479 (or=taśni?) - atasita fearless S III.57.

Tassapapiyyasika (ṭassapapiyya) (f.) (viz. kiriyā) N. of one of the adhikaraṇa-samathā: guilt (legal wrong) of such & such a character Vin I.325; in detail expl. M II.249; + tiṇavatthāraka D
III.254; A I.99. °kamma karoti to carry out proceedings against someone guilty of a certain legal offence Vin II.85, 86; °kata one against whom the latter is carried out A IV.347.

Tāna (nt.) [from Vedic root trā, variation of *ter in tarati. Orig. bringing or seeing through] shelter, protection, refuge, esp. as tt. of shelter & peace offered by the Dhamma. Mostly in combn with leṇa & sarana (also dipa & abhaya), in var. contexts, esp. with ref. to Nibbāna (see Nd2 s. v.): D I.95 (*m, etc. gavesin seeking refuge); A I.155; S IV.315 (maṃṭaṇa, etc. adj. protected by me, in my shelter). - S I.2, 54, 55, 107 (*m karoti); IV.372 (*gāmī maggo); A IV.184; Sn 668 (*m upeti); Dh 288; J I.412 (=protector, expld by tāyitā parittāyitā patīṭhā); Sdhp 224, 289. Cp. tātar & tāyati.

Tāṇatā (f.) [abstr. of tāṇa] protection, sheltering Dh 288.

Tāta (adj. n.) [Vedic tāta, Gr. ta/ta & te/tta, Lat. tata, Ger. tate, E. dad(dy); onomat.] father; usually in voc. sg. tāta (and pl. tātā) used as term of affectionate, friendly or respectful address to one or more persons, both younger & older than the speaker, superior or inferior. As father (perhaps=tātā, see next) at Th 2, 423, 424 (+ammā). tāta (sg.) in addr. one: J III.54; IV.281 (amma tāta mammī & daddy) DhA II.48 (=father); III.196 (id.); PvA 41 (=father), 73 (a son), 74 (a minister); J I.179 (id.); Miln 15, 16, 17 (a bhikkhu or thera), in addr. several Vin I.249; J II.133; PvA 50. tātā (pl.) J I.166; 263; IV.138.

Tātvar (adj. n.) from Vedic trā, n. ag. to trāyati to protect] protector, saviour, helper DA I.229. For meaning "father" see tāta & cp. pitā=tāyitā at J I.412.

Tādin (adj. n.) (nom. tādī & tādi, in cpds. tādi*) [Vedic tādṛś from tad-dṛś of such appearance] such, such like, of such (good) qualities, "ecce homo"; in pregnant sense appl. to the Bhagavant & Arahants, characterized as "such" in 5 ways: see Nd1 114 sq.; SnA 202 & cp. Miln 382. tādi: Sn 712, 803 (& 154 tādi no for tādino, see SnA 201 sq.); tādi Sn 488, 509, 519 sq.; Dh 95; gen. tādino Dh 95, 96; with ref. to the Buddha D II. 157 (=thitacittasa tādino, in BSk. sthiracittasya tāyinaḥ AvŚ II.199); Vv 186 (expln VvA 95: itṭhādisu tādilakkhaṇasampattiya tādino Satthu: see Nd1 114 sq.), of Arahant A II.34; Sn 154 (or tādi no); instr. tādinā Sn 697; Miln 382; acc. tādino Sn 86, 219, 957; loc. pl. tādisu Pv II.971 (=itṭhādisu tādilakkhaṇappattesu PvA 140, cp. VvA 95). - See tādisa1. -bhāva "such-ness," high(EST) qualification Vism 5, 214. - lakkanha the characteristic of such (a being) J III.98 (*yoga, cp. nakkhatta-yoga); SnA 200 (*patta); VvA 95 (*sampatti).

Tādina (adj.) [enlarged form of tādin]=tādin, only in loc. tādine Vv 212 (=tādimhi VvA 106).

Tādisa* (adj.) [Vedic tādṛśa from tad-dṛśa=tad-rūpa; a reduction of this form in P. tādin] such like, of such quality or character, in such a condition J I.151; III.280; Sn 112, 317, 459; Nd2 277 (in expl. of tathāvidha); It 68; Pv II.94; PvA 69, 72; Miln 382. Also correlative tādisa-tādisa the one-the other VvA 288. - f. tādisī [Sk. tādṛṣ] Pv I.56 (vaṇijjā).


Tādisaka (adj.)=tādisa1, of such character Sn 278; It 68.
Tāpana (nt.) [from tāpeti] burning, scorching, roasting; fig. tormenting, torture, self-mortification VvA 20 (aggimhi t. udake và temanaṃ). Cp. ā°, upa°, pari°.

Tāpasa (nt.) [from tapa & tapas] one who practises tapas, an ascetic (brahmin). Eight kinds are enumd at DA I.270 & SnA 295. - J II.101, 102; V.201; PVA 153; "pabbajjā the life of an a. J III.119; DhA IV.29; DA I.270. - f. tāpasī a female ascetic Mhvs VII.11, 12.

Tāpeti [Caus. to tapati] to burn out, scorch, torment, fig. root out, quench Sn 451 (attānaṃ); J V. 267 (janapadaṃ); VvA 114 (kilesaṃ t. in expl. of tapassin). Cp. pari°.

Tāma [Sk. tāma] desire, longing, greed in tāmatamadasangha-suppaḥīna Th 1, 310, an epithet of frogs, which perhaps (with Kern, Toev. II.88) is to be read as tāma-tama-suppaḥita; "horribly greedy" (Kern, gruwelijkg vraatzuchtig).

Tāyati [Sk. trāyate & trāte, connected with *ter in tarati, orig. to see through, to save, cp. tāna, etc.] to shelter, protect, preserve, guard; bring up, nourish S IV.246 (rūpaṃ, bhoga°, ðāti°, putta°); J IV.387; Sn 579 (paralokato na pitā tāyate puttaṃ nāti vā pana nātake); PVA 7 (khettaṃ tāyati bijaṃ).

Tāyitar [n. ag. from tāyati] one who protects, shelters or guards J I.412 (in expl. of tāna, q. v.).

Tārā (f.) [Sk. tārā=Gr. αστήρ, αστον (=Lat. astrum, in E. disaster), Lat. stella, Goth. stafrnō, Ohg. sterro (=E. star), perhaps loan word from Semitic sources] a star, a planet Sn 687 (tārāsabha the lord, lit. "the bull" of the stars, i. e. the Moon). -gana (tāra°) the host of stars Pv II.967 (cando va t. gaṇe atirocati). -maṇīvīta "star-jewel-awning"; canopy of jewelled stars Vism 76.

Tārakā (f.) [Sk. tārakā] 1. a star, a planet: osadhī viya tārakā like the morning-star (Venus) Vv 92=Pv II.110; - J I.108; tāraka-rūpa the light (or sparkling) of the stars D III.85, 90; S III.156=It 19; S V.44; VvA 79; Dhs 617. - 2. fig. sparkling, glitter, twinkle; akkhi° the pupil of the eye M I.80; udaka° sparkling of the water ibid.

Tārefi¹ [Caus. of tarati1] to make cross, to help over, to bring through, save, help, assist Sn 319 (pare tārayetum), 321 (so tāreyate tattha bahū pi aññe); It 123 (tiṇṇo tarayataṃ varo: "one who is through is the best of those who can help through"); J I.28 (V.203). aor. atārayi Sn 539, 540 & ṭāresi Sn 545.

Tārefi² [Caus. of tarati2] to make haste Th 1, 293.

Tāla (f. pl.) [Sk. tāla, cp. Gr. ta_lis & thleqa/w (be green, sprout up) Lat. talea shoot, sprout] 1. the palmyra tree (fan palm), Borassus flabelliformis; freq. in comparisons & similes M I.187; J I.202 (*vana), 273 (*matta as tall as a palm): VvA 162; PVA 100 (chinnamulo viya tālo). - 2. a strip, stripe, streak J V.372 (-raji). -āṭṭhika a kernel of the palm fruit DhA II.53, cp. 60 (*āṭṭhi-khaṇḍa); -kanda a bulbous plant J IV.46 (=kalamba); -kkhandha the trunk of a palm J IV.351; VvA 227 (*parimānā mukhatuṇḍa: beaks of vultures in Niraya); PVA 56; -chidda see tāla°; -taruṇa a young shoot of the p. Vin I.189; -pakka palm fruit It 84; -paṇṇa a palm-leaf DhA I.391;
II.249; III.328; Bdhd 62; also used as a fan (tālapattehi kata-mañdalavājījanī VvA 147) Vv 3343 (Hardy for *vaṁtha of Goon. ed. p. 30); VvA 147 (v. l. *vaṇṭa q. v.); Nbd 562 (+vidhūpana); -patta a palm-leaf Vin I.189; VvA 147; -miṇja the pith of a p. J IV.402; -vaṇṭa [Sk. tālavrīṇa] a fan Vin II.130 (+vidhūpana), 137; J I.265; VvA 44, cp. *paṇṇa; -vatthu (more correct tālāvatthu) in tālavatthukata a palm rendered groundless, i.e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula pahīna ucchinna mūla t° anabhāvaṃ “given up, with roots cut out, like a palm with its base destroyed, rendered unable to sprout again” (Kern, Toev. II.88: as een wijnpalm die niet meer geschiët is om weer uit te schieten). This phrase was misunderstood in BSk.: M Vastu III.360 has kālavastum. - The readings vary: tālāvatthu e.g. at M I.370; S I.69; IV.84; A I.135; II.38; J V.267; tālav° S III.10; V.327; Th 2, 478 (ThA 286: tālassa chinditaṭṭhāna-sadisa); Nbd 562 (+vidhūpana); tālāvatthukatā at Vin III.3. - In other combn tālāvatthu bhavati (to be pulled out by the roots & thrown away) J V.267 (=chinnamūla-ṭālo viya niraye nibbattanti p. 273), cp. M I.250; -vāra “palm-time” (?) or is it tāḷa (gong-turn?) DhA II.49 (note: from tala-pratiṣṭhāyām?).

**Tālīsa** (nt.) (also tālissa J IV.286, tālisaka Miln 338) [cp. Sk. tāli, tāliśa & talāśā] the shrub Flacourtia cataphracta & a powder or ointment obtained from it Vin I.203 (+tagara); J IV.286 (id.); Miln 338.

**Tālīsa²** (nt.) (No. 40) is short for cattālīsa, e.g. Ap. 103, 234 and passim.

**Tālu** [Sk. tālu, see tala] the palate Sn 716; J I.419; Vism 264 (“matthaka top of p.”); PvA 260.

**Tāla¹** [taḍ, cp. Sk. tāla a blow, or musical time; tālīyaka cymbal] beating, striking, the thing beaten or struck, i.e. a musical instrument which is beaten, an instr. of percussion, as a cymbal, gong, or tambourine (for tāla= gong cp. thāla): (a) gong, etc. J I.3; VI.60; Th 1, 893; DA I.85; DhsA 319 (kaṃsa*). - (b) music in general DhA IV.67. -āvacara musical time or measure, music, a musician D II.159 (v. l. tāla*); J I.60 (l); IV.41; VvA 257 (“parivuta, of an angel).

**Tāla²** (nt.) [Sk. tālaka=taḍa AvŚ II.56, tāḍaka Divy 577] a key (orig. a "knocker"?) Vin II.148 (3 kinds: loha*, kaṭṭha*, visāṇa*); Bdhd 1. -cchiggala a key-hole S IV.290; V.453; Vism 500. -cchidda id. Vin II.120, 148, 153 (all tāla*); III.118; DhA III.8 (l).

**Tāḷi** (f.) a strike, a blow, in urattāḷiṃ karoti to strike one's chest (as a sign of grief) PvA 39, etc. (see ura).

**Tāleti** [Sk. tāḍayati, taḍ perhaps-tud] to strike a blow, flog, beat, esp. freq. in phrase kasāhi tāleti to flog with whips, etc. (in list of punishments, see kasā) M I.87; A II.122; Nbd 604; PvA 4, etc. - ppr. pass. taḍḍamāna (for *taḍyamāna) J VI.60 (so read for taddamāna; Com poṭhiyamāna). - pp. tāḷita J VI.60 (turiya*); Vv 621 (id.); Sdhp 80. Cp. abhi*.

**Tāva** (adv.) [Sk. tāvā] so much, so long; usually correl. with yāva how long, how much; in all meanings to be understood out of elliptical application of this correlation. Thus I. yāva-tāva as long as: yāva dve janā avasiṭṭha ahesu tāva aaññamaññām ghatayimṣu J I.254; yāva dukkha nirayā idha tathā pāvata cīram vasitabbaṃ Sn 678. Neg. na tāva-yāva na not until: M I.428; S V.261; A I.141= (na t. kālam karoti yāva na tam pāpakammam byanti hoti he does not die until his evil kamma is exhausted). II. Elliptical: 1. temporal: so long as, for the time
(tāvakālikam-yāvak`tāvak"; see below). - 2. comparative: (such-) as, like, so, such, just so, rather, in such a degree, even; tāvabahum suvaṇṇaṃ so much gold Vin I.209; t.-mahanto so much J I.207; t. madhuraphala with such sweet fruit J II.105; aṣītiyā tāva kimi-kulānaṃ sādhāraṇa (of the body) or rather, i. e. Vism 235; vatthāni t. devapūbhūtāni PvA 44; paṭhamanm t. (even) at once, right away PvA 113, 132; gilāṇaya t. ayaṃ etissā rūpasobhā even in sickness she is so beautiful VvA 76; parittakassa kusalakammassa t.=quidem PvA 51; paṭhamaṃ t. in the first place Vism. 62.

- 3. concessive: (a) (absol.) as far as it goes, considering, because: yadi evaṃ pitā tāva purisabhāve na rodati, mātu nāma hadayaṃ "even if the father as man does not weep, surely," &c., PvA 63. - (b) with imper. in expr. like gaccha tāva go as long as you like (to go) (=gaccha tāva yāva gaccheyyāsi), i. e. if you like, cp. Ger. geh'immer; passa tāva just look=Lat. licet. Therefore sometimes=please or simply an emphatic imper. as "do go," etc. J II.5 (ete t. agūṇā hontu let them be faulty), 133 (ehi t.), 352 (tiṭṭha t. leave off please), III.53 (pāto va t. hotu only let it be to-morrow, i. e. wait tillt-m); IV.2 taṃ t. me detha give me this though); VvA 289 (vīmaṃ sat ha t. just think); PvA 4 (t. ayyaṃ purison pānīyaṃ pivissati may your honour wait till this man shall have drunk the water), 13 (thera t. gacchantu).

- 4. hortative, with 1st pers. fut. equal to imperative or injunctive, cp. 3 (b): let me, well, now, then (cp. Lat. age in dic age, etc.). J I.62 (puttaṃ t. passissāmi please let me see the son), 263 (vīmaṃ sissāmi t. let me think), 265 (nahāyissāmi t. just let me bathe).

III. In other combinations: tāva- na although- yet= not even: ajjā pi t. me passasi not even to-day have you yet seen my full strength J I.207; t. mahādhanassāmi na me dātuṃ piyaṃahu although lord of wealth yet I did not like to give Pv I.76. na-tāva (or tāva in neg. sentence) not yet, not even, not so much as (=Lat. ne-quidem) Pv II.112 (na ca tāva khiyati does not even diminish a bit); PvA 117 (attano kenaci anabhībhavaniyataṃ eva tāva: that he is not to be overpowered, even by anyone). tāva-d-eva just now, instantly, on the spot, at once Sn 30; J I.61, 151; IV.2; Pv II.89 (=tadā eva PvA 109); PvA 23, 46, 74, 88, etc. tāvade (=tāva-d-eva) for all times Pv IV.338 (=PvA 255). -kālika (adj.) "as long as the time lasts," i. e. for the time being, temporary, pro tempore Vin II.174; III.66; IV.286; J I.121, 393; Vism 95; ThA 288; PvA 87 (=na sassata).

Tāvataκa (Tavataku) (adj.) [der. fr. tāva] just so much or just so long (viz. as the situation requires), with (or ellipt. without) a corresp. yāvataκa Vin I.83 (yāvataκa-t. as many as): D II.18 (yāvataκav'assa kāyo tāvataκav'assa vyāmo as tall as is his body so far can he stretch his arms: the 19th sign of a Mahāpurisa); instr. as adv. tāvataκena after a little time Miln 107; DhA III.61. - See also tattaka (contracted of tāvataκa).

Tāvatā (Tavata) (adv.) [from tāva] 1. so long (corr. to yāva) Dpvs IV.17. - 2. on that account, thus D I.104 (v. l. ettāvatā); Dh 266.

Tāvatiṃsa (Tavatimsa) [tayo+tiṃsa. Cp. Vedic trayastriṃśat] No. 33, only in cpds. denoting the 33 gods, whose chief is Sakka, while the numeral 33 is always tettiṃsa. This number occurs already in the Vedas with ref. to the gods & is also found in Zend-Avesta (see Haug, Language & Writings, etc., pp. 275, 276). The early Buddhists, though they took over the number 33, rejected the superstitious beliefs in the magical influence and mystic meaning of that & other simple numbers. And they altered the tradition. The king of the gods had been Indra, of disreputable character from the Buddhist point of view. Him they deposed, and invented a new god named Sakka, the opposite in every way to Indra (see for details Dial. II.294-298). Good Buddhists, after death in this world, are reborn in heaven (sagga), by which is meant the
realm of the Thirty-three (D II.209). There they are welcomed by the Thirty-three with a song of triumph (D II.209, 211, 221, 227). The Thirty-three are represented as being quite good Buddhists. Sakka their new chief and Brahmā address them in discourses suitable only for followers of the new movement (D II.213, 221). See further Vin I.12; M I.252; II.78; III.100; A III.287; IV.396=VvA 18 (cpd with the people of Jambudīpa); V.59, 331, Vism 225, etc. - See also tidasa. -devaloka the god-world of the 33; freq. e. g. J I.202; Vism 399; DhA III.8; -bhavana the realm of the 33 gods J I.202; Vism 207 sq., 390, 416, and passim.

Tāvata (Tavata) (nt.) [abstr. fr. tāva] lit. "so-much-ness," i. e. relative extent or sphere, relatively Vism 481, 482.

Tāsa (Tas) [see tasati2] terror, trembling, fear, fright, anxiety S III.57; J I.342; III.177, 202; Miln 24. Cp. san°.

Tāsaniya (Tasaniya) (adj.) to be dreaded, dreadful, fearful Miln 149.

Tāhaṃ (Taham) contraction of 1. taṃahaṃ: see ta°; 2. te ahaṃ: see tva°.

Ti (Ti) (adv.) [cp. Sk. iti] the apostrophe form of iti, thus. See iti.

Tī (Tī) [Vedic tris, Av. priś, Gr. tri/s, Lat. ter (fr. ters>*tris, cp. testis>*tristo, trecentis>*tricenti), Icl. prisvar, Ohg. driror] base of numeral three in compn; consisting of three, threefold; in numerical cpds. also= three (3 times). -kaṭuka threefold spices (kaṭuka-bhaṇḍa) VvA 186; -gāvuta a distance of 3/4 of a league (i.e. about 2 miles), DhA I.108 (less than yojana, more than usabha), 131, 396; II.43, 61, 64, 69; III.202, 269; VvA 227; B. on S I.52 (sarīra); -catu three or four DhA I.173; -cīvara (nt.) the 3 robes of a bhikkhu, consisting of: -digūṇā sanghāṭi, ekacciya uttarāsanga, ekacciya antaravāsaka Vin I.289, 296; ticīvarena avippavāsa Vin I.109 sq. -Dīghāgamo vaggato t. hoti); -daṇḍa 1. a tripod as one of the requisites of a hermit to place the water-pot on (kuṇḍikā) J I.8 (tidivûpapanna); S I.96 (°ṭhānaṃ upeti), 181 (ākankha-ṃāno °m anuttaraṃ). - pada [cp. Vedic tripad or tripād, Gr. tripodes: tripod] consisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to metre Sāvittī); -(p)pala threefold Vism 339; -pallattha "turning in 3 ways," i. e. skilled in all occupations (Kern, Toev.: zeer listig) J I.163 (of miga; Com. expl. as lying on 3 sides of its lair); -piṭaka the 3 Piṭakas Vism 62, 241; DhA I.382; -piṭaka-tepiṭaka Miln 90; tipēṭakin at Vin V.3; -manḍala (nt.) the 3 circles (viz. the navel & the 2 knees) Vin II.213 (°m paṭichchādento parimandalam nivāsento); cp. Vin. Texts I.155; -yojana a distance of 3 leagues, i. e. 20 miles, or fig. a long dist.; Vism 392 (tiyojanika setacchatta); DhA II.41 (°magga); VvA 75 (°mattake vihāram agamāsi); PVA 216 (sā ca pokkharāṇī Vesaliyā °mattake hoti); °satika 300 cubits long J II.3; -loka the 3 worlds (i. e. kāma, rūpa, arūpa-loka) Sdhp 29, 276, 491 (cp. tebhūmaka); -vagga consisting of 3 divisions or books DA I.2 (Dīghāgamo vaggato t. hoti); -(v)angika having 3 angas (of jhāna) Dhs 161; -vassika for the 3 seasons -(gandha-sālibhattaṃ bhuṣjantā) DhA II.9; J I.66 (id.); -vidha 3 fold, of sacrifice (yañña) D I.128, 134, 143; of aggi (fire) J I.4 & Miln 97; Vism 147 (°kalyāṇatā). -visākha a three-forked frown on the forehead S I.118; M I.109; -sandhi consisting of 3 spaces J VI.397 (tāya senāya Mithilā t.-parivāritā), expld as an army made up of elephants, chariots, cavalry, and infantry, with a space between each two.
Tiṃsaṃ [tiṃsaṃ] (tiṃsa*) [Vedic trīṃṣat, cp. Lat. trīginta, Oir. tricha] the number 30 D I.81=(tiṃsaṃ pi jātiyo); S II.217 (t.-mattā bhikkhū); dat. instr. tiṃsāya A V.305 (dhammehi samannāgato); Sn p. 87 (pi dadāmi) PVA 281 (vassasahasahi): t.-yojana-maggaṃ (āgato) DhA II.76, 79; III.172; PVA 154; "yojanika kantārā DhA II. 193 (cp. 192); J V.46 (magga); DhA I.26 (vimāna); t.-vassasahasāni āyuppamāṇām (of Konāgamana Buddha) D II.3; t.-mattāni vassāni Miln 15; t.-vassasahasāni PVA 281=DhA II.10. So of an immense crowd: tiṃsa bhikkhu-sahasāni D II.6; tiṃsa-mattā sūkarā J II.417; "sahassa-bhikkhū DhA I.24.

Tika [tīka] (adj.-n.) [Vedic trika] consisting of 3, a triad S II. 218 (t.-bhujana); DhA IV.89 (-nipāta, the book of the triads, a division of the Jātaka), 108 (t.-catukka-jhāna the 3 & the 4 jhānas); Miln 12 (tika-duka-paṭimaṇḍita dhammasangāni); Vism 13 sq.; DhsA 39 (-duka triad & pair).

Tikicchaka [tīkicchaka] [fr. tikicchati] a physician, a doctor A V.219; J I.4 (adj. & vejja); IV.361; PVA 233.

Tikicchati [tīkicchati] [also cikicchati=Sk. cikitsati. Desid. of cit, to aim at, think upon, in pregnant sense of endeavouring to heal] to treat medically, to cure Vin I.276; S I.222; Miln 172, 272, 302. Caus. tikicchāpeti J I.4.

Tikicchā [tīkiccha] (f.) [from last] the art of healing, practice of medicine D I.10 (dāraka* infant healing); Sn 927 (*m māmako na seveyya). - See also tekiccha.

Tikkam [tīkkaṃ] at J V.291 in "yāva majjhantikā tikkam āgami yeva" is to be read as "yāva majjhantik'ātikkamm'-āgami yeva."

Tikkha [tīkka] (adj.) [=tikhiṇa] sharp, clever, acute, quick (only fig. of the mind) in tikkhiṇa- Buddhas J I.45.

Tikkhattuṃ [tīkhattum] (adv.) [Sk. trikṛtvaḥ] three times (cp. tayo II. C 2), esp. in phrase vanditvā t. padakkinānām katvā "having performed the reverent parting salutation 3 times" VvA 173, 219; t. sāvesi he announced it 3 times J II.352; DhA II.4; t. pagghāpesi offered 3 times PVA 74. See also J IV.267; V.382; VI.71; DhA II.5, 42, 65, 338; IV.122 & passim.

Tikhiṇa [tīkhiṇa] (adj.) [Vedic tīkṣṇa of which t. is the diæretic form, whereas the contracted forms are tiṃha (q. v.) & tikkha. Cp. also Sk. tikta pp. of tij, tejate. From *steg in Gr. sti/zw "stitch" & stikto/s, Lat. instigo, Ohg. stehhan, Ger. stecken, E. stick] pointed, sharp, pungent, acid; fig. "sharp," clever, cunning, acute (in this meaning only in contr. form tikkha) J V.264; DhA II.9; IV.13; PVA 152, 221 (=tippa). (ati-) tikhinatā Miln 278. See also tippa & tibba & cp. tejo.


Tiṭṭhati [tīṭṭhati][Frequentative of Vedic sthā, stand (cp. sthāna, Lat. sto: see ठाणा)=Av. hiśtaiti, Gr. ἵστη (sthi, Lat. sisto) to stand, etc. - I. Forms: pres. ind. tiṭṭhati (Sn 333, 434; Pva I.51); imper. 2nd tiṭṭha, 3rd tiṭṭhatu; ppr. tiṭṭham, tiṭṭhanto, tiṭṭhamāṇa; pot. tiṭṭhe (Sn 918, 968) & tiṭṭheyya (Sn. 942); fut. ṭhassati (J I.172, 217); aor. aṭṭhāsi (J I.279, pl. aṭṭhamsu J II.129) & aṭṭhā (cp. agā, orig. impf.) (Sn 429; J I.188); inf. ṭhātuṃ (Pva 174); ger. ṭhatvā (Sn 887); grd. ṭhāniya
(PvA 72). - pp. ṭhīta, Caus. ṭhapeti. An apparent Med.-Pass. ṭhiyati, as found in cpd. pāti-ṭhiyati is to be expld as Med. of paṭi+sthyā (see thīna), and should be written paṭi-ṭhīyati. See under paṭiṭhiyati. See also ṭhāna & ṭhiti. - II. Meanings. - 1. to stand, stand up, to be standing (see ṭhāna I. 1a): ṭhānakappaṇa-vacanāṃ nisajjādi-paṭikkhepato PvA 24; opp. to walking or lying down: tiṭṭham caram nisinno vā Sn 151, 193; tiṭṭhamāṇāya eva c’assā gabbhavuṭṭhānaṃ ahosi "she was delivered standing" J I.52; ekamantām aṭṭhāsi PvA 68, etc.; cankamana-koṭiyamaṃ ṭhatvā PvA 79. - 2. to stop, stay, abide; to last, endure, be at rest; fig. to remain in, abide by, acquiesce in (see ṭhāna I. 1b). In imper. tiṭṭhatu it approaches the meanings of ṭhapeti viz. leave it alone, let it be so, all right. yāva kāyo ṭhassati tāva nam dakkhinti deva-maṇussā (as long as the body shall last) D I.46. tiṭṭhe shall he live on (cp. ṭhāna II.d Sn 1053, 1072 = Nd2 283, tiṭṭhēya satṭṭhikappahassāni to stay on indefinitely); tiṭṭhēya kappam D II.103. tiṭṭhantī anto vimānasmiṃ "remaining inside the castle" Pv I.101; tiṭṭhā tāva "stop please" J II.352; tiṭṭhabhadantika one who bids the guest stay (combd w. ehi-bhā) D I.166; M I.342; A I.295; II.206: ovāde "stop please" J II.352; tiṭṭhe J I.153; VI.367; similarly J VI.336. - Imper. tiṭṭhatu J IV.40; Miln 14; PvA 74. - 3. to live (on=instr.), behave, exist, be (see ṭhāna I. 2); to be in a certain condition [gati, cp. ṭhāna II. (c)]. Often periphrastically for finite verb (with ger.: cp. gata & ṭhita) tiṭṭhamtam enam jānati (he knows their "gati") Sn 1114 (see Nd2 283); āhārena tiṭṭhāti PvA 27 (is supported by, cp. ṭhiti); yāvātāyukaṃ ṭhatvā (outliving their lives) PvA 66; karuṇā-ṭhāṇiya (= *kārunayitabba) deserving pity PvA 72; yā tvam tiṭṭhāsi (how you are or look!) Vv 441, etc. - with ger.: pharitvā aṭṭhāsi (pervaded) J VI.367; aṭṭhīm āhacca aṭṭhāsi (cut through to the bone) J IV.415; gehām sampāvīrātvetvā aṭṭhāmsu (encircled the house) PvA 22.

Tiṇa (ṭina) (nt.) [Vedic tṛṇa, from *ter (cp. tarati) to pierce, orig. "point" (=blade); Goth. paūraṇs, Ags. porn=E. thorn, Ger. dorn] grass, herb; weed; straw; thatch; hay, litter S III.137 (tiṇa, kasā, kusa, babbaja, bīraṇa); satīṇakatṭhodaka full of grass, wood & water (of an estate) D I.87, 111, etc.; sītaṃ vā uṇhāṃ vā rajo vā tiṇam vā uṣāvo vā (dust & weeds) D II.19; A I.145; t.+paṇḍha (grass & leaves) A I.183; VvA 5. - J I.108 (dabba*), 295; III.53; Pv I.81 (harita t.); IV.148; Vism 353 (kuṇṭha*); DA I.77 (alla° fresh grass); PvA 7 (weed), 62 (grass), 112; DhA IV.121; Miln 47 (thatch), 224 (id.). - aṇḍupaka a roll of grass Vin I.208-III.249; -āgāra a thatched cottage A I.101 (+naḷāgāra); -ukkā a firebrand of dry grass or hay S II.152; III.185; J I.212, 296; Vism 428; DhA I.126; ThA 287; Bdhd 107; -karala a wisp of grass DhA III.38; -kājaka a load of g. DhA IV.121; -ghāna a thicket of g., a jungle A I.153; -cunṇa crushed & powdered (dry grass or herbs Vin I.203; VvA 100 (-rajānukinnā); -jāti grass-creeper VvA 162; -dāya a grass-jungle S II.152; -dosa damaged by weeds (khettā) Dh 356; PvA 7; -pupphaka (-roga) sickness caused by the flowering of grass, hay-fever Miln 216; -purisaka a straw-man, a scarecrow Miln 352; Vism 462; DhsA 111; -bhakkha eating grass; of animals M III.167; of ascetics D I.166; Pug 55; A I.241, 295; -bhusa chaff, litter, dry grass VvA 47; -rukkanha a shrub; -vatāhāraka one of the seven Adhikaranaśamathas (ways in which litigation may be settled). In case mutual complaints of breach of the rules have been brought before a chapter, then the chapter may decline to go into the details and, with the consent of the litigants, declare all the charges settled. See Vin. Texts, III.30-34. This is the "covering over as if with grass" Vin II.87 (in detail, cp. also tassapāpiyāsikā); D III.254; A I.99; M II.250; -santhāraka a mat of grass Vin I.286; II.113, 116; J I.360.

Tiṇava (ṭinava) a sort of drum A II.117.

Tiṇḍuka (ṭinduka) See tinduka.
Tiṇṇa [tinna] [pp. of tarati] one who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāna. Ogha° gone through the great flood S I.3, 142; Sn 178, 823, 1082, 1101, 1145; D III. 54; Sn 21 (+pāragata), 359 (+parinibbuta), 515, 545 (tiṇṇo tāres'ima paja); It 123 (tiṇṇo tārayatām varo); Dh 195 (-sokapariddava); Nd2 282. - kathankatha (adj.) having overcome doubt, free from doubt Sn 17, 86, 367; - vicikiccha=prec. Vin I.16; D I.110; II.224, 229; Pug 68; DA I.211.

Tiṅha [tinhā] [see tikhiṇa] sharp (of swords, axes, knives, etc.) D I.56 (sattha); S IV.160, 167 (kuṭhāri); A IV.171; Sn 667 (dhāra), 673 (asipattavana); J I.253; Sdhp 381.

Titikkhati [titikkhati] [Sk. titikṣate, Desid. of tij, cp. tijo & tikhiṇa to bear, endure, stand S I.221; Sn 623; Dh 321=Nd2 475 B7; Dh 399 (titikkhissaṃ=sahissāmi Dhä IV.3); J V.81, 368.

Titikkhā [titikkhā] (f.) [see last] endurance, forgiveness, longsuffering S I.7; V.4; Dh 184; Nd2 203.

Titta [titta] [pp. of tappati2] satisfied (with=instr.) enjoying (c. gen.), happy, contented A I.87=Pug 26 (+tappetar); Miln 249; VvA 86 (=piṇīta); PvA 46 (dibbāhārassa), 59 (=suhita), 109 (=piṇīta). - atitta dissatisfied, insatiate J I.440; III.275; Dh 48 (kāmesu).

Tittaka [titthaka] (adj.) [cp. Sk. tikta from tij] sharp, bitter (of taste) M I.80 (*alābu), 315 (id.); PvA 47 (id.; so read for tintaka lābu) Dhs 629=Nd2 540 (tittika; enumd between lavana & katuka); DhsA 320.


Titti [titti] (f.) [from tappati2] satisfaction (in=loc.) Dh 186 =ThA 287 (na kahāpanavassenā t. kāmesu vijjati); n' atthi t. kāmānaṃ Th 2, 487; J V.486 (dhammesu); VvA 11; PvA 32 (*m gacchati find s.) 55 (paṭilabhati), 127.

Tittika [tittika] in sama° at D I.244, Vin I.230, brimful, of a river. Derivation & meaning doubtful. See the note at Buddhist Suttas, 178, 9.

Tittimant [tithimant] (adj.) [titti+mant] satisfied, contented, so read at J III.70 & VI.508 for kittimant.

Tittira [tittira] [Onomat. cp. Vedic tittira & tittiri, Gr. tatu/ras pheasant, Lit. teterva heath-cock; Lat. tetrinnio to cackle] partridge J I.218; III.538. - pattikā a kind of boot Vin I.186.


Tittha [tiththa] (nt.) [Vedic tithra, from *ter, tarate, to pass through, orig. passage (through a river), ford] 1. a fording place, landing place, which made a convenient bathing place D II.89=Vin I.230 (Gotama° the G. ford); J I.339, 340 (titthārana); II.111; III.228 (*nāvika ferrymen); 230 (nāvā° a ferry); IV.379; Pv II.120; III.64; IV.122 (su°); Dāvs. V.59 (harbour). Titthaṃ jānati to know a "fording place," i. e. a means or a person to help over a difficulty or
doubt M I.223=A V.349 (neg.) 2. a sect (always with bad connotation. Promising to lead its votaries over into salvation, it only leads them into error). -āyatana the sphere or fold of a sect (cp. titthiya) Vin I.60, 69; II.279; M I.483; A I.173; Pug 22; Dhs 381, 1003 (cp. Dhs. trsl. p. 101n); DA I.118; Ledi Sadaw in J.P.T.S. 1913, 117-118; -kara a "ford-maker," founder of a sect D I.47, 116; M I.198; Sn pp. 90, 92; Miln 4, 6, etc.; -ññutā knowledge of a ford, in fig. sense of tittham jānāti (see above) Nett 29, 80.

Tiththika [ṭīṇṭhika] (adj.) [Possible reading in Burmese MSS. for tittika. But the two compound letters (tt and tθ) are so difficult to distinguish that it is uncertain which of the two the scribe really meant].

Titthiya [ṭīṇṭhīya] [from tittha 2, cp. Divy 817; AvŚ I.48; II.20. An adherent of another sect (often as aññā°), an heretic Vin I.54, 84, 136, 159 (*samādāna), 306 (*dhaja), 320; S I.65; IV.37, 394; D III.44, 46; Sn 381, 891; Nd2 38; Ps I.160; Pug 49; Vbh 247. aññā° e. g. Vin I.101; D I.175 sq.; III.130 sq.; J II.415, 417. -sāvaka a follower of an heretic teacher Vin I.172; J I.95; Vism 17.

Tithi [ṭīṇṭhi] [Sk. tithi] a lunar day DhA I.174; PvA 198.

Tidasa [ṭīṇṭasa] (num.) [Vedic tridaśa] thirty (cp. tiṃsa), esp. the thirty deities (pl.) or belonging to them (adj.). It is the round figure for 33, and is used as equivalent to tāvatiṃsa. Nandanaṃ rammaṃ tidasānaṃ mahāvānaṃ Pv III.119=Vv 1813; devā tidasā sahindakā Vv 301; Sdhp 420. -ādhipati the Lord of the 30 (viz. Sakka) Vv 478; -inda ruler of the 30 Sdhp 411, 478; -gaṇa the company of the 30 Sn 679 (Com. tettīṃsa); Vv 416; -gatin going to the 30 (as one of the gatis) Vv 3512 (=tidasabhavanam gata Tāvatimsadevanikāyaṃ uppanna VvA 164); -pura the city of the 30, i. e. Heaven Miln 291; -bhavana the state of the 30, i. e. heavenly existence VvA 164 (=Tāvatimsabhavana).

Tidhā [ṭīṇṭhā] (adv.) [ti+dhā] in three ways or parts, threefold Miln 282 (-pabhinna nāgarājā).

Tinta [ṭīṇṭa] (adj.) [=timita from temeti] wet, moist Miln 286; DhA II.40 (*mukha).

Tintaka [ṭīṇṭaka] at PvA 47 (*ālābu) is to be read as tittaka°.

Tintiṇa [ṭīṇṭiṇa] (nt.) greed, desire; (adj.) greedy. Ep. of a pāpabhikkhu A V.149 (Com. tintiṇam vucaṭi tanhā, tāya samannāgato āsankābhahulo vā); Vbh 351 (tintiṇam tintiṇāyanā, etc.=loluppaṃ).

Tintiṇāti & Tintiṇāyati [ṭīṇṭiṇāti] [ṭīṇṭiṇāyati] [either=Sk. timirayati to be obscured, from tim in timira, or from stim (Sk. *tistimāyati>*stistim* after tiṣṭhati>*stisthāti;=P. tittinayati) to become stiff, cp. timi, thīna and in meaning mucchati. The root tam occurs in same meaning in cpd. nitammati (q. v.=Sk. nitāmyati) at J IV.284, expld by atikilamati] to become sick, to swoon, to (stiffen out in a) faint J I.243 (tintinanto corresp. with mucchita); VI.347 (tintināyamāna, v. l. tiṇāy°).

Tinduka [ṭīṇṭukā] [Sk. tinduka] the tree Diospyros embrophytares D I.178 (v. l. tiṇḍ°; J V.99; tiṇḍukāṇi food in a hermitage J IV.434; VI.532. -tindukakandarā Npl. the T. cave Vin II.76. - See also timbaru & timberūsaka.
Tipu ([cp. Sk. trapu, non-Aryan?] lead, tin Vin I.190 (*maya); S V.92; J II.296; Miln 331 (*kāra a worker in lead, tinsmith); Vism 174 (*maṇḍala); DhA IV.104 (*parikhā).

Tipusa (nt.) [Sk. trapusa] a species of cucumber J V.37; VvA 147.

Tippa (adj.) [a variant of tibba=Sk. tīvra, presumably from tij (cp. tikhina), but by Bdgh connected w. tap (tapi, burn): tippā ti bahalā tāpana-vasena vā tippā Com. to Anguttara (see M I.526)] piercing, sharp, acute, fierce; always & only with ref. to pains, esp. pains suffered in Niraya. In full combns sarīrikā vedanā dukkhā tippā kharā M I.10; A II.116, 143, 153; ekantadukkhā t. kaṭukā ved. M I.74; bhayānaka ekantatippa Niraya Pv IV.19 (=tikhinadukkha* PvA 221); nerayikā sattā dukkhā t. kaṭukā ved° vediyamānā Miln 148.

Tibba (adj.) probably a contamination of two roots of different meaning; viz. tij & tim (of tamas) or=stim to be motionless, cp. styā under thīna] 1. sharp, keen, eager: tibbagāra very devout A II.21; Nett 112 (cp. tivrprasāda AvŚ I.130); t.-cchanda D III.252, 283. - 2. dense, thick; confused, dark, dim: t.-rāga Dh 349 (=bahalarāga DhA IV.68); A II.149; tibbo vanasaṇdo avijjāya adhivacanaṃ S III.109; tibasāra (kāmesu) S III.93=It 90; A II.30; tibbo manussaloko (dark, dense) Miln 7; *andhakāra dense darkness Vism 500 sq.; *kilesu deep blemish (of character) Vism 87.

Timi (nt.) [Derivation unknown. Sk. timi] a large fish, a leviathan; a fabulous fish of enormous size. It occurs always in combn w. timingala, in formula timi timingala timitimingala, which should probably be reduced to one simple timitimingala (see next).

Timingala (nt.) [timi+gila, gl, see note on gala] in combn w. timi, timitimingala. Sk. has timingila & timingilagila: redupl. in 2nd syllable where P. has redupl. in 1st; fisheater, redupl. as intens.=greedy or monstrous fisheater, a fabulous fish of enormous size, the largest fish in existence Vin II.238=A IV.200=Nd2 2353q; Ps II.196; Miln 377. At Ud 54 sq. & Miln 262 we find the reading timi timingala timirapingala, which is evidently faulty. A Sanskritized form of t. is timitimingala at Divy 502. See timiratipingala, & cp. also the similar Sk. cilicima a sort of fish.

Timira (adj.) [Sk. timira fr. tim=tam (as in tamas), to which also belong tibba 2 & tintināti. This is to be distinguished from tim in temeti to (be or) make wet. See tama] dark; nt. darkness Vv 323 (t.-tamba); J III.189 (t.-rukkha); vanatimira a flower J IV.285; V.182.

Timiratipingala (nt.) a great ocean fish, DhsA 13, v. timingala.

Timirāyittata (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. to timira] gloom, darkness S III.124 (=Māra).

Timisa (nt.) [Vedic tamisrā=tamas] darkness J III.433 (andhakāra-timissāya); Pug 30 (andh*-timisāya); Miln 283

Timisikā (f.) [timisa+ka] darkness, a very dark night Vv 96; J IV.98.

Timbaru (nt.) a certain tree (Strychnos nux vomica or Diospyros) J VI.336; *tthanī (f.) "with breasts like the t. fruit" Sn 110; J VI.457 (SnA 172: taruṇadārikā); VvA 137 (t.-nādasadisa).
Timbarukkha [Timbarakkha] = timbarūsaka J VI.529.

Timbarūsaka [Timbarusaka] = timbaru (Diospyros or Strychnos) Vin III.59; Vv 3327 (= tindukaphala VvA 147; tipusadasī ekā vallijāti timbarūsakan ti ca vadanti); DhA III.315.

Tiraccha [Tirachha] (adv.) [Vedic tiryaṇc, obliquely, from *ter (tarati). Goth. pairh, Ohg. durh, E. through; cp. tiriyaṃ] across, obliquely; in *bhūta deviating, going wrong, swerving from the right direction DA I.89 (see under tiracchān-kathā).

Tiracchāna [Tirachana] [for °gata=Sk. tiraścīna (*gata)=tiraśca; "going horizontally," i. e. not erect. Cp. tiraccha, tiriyaṃ, tiro] an animal It 92 (tiracchānaṃ ca yoniyo for tiracchāna-yoniyo); Vbh 339 ("gāmini patipadā leading to rebirth among beasts); VvA 23 (manussatiracchāna an animal-man, wild man, "werewolf"). -kathā "animal talk"; wrong or childish talk in general Vin I.188; D I.7, 178; III.54; Vism 127; expld at DA I.89 by anīyānikattā saggā-mokkhā-maggānām tiracchā-bhūtā kathā; -gata an animal, a beast Vin IV.7; S III.152=DA I.23; (t. pānā) M III.167 (t. pānā tinabhhakkhā); Nd2 on Sn 72 (t.-pānā); J I.459 (=vanagocara); Vbh 412 sq.; -yoni the realm of the brute creation, the animals. Among the 5 gatis (niraya t. manussā devā pettivisaya) it counts an apāyagati, a state of misery D I.228; III.234; S I.34; III.225 sq.; IV. 168, 307; A I.60; II.127, 129; Pv IV.111; Vism 103, 427; PvA 27, 166; -yonika (& yoniya A I.37) belonging to the realm of the animals S V.356; -vijjā a low art, a pseudo-science Vin II.139; D I.9 sq.

Tiriyaṃ [Tiriyam] (adv.) [Vedic tiryañc (tiryak) to tiras, see tiro & cp. perhaps Ger. quer=E. thwart, all to *ter in tarati=to go, Lat. trans, Cymr. tra] across, beyond, over, outside, afar. See also tiraccha & tiriyaṃ.

Tiriya [Tiriya] (f.) a kind of grass or creeper A III.240, 242 (tiriya nāma tiṇajāti; Com. dabbatiṇa).

Tirivaccha [Tirivachcha] a certain tree J V.46.

Tiriṭa [Tirit] (nt.) the tree Symplocos racemosa, also a garment made of its bark Vin I.306 (*ka); D I.166=A I.295; M I.343; Pug 51.

Tiro [Tro] (prep. & adv.) (always *) [Vedic tiras across, crossways, from *ter of tarati=to go through; cp. Av. tarō, Lat. trans, Cymr. tra] across, beyond, over, outside, afar. See also tiraccha & tiriyaṃ. -karaṇī (f.) a curtain, a veil (lit. "drawing across") Vin I.276; II.152; -kuchchigata having left the womb D II.13; -kuḍḍa outside the fence or wall, over the wall Vin IV.265 (*kuḍḍe uccāraṃ chaḍḍetī); D I.78= A III.280 (in phrase tirobhāvaṃ t. kuḍḍaṃ t. pākāraṃ t.-pabbatam asajjamāno gacchati to denote power of transplacement); Pv I.51 (*kuḍḍeṣu tiṭṭhanti: the Tirokuṭḍa-Sutta, Khp VII.); Vism 176, 394; DhA I.104; PvA 23, 31; -gāma a distant village Vin III.135; -chada "outside the veil," conspicuous J VI.60; -janapada a distant or foreign country D I.116; -pākāra beyond or over a fence (*pākāraṃ or *pākāre) Vin IV.266; see also *kuḍḍa; -bhāva (m) beyond existence, out of existence, magic power of going
to a far away place or concealment Vism 393 sq. (=a-pākaṭa-pāṭihāriya), see also under ćuḍā. -raṭṭha a foreign kingdom D I.161 (=pararaṭṭha DA I.286).

**Tirokkha** (tirokkha) 1. (adj.) one who is outside, or absent Vin III.185. - 2. (adv.) [=tiras+ka, cp. tiraskāra disdain, abuse] in tirokkha-vāca one who speaks abusively or with disregard J V.78.

**Tila** (tīla) (m. nt.) [Vedic tīla m.] the sesame plant & its seed (usually the latter, out of which oil is prepared: see tela), Sesamum Indicum. Often combd with taṇḍula, e. g. A I.130=Pug 32; J I.67; III.53. - Vin I.212 (navātilā); A IV.108; Sn p. 126; J I.392; II.352; Vism 489 (ucchu°); DhA I.79; PVA 47 (tīlāni piḷetvā telanvanjījāṃ karoti). -odana rice with sesame J III.425. -tela ses. cake, oilcake VVA 142. -piṭṭha sesame grinding, crushed s. seed Vin IV.341. -muṭṭhi a handful of ses. J II.278. -rāsi a heap of t. seeds VVA 54; -vāha a cartload of t. seeds A V.173=Sn p. 126; -sangulikā a ses. cake DhA II.75.

**Tilaka** (tīlaka) [tila+ka, from its resemblance to a sesame seed] 1. a spot, stain, mole, freckle M I.88; S I.170; VVA 253; DhA IV.172 (*ṃ vā kālakaṃ vā adisvā). - 2. a kind of tree Vv 67 (=bandhu-jīvaka-puppha-sadisa-pupphā ekā rukkha-jāti).

**Tilañchaka** (tilanchaka) at J. IV.364 acc. to Kern (Toev. II.91) to be read as nilañchaka.

**Tisata** (tīsata) (num.) [ti+sata] three hundred J VI.427 (*mattā nāvā). See also under tayo.

**Tīra** (tīra) (nt.) [Vedic tiras from *ter, tarati; orig. the opposite bank, the farther side (of a river or ocean), cp. tittha] a shore, bank Vin I.1; D I.222, 244; A II.29, 50; Dh 85; Sn 672; J I.212, 222, 279; II.111, 159; Dhs 597; Vbh 71 sq.; Vism 512 (orima°); PVA 142, 152. - tīra-dassin finding the shore S III.164; A III.368. - a-tīra-dassani (f.) not seeing the shore (nāvā a ship) J V.75.

**Tīraṇa** (tīraṇa) [from tīreti 2] measurement, judgment, recognition, Nd2 413 (v. l. tir°); Nett 54 (+vippassana), 82 (=nāṇa), 191; Vism 162. - tīraṇa is one of the 3 pariṇās, viz. t°, pahāna°, ūta-pariṇā. See under pariṇā.

**Tīriya** (tīriya) (adj.) [from tīra] dwelling on the banks of . . . Vin II.287.

**Tīreti** (tīreti) [Caus. of tarati] 1. to bring through, to finish, to execute (business), to accomplish: karaṇīyaṃ Miln 7, PVA 203; kiccaṃ PVA 278. - 2. to measure, judge, recognize, always in formula tūleti tīreṭi vibhāveti (Nd2 tul° tir°, etc.) as interpretation of jānāti; pp. tīreṭa (Nd2 tir°) Ps II.200; Nd2 under ūta & No. 413.

**Tīvarā** (tīvarā) (pl.) N. of a people in the time of Buddha Kakusandha S II.191.

**Tīham** (tīham) (adv.) [tri+aḥa] a period of three days, for 3 days; usually as cpd. dvīhatīham 2 or 3 days (see dvīha) J II.103, etc.

**Tu** (tu) (indecl.) [Vedic tu, belonging to pron. base of 2nd sg. tvam=Lat. tu; Gr. tu/, toi/=indeed, however (orig. ethical dat, of su/), toi/nun, toi/gar; Goth. pu, etc., cp. tuvaṃ] however, but, yet, now, then (similar in appl. to tāva); kin tu but (=quid nunc). Frequent in late verse: ante
tu, J.P.T.S. 1884, 5, 31, 37 etc. J.P.T.S. 1913, 53; Bd’s Man. 1152 &c. Usually combd with eva: tv eva however Sn p. 141; na tv eva not however, but not A V.173.

Tunga (tunga) (adj.) [Sk. tunga, tum to stand out, cp. Gr. tu/mbos hillock, Lat. tumeo & tumulus, Mir. tomm hill] high, prominent, long J I.89; III.433 (pabbata, expld however by tikhīṇa, sharp, rough); Dāvs. IV.30. -nāsika one with a prominent or long nose S II.284; cp. saṅha-tunga-sadisī nāsikā Th 2,258; -vaṇṭaka having a long stalk; N. of a plant J VI.537.

Tucchaka (tucchaka) =tuccha; always combd w. rittaka D I.240; S III.141; M I.329.

Tujjati (tujjata) Pass. of tudati.

Tuṭṭha (tuttha) [pp. of tussati to be satisfied] pleased, satisfied; often combd w. haṭṭha (q. v.) i.e. tuṭṭha - haṭṭha J I.19 or haṭṭha-tuṭṭha J II.240; cp. tuṭṭha-pahaṭṭha J II.240. - Sn 683; It 103; J I.62 (°mānasa), 87, 266 (°citta), 308 (id.); IV.138. - tuṭṭhabba (grd.) to be pleased with Vin IV.259.

Tuṭṭhi (tutthi) (f.) [from tussati] pleasure, joy, enjoyment S I.48; Dh 331 (nom. tuṭṭhi); J I.60, 207.

Tuṇḍa (tuṇḍa) (nt.) [Sk. tunḍa, prob. dial. for tunda which belongs to tudati] the beak of birds, the mouth, snout S V.148 (of a monkey); J I.222; IV.210; DhA I.394.

Tuṇḍaka (tuṇḍaka) (nt.)=tuṇḍa J I.222; III.126.

Tuṇḍika (tuṇḍika) See ahi°.

Tuṇḍiya (tuṇḍiya) (adj.) [from tuṇḍi] having a beak; n. a pecker, fig. a tax-collector J V.102 (=adhamma-bali-sādhaka 103).

Tuṇhikkhaka (tuṇhikkhaka) (adj.) [fr. tūṣṇīṃ, see next] silent J IV.25 (=kiñci avadanto).

Tuṇhī (tuṇhī) (indecl.) [Sk. tūṣṇīṃ acc. sg. of fem. abstr. tūṣṇī, used adverbially, from tussati] silently, esp. in phrase tuṇhī ahosi he remained silent, as a sign of consent or affirmative answer (i.e. he had nothing to say against it) D II.155; A V.194; Dh 227; Sn 720 (tuṇhī yāti mahodadhi); PvA 117. -bhāva silence, attitude of consent, usually in form. adhvāsesi tuṇhībhāvena he agreed Vin I.17; Sn p. 104, etc. - S II.236, 273 (ariyo t.-bhāvo); M I.161 (id.); A IV.153 (id.).-Miln 15; PvA 17, 20, etc.; -bhūta silent Sn p. 140; Vv 20; DhA 172, etc.

Tuṇhīyati (tuṇhīyati) =taṇhāyati, misspelling at S II.13.

Tuṇhīra (tuṇhīra) inorganic form for tūṇhīra quiver J V.128, also as v. l. at J V.48.
Tutta \(\{\text{Tutta}\}\) (nt.) [Sk tottra, from tudati to prick, push] a pike for guiding elephants, a goad for driving cattle (cp. tomara & patoda) D II.266 (*tomara); J IV.310; V.268; Cp. III.5, 2 (t.-veghahata).

Tudati \(\{\text{Tudati}\}\) [Vedic tudati; *staud, enlarged fr. *stau, cp. Lat. tundo, tudes (hammer); Goth. stautan, Ohg. stozan (to push), E. stutter, Nhg. stunten; Ags. stytan=E. stunt] to strike with an instrument; to prick, peck, pierce; to incite, instigate J III.189 (=vijjhati). Pass. tujjati to be struck Th 1, 780; Vism 503 (cp. vitujjati); Sdhp 279. - pp. tunna. See also tūṇḍa (beak=pecker), tutta (goad), tomara (lance=striker) & thūpa (point).

Tudampati \(\{\text{Tudampati}\}\) (dual) husband & wife [tu°=dial. for du°, Sk. dve; dampati from dama=domus, Sk. dampa=Gr. despo/ths; cp. also Kern, Toev. II.93, who compares tuvantuva for duvanduva]. See under dampati.

Tunna\(^1\) \(\{\text{Tunna}\}\) [pp. of tudati] struck Th 2, 162 (vyādhimaraṇa° str. with sickness and death).

Tunna\(^2\) \(\{\text{Tunna}\}\) [from tudati] any pointed instrument as a stick, a goad, a bolt, or (usually) a needle Vin I.290 (+aggaṇa, means of fastening); J I.8 (id.). -kamma "needle-work," tailoring, patching, sewing J IV.40; VI.366; Vism 112. -kāra (& °ka) a (mending) tailor J IV.38 (v. l. °ka); VvA 251 (*ka); PV 120). -vāya [Sk. tunnavāya] a "needle-weaver," a tailor Vin II.159; J VI.364, 368 (*vesam gahetvā in the disguise of a tailor); PV 161 (id.); PP II.914 (=tunnakāra PV 120); Miln 331, 365.

Tuma \(\{\text{Tuma}\}\) (pron.-adj.) [most likely apostrophe form of ātuma =attā, Sk. ātman self; cp. also Sk. tman oneself. See Oldenberg, KZ. XXV.319. Less likely=Sk. tva one or the other (Kern, Toev. s. v.). Expld by Com. to A III.124 as esa.] oneself, himself, etc.; every or anybody (=quisque) yaṁ tumo karissati tumo va tena paññāvissati (quid quisque faciat) Vin II.186=A III.124; Sn 890 (cp. ātumānaṃ V.888), 908; PP III.24 (=attānaṃ PV 181).

Tumula \(\{\text{Tumula}\}\) [Sk. tumala; to *teu, Lat. tumeo, tumultus, tumultus, etc. E. thumb (swelling), cp. tunga & tūla] tumult, uproar, commotion J VI.247 (by Com. expld as "andhakāra," darkness); Dpvs XVII.100.

Tumba \(\{\text{Tumba}\}\) (m. nt.) [possibly=Sk. tumra swollen (of shape), same root as tumula] 1. a kind of water vessel (udaka° DA I.202), made of copper, wood or a fruit (like a calabash, cocouanut, etc., cp. kaṭāha, E. skull) Vin I.205 (loha°, kaṭṭha°, phala°); II.114 (*kaṭāha of gourd); J III.430 (udaka°); IV.114; DhA II.193 (udaka°). - 2. a measure of capacity, esp. used for grain J I.233 (mahā°), 467 (=4 nāḷi p. 468); Miln 102.

Tumhādisa \(\{\text{Tumhādisa}\}\) (pron.-adj.) like you, of your kind Sn 459; J VI.528; DA I.146.

Tumhe \(\{\text{Tumhe}\}\) [pl. of pron. 2nd pers., see tuvaṃ].

Tura \(\{\text{Tura}\}\) (adj.) [Vedic tura, cp. tvarana] swift, quick; only in composition with °ga, etc., "going swiftly," denoting the horse; viz. turaga VvA 279; turanga VvA 281; Miln 192 (gaja°, etc.), 352 (id.) 364; turagamana Dāvs V.56; turagamana PV 57.
**Turati** [turati] to be in a hurry, to be quick, hasten J VI.229 (mā turitto, Prohib.). - pp. turita. Cp. also tura, etc.

**Turita** [turita] pp. of turati] hastening, speedy, quick; hastily, in a hurry Sn 1014; J I.69 (turita-turita); Vv 808 (=sambhamanto VvA 311); DA I.319; Pva 181. - aturita leisurely, with leisure, slow J I.87. - See also tuvaṭa.

**Turiya** [tūrya] (nt.) [Derivation uncertain, probably connected with tuleti, Sk. tūrya] sometimes tūrya (e.g. Vv 54); musical instruments in general, usually referred to as comprising 5 kinds of special instruments (pañcāngaṃ t.e.g. Vv 54; 391; VvA 181, 183, 210, 257), viz. ātata, vitata, ātata-vitata, ghana, susira (VvA 37). Freq. in phrase nippu risehi turiyehi parivāriyamāna "surrounded by (or entertained by) heavenly music" Vin I.15; D II.21; A I.145; J I.58. - Vv 384; 412; 5024, 645; Pvi III.81; Dha III.460; VvA 92; Pva 74. - satta the sound of music, music Mhvs VII.30.

**Turī** [turī] a hen Th 2, 381 (=migī ThA 254) (v. l. korī, cp. Tamil kōli hen).

**Tula** [tula] (adj.) [see tuleti] only in negative atula incomparable, not to be measured, beyond compare or description Vv 304 (=anupama VvA 126); Pvi II.89 (=appamāṇa Pva 110); III.32 (=asādisarūpa Pva 188); Miln 343.

**Tulanā** (f.) [see tuleti] weighing, rating; consideration, deliberation M I.480; II.174; Nett 8, 41.

**Tulasī** [tulasī] [Derivation unknown] basil (common or sweet) J V.46 (=gahana a thicket of b.; v. l. tūlasi); VI.536 (tulasī=tulasigaccha).

**Tulā** (f.) [see tuleti. Vedic tūlā; Gr. ta/las, ta/lanton (balance, weighing & weight=talentum), to/lma; Goth. pulan (to carry patiently, suffer); Ger. geduld, etc.] 1. a beam or pole for lifting, carrying or supporting, a rafter Vin II.122; VvA 188 (+gopānasi); DhsA 107. - 2. a weighing pole or stick, scales, balance A I.88; J I.112; Dh 268; Miln 356 (t. nikhepanāya). - 3. fig. measure ("weighing," cp. tulanā), standard, rate S I.236 (+pamāṇa). - kūṭa false weighing, false weight (often combd with kamsakūṭa & mānakūṭa, false coining & false measuring) D I.5=A II.209=; DA I.79; Dha I.239; - daṇḍa the beam or lever of a balance J I.113; - puttaka a goldsmith (using scales) J V.424 (or should it be tulādhuttaka?).

**Tulita** [tulita] pp. of tuleti] weighed, estimated, gauged, considered Th 2, 153 (yattakam esā t. what she is worth=lakkhaṇāṇīhi parichinna ThA 139); Nd2 under nāṭa (as syn. of tiritā); Pva 52 (in expln of mita, measured).

**Tuliya** [tuliya] [Sk.?] a flying fox J VI.537.

**Tuleti** [tuleti] [from tulā; Lat. tollo, etc.] to weigh, examine, compare; match, equal M I.480; Th 1, 107; J VI.283; - ger. tulayitvā M I.480. - grd. tuliya & tulya (see sep.). - pp. tulita.

**Tulya** & **Tuliya** (tulīya) (also tulla J IV.102) (adj.) [orig. grd. of tuleti] to be weighed, estimated, measured; matched, equal, comparable Sn 377; J III.324; Pva 87 (=samaka). Mostly
Tuvaṃ & Tvam [Tuvaṃ] [Tvaṃ] [Tvam] [Sk. tvāṃ & (Ved.) tuāṃ, cp. also part. tu; Gr. tu/, su/; Lat. tu; Goth. pu; E. thou, etc.; Oir. tú] pron. of 2nd pers. in foll. forms & applications: 1. Full forms: 1. sg.: (a) tv°, tu°, tuyha°: nom. tuvāṃ (in prose & verse) Sn 179, 241, 1029, 1058; J I.279; II.159; Pv I.84. Also for nom. pl. at J I.391, 395; VI.576; tuvaṃ (in verse) Sn 1064, 1102, 1121; J III.278, 394; Pv I.33; II.32; also for acc. Sn 377; Pv II.81; tuvāṃ (gen. & dat.) [Sk. tubhyāṃ] Sn 983, 1030; J I.279; PVA 3, 60, 73, etc. - (b) ta°, tay°, tayā (instr.) Sn 335, 344; J I.222; Pv II.36 (=bhotiyā PvA 86): PvA 71; tayi (loc.) Sn 382; J I.207; tava (gen.) Sn 1102, 1110; J II.153; Pv A 106. - 2. pl.: tumh° [Sk. yuṣm°]: tumhe (nom. & acc.) It 31; J I.221 (acc.); Pv I.112. Also as pl. majesticus in addressing one person J II.102; IV.138; tumhāṃ (gen.) PvA 58 (for sg.), 78; tumhākaṃ (gen. dat.) S II.65; It 32; J I.150; II.102; tumhesu (loc.) J I.292 (for sg.); tumhehi (instr.) J II.154; Pv I.512. - 2. pl. vo S III.33 (instr.) Sn 135, 172 (dat.), 331 (dat.). J I.222 (acc.); II.133; III.395 (gen.).

Tuvaṭam [Tuvaṭam] (adv.) [Sk. tvaritaṃ, cp. tūrta] quickly A V.342; J I.91; II.61; VI.519 (as tvāṭam); Miln 198; Vism 305, 313.

Tuvaṭṭeti [Tuvaṭṭeti] (for *Sk. dvandvayati, denom. fr. dvandva] to share (with=loc. or abl.) Vin II.10, 124; IV.288.

Tuventuva (Tuventuva) (nt.) [Sk. dvandva, with dialect. t. (cp. tudampati), not (with Müller, P. Gr. 38) through confusion with pron. tvāṃ] quarrel, strife M I.110, 410.

Tussati [Tussati] [Sk. tuṣyati to *teus to be quiet, contented, happy] to be satisfied, pleased or happy J III.280; IV.138; Miln 210. Cp. tuṭṭha (pp.), tuṭṭhi, tuṇhi, tosa, tosana, toseti.

Tussana (Tussana) (nt.) [Sk. toṣaṇa] satisfying, pleasing, in *kāraṇa cause for satisfaction or delight J III.448.

Tūṇira (Tunira) =tūṇī, Vism 251.

Tūṇī (Tuni) (f.) [Sk. *tūṇa & tūṇi, to *ṭīn: see under tulā; cp. Lat. tolo. On n-l. cp. cikkana & cikkhala, guṇa-gula, kiṇi-kili, etc.] a quiver (lit. "carrier") J II.403 (dhanuṃ tūṇiṃ ca nikkhippa); V.47.

Tūla (Tula) (nt.) [Sk. tūla, to *teu, Sk. tavīti, to swell or be bushy, cp. Gr. tu/lh swelling; Ags. pol peg] a tuft of grass, cotton Vin II.150 (3 kinds: rukkha°, latā°, poṭaki°); Sn 591-J IV.127 (vāto tūlaṃ va dhamsaye); DA I.87. -picu cotton-wool Vism 282, 285, 404; DhA III.202; KhA 173. - puṇṇikā ("stuffed with tuft of cotton") a kind of shoe Vin I.186.

Tūlikā (Tulika) (f.) [der. fr. tūla] a mattress (consisting of layers of grass or wool: tiṇṇaṃ tūlanaṃ aññatara-puṇṇa-tūlikā DA I.87) Vin I.192; II.150; D I.7; A I.181.
Tūlinī (तुलिनि) (f.) [Sk. tūlini] the silk-cotton tree M I.128.

Te° (ते) [Sk. trai°] secondary base of numeral three (fr. ti) in compn: having a relation to a triad of, three-; in numerical cpds. also=three (see under tayo). -kaṭula containing 3 spices (of yāgu), viz. tila, taṇḍula, mugga Vin I.210; III.66; -cīvarika wearing three robes (cp. tițīvara) Vin I.253; Ud 42; Pug 69; Vism 60. -daṇḍika carrying the tripod (see tidanḍa), Ep. of a brahmin ascetic A III.276; J II.316 (=kunḍikam ҷhapanatthāya tidaṇḍaṃ gahetvā caranto); -dhātuka (nt.) the (worlds of the) threefold composition of elements=tiloka Nett 14, 63 (tedhātuke vimuttī= sabbadhi vippamutta), 82; cp. Ku 605; -piṭaka versed in the three piṭakas (see piṭaka), Ep. of theras & bhikkhus J IV.219; Miln 18 sq.; DhA I.7, 384; III.385; Dāvs V.22. Cp. Sk. tripiṭo bhikṣu (AvŚ I.334 & Index to Divy); -bhūmaka belonging to the 3 stages of being (viz. the kāma, rūpa, arūpa existences; cp. *dhātuka & tiloka) DhA I.305; IV.72; DhsA 50, 214 (*kusala), 291; -māsa (nt.) 3 months, i.e. a season M I.438; Miln 15; DhA II.192; PVA 20; -vācika pronouncing the threefold formula (of the saraṇa-gata) Vin I.18; -kasiṇa fire-contemplation for the purpose of kammaṭṭhāna practice (see kasiṇa) D III.268; Dhs 203; Vism 171; DhA II.49; III.214; Bdhd 106; -dhātu the element of flame (or fire), the 3rd of the 6 Elements, viz. paṭhavī āpo t. vāyo ākāsa viṇṇāna (cp. Dhs. trsl. p. 242) D III.27, 228, 247; M I.188, 422; A I.176; II.165; Dhs 588, 648, 964; Nett 74; Vism 363.

Tekiccha (तेकिच्चा) (adj.) [der. fr. tikiccha] curable; fig. one who can be helped or pardoned. Only in cpds. a° incurable, unpardonable VvA 322 (of a sick person); DhA I.25 (id.); Miln 322; of Devadatta w. ref. to his rebirth in Niraya Vin II.202=It 85; M I.393; & sa° pardonable Miln 192, 221, 234.

Tejate (तेजाटे) [Vedic tejate from tij to be sharp or to pierce=a (piercing) flame. See tejate; semantically (sharp>light) cp. Ger. strahl (ray of light)=Ags. strael (arrow). - The nt. tejo is the usual form; instr. tejasā (Dh 387; Sn 1097) & tejena (J III.53), cp. tapa & tapo] "sharpness," heat, flame, fire, light; radiance, effulgence, splendour, glory, energy, strength, power D II.259 (personified as deva, among the 4 Elements paṭhavī, āpo, t., vāyo; cp. tejo-dhātu); S IV.215; M I.327; Sn 1097 (glory of the sun compd with that of the Buddha); Dh 387 (sabbam ahorattim Buddhho tapati tejasā); J III.53 (sila°); I.93 (puṇṇa° the power of merit); Vbh 426 (id.); Ps I.103; Vism 350 (def.); Vva 116. -kasiṇa fire-contemplation for the purpose of kammaṭṭhāna practice (see kasiṇa) D III.268; Dhs 203; Vism 171; DhA II.49; III.214; Bdhd 106; -dhātu the element of flame (or fire), the 3rd of the 6 Elements, viz. paṭhavī āpo t. vāyo ākāsa viṇṇāna (cp. Dhs. trsl. p. 242) D III.27, 228, 247; M I.188, 422; A I.176; II.165; Dhs 588, 648, 964; Nett 74; Vism 363.

Tejate (तेजाटे) [Vedic tejate from tij (*stij)=Lat. in-stīgo (to spur), Gr. sti/zw, stikto/s, Ohg. stehhan, Nhg. stecken, E. stick] to be sharp or to make sharp, to prick, to incite, etc. - See tikkha, tikhiṇa, tinha, titikkhati, tittaka, teja, etc.

Tejana (तेजाणा) (nt.) [see tejate] the point or shaft of an arrow, an arrow Th 1, 29; Dhs 80, 145; DhA II.147.

**Tejin** *(adj.-n.)*  [see teja] having light or splendour, shining forth, glorious Sn 1097 (=Nd 286 tejena samannāgata).

**Tettimsa** *(num.)*  [tayo+tiṃsa] thirty-three J I.273; DhA I.267 sq. See also under tayo & tāvatiṃsa.

**Temana** *(nt.)*  [from temeti] wetting, moistening Vism 338; VvA 20 (aggimhi tāpanaṃ udake vā temamaṃ); DhA III.420.

**Temeti** *(nt.)*  [cp. Divy 285 tīmayati; Caus. of tim to moisten. There is an ancient confusion between the roots tim, tamas, etc. (to be dark), tim, temeti (to be wet), and stim to be motionless. Cp. tinniṇāyati, tinta, tibba (=tamas), timira] to make wet, to moisten Vin I.47 (temettabba); II.209 (temetvā); DhA I.220, 394 (id.); J I.88=KhA 164; J II.325 (temento); Pvä 46 (sutemitvā for temetvā).

**Terasa** *(See under tayo.)*

**Terovassika** *(adj.)*  [tiro+vassa+ika] lasting over or beyond a year (or season), a year old, dried up or decayed S IV.161 (thero vassiko in text)=185 (of wood) M I.58 (of bones).

**Tela** *(nt.)*  [from tila] sesame-oil (prepared from tila seeds), oil in general (tela=tilaledika DA I.93): used for drinking, anointing & burning purposes Vin I.205, 220, 245, etc.; A I.209, 278 (sappi vā t. vā); II.122=(tattena pi telena osiṅcante; punishment of pouring over with boiling oil); J I.293; II.104; Pvä IV.148 (tīnena telaṃ pi na tvaṃ adāsi: frequent as gift to mendicants); Pug 55; Dhs 646, 740, 815; Pvä 80 (kālebarāṇaṃ vasā telaṅ ca: fat or oil in general).  -  tila "m pāṭukāma desire to drink tila-wine Vvä 54; pāka-tela oil concoction Vvä 68=DhA III.311; J I.397 (sata°); III.372 (sahassa° worth a thousand); V.376 (sata° worth a hundred); Qdabhăňjanaka oil for rubbing the feet Vvä 44; sāsapa° (mustard seed & oil) Pvä 198; sappi° (butter & oil) Sn 295; Pvä 278 (also+madhu) as var. objects of grocery trade (dhañña).  -  koṭṭhāgāra oil store DhA I.220; -ghaṭa oil jar DA I.144; -cāṭi an oil tank DhA I.220; -dhūpita spiced or flavoured with oil (of a cake) Vv 435; -nāli a reed used for keeping oil in, an oil tube Vism 99; DhA II.193 (+udakatumba); -pajjota an oil lamp Vin I.15; S III.126; V.319; Vvä 198; -pāka oil decoction, mixed with spirits, oil-wine Vin I.205; -pilotikā (pl.) rags soaked in oil DhA I.221; -makkhana anointing (the body) with oil Miln 11; -miņjaka an oil-cake Pvä 51; -vaņijja oil trade Pvä 47; -homa an oblation of oil D I.9.

**Telaka** *(nt.)=tela Vin I.204 ("a small quantity of oil"); II.107 (sittha-t. oil of beeswax).

**Teliya** *(adj.)*  oily J III.522.

**Tevijja** *(See Vijjā.)*
Tomara (Tomara) (m. nt.) [Sk. tomara from tud, see tuddati] a pike, spear, lance, esp. the lance of an elephant-driver D II.266 (tutta-t. a driving lance); M III.133 (t. hattha); Vism 235; DA I.147.

Toya (Toya) (nt.) [Vedic toya from *tāū to melt away; Lat. tabeo, tabes (consumption); Ags. pāwan=E. dew, Oir. tām= tabes; also Gr. th/kw, etc.] water (poetical for udaka); only in simile: puṇḍarīkaṃ (or padumaṃ) toyena na upalippati A II.39=Sn 547; Sn 71=213; Th 1, 700; Nd2 287 (t. vuccati udakaṃ); - Bdhd 67, 93.

Toya (Toya) (nt.) [Sk. torañā, perhaps related to Gr. tu/rsis, tu/rris=Lat. turris (tower), cp. Hor. Od. I.47 "regumque turris"=palaces] an arched gateway, portal; Vin II.154; D II.83; Vv 351 (=dvārakoṭṭhaka-pāsādassa nāmaṃ VvA 160); J III.428; Dāvs V.48.

Tosana (Tosana) (adj.-n.) [see toseti] satisfying, pleasing; satisfaction Sn 971.

Tosāpana (Tosāpana) (adj.) [=tosana, in formation of a 2nd causative tosāpeti] pleasing, giving satisfaction J II.249.

Toseti (Toseti) [Caus. of tussati] to please, satisfy, make happy Sn 1127 (=Nd2 288); J IV.274; Sdhp 304. - pp. tosita contented, satisfied Sn 1128. Cp. pari°.

Tyā [Tyā] [Sk. tya°, nt. tyad; perhaps to Gr. sh/meron to-day, sh_tes in this year] base of demonstr. pron.=ta°, this, that; loc. sg. tyamhi J VI.292; loc. pl. fem. tyāsu J V.368 (Com. tāsu).

Tyassu (Tyassu) =te assu D II.287, see su3.

Tvām (Tvām) See tuvām.

Tvātam (Tvātam) see tuvātam.
Thakana (Thakana) (nt.) [see next] covering, lid; closing up DhA IV.85 (saṃvara+).

Thaketi (Thaketa) [Sk. sthagayati, Caus. to sthagati, from *steg to cover; cp. Gr. ste/gw cover, te/gh roof; Lat. tego, tegula (E.=tile), toga; OIr. tech house; Ohg. decchu cover, dah roof. On P. form cp. Trenckner, Notes, p. 62] to cover, cover up, close (usually of doors & windows) Vin II.134 (kaññagūthakehi kañṇa thakātā honti: the ears were closed up), 148 (kavaṭā na thakīyanti, Pass.), 209 (vātaṇā); IV.54; J IV.4 (sabbe apihitā dvārā; api-dhvā=Gr. e)pi-qh*, cp. Hom. Od. 9, 243: h)li/baton pe/trhn e(pe/qhke qu/rhsin the Cyclops covered the door with a polished rock) V.214; DhA IV.180 (ṭhakesi, v. l. ṭhapesi); VvA 222; PVA 216 (dvārā) Dāvs IV.33; V.25 (chidāṃ māḷāgulena th.).

Thañña (Thanna) (nt.) [see thana] mother's milk Vin II.255=289 (*m pāyeti); A IV.276; J III.165; VI.3 (madhura°) Th 2, 496.

Thaṇḍila (Thandila) (nt.) [Vedic sthaṇḍila a levelled piece of ground prepared for a sacrifice. Cognate with sthala, level ground] bare, esp. hard, stony ground Pv IV.75 (=kharakaṭhāna bhūmippadesa PVA 265). -sāyikā (f.) the act of lying on the bare ground (as a penance) [BSk. sthaṇḍila-sāyikā] S IV.118; Dh 141 (=DhA III.77: bhūmisayana); -seyyā (f.) a bed on bare ground D I.167 (=v. l. BB. taṇḍila°) Miln 351; cp. Sk. sthaṇḍilasayyā.

Thaddha (Thaddha) [pp. of thambeti, Sk. stabhāni to make firm, prop, hold up; cp. Av. stawra firm, Gr. a)stema/s, stafulh/; Goth. stafs, Ags. staef=E. staff; Ohg. stab. See also khambha & chambheti] 1. lit. hard, rigid, firm J I.293 (opp. muduka); Vism 351 (*lakkhaṇa); PVA 139 (=ujjhangala). - 2. fig. (a) hardened, obdurate, callous, selfish D I.118 (māna°); III.45 (=vatimānin); A II.26=It 113 (kuha th. lapa); Sn 104 (see gotta°); J I.88 (māna°) II.136; Sdhp 90. - (b) slow Miln 103 (opp. lahuca; cp. BSk. dhandha, on which Kern, Toev. II.90). - See thambha & thiṇa. -maccharin obdurate & selfish, or very selfish DhA III.313; VVA 69; PVA 45; -hadaya hard-hearted J III.68.

Thana (Thana) [Vedic stana; cp. Gr. sthnion=sth qos (Hesychius)] 1. the breast of a woman D II.266; J V.205; VI.483; Sdhp 360. - 2. the udder of a cow M I.343=Pug 56; DhA II.67. -mukha the nipple J IV.37. -sita-dāraka [see sita] a child at the breast, a suckling Miln 364=408.

Thanaka (Thanaka) a little breast, the breast of a girl Th 2, 265 (=THA 212).

Thanita (Thanita) (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. tonitrus, Ohg. donar, etc.] thundering, thundering, thunder J I.470; Th 1, 1108; Miln 377.

Thanin (Thanit) (adj.) having breasts, -breasted; in timbaru° Sn 110; J VI.457. - pucimanda° J VI.269.

Thaneti (Thaneti) [Vedic stanayati & stanati to thunder; cp. Gr. ste/nw, stena/zw to moan, groan, stonos; Lat. tono; Ags. stunan; Ger. stöhnen] to roar, to thunder D II.262; S I.100, 154 (megho
thanayāṃ), 154 (thaneti devo); It 66 (megho thanayitvā). - pp. thanita. See also gajjati & thunati.

**Thapati** [thapati] 1. a builder, master carpenter M I.396=S IV.223; M III.144, - 2. officer, overseer S V.348.

**Thabbha** is to be read for “thambha is to be read for “thambha in para” J IV.313.

**Thambha** [thambha] 1. a pillar, a post Vin I.276; D I.50 (majjhima “m issāya); II.85 (id.); Sn 214; Vv 782 (veṣuriyaś, of the pillars of a Vimāna); P V.31 (id.); DhA IV.203; VvA 188 (+tulā-gopānasī); PVA 186. - 2. (fig.) in all meanings of thaddha, applied to selfishness, obduracy, hypocrisy & deceit; viz. immobility, hardness, stupor, obstinacy (cp. Ger. "verstockt"): thambho ti thaddha-bhāvo SnA 288, 333; th. thambhāna thambhittam kakkhaliyam phāruliyam ujucittatā (an°?) amudutā Vbh 350. - Often combd w. māna (=arrogance), freq. in set sāṭheyyam th. sārambhā māna, etc. A I.100, 299=Nd2 under rāga=Miln 289; cp. M I.15. - A III.430 (+māna); IV.350, 465 (+sāṭheyya); Sn 245 (+mada), 326, 437 (as one of Māra's combatants: makkho th. te aṭṭhamo); J I.202. - 3. a clump of grass M I.324; cp. thambhāka.

**Thamhhaka** (=thambha 3) a clump of grass VvA 276 (=gumba).

**Thambhathitatta** (nt.) [abstr. to thambha]=thambha 2, viz. hardness, rigidity, obstinacy Vbh 350. Note. Quite a late development of the term, caused by a misinterpretation of chambhitatta, is “fluctuation, unsteadiness, inflation” at Dhs 965 (in def. of vāyodhātu: chambhittatam [?] thambhitattaṃ. See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of vicikicchā; v.l. chambhitatta), and at Asl. 338 (of vayo). None of these meanings originally belong to the term thambha.

**Thambhin** (adj.) obstinate Th 1, 952.

**Tharaṇa** (nt.) [Sk. starana to str] strewing, spreading. In cpds. like assā, bhumma, ratha, hattha, etc. the reading as-atharaṇa, etc. should be preferred (=ā- str). See atharaṇa and cpds.

**Tharati** [tharati] only in cpds. ā, ava, etc.

**Tharu** [thara] the hilt or handle of a sword or other weapons, a sword A III.152; J III.221 (=sword); Miln 178; DhA II.249 (“mūla”; IV.66 (asi°). - tharusmi to learn the use of a sword Vin II.10; Miln 66. -ggaha one who carries a sword-(handle) Miln 331 (ghanugghaha; not in corresponding list of occupations at D I.51); -sippā training in swordsman ship Ud 31.
Thala¹ (Thala) (nt.) [Vedic sthala, to sthā, orig. standing place; cp. Gr. ste/llw, sto/los; Ags. steall (place); also P. thanḍila] dry ground, viz. high, raised (opp. low) or solid, firm (opp. water) S IV.179. As plateau opp. to ninna (low lying place) at Sn 30 (SnA 42=ukkūla); Dh 98; It 66=S I.100 (megho thalaṃ ninnaṇa ca püreti); PvA 29 (=unnatapadesa). As dry land, terra firma opp. to jala at Dh 34; J I.107, 222; Pv IV.121; PvA 260. As firm, even ground or safe place at D I.234; Sn 946. - Cp. J III.53; IV.142; Vism 185. -gocara living on land J II.159; -ja sprung from land (opp. vārija Dh 34 or udakarūha Vv 356=water-plant); referring to plants A I.35; J I.51; Vv 356 (=yodhikādikā VvA 162); Miln 281; -ṭṭha standing on firm ground A II.241; -patha a road by land (opp. jala° by water) J I.121; III.188.

Thala² (Thala) (nt.) [prob. dialect. variant of tharu] the haft of a sword, the scabbard J III.221 (reading uncertain).

Thava [Thava] [see thavati] praise, praising, eulogy Nett 161, 188, 192.


Thavikā (Thavika) (f.) [derivation uncertain] a knapsack, bag, purse; esp. used for the carrying of the bhikkhu's strainer Vin I.209 (parissāvanāni pi thavikāyo pl püretvā), 224 (patte+pariss°+th.); J I.55 (pattaṃ thavikāya pakkhipitvā); VI.67 (pattaṃ thavikāya osāretvā); VvA 40 (patta-thavikato parissāvanam niharitvā). Also for carrying money: sahassathavikā a purse of 1,000 pieces J I.54, 195, 506; VvA 33; Anvs 35. See also Vin II.152, 217; Vism. 91.

Thāma & Thāmo (Thama / Thamo) (nt. in instr. thāmasā M I.498; S II.278= Th 1, 1165; III.110, see below) [Vedic sthāman & sthāmas nt., sthā cp. Gr. sth/mwn, Lat. stamen (standing structure); Goth. stoma foundation] "standing power," power of resistance, steadfastness, strength, firmness, vigour, instr. thāmena (Miln 4; PvA 193); thāmasā (see above); thāmunā (J VI.22). Often combd with bala J I.63; Sn 68; with bala+java PvA 4; with bala+ viriya Nd2 289, 651; with java J I.62; VvA 104; with viriya J I.67. - D III.113; S I.78; II.28; V.222; A I.50; II.187 sq.; IV.192. J I.8, 265 (*sampanna); II.158 (id.); Dhs 13, 22; Vism 233 (*mahatta); DhA IV.18; PvA 259. - Instr. used as adv.: thāmena hard, very much PvA 193; thāmasā obstinately, perseveringly M I.257. -gatadiṭṭhika (adj.) one in whom heresy has become strong J I.83=VI.220.

Thāmakā (Thamaka) (adj.) having strength Sn 1144 (dubbala° with failing strength); Nd1 12 (appa°+dubbala).

Thāmavant (Thamavant) (adj.) [thāma+vant] strong, steadfast, powerful, persevering S V.197, 225; A II.250; IV.110, 234, 291; V.24; Nd2 131; Vv 51 (=thira balavā VvA 35).

Thāra [Thara] see vi°, san°.

Thāla (Thāla) (nt.) [from thala orig. a flat dish] a plate, dish, vessel D I.74; J I.69; Miln 282. Kamsa° a gong Miln 62; Vism 283 (in simile). See also thāli.
Thālaka (nt.) [ṭhāla+ka] a small bowl, beaker Pv II.18 (ṭhālakassa pāniyaṃ), 119 (id.); Nett 79 (for holding oil: dipakapallika Com.).

Thālikā (f.)=ṭhālakaVin I.203, 240. See āḷhaka*.

Thālī (f.) (ṭhāli° in cpds.) [Sk. sthāli, cp. thāla] an earthen pot, kettle, large dish; in -dhovana washing of the dish A I.161 (+sarāva-dhovana); -pāka an offering of barley or rice cooked in milk Vin III.15; D I.97 (=DA I.267); S II.242; V.384; A I.166; Miln 249.

Thāvara\(^1\) (ṭhāvara) (adj.) [Vedic sthāvara, from sthā, cp. sthāla, Gr. stauro/s post, Lat. re- staura, Goth. stana judgment & stōjan to judge] "standing still," immovable (opp. to tasa) firm, strong (Ep. of an Arahan: Kha 245) DhA IV.176. Always in connection with tasa, contrasting or comprising the movable creation (animal world) & the immovable (vegetable world), e. g. Sn 394 ("sabbusus bhītesu nidhāya dandaṃ ye thāvarā ye ca tasanti loke"); It 32 (tasaṃ vā thāvaraṃ vā). See tasa for ref.

Thāvara\(^2\) (ṭhāvara) (nt.) [from thavira-thera, old] old age PvA 149 (ṭhavari-jiṉṇa in expl. of therī, otherwise jārā-jiṉṇa. Should we read thāvira-jiṉṇa?).

Thāvariya (ṭhāvariya) (nt.) [fr. thāvara] immobility, firmness, security, solidity, an undisturbed state; always in janapada° an appeased country, as one of the blessings of the reign of a Cakkavattin. Expld at DA I.250 as "janapadesu dhuvabhāvaṭhāvarabhāvaṃ vā patto na sakkā kenaci cāletuṃ." D I.88; II.16, 146, 169; S I.100; Sn p. 106; It 15.

Thāvareyya (ṭhāvareyya) (nt.) [from thāvara2] the rank of a Thera. A I.38; II.23. This has nothing to do with seniority. It is quite clear from the context that Thera is to be taken here in the secondary sense explained under Thera. He was a bhikkhu so eminently useful to the community that his fellow bhikkhus called him Thera.

Thāsotu° (ṭhāsa°) in thāsotujana savana at ThA 61 according to Morris, J.P.T.S. 1884, 81 it is to be read ṭhāṇa tu jana°.

Thika (ṭhika) (adj.) [cp. Sk. styāyate to congeal, form a (solid) mass; see cognates under thīna & cp. theva] dropping, forming drops: madhutthika J III.493; VI.529 (=madhuma paggharantiyo madhutthevasadisā p. 530) "dropping honey."

Thiṇṇa (ṭhīna) pp. of tharati, only in cpds. parivi°, vi°.

Thīra (ṭhīra) (adj.) [Vedic sthīra, hard, solid; from sthā or Idg. ster (der. of stā) to stand out=to be stiff; cp. Gr. stereos/s; Lat. sterilis (sterile-hardened, cp. Sk. stari); Ohg. storrēn, Nhg. starr & starren, E. stare; also Lat. strenuus] solid, hard, firm; strenuous, powerful J I.220; IV.106 (=dalha); Miln 194 (thīra-ṭhīra-bhāva strength or weakness); VvA 212 (id.), 35 (=thāmavant); Sdhp 321.

Thiratā (ṭhīratā) (f.) [fr. thīra] steadfastness, stability DhA IV.176 (ṭhiratāya thavarā; so read for ṭhīra°).
Thī (ṭha) (f.) [Vedic strī, on which see Walde, Lat. Wtb. under sero. This form thī is the normal correspondent to Vedic strī; the other, more usual (& dial.) form is itthi] a woman J I.295, 300; V.296 (thī-pura), 397; VI.238.

Thīna (ṭhṇa) (nt.) [Sk. styāna; orig. pp. of styāyate to become hard, to congeal; stejā (cp. also thira)=Gr. ste/as grease, tale; Lat. stīpo to compress; also Sk. stimita (motionless)=P. timi; stīma (slow), Mhg. stīm; Goth. etc. stains=E. stone; Gr. stī fos (heap); Lat. stīpes (pale); Ohg. stīf=E. stiff] stiffness, obduracy, stolidity, indifference (cp. thaddha & tandī, closely related in meaning). Together with middha it is one of the 5 hindrances (nīvaraṇāni) to Arahnship (see below). Def. as cittassa akammaṇatā, unwieldiness or impliability of mind (=immobility) at Nd2 290=Dhs 1156, 1236=Nett 86; as citta-gelañṇaṃ morbid state of mind ("psychosis") at DA I.211. - Sn 942 (niddāṃ sādhāṃ sahe thīnaṃ pamādena na saṃvase), 1106; Vbh 352 (=Nd2 290 as expln of līnatta); Vism 262 (°sineha, where p. 361 reads patthinna°).

Thīyati (ṭhiyat) see patiṭṭhīyati.

Thīyanā (ṭhyan) (f.) & thīyitatta (nt.) [abstr. formations from thīna]=thīna, in exegesis at Nd2 290≈(see thīna); Vbh 352.

Thuta (ṭhṭa) [cp. pp. of thavati] praised DhsA 198; J IV.101 (sada*=sadā thuto niccapasattho); Miln 278 (vaṇṇita th. pasattha).

Thuti (ṭhṭ) (f.) [cp. thavati] praise J IV.443 (thuthim karoti); VvA 158.

Thunati (ṭhṭa) [see thaneti] 1. to moan, groan, roar S V.148 (thunāṃ prr.; v. l. thanāṃ); Vv 521 (of beings in Niraya, otherwise ghosenti), v.l.SS thananti (better?). - 2. to proclaim; shout, praise (confused with thavati) Sn 884.

Thulla (ṭhulla) see thūla.

Thusa (ṭhṭa) (nt.) [Vedic tuṣa (m.)] husk of grain, chaff A I.242 (together w. other qualities of corn); J IV.8; Vism 346.- athusa D III.199. -aggi a fire of husks Nett 23; -odaka gruel (=sabbasambhārehi kataliṃ sovirakāṃ Pug A 232) D I.166= A I.295=Pug 55; -pacchi a bird stuffed with chaff, a straw-bird J I.242; -piṇḍa a lump of husks Vin II.151; -rāsi a heap of h. DhA I.309; -homa an oblation of h. D I.9 (=DA I.93; v. l. BB kana, for kaṇa; cp. kaṇahoma D I.9).

Thūṇā (ṭhṭa) (f.) [Vedic sthūṇā from sthā, standing fast, as in thambha, thīṇa, etc. Nearest relation is thāvara (=thūrā, on r: ṇ=ṣ (thūla); n see tūṇi). Cp. Gr. stauro/s (post); Lat. restauro (to prop up again); Gr. stō/los pillar, "style"; Goth. stōjan etc. (see thāvara); Ags. styran=E. steer, Ger. steuer] a pillar, prop, support A II.198; Vv 541 (=thambha VvA 245); DA I.124. Esp. the sacrificial post in phrase thūṇāpanīta "lead to sacrifice" (yūpa-sankhātu thūṇaṃ upa° DA I.294): D I.127=S I.76=DhA II.7; J III.45. kumbhathūṇa a sort of drum D I.6 etc. (see kumbha, where also kumbha -thūṇika Vin IV.285). - eka-thūṇaka with one support J IV.79.
Thūṇira (Thūṇira) [der. fr. thūṇā] house-top, gable Th 1, 184 (=kanṇikā Com.).

Thūpa (Thupa) [Vedic stūpa, crown of the head, top, gable; cp. Gr. stu/pos (handle, stalk). Oicel. stūfr (stump), to *steud as in tudati] a stupa or tope, a bell-shaped pile of earth, a mound, tumulus, cairn; dome, esp. a monument erected over the ashes of an Arahant (otherwise called dhātugabbha-dāgaba), or on spots consecrated as scenes of his acts. In general as tomb: Vin IV.308; J III.156 (mattika°)=Pv I.84; in special as tope: D II.142, 161, 164 sq.; A I.77; M II.244; J V.39 (rajata°); VvA 156 (Kassapassa bhagavato dvādasayojanikaṃ kanaka°); Ud 8; Pv III.105. Four people are thūpārahā, worthy of a tope, viz. a Tathāgata, a Tathāgatasāvaka, a Paccekabuddha, a Cakkavattin D II.143= A II.245. - At Dpvs VI.65 th. is to be corrected into dhūpaṃ.


Thūpikata (Thupikata) (adj.) [thūpa+kata] "made a heap," heaped of an alms-bowl: so full that its contents bulge out over the top Vin IV.191.

Thūla (a) & Thulla (b) (Thula & Thulla) (the latter usual in cpds.) (adj.) [Vedic sthūla (or sthūra); cp. Lith. storas (thick); Lat. taurus, Goth. stiur, Ags. steor (bull=strong, bulky); Ohg. stūr (strong). From sthā: see thīna, cp. thūṇā. To ūl: ull cp. cūla: culla compact, massy; coarse, gross; big, strong, clumsy; common, low, unrefined, rough D I.223; Sn 146 (aṅkula°), 633 (id.); Dh 31, 265, 409; J I.196 (b); Dhs 617; KhA 246; Pva 73, 74 (of a cloak); VvA 103; Sdhp 101, 346. - thullāni gajjati to speak rough words J I.226 (=pharusavacanāni vadati). -angā (adj.) heavy-limbed J I.420; -accaya a grave offence Vin I.133, 167, 216; II.110, 170 etc.; Vism 22. -kacchā thick scurf Vin I.202; -kumārī (Vin. V.129) & kumārikā a stout, fat girl J III.147; IV.220 (Com. pañcakāmaguṇika-rāgena thūlāti thullāk° ti vuccati); Vism 17. -phusitaka (deva) (the rain-god, probably with reference to the big drops of the rain cp. DA I.45) S III.141; V.396; A I.243; II.140 (a); V.114 sq.; DhA III.243; -vajja a grave sin Vin II.87 (a); M II.250; -vattha a coarse garment J V.383; -sarīra (adj.) fat, corpulent J I.420; IV.220 (opp. kisa thin); -sāṭaka coarse cloth DhA I.393 (a).

Thūlatā (Thulata) (f.) [abstr. to thūla] coarseness, roughness, vileness J IV.220.

Theta (Theta) (adj.) [Sk. from tiṭṭhita, Müller P. Gr. 7=sthātr] firm, reliable, trustworthy, true D I.4 (DA I.73: theto ti thiro; ṭhita-katho ti athho); M I.179; S IV.384; A II.209=Pug 57; Nd2 623. -abl. thetato in truth S III.112. -athēta J IV.57 (=athira).

Thena (Thena) [Vedic stena & stāyu, besides which tāyu, the latter prob. original, cp. Gr. tu_tα/w to deprive; Oir. tāid thief, to a root meaning "conceal"] a thief adj. stealing: athenena not stealing, not stealthily, openly D I.4; DA I.72. f. atheni A III.38. Cp. kumbhatthena Vin II.256 (see k.).

Thenaka (Thenaka) [=prec.] a thief J VI.115.

Theneti (Theneti) [Denom. fr. thena] to steal, to conceal J IV.114; DhA I.80.
**Theyya** [theyyal] (nt.) [Vedic steya] theft Vin I.96; A I.129; Sn 119 (theyyā adinnaṃ ādiyati); 242, 967 (*ṃ na kareyya); Vv 158 (: theyyam vuccati thenabhāvo VvA 72); Miln 264, 265; Vism 43 (*paribhoga); DĀ I.71; Sdhp 55, 61. -citta intending to steal Vin III.58; -samvāsaka one who lives clandestinely with the bhikkhus (always foll. by titthiyapakkantaka) Vin I.86, 135, 168, 320; V.222; Miln 310; -sankhātam (adv.) by means of theft, stealthily D III.65 sq., 133; A III.209; IV.370 sq.; V.264.

**Thera** [thērā] [Vedic sthavira. Derivation uncertain. It may come from sthā in sense of standing over, lasting (one year or more), cp. thāvara old age, then "old=venerable"; (in meaning to be compared with) Lat. senior, etc. from num. sem "one"=one year old, i.e. lasting over one and many more years). Cp. also vetus=Gr. e)tos, year, E. wether, one year old ram, as cpd. w. veteran, old man. Or it may come from sthā in der. *sthūā in sthūra (sthūla: see etym. under thūla) thus, "strong= venerable"] t.t. only used with ref. to the bhikkhus of Gotama Buddha's community. - (a) (adj.) senior, Vin I.47, 290 (th. bhikkhū opp. navā bh.), 159 (th. bhikkhu a senior bh. opp. to navaka bh. a novice), 187; II.16, 212. Therānutherā bhikkhū seniors & those next to them in age dating not from birth, but from admission to the Order). Three grades are distinguished, therabh., majjhima bh., nava bh., at D I.78. - See also A II.23, 147, 168; V.201, 348; D III.123 sq., 218; Dh 260, 261. In Sangha-thera, used of Bhikkhus not senior in the Order, the word therā means distinguished. Vin II.212, 303. In Mahāthera the meaning, as applied to the 80 bhikkhus so called, must also have some similar meaning Dīpv IV.5 Psalms of the Brethren xxxvi.; J V.456. At A II.22 it is said that a bhikkhu, however junior, may be called therā on account of his wisdom. It is added that four characteristics make a man a therā -high character, knowing the essential doctrines by heart, practising the four Jhānas, and being conscious of having attained freedom through the destruction of the mental intoxications. It is already clear that at a very early date, before the Anguttara reached its extant shape, a secondary meaning of therā was tending to supplant that of senior -that is, not the senior of the whole Order, but the senior of such a part of the Sangha as live in the same locality, or are carrying out the same function. - Note. therā in therō vassiko at S IV.161 is to be read tero-vassiko. -gāthā hymns of senior bhikkhus, N. of a canonical book, incorporated in the Khuddaka-Nikāya. Theratarā, very senior, oppd to navatarā, novice D II.154. -vāda the doctrine of the Theras, the original Buddhist doctrine M I.164; Dpv IV.6, 13.

**Theraka** [thērakā] (adj.) strong (?), of clothes: therakāni vatthāni D II.354 (vv. ll. thevakāni, dhorakāni, corakāni).

**Theri & Therikā** [thērī & thērikā] (f.) [see therā] 1. an old woman (cp. sthavirikā M Vastu III.283) Pv II.116 (=thāvarijñāna PvA 149). - 2. a female therā (see cpds.), as therikā at Th 2, 1; Dpv xviii. 11. -gāthā hymns of the theris, following on the Theragāthā (q. v.).

**Theva** [thēvā] (m.?)[see etym. under thīna, with which cp. in meaning from same root Gr. stoibh/ & Lat. stīria, both= drop. Cp. also thika. Not with Trenckner (Notes p. 70) fr. stip] a drop; stagnant water. In Vin. only in phrase: cīvaram . . . na acchinne theve pakkamitabba Vin I.50, 53=II.227, 230; J VI.530 (madhu-ttheva a drop of honey).

**Thevati** [thēvati] [fr. theva; orig. "to be congealed or thick"] to shine, glitter, shimmer (like a drop) J VI.529 (=virocati p. 530).
Thoka[thoka] (adj.) [for etymology see under thīna] little, small, short, insignificant; nt. a trifle. A IV.10; J VI.366; PvA 12 (kāla): nt. thokaṃ as adv.=a little J I.220; II.103, 159; V.198; PvA 13, 38, 43. - thokaṃ thokaṃ a little each time, gradually, little by little Dh 121, 239; Miln 9; SnA 18; PvA 168.

Thokaka[thokaka] (adj.)=thoka; fem. thokikā Dh 310.

Thoma[thoma] [Vedic stoma a hymn of praise] praise.

Thomana[thomana] (nt.) & Thomanā[thomanā] (f.) [see thavati] praising, praise, laudation J I.220 (=pasaṃsa); Pug 53; PvA 27.

Thometi[thometi] [denom. fr. thoma; cp. thavati] to praise, extol, celebrate (often with vaṇṇeti) D I.240; Sn 679, 1046; Nd2 291; J VI.337; SnA 272 (=thutum); VvA 102; PvA 196. - pp. thomita J I.9.
—D—[ty] euphonic consonant inserted to avoid hiatus: (a) orig. only sandhi-cons. in forms ending in t & d (like tāvat, kocid, etc.) & thus restored in cpds. where the simplex has lost it; (b) then also transferred to & replacing other sandhi-cons. (like puna-d-eva for punar eva). - (a) dvipa-d-uttama Sn 995; koci-d-eva PvA 153; kincid-eva ibid. 70; tāva-d-eva ib. 74; yāva-d-atthām ib. 217; ahū-d-eva Miln 22 etc. - (b) puna-d-eva Pv II.113 (v. l. BB); DhA II.76; samma-d-eva Sn p. 16; VvA 148; PvA 66 etc.; cp. SnA 284. bahu-d-eva J I.170.

—Da[da] (adj.) [Suffix of dā, see dadāti] giving, bestowing, presenting, only °, as anna°, bala°, vaṇṇa°, sukha°, Sn 297; vara° Sn 234; kāma° J VI.498; Pv II.138; ambu° giving water, i.e. a cloud Dāvs V.32; amatamagga° Sdhp 1; uḷāraphala° ib. 26; maṃsa° Pgdp 49, etc.

Daṃsaka[damsaka]: see vi°.

Daṃseti[damseti](for dasseti): see upa°; pavi°, vi°.

Daka[daka](nt.) [=udaka, apheretic from comb like sītodaka which was taken for sīto+daka instead of sīt' odaka] Vin III.112; S III.85; A II.33=Nd2 420 B3 (: the latter has udaka, but Nd1 14 daka). -āsaya (adj.) (beings) living in water A II.33≈; -ja (adj.) sprung from water, aquatic J I.18 (thala jā d pupphā); -rakkhasa a water sprite J I.127, 170; VI.469.

Dakkha1[dakkha] (adj.) [Vedic dakṣa=Gr. a)ri-dei/ketos & decio/s; dakṣati to be able; to please, satisfy, cp. daśasyati to honour, Denom. fr. *dasa=Lat. decus honour, skill. All to *dek in Lat. decent to be fit, proper, etc. On var. theories of connections of root see Walde, Lat. Wtb. under decet. It may be that *deks is an intens. formation fr. *diś to point (see disati), then the original meaning would be "pointing," i.e. the hand used for pointing. For further etym. see dakkhina] dexterous, skilled, handy, able, clever D I.45, 74, 78; III.190 (+analasa) M I.119; III.2; S I.65; Nd2 141 (+analasa & sampajāna); J III.247; DA I.217 (=cheka); Miln 344 (rūpadakkhā those who are of "fit" appearance).

Dakkha2[dakkha](nt.) [dakkha1+ya, see dakkheyya] dexterity, ability, skill J III.466.

Dakkhāti & Dakkhitī[dakkhati][dakkhiti] see dassati.

Dakkhiṇa[dakkhiṇa](adj.) [Vedic dakṣina, Av. daśinī; adj. formation fr. adv. *deksi=*deksinos, cp. purāṇa fr. purā, viśuṇa fr. viṣu, Lat. bīni (=bisni) fr. bis. From same root *deks are Lat. dexter (with compar.-antithetic suffix ter=Sk. tara, as in uttara) & Gr. decitēro/s; cp. also Goth. taihswa (right hand), Ohg. zeso & zesawa. See dakkha for further connections] 1. right (opp. vāma left), with a tinge of the auspicious, lucky & prominent: Vin II.195 (hattha); PvA 112, 132 (id.); Ps I.125. hattha, pāda, etc. with ref. to a Tathāgata’s body); J I.50 (*passa the right side); PvA 178 (id.), 112 (*bāhu); Sn p. 106 (bāha); PvA 179 (*jānumandalena with the right knee: in veneration). - 2. skilled, welltrained (=dakkha) J VI.512 (Com. susikkhita). - 3. (of that point of the compass which is characterized through "orientation" by facing the rising sun, & then lies on one’s right:) southern, usually in combn with disā (direction): D III.180 (one of the 6 points, see disā), 188 sq. (id.); M I.487; II.72; S I.145, etc. -āvattaka (adj.) winding
to the right D II.18 (of the hairs of a Mahāpurisa, the 14th of his characteristics or auspicious
signs; cp. Bsk. dakṣināvarta a precious shell, i.e. a shell the spiral of which turns to the right
AvŚ I.205; Divy 51, 67, 116); J V.380; -janapada the southern country the "Dekkan"
(=dakkhinaṃ) D I.96, 153 (expld by Bdhgh as "Gangāyā dakkhinato pākṣa-janapado" DA
I.265); -samudda the southern sea J I.202.

Dakkhinā (dakkhina) (f.) [Vedic dakṣinā to dakṣ as in daśasyati to honour, to consecrate, but
taken as f. of dakkhina & by grammarians expl. as gift by the "giving" (i.e. the right) hand
with popular analogy to dā to give (dadāti)] a gift, a fee, a donation; a donation given to a
"holy" person with ref. to unhappy beings in the Peta existence ("Manes"), intended to induce
the alleviation of their sufferings; an intercessional, expiatory offering, "don attributif" (Feer)
(see Stede, Peta Vatthu, etc. p. 51 sq.; Feer Index to AvŚ p. 480) D I.51=III.66 (d.-uddhaggikā),
cp. A II.68 (uddhaggā d.); A III.43, 46, 178, 259; IV.64 sq., 394; M III.254 sq. (cuddasa
pātipuggalikā d. given to 14 kinds of worthy recipients) Sn 482, 485; It 19; J I.228; Pv I.44
(=dāna PvA 18), I.59 (petānaṃ d °m dajjā), IV.151; Miln 257; Vism 220; PvA 29, 50, 70, 110
(pūjito dakkhinaṃ). guru-d. teacher's fee VvA 229, 230; dakkhinaṃ aḥdisati (otherwise
uddisati) to designate a gift to a particular person (with dat.) Vin I.229=D II.88. -āraha a
worthy recipient of a dedicatory gift Pv II.86; -odaka water to wash in (orig. water of
dedication, consecrated water) J I.118; IV.370; DhA I.112; PvA 23; -visuddhi. purity of a gift M

Dakkhiṇeyya (dakkhineyya) (adj.-n.) [grd.-formation fr. dakkhinā as from a verb *dakṣināti=pūjeti]
one worthy of a dakkhinā. The term is expl. at KhA 183, & also (with ref. to brahmanic usage) at
Nd2 291; - S I.142, 168, 220; M I.37, 236 sq.; 446; A I.63, 150; II.44; III.134, 162, 248; IV.13 sq.; D
III.5; It 19 (annaṃ ca datvā bahuno dakkhiṇeyyesu dakkhinaṃ . . . saggam gacchanti dāyakā);
Sn 227, 448 sq., 504, 529; Nd2 291 (as one of the 3 constituents of a successful sacrifice, viz.
yañña the gift, phala the fruit of the gift, d. the recipient of the gift). Cp. I.105 (where also adj.
to be given, of dāna). Pv IV.133; VvA 120, 155 (Ep. of the Sangha= ujubhūta); PvA 25, 125, 128,
262. -aggi the (holy) fire of a good receiver of gifts; a metaphor taken from the brahmanic rite
of sacrifice, as one of the 7 fires (=duties) to be kept up (or discarded) by a follower of the
Buddha A IV.41, 45; D III.217; -khettā the fruitful soil of a worthy recipient of a gift PvA 92;
-puggala an individual deserving a donation J I.228; there are 7 kinds enumd at D III.253; 8
kinds at D III.255; -sampatti the blessing of finding a worthy object for a dakkhinā PvA 27, 137
sq.

Dakkhiṇeyyatā (dakkhineyyata) (f.) [abstr. fr. prec.] the fact of being a dakkhiṇeyya Miln 240 (a*).

Dakkhita (dakkhita) [Vedic dīkṣa pp. of dīkṣ, Intens to daśayati: see dakkha1] consecrated,

Dakkhin (dakkhin) (adj.) [fr. dakkhati, see dassati] seeing, perceiving; f. °ī in atīra-dakkhiṇī nāvā a
ship out of sight of land D I.222.

Dakkheyya (dakkheyya) (nt.) [cp. dakkha2] cleverness, skill J II.237 (Com. kusalassa-ñāṇa-
sampayuttaṃ viriyaṃ); III.468.

Daṭṭha (daṭṭha) [pp. of daśati, see āśati] bitten J I.7; Miln 302; PvA 144.
**Daṭṭhar** (puṇha) [n. ag. to dassati] one who sees A II.25.

**Daṭṭhā** (puṇha) (f.) [cp. dāṭhā] a large tooth, tusk, fang Miln 150 (*visa*).

**Daḍḍha** (puṇha) [Sk. dagdha, pp. of dahati, see ḍahati] burnt, always with aggi° consumed by fire Sn 62; Pv I.74; Miln 47; PvA 56 (*indaggi*). ṭṭhāna a place burnt by fire J I.212; also a place of cremation (sarīrassa d.) PvA 163 (=ālāhana).

**Daḍḍhi** (puṇha) ° [not with Trenckner, Notes p. 65=Sk. dāṛḍhi, but with Kern, Toev. 113=Sk. drdhī (from drdhā, see dalha), as in compar drdhī karoti & bhavati to make or become strong] making firm, strengthening, in kayāḍḍhī-bahula strengthened by gymnastics, an athlete J III.310 (v. l. dalhi°), IV.219 (v. l. distorted kāḍāliphahuna).

**Dāṇḍa** (puṇa) [Vedic dāṇḍa, dial.*=dā[dl]dra; (on n: l cp. guṇa: gula etc.) to *del as in Sk. dala, dalati. Cp. Lat. dolare to cut, split, work in wood; delere to destroy; Gr. Qai/dalon work of art; Mhg. zelge twig; zol a stick. Possibly also fr. *daṇ[dl]dra (r=l freq., n: l as tulā: tūṇa; venu: ve[lu, etc. cp. anđa, candā), then it would equal Gr. de/ndr tree, wood, & be connected with Sk. dāru] 1. stem of a tree, wood, wood worked into something, e. g. a handle, etc. J II.102; 405 (v. l. dabba); Vism 313; PvA 220 (nimbarukkha dāṇḍena [v. l. dabbena] katasa). tīḍana a tripod. - 2. a stick, staff, rod, to lean on, & as support in walking; the walking-stick of a Wanderer Vin II.132 (na sakkoti vinā dāṇḍena āhiṇḍitum), 196; S I.176; A I.138, 206; Sn 688 (suvaṇṇa°); J III.395; V.47 (loha°); Sdhp 399 (eka°, °dvaya, ti°). dāṇḍa olubbha leaning on the st. M I.108; Th 2, 27. - 3. a stick as means of punishment. a blow, a thrashing: dāṇḍha aṇnāmaṇṇaṇaṃ upakkamanti "they go for each other with sticks" M I.86=Nd2 199; m dāṇḍa to give a thrashing J IV.382; V.442; dāṇḍena pahāraṃ dāṇḍaṭi to hit with a stick S IV.62; brahma° a certain kind of punishment D II.154, cp. Vin II.290 & Kern, Manual p. 87; paṇca satāni dāṇḍo a fine of 500 pieces Vin II.247; paṇīta° receiving ample p. Pv IV.166; purisa-vadha° J II.417; rāja-dāṇḍaṃ karoti (c. loc.) to execute the royal beating PvA 216. See also Dh 129, 131, 310, 405 - 4. a stick as a weapon in general, only in cert. phrases & usually in combn w. sattha, sword. dāṇḍam ṛddiṭa to take up the stick, to use violence: atta[daṇḍa (atta=ā-da) violent Sn 935; atta[daṇḍesu nibutta Dh 406=Sn 630 a.; kohadvabhaḥ S IV.117: ādinna-dāṇḍa ādinnasattha Vin I.349; opp. dāṇḍam nidhāta to lay down the stick, to be peaceful: sabbesu bhūṭesu nihāya dāṇḍam Sn 35, 394, 629; nihita d. nihita-sattha using neither stick nor sword, of the Dhamma D I.4, 63; M I.287; A I.211; II.208; IV.249; V.204. dāṇḍam nikkhipati id. A I.206. d. sattha parāmasana Nd2 576. dāṇḍa-sattha-abhukkhirana & dāṇḍa-sattha-abhinnipātana Nd2 5764. Cp. paṭiṇḍaṇḍa retribution Dh 133. - 5. (fig.) a means of frightening, frightfulness, violence, teasing. In this meaning used as nt. as M I.372; tīṇi dāṇḍāni pāpasa kammassā kiriyāya: kāya[daṇḍam vacī°, mano°; in the same sense as m. at Nd2 293 (as expld to Sn 35). - 6. a fine, a penalty, penance in general: dāṇḍena nikkenāti to redeem w. a penalty J VI.576 (dhanam ṛddi Com.); dāṇḍam ṛddeti to inflict a fine Miln 171, 193; dāṇḍam paṇeti id. Dh 310 (cp. DhA III.482); DhA II.71; āṭṭha-kahāpano dāṇḍo a fine of 8 k. VvA 76. - adāna without a stick, i. e. without force or violence, usually in phrase adāṇḍena asatthena (see above 4); Vin II.196 (ad. as. nāgo danto mahesinā; thus of a Cakkavattin who rules the world peacefully: pathaviṃ ad. as. dharmena abhivijjya aṭṭhāvasati D I.89=A IV.89, 105, or dhammena-manussassati Sn 1002=S I.236. - ābhigaha slaying w. cudgels PvA 58; āraha (adj.) deserving punishment J V.442; VvA 23; -āḍāna taking up a stick (weapon) (cp. above 4), combd with satthā āḍāna M I.110, 113, 410; D III.92, 93, 289; A IV.400; Vism 326. -kaṭṭhina k. cloth stretched on a stick (for the purpose of measuring) Vin II.116; -kāṭhālikā a large kettle with a handle
Vin 1.286; -kamma punishment by beating, penalty, penance, atonement J III.276, 527; V.89; Miln 8; *m karoti to punish, to inflict a fine Vin 1.75, 76, 84; II.262; -koṭi the tip of a branch or stick DhA I.60; -dipīkā a torch VI.398; Vism 39; DhA I.220, 399; -ppatta liable to punishment Miln 46; -paduma N. of a plant (cp. Sk. daṇḍotpha=aśahadeva, Halāyudha) J I.51; -parāyana supported by or leaning on a stick (of old people) M I.88; A I.138; Miln 282; -parissāvana a strainer with a handle Vin II.119; -pahāra a blow with a stick D I.144; -pāṇin carrying a staff, "staff in hand" M I.108; -bali (ādi) fines & taxes, etc. DhA I.251; -bhaya fear of punishment A II.121 sq.=Nd2 470=Miln 196; -(m)antara among the sticks D I.166=A I.295=II.206=M I.77, 238, 307, 342=Pug 55; see note at Dial. I.228; -yuddha a club -fight D I.6; J III.541; -lakkhaṇa fortune-telling from sticks D I.9; -vākarā a net on a stick, as a snare, M I.153; -velūpesikā a bamboo stick J IV.382; -sikkā a rope slung round the walking-staff Vin II.131; -hattha with a stick in his hand J I.59.

Daṇḍaka (Dandaka) [Demin. of daṇḍa] 1. a (small) stick, a twig; a staff, a rod; a handle D I.7 (a walking stick carried for ornament: see DA I.89); J I.120 (sukkha° a dry twig); II.103; III.26; DhA III.171; Vism 353. - aḍḍha° a (birch) rod, used as a means of beating (tāḷeti) A I.47; II.122=M I.87=Miln 197; ubhato° two handled (of a saw) M I.129=189; ratha° the flag-staff of a chariot Miln 27; venu° a jungle rope J III.204. - See also kudaṇḍaka a twig used for tying J III.204. - 2. the crossbar or bridge of a lute J II.252, 253. -dipīkā a torch J I.31; -madhu "honey in a branch," a beehive DhA I.59.

Daṇḍaniya (Dandaniya) (adj.) [grd. formation from daṇḍa] liable to punishment Miln 186.

Datta1 [Datta] [pp. of dadāti] given (° by; often in Np. as Brahmadatta, Deva-datta=Theodor. etc.) Sn 217 (para°)=SnA 272 (v. l. dinna).

Datta2 (Datta) (adj.-n.) [prob.=thaddha, with popular analogy to datta1, see also dandha & cp. dattu] stupid; a silly fellow M I.383; J VI.192 (Com.: dandha lālaka).

Datti (Datti) (f.) [from dadāti+ti] gift, donation, offering D I.166; M I.78, 342; A I.295; II.206; Pug 55.

Dattika (Dattika) (adj.) [der. fr. datta] given; J III.221 (kula°); IV.146 (id.); nt. a gift D I.103 (=dinnaka DA I.271).

Dattiya (Dattiya) =dattika, given as a present J II.119 (kula°); V.281 (sakka°); VI.21 (id.): VvA 185 (mahārāja° by the King).


Dada (Dada) (°) (adj.-suff.) [Sk° dad or °dada, cp °da & dadāti base 3] giving, to be given S I.33 (paññā°); Kh VIII.10 (kāma°); Pv II.91 (id.=dāyaka PvA 113); II.124 (phala° =dāyin PvA 157); VvA 171 (purim°). - duddhada hard to give S I.19=IV.65=J II.86=VI.571.

Dadāti (Dadāti) [Redupl. formation dā as in Lat. do, perf. de-di, Gr. di/dwmi; cp. Lat. dōs dowry, Gr. dw/s; Ohg. dati; Lith. dūti to give] to give, etc. I. Forms. The foll. bases form the Pāli verb-
system: dā, dāy, dādā & di. - (a) dā*: fut. dassati J I.113, 279; III.83; A III.37; 1st sg. dassāmi J I.223; II.160; PvA 17, 35, etc. - dammi interpreted by Com. as fut. is in reality a contraction fr. dātuṃ ihāmi, used as a hortative or dubitative subjunctive (fr. dāhāmi, like kāhāmi I am willing to do fr. kātum ihāmi) Sn p. 15 ("shall I give"); II.112; IV.10 (varam te dammi); Pv I.103; II.324 (kin t’āhām dammi what can I give thee=dassāmi PvA 88). - pret. adā Sn 303; Pī. II.28 (=adāsi PvA 81); Mhvs VII.14; 2nd sg. ado J IV.10 (=adāsi Com.): Miln 384; 1st. pl. adadamha J I.71; Miln 10; 2nd pl. adattha J I.57 (mā ad.); Miln 10, & dattha J II.181; - aor. adāsi J I.150, 279; PvA 73, etc.; pl. adamsu Pv I.116. - inf. datum J III.53; PvA 17, 48 (‘kāma), etc. & datave Sn 286. - grd. dātabba J III.52; PvA 7, 26, 88, etc. - (b) da*: pp. datta -ger. datvā J I.152, 290 (a°); PvA 70, 72, etc. & datvāna Pv I.113; also as ‘dā (for *dāya or ‘dāna) in prep. cpds., like an-upādā, ādā, etc. Der. 1. are Caus. dāpeti, pp. dāpata; n. ag. dātar; nt. dāna. See also suffix dā,* datti, dattikā, etc.; and pp. atta (=ā-[a]ta). - 2. Bases dāy & (reduced) day, contracted into de. (a) dāy*: only in der. dāya, dāyaka, dāyin and in prep. cpds. ā-dāye (ger. of dādāti). - (b) de*: pres. ind. deti Sn 130; J II.111, 154; PvA 8; 1st sg. demi J I.228, 307; 2nd desī J I.279; PvA 39. 1st pl. dema J I.263; III.126; Pv 27, 75 (shall we give); 2nd dethā J III.127; 3rd denti Sn 244. - imper. dehi Vin I.17; J I.223; IV.101; PvA 43, 73; 3rd sgQ detu J I.263; II.104; 2nd pl. detha It 66 J III.126; PvA 29, 62, 76. - ppr. dento J I.265; Pv 3, 11 etc. - grd. deyya Mhvs VII.31. Btsk. deya. - Other der. fr. base 2 are dayati & dayā (q. v.). - 3. Base dādā: pres. ind. dadāti J I.18; Sn p. 87; 1st sg. dadāmi J I.207; Sn 421; 3rd pl. dadantī J III.220; Dh 249. - imper. dadāhi Pī. II.14. - pot. dadeyya Pī. 17; Miln 28 & dade Pī. II.322; Vv 625; 1st. sg. dadeyyam J I.254, 265; 2nd. sg. dadeyyāsi J III.276. Also contracted forms dajjā S I.18 (may he give); Dh 224; Pī. I.41 (=dadeyya Pī. 17); II.940; 1st sg. dadajam Vin I.232 (dajjāham=dajja aham). Cp. I.109 (dajjāham); J IV.101 (=dammi Com.); Pī. II.945; 2nd pl. dajjeyyātha Vin I.232; 3rd yā. dajjeyyā & 3rd. pl. dajjum in cpd. anupa°. - ppr. dadanto Sn p. 87. gen. etc. dadato It. 89; Dh 242; Pī II.942; & dadaṃ Sn 187, 487; Pī. II.942; Vv 676. - ppr. med. damadāna J I.228, II.154; Pī 129. - aor. adađaṃ Vv 3411 (=adāśīm VvA 151); proh. 2nd. pl. mā dadiṭṭha DhA I.396; J III.171. - ger. daditvā Pī. II.89.II (v. l. BB datvā): contr. into dajjā (should be read dajja) Pī II.967 (=datvā Pī. 139). - Der. dada for “da. - 4. (Passive) base di (& di): pp. dinna pres. diyati S I.18; Th 2, 475; Pī 26, & diyyati VvA 75; cp. ādiyati; pret. diyittha DhA I.395; - ppr. diyamāna Pī 8, 26, 49, 110, 133, etc. - Der. fr. 4. are Desid. dichhati, diti, etc. - II. Meanings I. (trs.) with acc. to give, to present with: dānam deti (w. dat. & abs.) to be liberal (towards), to be munificent, to make a present S I.18; It 89; Pī I.41; II.3; Pī 8, 27, etc. - (fig.) okāsā to give opportunity, allow J I.265; ovādā to give advice Pī 11; jivitaṃ to spare one's life J I.154; pāṭivacanām to answer J I.279; sādhukāraṃ to applaud J I.223; paṭiṇāṃ to promise Pī 76; - to offer, to allow: maggaṃ i. e. to make room Vin II.221; J I.4; maggaṃ dehi let me pass J IV.101; - to grant: varam a wish J IV.10; Pī. II.940; - to give or deal out: dandaṃ a thrashing J IV.382; pahāraṃ a blow S IV.62. - 2. with ger. to give out, to hand over: dārūni āharitvā aggi vā ada to present w. clothes J I.265; dve ko āharitvā to provide with fire J II.102; sattake āharītvā to present w. clothes J I.265; dve koḍhāse vibhağitvā d. to deal out J II.266; kutikāyo kāretvā adamsu had huts built & gave them Pī 42. - 3. (abs.) with inf. to permit, to allow: khāditum J I.223; nikhamitum J II.154; pavisitum J I.263, etc.

Daddabha (baḍḍabhā) [onomatop.] a heavy, indistinct noise, a thud J III.76 (of the falling of a large fruit), v. l. duddabhayasadda to be regarded as a Sk. gloss=dundubhyaśabda. See also dabhakka.

Daddabhāyati (baḍḍabhāyati) [Denom. fr. prec.] to make a heavy noise, to thud J III.77.
**Daddara**\(^1\) (Daddara) [onomat. from the noise, cp. next & cakora, with note on gala] partridge J III.541.

**Daddara**\(^2\) (Daddara) [cp. Sk. dardara] a cert. (grinding, crashing) noise A IV.171; J II.8; III.461; N. of a mountain, expld as named after this noise J II.8; III.16, 461.

**Daddalhati** (Daddalhati) [Sk. jājvalyati, Intens. of jval, see jalati] to blaze, to shine brilliantly; only in pp. med. daddalhatamāna resplendent, blazing forth S I.127=J I.469; Vv 173; 341; Pv II.126; III.35; VvA 89 (ativiya vijotamāna); PvA 157 (at. virocamāna), 189 (at. abhijalanto). - Spelling daddallamāna at J V.402; VI.118.

**Daddu** (Daddu) (nt.) [Sk. dadru f. & dardru a kind of leprosy, dadruna leprous (but given by Halāyudha in the meaning of ringworm, p. 234 Aufrecht); fr. *der in Sk. dṛṇāti to tear, chap, split (see dara & dala); cp. Lat. derbiosus; Ohg. zittaroh; Ags. teter] a kind of cutaneous eruption Miln 298; Vism 345. -bandhana in d. -bandhanādi -bandhana at ThA 241 should be read daṇḍa°.

**Daddula**\(^1\) (Daddula) a cert. kind of rice D I.166; M I.78, 343; A I.241, 295; II.206; Pug 55.

**Daddula**\(^2\) (Daddula) (nt.) [Sk. dārdura?] in nahāru° (v. l. dala & dadalla) both at M I.188 (kukkutapattena pi. n-daddulena pi aggiṃ gavesanti) & A IV.47 (kukkuṭapattaṃ vā n-daddulaṃ vā aggimhi pakkhittam paṭṭiyati) unexplained; perhaps a muscle.

**Dadhi** (Dadhi) (nt.) [Sk. dadhi, redpl. formation fr. dhayati to suck. Cp. also dhenu cow, dhīta, etc.] sour milk, curds, junket Vin I.244 (in enumn of 5-fold cow-produce, cp. gorasa); D I.201 (id.); M I.316; A II.95; J II.102; IV.140; Miln 41, 48, 63; Dhs 646, 740, 875; Vism 264, 362. -ghata a milk bowl J II.102; -maṇḍaka whey S II.111; -māla "the milk sea," N. of an ocean J IV.140; - vāraka a pot of milk-curds J III.52.

**Danta**\(^1\) (Danta) [Sk. danta fr. acc. dantaṃ of dan, gen. datah= Lat. dentis. Cp. Av. dantan, Gr. odo/nta, Lat. dentem, Oir. dēt; Goth. tunpus, Ohg. zand, Ags. tōt (=tooth) & tusc (=tusk); orig. prp. to *ed in atti to eat="the biter." Cp. dāṭha], a tooth, a tusk, fang, esp. an elephant's tusk; ivory Vin II.117 (nāga-d. a pin of ivory); Kh II. (as one of the taca-pañca ka, or 5 dermatic constituents of the body, viz. kesā, lomā nakhā d. taco, see detailed description at KhA 43 sq.); pankadanta rajassira "with sand between his teeth & dust on his head" (of a wayfarer) Sn 980; J IV.362, 371; M I.242; J I.61; II.153; Vism 251; VvA 104 (isā° long tusks); PvA 90, 152 (fang); Sdhp 360. -ajina ivory M II.71 (gloss: dhanadhaññaṃ); -aṭṭika "teeth-bone," ivory of teeth i.e. the tooth as such Vism 21. -āvara the lip (lit. protector of teeth) J IV.188; VI.590; DhA I.387. -ullakahāna (M III.167) see ullakahāna; -kaṭṭha a tooth-pick Vin I.46=II.223; I.51, 61; II.138; A III.250; J I.232; II.25; VI.75; Miln 15; DhA II.184; VvA 63; -kāra an artisan in ivory, ivory-worker D I.78; J I.320; Miln 331; Vism 336; -kīta tooth of a maimed bullock (?) (thus taking kūṭa as kūṭa4, and equivalent to kūṭadanta), in phrase asanivicakkaṃ danta-kūṭaṃ D III.44=47, which has also puzzled the translators (cp. Dial. III.40: "munching them all up together with that wheel-less thunderbolt of a jawbone," with note: "the sentence is not clear"). -pāli row of teeth Vism 251; -poṇa tooth-cleaner, always combd with mukh'odaka water for rinsing the teeth Vin III.51; IV.90, 233; J IV.69; Miln 15; SnA 272. The C. on Pārāj. II.4, 17, (Vin III.51) gives 2 kinds of dantapoṇa, viz. chinna & acchinna. -mūla the root of a tooth; the gums J V.172; -vakkalika a kind of ascetics (peeling the bark of trees with their teeth?) DA
I.271; -vāṇṇa ivory-coloured, ivory-white Vv 4510; -valaya an iv. bangle DhA I.226; -vikati a vessel of iv. D I.78; M II.18; J I.320; Vism 336. -vīkādana biting with teeth, i. e. chewing Dhs 646, 740, 875; -vidamsaka (either=vidassaka or to be read °ghamsaka) showing one's teeth (or chattering?) A I.261 (of hasita, laughter); -sampatti splendour of teeth DhA I.390.

**Danta**<sup>2</sup> ([danta] (adj.) [Sk. dānta] made of ivory, or iv.-coloured J VI.223 (yāna=dantamaya). -kāsāva ivory-white & yellow Vin I.287; -valaya see danta1.

**Danta**<sup>3</sup> ([danta] [Sk. dānta, pp. dāmyati to make, or to be tame, cp. Gr. dmhto/s, Lat. domitus. See dameti] tamed, controlled, restrained Vin II.196; S I.28, 65, 141 (nāgo va danto carati anejo); A I.6 (cittam dantam); It 123 (danto damayataṃ seṭṭho); Sn 370, 463, 513, 624; Dh 35, 142 (=catumagga-niyamena d. DhA III.83), 321 sq. =Nd2 475. - sudanta well-tamed, restrained Sn 23; Dh 159, 323. -bhūmi a safe place (=Nibbāna), or the condition of one who is tamed S III.84; Nd2 475 (in continuation of Dh 323); DhA IV.6.

**Dantaka** ([dantaka] a pin of tooth or ivory; makara° a pin of tooth or ivory; makara° the tooth of a sword-fish Vin II.113, 117; IV.47. See details under makara.

**Dandha** ([dandha] (adj.) [Sk.? Fausböll refers it to Sk. tandra; Trenckner (Notes 65) to dṛḍha; see also Müller, P. Gr. 22, & Lüders Z.D.M.G. 58, 700. A problematic connection is that with thaddha & datta2 (q. v.)] slow; slothful, indocile; silly, stupid M I.453; S IV.190; Dh 116; J I.116, 143; II.447; V.158; VI.192 (+laḷāka); Th 1, 293; Miln 59, 102, 251; DhA I.94, 251; III.4. Vism 105, 257 (with ref. to the liver). -ābhīññā sluggish intuition D III.106; A V.63; Dhs 176; Nett 7, 24, 50, 123 sq., cp. A II.149 sq.; Vism 85.

**Dandhatā** ([dandhata] (f.) stupidity DhA I.250; as dandhatta at D III.106.

**Dandhanatā** ([dandhanata] (f.), in a° absence of sluggishness Dhs 42, 43.

**Dandhāyanā** ([dandhayana] (f.) clumsiness Miln 105.

**Dandhāyitatta** ([dandhayitatta] (nt.) [der. fr. dandheti] stupidity (=dandhatā) D I.249 (opp. vitthāyitatta); S II.54; Miln 105; DA I.252.

**Dandheti** ([dandheti] [Denom. fr. dandha] to be slow, to tarry Th 1, 293 (opp. tāreti). - pp. dandhāyita see in der. °tta.

**Dapeti** ([dapeti] Caus. fr. dā4 to clean, see pariyo°; pp. dāta see ava°.

**Dappa** ([dappa] [Sk. darpa, to dṛpyati] wantonness, arrogance J II.277; Miln 361, 414; Pgdp 50. Cp. ditta2. - In def. of root gabb at Dhtm 289.

**Dappita** ([dappita] (adj.) arrogant, haughty J V.232, 301.

**Dabba**<sup>1</sup> ([dabba] (adj.-n.) [Sk. dravya, nt. to dravati (dru)] (a) fit for, able, worthy, good, S I.187=Th 1, 1218, cp. Pss. of the Brethren, 399, n. 4 (=Sk. bhavya, cp. Pāñini V.3, 104 dravyam ca bhavyah). - (b) material, substance, property; something substantial, a worthy object Pgdp 14.
-jātika of good material, fit for, able M I.114; A I.254 (cp. Sk. pātrabhūta); Vism 196. -saṃbhāra collecting something substantial PvA 114 (should prob. be read sambhāra). -sambhāra the collection of something substantial or worth collecting,; a gift worth giving J IV.311; V.48; VI.427; DhA I.321; II.114.

**Dabba**² [dabba] (adj.-n.) [Sk. dravya, of dru wood, see dāru] treelike, wooden; a tree, shrub, wood J I.108 (d.-tinagaccha a jungle of wood & grass); V.46 (d.-gahana a thicket of shrubs & trees); Vism 353 (*tiṇa*).

**Dabbi** [dabbi] (f.) [Sk. darvī=*dāru-ī made of wood, see dāru] a (wooden) spoon, a ladle; (met.) the hood of a snake (dabbimattā, phaṇapūtakā DhA IV.132). - Dh 64; gen. & instr, davyā J III.218; Miln 365. - In cpds. dabbi* -kaṇṇa the tip of the ladle DhA I.371; -gāha holding a spoon, viz. for the purposes of offering M II.157 (of a priest); Pv II.953 (=kaṭacchu-gāhika PvA 135); -mukha a kind of bird J VI.540 (=āṭa); -homa a spoonoblation D I.9.

**Dabbha** [dabba] [Sk. darbha to dṛbhati, to plait, interlace, etc. cp. Lith. darbas plaiting, crating] a bunch of kuśa grass (Poa Cynosuroides) D I.141; M I.344; A II.207. -puppha "kuśa-flower," Ep. of a jackal J III.334.

**Dabhakkam** [dabhakkam] (?) (indecl.)=daddabhaṃ; a certain noise (of a falling fruit) J III.77 (v. l. duddabha=daddabha).

**Dama** [dama] (adj.-n.) (& of a nt. damo the instr. damasā) [Ved. dama; Ags. tam=E. tame, Ohg. zam to *demā in dameti] taming, subduing; self-control, self-command, moderation D I.53 (dānena damena saṃyamena=It 15; expl. at DA I.160 as indriya-damenā uposatha-kammena) III.147, 229; S I.4, 29, 168=Sn 463 (saccena danto damasā upeto); S IV.349; A I.151; II.152 sq.; M III.269 (+upasama); Sn 189, 542 (*ppatta), 655; Dh 9, 25, 261; Nett 77; Miln 24 (sudanto uttame dame). duddama hard to tame or control Dh 159; PvA 280; Sdhp 367. - arindama taming the enemy (q. v.).

**Damaka** [damaka] (adj.-n.) [=dama] 1. subduing, taming; converting; one who practises self-control M I.446 (assa*); III.2 (id.) J I.349 (kula° bhikkhu), one who teaches a clan self-mastery 505 (go°, assa°, hatthi°); Th 2, 422 (=kāruṇīya paresamā cittassa damaka ThA 268). - 2. one who practises self-mortification by living on the remnants of offered food (Childers) Abhp 467.

**Damatha** [damatha] [Sk. damatha] taming, subduing, mastery, restraint, control M I.235; D III.54 (+samatha); Dh 35 (cittassa d.); PvA 265; Dpvs VI.36.

**Damana** [damana] (adj.-nt.) taming, subduing, mastery PvA 251 (arīna d°-sila=arindama).

**Damaya** [damaya] (adj.) [Sk. damya, see damma] to be tamed; duddamaya difficult to tame Th 1, 5 (better to be read damiya).

**Damita** [damita] [Sk. damāyita=danta3; cp. Gr. a-da/matos; Lat. domitus] subdued, tamed J V.36; PvA 265.
**Dametar** ([n.-ag. to dameti=Sk. damayitr, cp. Sk. damitr=Gr. (pan)dama/twr dmhth/r; Lat. domitor] one who tames or subdues, a trainer, in phrase adantanaṃ dametā "the tamer of the untamed" (of a Buddha) M II.102; Th 2, 135.

**Dameti** ([n. - ag. to dameti=Sk. damayati, caus. to dāmyati of *dam to bring into the house, to domesticate; Gr. dama/w, ḍhmto/s; Lat. domare; Oir. dam (ox); Goth. tamjan=Ohg. zemman=Ags. temian=E. tame; to *demā of dama house, see dampati] to make tame, chastise, punish, master, conquer, convert Vin II.196 (daṇḍena); M II.102; Dh 80, 305 (attānam); It 123 (ppr. [danto] damayatam seṭṭho [santo] samayatasi); Miln 14, 386; PvA 54 (core d.=converted).

**Dampati** ([n.] Sk. dampati master of the house; dual: husband & wife; cp. also patir dan, *dam, as in Gr. dw_, dw_ma & des- in despo/ths=dampati, short base of *dama house =Ved. dama, Gr. dQmos, Lat. domus to *demā (as also in dameti to domesticate) to build, cp. Gr. de/mw & de/mas; Goth. timrjan; Ohg. zimbar; E. timber] master of the house, householder, see tudampati & cp. gahapati.

**Damma** ([n. adj.] Sk. damya, grd. of dāmyati see dameti & cp. damaya (damiya)] to be tamed or restrained; esp. with ref. to a young bullock M I.225 (balagāvā dammagāvā the bulls & the young steers); It 80; also of other animals: assadamma-sārathi a horse-trainer A II.112; & fig. of unconverted men likened to refractory bullocks in phrase purisa-damma-sārathi (Ep. of the Buddha) "the trainer of the human steer" D I.62 (misprint °dhamma°)=II.93=III.5; M II.38; A II.112; Vv 1713 (nara-vara-d. sārathi cp. VvA 86.

**Dayati** ([n. v.) to fly J IV.347 (+uppatati); VI.145 (dayassu=uyyassu Com.).

**Dayati** ([n. v.) = [Ved. dayate of day to divide, share, cp. Gr. dai/omai, dai/numi, dai/th, etc. to dā (see dadāti, base 2), & with p. Gr. dapa/nh, Lat. daps (see Walde, Lat. Wtb. s. v.) to have pity (c. loc.), to sympathize, to be kind J VI.445 (dayitabba), 495 (dayyāsi=dayāṃ kareyyāsi).

**Dayā** ([f.) [Ved. dayā, to dayati2] sympathy, compassion, kindness M I.78; Sn 117; J I.23; VI.495. Usually as anuddayā; freq. in cpd. dayāpanna showing kindness D I.4 (=dayāṃ metta-cittaṃ āpanno DA I.70); M I.288; A IV.249 sq.; Pug 57; VvA 23.

**Dara** ([n.] Sk. dara; see etym. connection under darī] fear, terror; sorrow, pain Vin II.156=A I.138 (vineyaya hadaye daraṃ); S II.101, 103; IV.186 sq.; Th 2, 32 (=cittakato kilesa-patho ThA, 38); J IV.61; Vv 838 (=daratha VvA 327); Pv I.85 (=citta-daratha PvA 41). - sadara giving pain, fearful, painful M I.464; A II.11, 172; S I.101. Cp. ādara & purindada.

**Daratha** ([n.] Sk. daratha, der. fr. dara] anxiety, care, distress A II.238; M III.287 sq. (kāyikā & cetasikā d.;) Sn 15 (darathajā: the Arahant has nought in him born of care Cy explains by parilāha fever); J I.61 (sabbakilesa-d.) PvA 230 (id.); DhA II.215; Miln 320; PvA 23, 41; VvA 327.

**Darī** ([n. f.) [Sk. darī to dṛṇāti to cleave, split, tear, rend, caus. darayati *der=Gr. de/rw to skin, de/roma, dora/ skin); Lith. dirū (id.) Goth. ga-tairan=Ags. teran (tear) =Ohg. zeran (Ger. zerren). To this the variant (r:l) *del in dalati, dala, etc. See also daddara, daddu, dara, avadiyati, adinā, uddiyāti, purindada (=puraṃ-dara] a cleavage, cleft; a hole, cave, cavern J I.18 (v. 106), 462 (mūsikā mouse-hole); II.418 (=manigūhā); SnA 500 (=padara). -cara a cave
dweller (of a monkey) J V.70; -mukha entrance of a cave Vism 110. -saya a lair in a cleft Cp. III.71.

Dala (nt.) [Sk. dala, *del (var. of *der, see dara) in dalati (q. v.) orig. a piece chipped off=a chip, piece of wood, cp. daṇḍa, Mhg. zelge (branch); Oir delb (figure, form), del (staff, rod)] a blade, leaf, petal (usually -°); akkhi-° eyelid ThA 259; DA I.194; DhsA 378; uppala° DhsA 311; kamala° (lotus-petal) VvA 35, 38; muttā° (?) DA I.252; ratta-pavā° J I.75.

Dalati [Sk. dalati, del to split off, tear; Gr. daida/llw, Lat. dolare & delere. See dala & dara] to burst, split, break. - Caus. dāleti Sn 29 (dalayitvā=chinditvā SnA 40); Miln 398. - Pass. diyati (Sk. dīryati) see uddiyati.

Dalidda & Daḷidda (adj.-n.) [Sk. daridra, to daridrāti, Intens. to drāti run (see dava), in meaning cp. addhika wayfarer=poor] vagrant, strolling, poor, needy, wretched; a vagabond, beggar - (l) Vin II.159; S I.96 (opp. aḍḍha); A II.57, 203; III.351; IV.219; V.43; Pug 51; VvA 299 (l) M II.73; S V.100, 384, 404; Vv201 (=duggata VvA 101); DA I.298; PvA 227; Sdhp 89, 528.

Daḷiddatā (f.) [Sk. daridratā] poverty VvA 63.

Daḷiddiya see dāḷiddiya.

Daḷha (adj.) [Sk. dṛḍha to dṛhyati to fasten, hold fast; *dhergh, cp. Lat. fortis (strong). Gr. tarfu/s (thick), Lith. diQas (strap). For further relations see Walde, Lat. Wtb. under fortis] firm, strong, solid; steady, fast; nt. adv. very much, hard, strongly - D I.245; S I.77; A II.33; Sn 321 (nāvā), 357, 701, 821 (*m karoti to strengthen), 966 (id.); Dh 112; J II.3; IV.106; DhA IV.48; KhA 184; VvA 212 (=thira); PvA 94, 277. - dāḷha° (adv.) Dh 61, 313. -dhamma strong in anything, skilled in some art, proficient S II.266=A II.48 (of an archer); M 1.82; J VI.77; Vv 631 acc. to Trenckner, Notes p. 60 (cp. also VvA 261)=dṛḍha-dhanva, from dhanu=ha ving a strong bow; -nikkama of strong exertion Sn 68 (=Nd2 294); -parakkama of strong effort, energetic M II.95; A II.250; Dh 23; Th 2, 160; -pahāra a violent blow J III.83; -pākāra (etc.) strongly fortified S IV.194; -bhattin firmly devoted to somebody DhsA 350.

Daḷhī° (f.) [of dṛḍha-dālash in compn like dṛḍhi-bhūta, etc.; cp. daḍḍhi] in kāya-daḷhī-bahula strong in body, athletic Vin II.76, cp. Com. on p. 313; J III.310; IV.219. daḷhikaraṇa steadiness, perseverance SnA 290 (+ādhāraṇatā), 398 (id). In cpds. also daḷhi° viz. -kamma making firm; strengthening Vin I.290; J V.254; Pug 18, 22; Vism 112.

Dava1 (Sk. dava, to dunoti (q. v.); cp. Gr. dais fire-brand] fire, heat J III.260. - See also dāva & dāya. -dāha (=Sk. davāgni) conflagration of a forest, a jungle-fire Vin II.138; M I.306; J I.641; Cp. III.93; Miln 189; Vism 36.

Dava2 (Sk. drava to dravati to run, flow, etc. *dridge besides *drā (see dalidda) & *dram (=Gr. dro/mos); cp. abhiddavati, also dabba-dravyaṃ] running, course, flight; quickness, sporting, exercise, play Vin II.13; M I.273; III.2; A I.114; II.40, 145; IV.167; Pug 21, 25. - dāva (abl.) in sport, in fun Vin II.101; dāvāya (dat.) id. Nd2 540; Miln 367; Dhs 1347, cp. DhsA 402. - davaṃ karoti to sport, to play J II.359, 363. -atthāya in joke, for fun Vin II.113; -kamyatā fondness for joking, Vin IV.11, 354; M I.565.
Davya\[dravya\]=dabba1, in sarīra\* fitness of body, a beautiful body J II.137.

Dasa\[dasa\][Sk. daśa=Av. dasa, Gr. de/ka, Lat. decem, Goth. taíhun, Oir. deich, Ags. tien, Ohg. zehan fr. *dekhr, a cpd. of dv+krh="two hands"] the number ten; gen. dasannam (Dh 137); instr. dasahi (Kh III.) & dasabhi (Vin I.38). In cpds. (-°) also as āsa (sōsa 16) & rasa (terasa 13; pannar° 15; aṭṭhār° 18). Metaphorical meaning. (A) In the first place 10 is used for measurement (more recent & comprehensive than its base 5); it is the no. of a set or comprehensive unity, not in a vague (like 3 or 5), but in a definite sense. (B) There inheres in it the idea of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit as well as its decimal combns (100, 1000). Ethically it denotes a circle, to fulfil all of which constitutes a high achievement or power. Application (A) (based on natural phenomena): dasa disā (10 points of the compass; see disā): Sn 719, 1122; PvA 71, etc.; d. lokadhātuvo Pv II.961 (=10X1000; PvA 138); d. māse (10 months as time of gestation) kucchiyā pariharitvā J I.52; PvA 43, 82. - (B) (fig.) 1. a set: (a) personal (cp. 10 people would have saved Sodom: Gen. 18, 32; the 10 virgins (2X5) Matt. 25, 1): divase divase dasa dasa putte vijāyitvā (giving birth to 10 sons day by day) Pv I.6. - (b) impersonal: 10 commandments (dasa sikkhapadāni Vin I.83), cp. Exod. 34, 28; 10 attributes of perfection of a Tathāgata or an Arahant: Tathāgata-balāni; with ref. to the Buddha see Vin I.38 & cp. Vin. Texts I.141 sq.; dasah'angehi samannāgato arahā ti vuccati (in memorizing of No. 10) Kh III. dasahi asaddhammehi sam° kāko J III.127; - 10 heavenly attributes (ṭhanāni): āyu etc. D III.146; S V.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7-11): dasannam aññataraṃ thānam nigacchati Dh 137 (=das. dukkha-kāraṇāma, enumd v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA I.14; D III.266-271. - 2. a larger unity, a crowd, a vast number (of time & space): (a) personal, often meaning "all" (cp. 10 sons of Haman were slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12): dasa bhātaro J I.307; dasa bhātikā PvA 111; dasa-kānīna-sahassa-parivāra PvA 210 etc. - (b) impersonal (cp. 10 X 10=many times, S.B.E. 43, 3): dasa-yojanaka consisting of a good many miles DhA III.291. dasavassasahassāni dibbāni vatthāni paridahanto ("for ever and aye") PvA 76, etc. -kkhattum [Sk. krtvah] ten times DhA I.388; -pada (nt.) a draught-board (with 10 squares on each side); a pre-Buddhistic game, played with men and dice, on such a board D I.6; Vin II.10=III.180 (*e kilanti); DA L85. -bala, [Sk. daśabala] endowed with 10 (supernormal) powers, Ep. of the Buddhas, esp. of Kassapa Buddha Vin I.38=J I.84; S II.27; Vism 193, 391; DhA I.14; VVa 148, 206, etc. -vidha tenfold DhA I.398. -sata ten times a hundred Vin I.38 (*parivāro); Sn 179 (yakkhā); DhSA 198 (*nayano). -sahassa ten times a thousand (freq.); *i in dasa-sahassi-lokadhātu Vin I.12 (see lokadhātu).

Dasaka\[dasa\](nt.) 1. a decad, decade, a decennial J IV.397; DhSA 316. khiddā* the decad of play Vism 619; cakkhu* etc. sense-decads Vism. 553; Comp. 164, 250; kāya*, Vism. 588.
Dasana (Pāli) [Sk. daśana to ḍasati] a tooth Dāvs V.3 (d.- dhātu, the tooth relic of the Buddha).

Dasā (f.) & Dasa (nt.) [Sk. daśā] unwoven thread of a web of cloth, fringe, edge or border of a garment D I.7 (digha° long-fringed, of vatthāni); J V.187; Dh A I.180; IV.106 (dasāni).- sadasa (nt.) a kind of seat, a rug (lit. with a fringe) Vin IV.171 (=nisidana); opp. adasaka (adj.) without a fringe or border Vin II.301=307 (nisidana). -anta edge of the border of a garment J I.467; Dh A I.180 sq., 391.

Dasā (f.) & Dasa (nt.) [Sk. daśā] unwoven thread of a web of cloth, fringe, edge or border of a garment D I.7 (digha° long-fringed, of vatthāni); J V.187; Dh A I.180; IV.106 (dasāni).- sadasa (nt.) a kind of seat, a rug (lit. with a fringe) Vin IV.171 (=nisidana); opp. adasaka (adj.) without a fringe or border Vin II.301=307 (nisidana). -anta edge of the border of a garment J I.467; Dh A I.180 sq., 391.

Dasika 1 (Pāli) [Sk. dṛśika, cp. dassin] to be seen, to behold, being of appearance, only in dud° or frightful app., fierce, ugly SI .94 & id. p. (q. v. under okoṭimaka); J I.504 (kodha, anger); PvA 24, 90 (of Petas). - Note. The spelling is sometimes °dassika: A II.85; Pug 51; PvA 90.

Dasika 2 (Pāli) [fr. dasā] belonging to a fringe, in dasika-sutta an unwoven or loose thread Vin III.241; DhA IV.206 (°mattam pi not even a thread, i.e. nothing at all, cp. Lat. nihilum=ne-fīlum not a thread=nothing). See also dasaka under dasā.

Dassa (Pāli) [Sk. dṛśa; cp. dasa2] to see or to be seen, perceiving, perceived Sn 1134 (appa° of small sight, not seeing far, knowing little=paritta-thoka Nd2 69). Cp. akkha° a judge Miln 114. - su° easily perceived (opp. duddasa) Dh 252.

*Dassati 1 (Pāli) [Sk. *dṛś in dadarśa pref. to dṛ; caus. darśayati. Cp. Gr. de/rkomai to see; Oir. derc eye; Ags. torht; Goth. ga-tarhjan to make conspicuous. The regular Pāli Pres. is dakkhiti (younger dakkhati), a new formation from the aor. addakkhi=Sk. adṛkṣīt. The Sk. Fut. draksyati would correspond formally to dakkhati, but the older dakkhiti points toward derivation from addakkhi. This new Pres. takes the function of the Fut.; whereas the Caus. dassati implies a hypothetical Pres. *dassati. On dakkhati, etc. see also Kuhn, Beitr. p. 116; Trenckner, Notes pp. 57, 61; Pischel, Prk. Gr. § 554] to see, to perceive. 1. (pres.) base dakk [Sk. drakṣ]: pres. (a) dakkhati Nd2 428 (=passati), 1st dakkhāmi ibid. (=passāmi), 2nd dakkhasi S I.116; Pv II.113 (v. l. BB adakkhi); imper. dakkha Nd2 428 (=passa). - (b) dakkhiti Sn 909 (v. l. BB dakkhati); 3rd pl. dakkhinti Vin I.16=Sn p. 15 (v. l. BB dakkhati); D I.46. - aor. addakkhi (Sk. adṛkṣīt) Vin II.195; S I.117; Sn 208 (=addasa SnA 257), 841, 1131; It 47; J III.189; & dakkhi It 47; 1st sg. addakkhi Sn 938. Spelling also addaka (v. l. BB at Pv II.113) & addakhīm (Nd2 423). - inf. dakkhitum Vin I.179. - Caus. p.p. dakkhāpita (shown, exhibited) Miln 119. - Der. dakkhin (q. v.). 2. (pret.) base dass (Sk. drāś): aor. (a) addasa (Sk. adṛśat) Sn 358, 679, 1016; J I.222; IV.2; Pv II.323 (mā addasa=addakkhīm PvA 88); Dh A I.26; PvA 73, & (older, cp. agamā) addasāma Sn 192, 195; D I.112; II.16; Sn 409 (v. l. BB addasa), 910 (id.); Miln 24, 1st sg. addasā S I.101; Nd2 423 & addasāma Sn 837 (=addakkhīm Nδ1 185), 1st pl. addasāma Sn 31, 178, 459, 3rd pl. (mā) addasam Pv II.76 (=mā passiṃsu PvA 102). - (b) addasāsi, 1st sg. addasāsim Sn 937, 1145; Vy 3552 (v. l. addasāmi), 3rd pl. addasāsim Vin I.195; D II.16; M I.153. - (c) shortened forms of aor. are: adda Th 1, 986; addā J VI.125, 126. - inf. dakkhitum Sn 685 (daṭṭhukāma); J I.290; Pv IV.13 (=passiṃtu PvA 219); PvA 48, 79; VvA 75. - ger. daṭṭhu (=Sk. drśṭvā) Sn 424 (in phrase nekkhammaṃ daṭṭhu khemato)=1098; 681. Expl. at Nd2 292 with expl. of disvā=passītavā, etc. - grd. daṭṭhabba (to be regarded as) D II.154; PvA 8, 9, 10, etc., Vism 464; & dasanīya (see sep.). Also in Caus. (see below) & in daṭṭhar (q. v.). 3. (med.-pass.) base diss (Sk. drś); pres. pass. dissati (to be seen, to appear) Vin I.16; Sn 194, 441, 688 (dissare), 956; J I.138; Dh 304; Pv I.84; PVA 61 (dissasi you look, intrs.); ppr. dissamāṇa (visible) PvA 71, 6 (*rūpa), 162 (id.); VvA 78 (*kāya); Mhvs. VII.35, & der. dissamāṇatta (nt.) (visibility) PvA 103.
ger. disvā Sn 48, 409, 687 sq. It 76; PvA 67, 68, etc., & disvāna Vin I.15; II.195; Sn 299, 415, 1017; Pv II.87, etc., also a ger. form diṭṭhā, q. v. under adiṭṭhā. - pp. diṭṭha (q. v.). 4. Caus. (of base 2) dasseti (Sk. darśayati), aor. dassesi & (exceptional) dassayi, only in dassayi tumaṃ showed himself at Pv III.24 (=attānaṃ uddisayi PvA 181) & III.216 (=attānaṃ dassayi dassesi pākaṭho ahosi PvA 185). 3rd pl. dassesuṃ; ger. dassetvā; inf. dassetuṃ to point out, exhibit, explain, intimate Dh 83; J I.84, 200, 263, 266; II.128, 159; III.53, 82; PvA 4, 8, 16 (ovādaṃ d. give advice), 24, 45, 73 etc. - to point to (acc.) PvA 151 (sunakhaṃ), 257 (dārakaṃ). - to make manifest, to make appear, to show or prove oneself; also intr. to appear J II.154 (dubbalo viya hutvā attānaṃ dassesi: appeared weak); VI.116; Pv III.23 (=sammukhībhāvaṃ gacchanti PvA 181); PvA 13 (mitto viya attānaṃ dassesuṃ: acting like a friend), Miln 271. Esp. in phrase attānaṃ dassati to come into appearance (of Petas): PvA 32, 47, 68, 79, etc. (cp. above dassayi). - pp. dassita.

Dassati² (dassati) fut. of dadāti, q. v.  

Dassana (dassana) (nt.) [Sk. dārśana, see dassati] - 1. Lit. seeing, looking; noticing; sight of, appearance, look. Often equivalent to an infinitive "to see," esp. as dat. dassanāya in order to see, for the purpose of seeing (cp. dassana-kāma-dātṭhu-kāma): [Bhagavantam] dassanāya M II.23, 46; A I.121; III.381; Sn 325. - (a) (nt.) "sight" D II.157 (visūka°, looking on at spectacles); A III.202 (savāna hearing); IV.25 sq. (bhikkhu°); Sn 207 (muni°, may be taken as 2, cp. SnA 256), 266 (=pekkhana KhA 148); Dh 206 (ariyānaṃ d., cp. ariyānaṃ dassāvin), 210 (appiyānaṃ), 274; Vv 342; VvA 138 (sippa° exhibition of art, competition). - (b) adj. as (°) "of appearance" (cp. °dasa) Sn 548 (cāru° lovely to behold); PvA 24 (bhayānaka° fearful to look at), 68 (bībhaccha°). - 2. Appld. (power of) perception, faculty of apperception, insight, view, theory; esp. (a) in combn ðāṇa-dassana either "knowing & seeing," perfect knowledge, realization of the truth, wisdom (cp. ṇāja): S I.52; II.30; V.28, 422; M I.195 sq., 241, 482 (Gotamo sabbānṇu sabbā-dassāvi aparisesaṃ ōd° m paṭijjānāti; id. II.31); D III.134; A I.220; II.220; IV.302 sq.; cp. ō-d-paṭilābha A I.43; II.44 sq.; III 323; ō-d-visuddhi M I.147 sq. Also with further determination as adhīdeva-ō-d° A IV.428; alam-ariya° S III.48; IV.300; M I.126 sq.; M I.68, 71, 81, 207, 246, 440 sq., A I.9; III.64, 430; V.88; parisuddha A I.125; maggāmagga° A V.47; yathābhūṭa° A III.19, 200; IV.99, 336; V.2 sq., 311 sq.; vimutti° S I.139; V.67; A III.12, 81, 134; IV.99, 336; V.130; It 107, 108; Miln 338. See also vimutti. - (b) in other contexts: ariyasaccāna-dassana Sn 267; ujabhūta° S V.384, 404; dhamaṃ° (the right doctrine) S V.204, 344, 404; A III.263; pāpa° (a sinful view) Pv IV.355; vipariṭa° A III.114; IV.226; V.284 sq. (and a°), 293 sq. sammā° (right view) S III.189; A III.138; IV.290; V.199; sabbalokana d. S IV.127; sahetu d. S V.126 sq.; suvisuddha d. S IV.191. - S III.28, 49; M II.46; III.157; Sn 989 (wisdom: Jināṇaṃ eta d. corresponding with ðāṇa in preceding line); Dhs 584, 1002 (insight: cp. Dhs. trsl. p. 256). - (adj.) perceiving or having a view (cp. dasseti) S I.181 (visuddha°); Th 1, 422. - (c) as nt. from the Caus. dasseti: pointing out, showing; implication, definition, statement (in Com. style) Pya 72; often as ākāra-dassana: PvA 26 (dātabba°), 27 (thomana°), 35 (kata°) & in dassanatthām in order to point out, meaning by this, etc. PvA 9, 68. - 3. adassana not seeing S I.168=Sn 459; invisibility J IV.496 (m vajjati to become invisible); wrong theory or view A V.145 sq.; Sn 206; Pug 21. - anuttariya (nt.) the pre-eminence or importance of (right or perfect) insight; as one of the 3 anuttariyāni, viz. d°, paṭipadā°, vimutta° at D III.219, 250, 281; A III.284, 325; -kāma (adj.) desirous of seeing A I.150; IV.115; Miln 23; -bhūmi the level or plane of insight Nett 8, 14, 50; -sampanna endowed with right insight S II.43 sq., 58.
Dassaniya (Dassaniya) (adj.) [Sk. darśaniya; grd. formation of dassana, also as dassaneyya] fair to behold, beautiful, good-looking (=dassituṃ yutta DA I.141), often in formula abhirūpa d. pāsādika paramāya vanṇapokkharatāya samannāgata to express matchless physical beauty: D I.114; S II.279; PvA 46 etc. Also with abhirūpa & pāsādika alone of anything fair & beautiful: D I.47. - Vin IV.18; S I.95; J III.394; Pug 52, 66; DA I.281; PvA 44 (=subha), 51 (=rucira). - Comparative dassaniyatara S I.237; Sdhp 325: DhA I.119.

Dassaneyya (Dassaneyya) (adj.)=dassaniya J V.203 (bhusa*).

Dassāvitā (Dassavita) (f.) [abstr. to dassāvin] seeing, sight (-*) Miln 140 (gūṇavisesa*).

Dassāvin (Dassavin) (adj.-n.) [Sk. *darśavant] full of insight, seeing, perceiving, taking notice of. In comb with "ñū (knowing) it plays the part of an additional emphasis to the 1st term=knowing & seeing i.e. having complete or highest knowledge of, gifted with "clear" sight or intuition (see jānāti passati & cp. ūnāa-dassana). - (a) As adj. -*: seeing, being aware of, realizing; anicca* S III.1; ādīnava* S II.194; IV.332; M I.173; A V.181 sq.; pariyanta* A V.50 sq.; bhaya* S V.187: It 96; esp. in phrase anumattesu vajjesu bhaya* D I.63=It 118 (cp bhaya-dassin); lokavajjabhaya* S I.138; sabbha* (=sabbañū) M I.482 (samo Gotamo s° s°); II.31; Miln 74 (Buddho s°s°); cp. M Vastu III.51 sarvadarśāvin; sāra*. Vin II.139. - (b) (n.) one who sees or takes notice of, in phrase ariyāna dassāvī (+sappurīsāna dassāvī & kovido) M I.8; S III.4; opp. adassāvī one who disregards the Noble Ones S III.3, 113; M III.17; Dhs 1003 (cp. DhsA 350).

Dassika (Dassika) (°*): see dasika1.

Dassita¹ (Dassita) [Sk. darśita, pp. of dassati1] shown, exhibited, performed Vin IV.365; J I.330. Cp. san*.

Dassita² (Dassita) at J VI.579 accord. to Kern (Toev. p. 114)=Sk. damśita mailed, armed.

Dassin (Dassini) (°) (adj.) [Sk. °darśin] seeing, finding, realizing, perceiving. Only in cpds., like attha° Sn 385; ananta° S I.143; ādīnava° Sdhp 409; ekanga° Ud 69; jātikkhaya° Sn 209; It 40; ūnāa° Sn 478 (=sacchikatasabbañūta-ūnāa SnA 411; cp. dassāvin); tīra° S III.164 sq.; A III.368, cp. tīra-dakkhin; digha° (=sabbadassāvin) PvA 196; bhaya° Dh 31 (=dassivā=dassī vā?); 317; It 40; DA I.181 (=bhaya dassāvin); viveka° Sn 474, 851.

Dassimant (Dassimant) See attha*.

Dassu (Dassu) [Sk. dasyu, cp. dāsa] enemy, foe; robber, in dassukhīla robber-plague D I.135, 136 (=corakhīla DA I.296).

Dassetar (Dassetar) [Sk. darśayitṛ, n. agent to dasseti] one who shows or points out, a guide, instructor, teacher A I.62, 132=It 110.

Dasseti (Dasseti) Caus. of dassati1 (q. v.).

Dasso (Dasso) n. pl. of dāsī.
Daha (भह) [Sk. draha, through metathesis fr. hrada, hlād, see hilādate] a lake D I.45 (udaka*); J I.50; II.104; V.412; Miln 259; PvA 152; Dpvs I.44.

Dahati1 (दहाति) (dahate) [Sk. dadhāti to put down, set up; *dhe=Gr. ti/qhmi, Lat. facio, Ohg. tuon, Ags. dōn=E. to do. See also dhātu] to put, place; take for (acc. or abl.), assume, claim, consider D I.92 (okkākaṃ pitāmahāṃ=ṭhapetī DA I.258); S III.113 (mittato daheyya); A IV.239 (cittāṃ d. fix the mind on); Sn 825 (bālam dahanti mīthu aññamañña=ṭhapetī); Pass dhīyati (q. v.); grd. dheyya (q. v.).

Dahati2 (भहाति) = dahi to burn; as dahate Pv II.98 (=dahati vināseti PvA 116).

Dahana (भहन) [Sk. dahana, to dahati, orig. "the burner"] fire Vism 338 (*kicca); ThA 256; Dāvs V.6; Sdp 20.

Dahara (भहर) (adj.) [Sk. dahara & dahra for dabhra to dabhnoti to be or make short or deficient, to deceive] small, little, delicate, young; a young boy, youth, lad D I.80, 115; S I.131; II.279 (daharo ce pi paññāvā); M I.82; II.19, 66; A V.300; Sn 216, 420 (yuvā*). 578 (d. ca mahantā ye bālā ye ca paṇḍitā sabbe maccusamañña yanti); J I.88 (daharadahare dārake ca dārikāyo), 291 (*itthī a young wife); II.160, 353; III.393; Dh 382; Pv IV.150 (yuvā); DhA I.397 (samaṇera); DA I.197 (bhikkhu); 223 (=taruna), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Opposed to mahallaka J IV.482; to vuṭṭha Vism 100. - f. daharā Vv 315 (young wife) (+yuvā VvA 129) & daharī J IV.35; V.521; Miln 48 (dārikā).

Daharaka (भहरक) =dahara, young Miln 310. - f. °ikā a young girl Th 2, 464, 483.

Dāṭhā (दाठ) (f.) [Sk. daṭṭhā to dasati (q. v.), cp. also daṭṭha] a large tooth, fang, tusk; as adj. (-°) having tusks or fangs D II.18 (susukkha*); J I.505 (uddhaṭha-dāṭho viya sappo); IV.245 (nikkhanta°); DhA I.215; PvA 152 (kathina*); Sdp 286. -āvudha [Sk. daṭṭrāyudha] using a tusk as his weapon J V.172; -danta a canine tooth KhA 44; -balin one whose strength lies in his teeth (of a lion) Sn 72.

Dāṭhikā (दाठिक) (f.) [Sk. *dāḍhikā=Prk. for daṭṭha] beard, whickers Vin II.134 (na d. ṭhapetabbā, of the bhikkhus); J I.305; V.42 (tamba*) 217 (mahā* having great whickers); DA I.263 (parūḥa-massu° with beard & whickers grown long).

Dāṭhin (दाठिन) (adj.) [cp. Sk. daṭṭhina] having tusks J II.245; IV.348; Th 1, p. 1; Sdp 286.

Dātar (दातर) [Sk. dātr, n. ag. of dadāti to give; cp. Gr. dw/twr & doth/r] a giver, a generous person Pgdp 50. - adāṭa one who does not give, a miser Pv II.82; otherwise as na dāṭa (hoti) A II.203; It 65.

Dātta (दात्त) (nt.) [Sk. dātra, to dā, Sk. dāti, dyati to cut, divide, deal out; cp. Gr. date/omai, dai/omai & see dāna, dāpeti, dāyati] sickle, scythe Miln 33.

Dāna (दन) (nt.) [Ved. dāna, dā as in dadāti to give & in dāti, dyāti to deal out, thus: distribution (scil. of gifts); cp. Gr. da/nos (present), Lat. damnum (E. damages); Gr. dw_ron, Lat. donum;
also Ags. tīd (=E. tide, portion, i. e. of time), & tīma (=E. time). See further dadāti, dayati, dātta, dāpeti. Defn at Vism 60: dānāṃ vuccati avakhaṇḍanaṃ (a) giving, dealing out, gift; almsgiving, liberality, munificence; esp. a charitable gift to a bhikkhu or to the community of bhikkhus, the Sangha (cp. deyyadhamma & yañña). As such it constitutes a meritorious act (puññām) and heads the list of these, as enumerated in order, dānamaya puññām, silamaya p., bhāvanāmaya p. viz. acts of merit consisting of munificence, good character & meditation (D III.218 e. g.; cp. cāga, puññā, sila). Thus in formula dānādīnī puññānī katvā J I.168; PVA 66, 105; cp. cpds. under *maya. - (b) Special merit & importance is attached to the mahādana the great gift, i. e. the great offering (of gifts to the Sangha), in character the buddhistic equivalent of the brahmanic mahāyajñā the chief sacrifice. On 16 Mahādānas see Wilson Hindu Caste 413; on 4 Beal. Chinese Texts 88. - A IV.246; J I.50, 74; V.383 (devasikām chasatasahassa-pariccāgapā karonto mahādānam pavattesi "he gave the great largesse, spending daily 600,000 pieces"); PVA 19, 22, 75, 127, etc. - (c) Constituents, qualities & characteristics of a dāna: 8 objects suitable for gifts form a standard set (also enumd as 10), viz. anna pāna vatthu yāna mālā gandha-vilepana sēyāvasatha padīpeyya (bread, water, clothes, vehicle, garlands, scented ointment, conveniences for lying down & dwelling, lighting facility) A IV.239; cp. PII.49 & see *vatthu & deyyadhamma. Eight ways of giving alms at D III.258= A IV.236, five ways, called sappurisa-dāna (& asapp°) at A III.171 sq.; eight sapp° at A IV.243. Five manners of almsgiving metaphorically for silas 1-5 at A IV.246= DA I.306. Five characteristics of a beneficial gift at A III.172, viz. sāddhāya dānaṃ deti, sakkaccaṃ d.d., kālena (cp. kālādana A III.41), annugahitacitto, attānañca parañca anupahacca d.d. - (d) Various passages showing practice & value of dāna: Vin I.236; D I.53 (+dāma & samyama; cp. It 15; PVA 276); II.356 sq. (sakkaccaṃ & a°); A IV.392 sq. (id.); D III.147 sq., 190 sq., 232; S I.98 (dānam dātabbo yathā cittam pasidati); A I.91=It 98 (āmisā° & dhamma°, material & spiritual gifts); A I.161; III.41 (dāne ānisaṃsā); IV.60; 237 sq. (mahapphala), 392 sq. ("ssa vipāka"); V.269 (petāna upakappati); J I.8 (aggala°); II.112 (dinnā°), III.52 (id.); Sn 263, 173 (appama dānaṃ sajanabrāhmaṇānam) PVA 54 (āgantuka° gift for the newcomer); Sdhp 211-213. - adāna withholding a gift, neglect of liberality, stinginess PII.945; Miln 279; PVA 25; cp. °sīla under cpds.: atidāna excessive almsgiving PII.945 (cp. PVA 129); Miln 277. -agga [Sk. dānāgara, cp. bhattagga, salākagga; see Trenckner, Notes p. 56] a house where alms or donations are given, a store-house of gifts, fig. a source or giver of gifts, a horn of plenty J VI.487; DHA I.152, 189; Miln 2; PVA 121, 124, 127, 141. A possible connection w. agga=āgra is suggested by combn dānāni mahādānaṇi aggaṇṇāni A IV.246; -ādhikāra supervision or charge of alms-distributing. PVA 124 (cp. PII.927); -ānisāmsa praise of generosity PVA 9; cp. A III.41; -upakaraṇa means or materials for a gift PVA 105; -upappati (read uppatti at D III.258) an object suitable for gifts, of which 8 or 10 are mentioned (see above Q) A IV.239=D III.258; -kathā talk or conversation about (the merit & demerit of) almsgiving, one of the anupūkhaṇṭhā Vin I.15, 18; dhamma the duty or meritorious act of bestowing gifts of mercy (cp. deyyadhamma) PVA 9; -pati "lord of alms," master in liberality, a liberal donor (def. by Bdhgh as: yāma dānam deti tassa pati hutvā deti na dāso na sahaṇo DA I.298) D I.137 (+saddho & dāyako, as one of the qualifications of a good king); A III.39; IV.79 sq. (+saddho); Sn 487; PII.114 (+amaccharin); J I.199; Miln 279 sq.; Sdhp 275, 303; -puñña the religious merit of almsgiving or liberality (see above a) PVA 73; -phala the fruit of munificence (as accruing to the donor) A III.39; IV.79; PII.83 (+m hoti paramhi loke: is rewarded in the life to come, cp. It 19); PVA 8 (cp. PII.1); maya consisting in giving alms or being liberal (see above a) D III.218 (puññakiriya-vatthu); Vbh 135 (kusala-cetanā), 325 (pañña); PVA 8 (puñña), 60 (id.), 9 (kusala-kamma), 51, etc.; -vaṭṭa alms J VI.333; -vatthu that which constitutes a meritorious gift; almsgiving, beneficence, offering, donation D III.258= A IV.236; PVA 20 (anapānādikā dasavidha dātabbavatthu PVA 7); -veyyāvaṇika services rendered at the distribution of gifts
Dānavā [Dunavo] [Sk. dānava] a kind of Asuras or Titans, the offspring of Danu J III.527; V.89; Miln 153; Dpvs XVII.98.

Dāni [Dau] (adv.) [shortened form for idāni, q. v.] now, Vin I.180; II.154; S I.200, 202; II.123; IV.202; J II.246; Miln 11, etc.

Dāpana [Dapana] : see vo°.

Dāpeti1 [Dapeti] [Sk. dāpayati pp. of dāpeti1] given, sent PvA 6; Mhvs VII.26.

Dāpeti2 [Dapeti] [Sk. drāvayati & drapayati, Caus. to dru, see davati] to cause to run J II.404.

Dāma [Dama] (nt.) [Sk. dāman to dyati to bind (Gr. di/dhmi), *dē, as in Gr. de/sma (rope), dia/dhma (diadem), u/po/dhma (sandal)] a bond, fetter, rope; chain, wreath, garland S IV.163 (read dāmena for damena), 282, (id.); A III.393 (dāmena baddho); Sn 28 (=vacchakānaṃ bandhanathāya katā ganthitā nandhipasayuttā rajjubandhanavisesā); Vism 108. Usually °, viz. anoja-puppha° J I.9; VI.227; olambaka° VvA 32; kusuma° J III.394; gandha° J I.178; VvA 173, 198; puppha° J I.397; VvA 198; mālā° J II.104; rajata° J I.50; III.184; IV.91; rattapuppha° J III.30; sumana° J IV.455.

Dāya1 [Daya] [Sk. dāva, conflagration of a forest; wood=easily inflammable substance; to dunoti (to burn) caus. dāvayati, cp. Gr. da/ptw, dapa/nh (expenditure), dei_pnon (meal); Lat. daps (id.), damnum (expense fr. *dapnom). See also dātta & dāna] wood; jungle, forest; a grove Vin I.10 (miga°), 15, 350; II.138; S II.152 (tiṇa°); IV.189 (bahukaṇṭaka d.=jungle); A V.337 (tiṇa°); J III.274; VI.278. See also dāva. -pāla a grove keeper Vin I.350; M I.205.

Dāya2 [Daya] [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D I.87=(in phrase rājadāya brahmadeyya, a king's grant, cp. rājadattiya); J IV.138; V.363; VI.346. Cp. dāyāda & brahmadeyya.

Dāyaka [Dayaka] [Sk. dāyaka, dā as in dadāti & dāna] (adj.) giving, bestowing, distributing, providing (usually -°); (n.) a donor, benefactor; a munificent person M I.236 sq.; A I.26, 161; II.64, 80; III.32, 336; IV.81; Sn p. 87; It 19 (ito cutā manusattā saggaṃ gacchanti dāyakā); J V.129 (kaṇḍa°); Pv I.11 sq.; 12; 42; 55; DA I.298; PvA 113 (=dada); Miln 258 (=ānaṃ dakkhinā);
Dāyajja (dāyyajja) (nt.) [Sk. dāyādya; see dāyā] inheritance Vin I.82; D III.189; A III.43; J I.91; Vism 43 sq.; dowry J III.8. - (adj.) one who inherits Vin III.66 (pituno of the father). - upasampadā, lit. the Upasampadā by way of inh., a particular form of ordination conferred on Sumana & Sopāka, both novices seven yrs. old DhA IV.137.

Dāyati (dāyyati) [Sk. dāti & dyāti (dā) to cut, divide, etc.; cp. dayati, dātta, dāna] to cut, mow, reap, caus. dāyāpeti to cause to be cut or mowed DhA III.285.

Dāyana (dāyyana) (nt.) [see dayati] cutting; *agga the first of what has been cut (on fields) DhA I.98; *attham for the purpose of mowing DhA III.285.

Dāyāda (dāyyāda) [Sk. dāyāda=dāya+ā-da receiving the (son's) portion, same formation on ground of same idea as Lat. heres=*ghero+ē-do receiver of what is left: see Brugmann, Album Kern p. 29 sq.] heir M I.86=Nd2 199; S I.69, 90; IV.72; A III.72 sq.; J III.181; VI.151; Kh VIII.5. Often fig. with kamma° one who inherits his own deeds (see kamma 3 A b & cpds.): M I.390 sq.; A V.289; & as dhamma° (spiritual heir) opposed to āmisa° (material h.): M I.12; It 101; also as dhamma° D III.84; as brahma° M II.84; D III.83. - adāyāda not having an heir S I.69; J V.267. See dāyajja & dāyādaka.

Dāyādaka (dāyyādaka) [=dāyāda] heir M II.73; Th 1, 781, 1142; f. °ikā Th 2, 327 (=dāyajjarahā ThA 234).

Dāyika (dāyyika) (adj.)=dāyaka PvA 157; Sdhp 211, 229.

—Dāyin (dāyyin) (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing PvA 121 (icchit’icchita°), 157 (=[kāma] dada); Sdhp 214 (dānagga°).

Dāra & Dārā (dālā) (f.) [Sk. dāra (m.) & dārā (f.), more freq. dārā (m.pl.); instr. sg. dārena J IV.7; Pv IV.177, etc.; instr. pl. dārehi Sn 108 (sehi d. asantuṭṭho not satisfied with his own wife), loc. pl. dāresu Sn 38 (puttesu dāresu apeekkhā), orig. "wives, womenfolk," female members of the household=Gr. dou_los (slave; Hesychius: dou=los=h( oi)ki/a; cp. also origin of Germ. frauenzimmer & E. womanhood). Remnants of pl. use are seen in above passage. fr. Sn.] a young woman, esp. married woman, wife. As dārā f. at Nd2 295 (d. vuccati bhariyā) & It 36; f. also dārī maiden, young girl Pv I.115. Otherwise as dāra (coll-masc.): Dh 345; J I.120; II.248; IV.7; V.104, 288; VvA 299 (*patiggaha). - putta-dārā (pl.) wife & children Sn 108, 262; J I.126; cp. saputta-dārā with w. & ch. Pv IV.347; putta ca dārā ca Sn 38, 123. Freq. in definition of sīla No. 3 (kāmesu micchācārin or abrahmacariyā, adultery) as sakena dārena santuṭṭha A III.348; V.138; Sn 108 (a°); Pv 177, etc. - paradāra the wife of another M I.404 sq.; Dh 246, 309; Sn 396 (parassa d.) PvA 261.

Dāraka (dālāka) [Sk. dāraka, cp. dāra & Gr. dou=los (slave)] a (young) boy, child, youngster; a young man. f. dārikā girl (see next) Vin I.83; J I.88 (dārake ca dārikāyo boys & girls); II.127; VI.336; Pv I.127 (=bāla° PvA 65); DhA I.99 (yasa°=yasa-kulaputta); Miln 8, 9; PvA 176. - Freq. as
gāmadārakā (pl.) the village-boys, streeturchins J II.78, 176; III.275. -tikicchā the art of infant-healing D I.12 (=komārabhacca-vejjakamma DA I.98).

Dārika (Darika) (f.) [Sk. dārikā, see dāraka] a young girl, daughter J III.172; VI.364; Miln 48, 151; PV A 16 (daughter), 55, 67, 68.

Dāru (Daru) (nt.) [Sk. dāru, *dere (oak) tree; cp. Av. dāurū (wood) Gr. do/ru (spear), drus (oak); Lat. larix (fr. *dārix)=larch; Oir. daur (oak); Goth. treo= tree. Also Sk. dāruṇa, Lat. dūrus (hard) etc., Oir. dru strong. See also dabba2, dabbī & dumā] wood, piece of wood; pl. woodwork, sticks A I.112; It 71; Dh 80; J II.102; III.54; VI.366; DhA I.393; PV A 76 (candana*), 141. -kuṭikā a hut, log-house Vin III.43; -kkhandha pile of wood PV A 62; -gaha a wood yard Vin III.42 sq.; -bhāṇa wooden articles J I.213; III.140; Vism 470; DhA I.281.

Dāruka (Daruka) (cp. dāru) a log S I.202=Th 1, 62=DhA III.460; adj. made of wood Th 2. 390 (*cillaka, a wooden post, see ThA 257).

Dāruṇa (Daruna) (adj.) [Ved. dāruṇa, to dāru ("strong as a tree"), cp. Gr. droo/n=lsxuro/n Hesych; Lat. dūrus; Oir. dron (firm), Mir. dūr (hard) Ags. trum] strong, firm, severe; harsh, cruel, pitiless S I.101; II.226; Sn 244; Dh 139; J III.34; PV IV.36 (=ghora PV A 251); Miln 117 (vāta); PV A 24, 52 (=ghora), 159 (sapatha a terrible oath= ghora), 181 (=kurūrin), 221 (=kāraṇa); Sdhp 5, 78, 286.

Dālana (Dalana) [f. dalati] see vi*.

Dālikā & Dālima (Dalika, Dalima) [Sk. dālika the colocynth & dāḍima the pomegranate tree] in ,latthi a kind of creeper; equivalent to takkāri (?) Th 2, 297 (dālikā)=ThA 226 (dālikā & dālima).

Dāliddiya & Dāliddiya (Daliddiya) (nt.) [Sk. *dāridrya] poverty D III.65, 66; A III.351 sq.; J I.228; Dāvs II.60; Sdhp 78.

Dāleti (Daleti) See dalati.

Dāva (Dava) [Sk. dāva, see dava1 & daya1] in *aggi a jungle-fire J I.213; III.140; Vism 470; DhA I.281.

Dāvika (Davika) (adj.) in piṇḍa*, a cert. rank in the army (v. l. piṇḍa-dāyika) D I.51=Miln 331 (DA I.156: sāhasikamahāyodhā, etc., with popular expl. of the terms piṇḍa & davayati).

Dāsa (Dasā) [Ved. dāsa; orig. adj. meaning "non-Aryan," i. e. slave (cp. Gr. ba/rbaros, Ger. sklave=slave); Av. dāha= a Scythian tribe. Also connected w. dasyu (see dassukhila)] a slave,
often combd w. f. dāsī. Def. by Bdhgh as "antojāto" (DA I.300), or as "antojātadhānakkīta-karamarāṇita-sāmaṃ dāsabyāṃ upagatānaṃ aññataro" (ibid. 168). - In phrase dāsā ca kammakarā "slaves & labourers" Vin I.243, 272; II.154; as dāso kammakaro "a slave-servant" D I.60 (cp. d. kammakara). - Vin I.72, 76 (dāso na pabbājetabbo: the slave cannot become a bhikkhu); D I.72; M II.68 (fig. taṃhā); J I.200, 223; III.343 (bought for 700 kahāpanas), 347; Pug 56; PvA 112. -kammakara (porisa) a slave-servant, an unpaid labourer, a serv Vin I.240; A I.206; D III.189; DhA IV.1; -gāṇa a troop of slaves Pv IV.141; -purisa a servant J I.385; -porisa a servant, slave Sn 769 (cp. Nd1 11, where 4 kinds of d. are mentioned); -lakkhaṇa fortunetelling from (the condition of) slaves D I.9.

Dāsaka =dāsa in °putta a slave, of the sons of the slaves, mentioned as one of the sipp'āyatanas at D I.51= (expl. by Bdhgh as balavāsinehā-gharadāsa-yodhā DA I.157). -sadāsaka with slaves, followed by slaves Vv 324. - f. dāsikā a female slave (=dāsī) M I.126; J VI.554.

Dāsabyatā (f.)=dāsavya Sdhp 498.

Dāsavya & Dāsabya (nt.) [cp. Sk. dāsyā] the condition of a slave, slavery, serfdom D I.73; M I.275 (b); J I.226; DA I.168 (b), 213; DhA III.35; PvA 112, 152.

Dāsitta (nt.) [Sk. dāsītva] the status of a (female) slave Miln 158.

Dāsima a species of tree J VI.536.

Dāsiyā =dāsi, a female slave J VI.554.

Dāsi (f.) [Sk. dāsi, cp. dāsa. Nom. pl. dasso for dāsiyo J IV.53; in cpds. dāsi°] a female servant, a handmaiden, a slave-girl Vin I.217, 269, 291; II.10 (kula°), 78= III.161; M I.125; II.62 (nāti); Pv II.321 (ghara°); PvA 46, 61, 65. - Cp. kumbha°. -gāṇa a troop of slave-girls J II.127; -dāsā (pl.) maid& man-servants DhA I.187; freq. to cpd. d-d-paṭiggahanā slave-trading D I.5= (cp. DA I.78); -puttā the son of a slave, an abusive term (gharadāsiyā va putto Dh I.257; cp. Sk. dāsisuta) D I.93 (vāda); -bhoga the possessions of a slave Vin III.136.

Dāha see dāha.


Dikkhita [Sk. dikṣita "having commenced the preparatory rite for sacrifice"] initiated, consecrated, cira° initiated long since S I.226=J V.138, 139 (where dakkhita, q. v.; Com. cira-pabbājita).

Digucchā (f.) [=jigucchā; Sk. jugupsā] disgust DhsA 210 (asuci°).

Dighacchā (f.) [=jighacchā] hunger A II.117.

Dighañña (adj.) [for jighañña=Sk. jaghanya fr. janghā] inferior, low, last, hindmost (i. e. westward) J V.24 (where the Com. seems to imply a reading jighacchaṃ with meaning of 1st
Dicchati [dicchati] [Sk. ditsati, Desid. fr. dadāti, base 4, q. v.] to wish to give, to be desirous of giving S I.18, 20 (dicchare 3rd pl.); J IV.64.


Diṭṭha1 [dṛṣṭha] [Sk. dṛṣṭa, pp. of *dassati] 1. seen; a° not seen D I.222 (a°+avedita asacchikata); M I.3 sq. (diṭṭham diṭṭhato saṅjānāti); Sn 147 (diṭṭhā vā ye vā addiṭṭhā), 995 (na me diṭṭho ito pubbe na ssuto...Satthā); J II.154; III.278; Pv I.23 (sāmaṃ d.=seen by yourself); 33 (id.) - rt; diṭṭham a vision J III.416. - Since sight is the principal sense of perception as well as of apperception (cp. cakkhu), which is seen is the chief representation of any sense-impression, & diṭṭhā combd with suta (heard) and muta (sensed by means of smell, taste & touch), to which viññāta (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition & recognition. Thus diṭṭha+suta stands collectively for the whole series Sn 778, 812, 897, 1079; Pv IV.13; diṭṭhā suta muta (see Nd2 298 for detail & cp. diṭṭhiyā sutiyā nāṇena) Sn 790, 901, 914, 1082, 1086, 1122 (na tuyham adiṭṭhān asutam amuta kiñcanaṃ athi=you are omniscient); d. suta viññāta in the same sense as Sn 1122 in "yaṃ sadevakassa lokassa d. s. m. v. sabbam taṃ Tathāgatena abhisambuddham" of the cognitive powers of the Tathāgata D III.134=Nd2 276= It 121; D III.232; Sn 1086, 1122. - 2. known, understood M I.486; Sn 761; diṭṭhā pañha a problem or question solved J VI.532. See also conclusion of No. 1. - 3. (adj.) visible, determined by sight, in conn. with dhamma meaning the visible order of things, the world of sensation, this world (opp. samparāyika dhamma meaning the state after death, the beyond). Usually in cpds. (-°): of this world, in this world. - diṭṭhādhamma Vin II.188; D III.222 sq.; A I.249; II.61; Nd2 297 (=ñātadhāmman). - *abhinibbuta attained to Nibbāna in this birth A I.142; Sn 1087 (see Nibbāna); * nibbāna earthly N. D I.36; DA I.121; *sukhavihāra (& *in) happy condition (or faring well) in this world Vin II.188; M I.40, 331, 459; S II.239; Dhs 577, 1283; DhsA 296; *vedaniya to be perceived in this condition A I.249, 251; PvA 145. - Freq. in loc. diṭṭhe dhamme (in this world) It 17 (attha, opp. samparāyika attha), or diṭṭhe va dhamme (already or even in the present existence) D I.156, 167, 177, 196; III.108; M I.341 sq., 485; II.94, 103; A II.155, 167; III.429; Sn 141, 343, 1053; It 22, 23, etc. - In the same sense diṭṭhādhammika (adj.) belonging or referring to this world or the present existence, always contrasted with samparāyika belonging to a future state: Vin I.179; III.21; D III.130; A I.47, 98; Nd2 26; It 16; VvA 149; PvA 131, etc. - ānugati imitation of what one sees, emulation, competition S II.203; M I.16; A I.126; III.108, 251, 422; Pug 33; DhA IV.39; āvikamma making visible or clear, open statement, confession Vin V.183, 187 sq.; -kāla the time of seeing (anybody), opportunity VvA 120; -patta one who has obtained (Nibbāna) in this world Nett 190; -padā (pl.) visible signs or characteristics A IV.103; -mangalika (adj.) of puccha, a question concerning visible omen. J IV.390; as *īkā (f.) Np at J IV.376 sq.= SnA 185 sq. - saṃsārandaṇa Nd2 447=DhsA 55.

Diṭṭha2 [dviṣṭha] [Sk. dviṣṭa, pp. of dveṣṭi dvīṣ to hate] (n.) an enemy J I.280; cp. Sk. dviṣat. - (adj.) poisoned, in diṭṭhāgatena sallena with a p. arrow S II.230; misreading for diddh-agadena, q. v. The Cy. has diddhagatena with v. l. dibba-gadena.

Diṭṭhaka [dīṭṭhaka] (adj.) =diṭṭha1 seen, visible, apparent DhA II.53, 90.
Diṭṭhā (indecl.) [Sk. drṣṭyā, instr. of diṭṭhi] exclamation of joy, hurrah! D III.73; J I.362.

Diṭṭhi (f.) [Sk. drṣṭi; cp. dassana] view, belief, dogma, theory, speculation, esp. false theory, groundless or unfounded opinion. - (a) The latter is rejected by the Buddha as pāpa (A IV.172) and pāpikā d. (opp. bhaddikā: A V.212 sq.; It 26): Vin I.98, 323; Dh 164; Pv IV.354; whereas the right, the true, the best doctrine is as sammā d. the first condition to be complied with by anyone entering the Path. As such the sammā d. is opposed to micchQ d. wrong views or heresy (see b). Equivalent with micchā d. is kudiṭṭhi (late) Dāvs II.58. - (b) Characterized more especially as: (a) sammā diṭṭhi right doctrine, right philosophy Vin I.10; S II.17; V.11, 14, 30 sq., 458 sq., M I.315; II.12, 29, 87; III.72; Nd2 485; Vbh 104 sq. See magga. - ujukā d. S V.143, 165; ujugatā d. M I.46 sq. - (b) micchā d. wrong theory, false doctrine S I.145; II.153 (caused by avijjā); M III.71; Dh 167, 316; Nd2 271IIIib; Vbh 361, 389. - The foll. theories are to be considered as varieties of micchā d., viz. (in limited enumn) akiriyavādā S III.208; IV.349; aṇṇam aṇṇena S III.211; antaggāhikā A I.154; II.240; III.130; antānantikā D I.22 sq. S III.214, 258 sq.; assāda A III.447; ahetukavādā S III.210; uucchādavādā D I.34; S II.20; III.99; 110 sq.; bhava A III.93; M I.65; A I.83; sakkāya A III.438; V.144; Sn 231 (cp. KhA 188); Nd2 271IIIib (20 fold, as diṭṭhilepa); sassatavādā D I.13; S II.20; III.98, 258 sq. - (c) Various theories & doctrines are mentioned & discussed at: Vin I.115; S I.133; II.61 sq., 75 sq., 222; III.215 sq., 258 sq.; IV.286; V.448 (=D I.31); D III.13 sq., 45, 246, 267; M I.40; A I.32; II.252 sq.; III.132, 289, 349; Th 2, 184; Ps I.135 sq.; Pug 22; Dhs 392, 1003 (cp. Dhs. trsl. pp. 257 sq., 293, 325); Vbh 145, 245, 341, 393 sq.; Sdhp 13, 333. - (d) Miscellaneous: 4 diṭṭhio at Vbh 376; also at Vism 511 (sakkāya, uucchāda, sassatta, akiraya); 5 Vbh 378; 6 at M I.8; Vbh 382; 7 at Vbh 383; 20 see under sakkāya; 62 under diṭṭhigata. - In series diṭṭhi khandi ruci laddhi characterizing "dīṭṭhadhamma" at Nd2 299 & passim. Diṭṭhīyā sutiyā ānena in def. of a theory of cognition at Nd2 300 as complementing taṁ: see taṁ B 3. Coupled with vāca & citta in formula (taṁ) vācaṃ appahāya cittaṃ appahāya diṭṭhīṃ appatīnissajjītvā... (nikkhitto evaṃ niraye) at S IV.319= D III.13, 15; combd with (& opposed to) sīla (as pāpaka & bhaddaka) at It 26, 27. - diṭṭhim āsevati to hold a view M I.323; ām bhindati to give up a view J I.273; Dāvs II.58. -ānugatī a sign of speculation Vin I.108; S II.203; Pug 33. -ānusaya inclination to speculation D III.254, 282; S V.60; A IV.9; -āsava the intoxicant of speculation, the 3rd of four āsavā, viz. kāma, bhava, d., avijjā Vin III.5; Nd2 134; Dhs 1099, 1448; Vbh 373; cp. "ogha; -upadānā taking up or adhering to false doctrines, the 2nd of the four upādānā or attachments, viz. kāma, d., silabbata, avantāvā D III.230; Dhs 1215, 1536; -ogha the flood of false doctrine, in set of four ogha's as under āsava D III.230, 276; Nd2 178; -kantāra the wilderness of groundless speculation Dhs 381, 1003, 1099, etc.; see "gata; -gaṇthi the web or tangle of sophisticism VvA 297; cp. "sanghātha; -gata (nt.) "resorting to views," theory, groundless opinion, false doctrine, often followed by series of characterizing epithets: d.-gana, kantāra, visūka, vipphandita, saññojana, e. g. M I.8; Nd2 271IIIib. Of these sophistical speculations 2 are mentioned at It 43, Ps I.129; 6 at Ps I.130; 62 (the usual number, expressing "great and small" sets, cp. dvi A II.) at D I.12-39 (in detail); S IV.286; Ps I.130; Nd2 271IIIib; Nett 96, 112, 160. - Vin I.49; D I.162, 224, 226; S I.135, 142; II.230; III.109, 258 sq. (anekavihiṭṭhī); IV.286 (id.); M I.8, 176, 256 sq. (pāpaka), 326 (id.), 426 sq.; A IV.68; V.72 sq., 194 (pāpaka); Sn 649, 834, 913; Pug 15; Dhs 277, 339, 392, 505; Vism 454. - adj. gatika adhering to (false) doctrine Dpvs VI.25; gana the thicket of speculation Dhs 381, 1003; see gata; -jāla the net of sophistry D I.46; DA I.129; -ṭhāna a tenet of speculative philosophy D I.16; M I.136; A V.198; Ps I.138 (eight); Miln 332; DA I.107; -nijjhānakkhanti forbearance with wrong views S II.115; IV.139; A I.189 sq.; II.191; Nd2 151; -nipāta a glance VvA 279; -nissaya the foundation of speculation M I.137; D I.137 sq.; -pakkha the side or party of sophists Nett 53, 88, 160; -paṭilābha the attainment of speculation M III.46; -paṭivedha=prec. D III.253; -patta one who has formed (a right or wrong) view D III.105, 254; M...
I.439; A I.74; 118, IV.10; V.23; -parāmasa perversion by false doctrine Dhs 1498; -mandala the circle of speculative dogmatics DhsA 109; -vipatti failure in theory, the 3rd of the four vipattiyo viz. sīla°, ācāra°, d°, ājīva°; opp. °sampadā Vin V.98; D III.213; A I.95, 268; Pug 21; Dhs 1362; Vbh 361; -vipallāsa contortion of views A II.52; -visamyoga disconnection with false doctrine D III.230, 276; -visuddhi beauty of right theory A I.95; M I.147 sq.; D III.214, 288; -visūka (nt.) the discord or disunion (lit. the going into parties) of theories, the (?) puppet show of opinion M I.8, 486; Sn 55 (=dvāsaṭṭhi diṭṭhatāni), K S II.44; Vv 8426; Pv IV.137; Nd2 301 (=visati-vattukā sakkāyadiṭṭhi); cp. Nd 25 (attānudittā); Dhs 381 (cp. Dhs. trsl. p. 101), 1003, 1099. See also °gata; -vyasana failing or misfortune in theory (+sīla°, in character) D III.235; Nd2 304; -saṃyojana the fetter or bond of empty speculation (cp. °anusaya) D III.254; A IV.7 sq.; -sanghāta the weft or tangle of wrong views (cp. °gaṇṭhi) Nd1 343; Nd2 503; -samudaya the origin of wrong views A IV.68; -sampadā success in theory, blessing of right views, attainment of truth D III.213; 235 (opp. °vipatti), S V.30 sq.; A I.95, 269; III.438; IV.238; Pug 25; Dhs 1364; VvA 297; -sampanna endowed with right views S II.43, 58, 80; V.11; A III.438 sq.; IV.394; Vbh 366; Dialogues iii.206, n. 10; -sārin (adj.) following wrong views Sn 911.

Diṭṭhika (ditthika) (adj.) (-°) seeing, one who regards; one who has a view M III.24 (āgamana° one who views the arrival, i.e. of guests); S II.168 sq. (samā° & micchā° holding right & wrong theories); D III.96 (vītimissa°). See aḍḍa°, micchā°, sammā°.

Diṭṭhitā (ditthita) (f.) [fr. diṭṭhi] the fact of having a (straightforward) view (uju°) Miln 257.

Diṭṭhin (ditthin) (adj.-n.) one who has a view, or theory, a follower of such & such a doctrine Ud 67 (evaṃ°+evaṃ vādin).

Diṇṇa (dina) [Sk. dīrṇa, pp. of dṛ, dṛṇāti, see dari] broken, split, undone, torn, as neg. adinā unbroken D I.115 (so read for ādīna-khattiya-kula; v. l. BB. abhinna°); S V.74 (so read for ādīna-mānasov, v. l. BB. adinā & SS ādīna°). Cp. also ādīna.

Ditta1 (ditta) [Sk. dīpta, dīp; cp. dīpa] blazing. Dāvs V.32. Usually in cpd. āditta.

Ditta2 (ditta) [Sk. drpt; cp. dappa] proud, arrogant, insolent; wanton Th 1, 198; J II.432; III.256=485; V.17, 232; VI.90, 114.

Diddha (diddha) [Sk. digdha to dih, see deha] smeared J V.425 sq.; esp. smeared with poison, poisoned J IV.435 (sara, a poisoned arrow); perhaps to be read at It 68 for dutṭha (scil. sara) and at S II.230 for diṭṭha. Cp. san°.

Dina (dina) (nt.) [Sk. dina; Lat. nun-dinae (*noven-dinom); Oir. denus; Goth. sin-teins; cp. divasa] day Sdhp 239. -duddinaṃ darkness Dāvs V.50 (d. sudināṃ ahosi, cp. I.49, 51); also as f. duddini Vin I.3.

Dindibha (dindibha) [cp. Sk. tiṭṭibha?] a kind of bird J VI.538.

Dindima (dindima) (nt.) [Sk. dīṇḍima, cp. dundubhi] a musical instrument, a small drum J VI.580; Bu I.32. See also deṇḍima.
Dinna [dina] [Sk. dinna, pp. of dadāti] given, granted, presented etc., in all meanings of dadāti q. v.; esp. of giving alms Pv IV.326 (=mahādāna PvA 253) & in phrase adinn'ādāna taking what is not given, i. e. stealing, adj. adinnādāyin stealing, refraining from which constitutes the 2nd sila (see under sila). - dinna: D I.55 (n’atthi dinnaṃ the heretic view of the uselessness of almsgiving); J I.135 (=posaṇanatthāya dinna). -adinna: M I.39, 404; Sn 119 (theyyā adinnaṃ ādiyati), 395, 400, 633; PvA 33 etc. -ādāyin taking (only) what is given D I.4; DA I.72; dāna almsgiving J III.52; DhA I.396; -dāyin giving alms, liberal, munificent D III.191.

Dinnaka [dina] an adopted son, in enumn of four kinds of sons (atraja, khettaja, antevāsika, d.) Nd2 448; J I.135 (=posaṇanatthāya dinna).

Dippati [dippati] [Sk. dīpyate, see under dīpa1 & cp. jotati] to shine, to shine forth, to be illustrious Vin II.285. Cp.

Dibba (adj.) [Ved. divya=P. divya in verse (q. v.), Gr. di_os (*divios), Lat. dīus (*divios)=divine. Cp. deva] of the next world, divine, heavenly, celestial, superb, magnificent, fit for exalted beings higher than man (devas, heroes, manes etc.), superhuman, opp. mānusaka human. Freq. qualifying the foll. "sumna bona": cakkhu the deva-eye, i. e. the faculty of clairvoyance, attr. in a marked degree to the Buddha & other perfect beings (see cakkhumat) D I.82, 162; II.20 (yena sudaṃ samantā yojanaṃ passati divā c’eva rattiñ ca); III.219; S I.196; II.55 sq.; M II.21; It 52; Th 2, 70; Ps I.114; II.175; Vism 434; Sdhp 482; PvA 5 (of Moggallāna); Tikp 278; Dukp 54. sota the d. ear, matching the d. eye D I.79, 154; also as sotadhātu A I.255; II.19; D III.38, 281; Vism 430. Āyu, vaṇṇa etc. (see dasaṭhāna) A I.115; III.33; IV.242; PvA 9, 89, kāmā Sn 361; Dh 187; It 94; also as kāmaguṇā A V.273. Of food, drink, dress & other commodities: A I.182; J I.50, 202; III.189; PvA 23, 50, 70, 76 etc. - Def. as devaloke sambhūta DA I.120; divibhavattā dibba KhA 227; divibhāvaṃ devatābhāvapariyāpanna PvA 14. - See further e. g. S I.105; D III.146; Sn 176, 641; Dh 236, 417; Pug 60; Vism 407 (defn), 423. -osadha magical drugs Miln 283; -kāmā (pl.) heavenly joys (see above) J I.138 (opp. mānusakā); -cakkhu endowed with the superhuman eye S II.156; A I.23, 25; -paṇṇākāra (dasavidha*) the (tenfold) heavenly gift (viz. āyu, vaṇṇa etc.: see ṭhāna) DhA III.292; -bhāva divine condition or state PvA 110; -yoga union with the gods S I.60; -vighāra supreme condition of heart Miln 225; -sampatti heavenly bliss J IV.3; DhA III.292; PvA 16, 30.

Dibbati [dibbati] [Sk. divyati, pp. dyūta see jūta] to sport, to amuse oneself VvA 18 (in expl. of devi); to play at dice M II.106 (akkhehi).


Divā [diva] [Sk. diva (nt.), weak base diū (div) of strong form diē (see deva) to *dejeūo to shine; cp. Sk. dyo heaven, divā adv. by day; Lat. biduum (bi-divom) two days] (a) heaven J IV.134 (‘m agā); V.123 (‘m patta); PvA 74 (‘m gata). - (b) day Sn 507 (rattindivam night & day); VvA 247 (rattindiva one night & one day, i. e. 24 hrs.); DhA II.8 (divā-divassa so early in the day). Also in divam-kara, daymaker,=sun, VVA 307; usually as divākara (q. v.). Cp. devasika; see also ajja. -santatta heated for a whole day J IV.118 (cp. divasa*)
**Divasa** (Divasa) (m; nt. only in expression satta divasañi 7 days or a week J IV.139; Miln 15) [Sk. divasa; see diva] a day A I.206 (*m atināmeti*); J III.52 (uposatha*); PvA 31 (yāva sattadivasa a week long), 74 (sattamo divaso). Usually in oblique cases adverbially, viz. acc. divasaṃ (during) one day, for one day, one day long A III.304= IV.317; J I.279; II.2; DhA III.173 (tam d. that day); eka° one day J I.58; III.26; PvA 33, 67. - gen. divassasa (day) by day S II.95 (ratti y ca d. ca); J V.162; DA I.133. - instr. divasa day by day J IV.310; divasena (eka°) on the same day J I.59; sudivasena on a lucky day J IV.210. - loc. divase on a day: eka° J III.391; jāta° on his birth day J IV.138; duitiya° the next day PvA 12, 13, 17, 31, 80 etc.; puna° id. J I.278; PvA 19, 38; sattame d. on the 7th day Sn 983; Miln 15; PvA 6; ussava° on the festive d. VvA 109; aparā° on another day PvA 81. Also repeated divase divase day after day, every day J I.87; PvA 3. - abl. divasato from the day (°) J I.50; DA I.140.

**Divā** (Divā) (adv.) [Ved. divā, cp. diva] by day S I.183; M I.125; Dh 387; DA I.251; PvA 43, 142, 206 (=divasa-bhāge). Often combd & contrasted with ratti° (or ratto) by night; e. g. divāratti° by day & by night S I.47; divā c’eva ratti ca D II.20; ratti pi divā pi J II.133; divā ca ratto ca S I.33; Sn 223; Dh 296; Vv 314; VvA 128. - divātara° (compar. adv.) later on in the day M I.125; J III.48, 498. - atidivā too late S I.200; A I.140. - kara the "day-maker," i. e. the sun (cp. divākara) VvA 169, 271; bhāga the day-part (opp. ratti° the night-part), day-time Miln 18 (*ena); PvA 152 (*m), 206 (*e=divā); - santatta heated the livelong day S I.169; M I.453; A IV.70, cp. Vin I.225; Miln 325; cp. diva°

**Divi** (Divi°) an abstraction fr. divya constructed for etym. expln of dibba as divi-bhava (*bhāva*) of divine existence or character, a divine being, in "divi-bhavāni divyāni ettha atthī ti divyā" Sn A 219; "divi-bhavattā dibbā ti" KhA 227; "divibhāvaṃ devattabhāvapariyāpanno ti dibbo" PvA 14.

**Divilla** (Divilla) a musical instrument Dpvs XVI.14.

**Divyā** (Divya) [Sk. divya; the verse-form for the prose-form dibba (q. v.)] (adj.) divine Sn 153 (cp. Sn A 219 under divi°), 524 (+mānusaka); J VI.172. - (nt.) the divinity, a divine being (=devatā) J VI.150; Sn A 219.

**Disa** (Disa) [Sk. diviṣant & diviṣa (-°); dveṣti & dviṣati to hate; cp. Gr. deino/s (corynthic dveini/a, hom. de/dvimen) fearful; Lat. dīrus=E. dire] an enemy Dh 42, 162; J III.357; IV.217; V.V.453; Th I.874-6; cp. Pss. Breth., 323, n. I.

**Disatā**1 (Disata) (f.) [Sk. diṣatā, see disā] direction, quarter, region, part of the world J IV.359; Pv II.921 (kim disatāṃ gato "where in the world has he gone?"); Vv II.32 (sādisatā the circle of the 6 directions, cp. VvA 102).

**Disatā**2 (Disata) (f.) [Sk. *dviṣatā, see disa] state of being an enemy, a host of enemies J IV.295 (=disasamūha, v. l. as gloss: verasamoha).
Disati [Ved. diśati, *deik to show, point towards; cp. Gr. dei/knumi (di/kh=diśā), Lat. dico (indicó, index=pointer, judex), Goth. gateihan=Ger. zeigen, Ags. taecan=E. token] to point, show; to grant, bestow etc. Usually in combn with pref. ā, or in Caus. deseti (q. v.). As simplex only at S I.217 (varaṃ disā to be read for disaṃ; cp. Sk. adiśat). See also upa°.

Disā (f.) [Ved. diś & diśā, to diśati "pointing out," point; cp. Gr. di/kh=diśā] point of the compass, region, quarter, direction, bearings. The 4 principal points usually enum are puratthimā (E) pacchimā (W) dakkhiṇā (S) uttarā (N), in changing order. Thus at S I.101, 145; II.103; III.84; IV.185, 296; Nd2 302; Pv II.126 (caturo d.); Pv A 52 (catūsu disāsu nirayo catūhi dvāreihi yutto), and passim. - To these are often added the two locations "above & below" as uparimā & heṭṭhimā disā (also as uddhāṃ adho S III.124 e. g.; also called paṭidisā D III.176), making in all 6 directions: D III.188 sq. As a rule, however, the circle is completed by the 4 anudisā (intermediate points; sometimes as vidisā: S I.224; III.239; D III.176 etc.), making a round of 10 (dasa disā) to denote completeness, wide range & all pervading comprehensiveness of states, activities or other happening: Sn 719, 1122 (disā catasso vidisā catasso disāṃ to be read for disaṃ; cp. Sk. adiśat). See also cātuddisa in this sense); Pv I.111; II.110; Vism 408. sabbā (all) is often substituted for 10: S I.75; D II.15; Pv I.21; VvA 184; PvA 71.

- anudisā (sg.) is often used collectively for the 4 points in the sense of "in between," so that the circle always implies the 10 points. Thus at S I.122; III.124. In other combinations as 6 abbreviated for 10; four disā plus uddhaṃ & anudisaṃ at D I.222=A III.368; four d.+uddhaṃ & anudisaṃ at S I.122; III.124; A IV.167. In phrase "mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati" (etc. up to 4th) the allcomprehending range of universal goodwill is further denoted by uddhaṃ adho tiriyaṃ etc., e. g. D I.250; Vbh 272; see mettā. - As a set of 4 or 8 disā is also used allegorically ("set, circle") for var. combinations, viz. the 8 states of jhāna at M III.222; the 4 satipaṭṭhānā etc. at Nett 121; the 4 āhārā etc. at Nett 117.

- Disati [Ved. diśati, *deik to show, point towards; cp. Gr. dei/knumi (di/kh=diśā), Lat. dico (indicó, index=pointer, judex), Goth. gateihan=Ger. zeigen, Ags. taecan=E. token] Pass. of *dassati, q. v.

Dīgha (adj.-n.) [Ved. dirgha, cp. Caus. drāghayati to lengthen, *dlāgh as in Gr. dolixo/s (shaft), e)ndelexh/s (lasting etc.; cp. E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) long D I.17; M I.429; S I.104 (°m addhānaṃ); Sn 146, 633 (opp. rassa); Dh 60, 409; Pv I.1011 (°m antaram all the time); II.955 (id.); Th 1, 646 (°m-antare); Dhs 617; KhA 245; PvA 27, 28, 33, 46. See def. at Vism 272. - dighato lengthways J VI.185; dighaso in length Vin IV.279; atidigha too long Vin IV.7, 8. - 2. (m.) a snake (cp. M Vastu II.45 dirghaka) J I.324; II.145; IV.330. - 3. N. of the Dīgha Nikāya ("the long collection") Vism 96. -angulin having long fingers (the 4th of
the marks of a Mahāpurisa) D II.17; III.143, 150; -antara corridor J VI.349. -āyu long-lived (opp. app'āyu) D I.18; J V.71. Also as "ka D III.150; DA I.135; Sdhp 511; -āvu=āyu in the meaning of āyasmat (q. v.) J V.120. -āvu=āyu in the meaning of āyasmant (q. v.) J V.120; -jāti (f.) a being of the snake kind, a snake DhA III.322; also as "ka at J II.145; III.250; IV.333; V.449; DA I.252; -dasa having long fringes D I.7; Dīnapaka1 (dīpaka1) (a) f. dīpikā a lamp, in dānḍa a torch DhA I.220, 399; (b) (*) an image of, having the appearance of, sham etc.; in -kakkara a decoy partridge J II.161; -tittira same J III.358; -pakkhin a decoy bird J V.376; -miga a d. antelope J V.376. -ālaya resting place J VI.432; -gabhaka same J VI.459, 460.

Dīpaka3 (dīpaka) in vaṇidīpaka PvA 120 for vanibbaka (q. v.).
Dīpana (adj.) illustrating, explaining; f. °ī explanation, commentary, N. of several Commentaries, e.g. the Paramattha -dīpanī of Dhammapāla on Th 2; Pv & Vv. - Cp. jotikā & uddipanā.


Dīpita [pp. of dīpeti] explained Vism 33.

Dīpitar [n. ag. fr. dipi] one who illumines Vism 211.

Dīpin [Sk. dvīpin] a panther, leopard, tiger Vin I.186 dīpicamma a leopard skin=Sk. dvīpicarman); A III.101; J I.342; II.44, 110; IV.475; V.408; VI.538. dīpi-rājā king of the panthers Vism 270. - f. dipini Miln 363, 368; DhA I.48.

Dīpeti [Sk. dipayati, Caus. to dīp, see dīpa1 & cp. dippati] to make light, to kindle, to emit light, to be bright; to illustrate, explain A V.73 sq.; Dh 363; Miln 40; PvA 94, 95, 102, 104 etc.; Sdhp 49, 349. Cp. ā°.

Du° (& before vowels dur°) (indecl.) [Sk. duḥ & duṣ=Gr. du/s-, Oir. du-, Ohg. zur-, zer--; antithetic prefix, generally opposed to su°=Gr. eu) etc. Ultimately identical with du in sense of asunder, apart, away from= opposite or wrong] 1. syllable of exclamation (=duḥ) "bad, woe" (beginning the word du (j) -jīvita) Dha II.6, 10=PvA 280, cp. J III.47; Bdhgh's expln of the syllable see at Vism 494. - 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form *duḥ is preserved at dur- before vowels, but assimilated to a foll. consonant according to the rules of Assimilation, i.e. the cons. is doubled, with changes of v to bb & usual lengthening dū before r (but also du°). For purposes of convenience all cpds. with du° are referred to the simplex, e.g. dukkaṭa is to be looked up under kata, duggati under gati etc. See: A. dur°. akkhāta, accaya, atikkama, atta, adhīroha, anta, annaya, abhisambhava; āgata, ājāna, āsada; itthi; ukkhepa,ubbaha. - B. du°: (k)kata, kara; (g)ga, gata, gati, gandha, gahīta; (c)caja, carita, cola; (j)jaha, jāna, jīva, jivita; (t)tappaya, tara; (d)dama, dasika; (n)naya, nikkhaya, nikkhitta, niggaha, nijjhāpaya, nibbedha, nīta; (p)pañña, paṭiññaya, paṭinissaggin, paṭipadā, paṭivijjha, paṭivedha, pabhaṭja, paṭumāca, pameyya, parihāra, payāta, pasu, peyya, posa; (p)phassa; (bb=b): bala, balika, budha; (bb=v): dubbaca= vaca, vacana, vutta; (y)yiṭṭha, yuja, yutta; (du+r)=du-ratta, ropaya (dū+r): dū-rakkha; (l)labha; (s)saddhapaya, sassa, saha, sīla; hara.

Du°2 (in cpds. meaning two°; see dvi B II.

Du°3 (adj.-suff.) [Sk. druha, druha, see duhana & duhitika] hurting, injuring, acting perfidiously, betraying, only in mittadūbhika Sn A 287, v. l. B mittadussaka; cp. mitta-dubbhika & mitta-dubbhin.

Duka (nt.) [see dvi B II] a dyad DhsA 36, 343, 347, 406; Vism 11 sq. & in titles of books "in pairs, on pairs," e.g.

Dukapāṭṭhāna (nt) or chapters, e.g. J II.1 (*nipāta).
Dukūla (Dukula) [Sk. dukūla] a certain (jute?) plant; (nt.) [cp. Sk. dukūlaṃ woven silk] very fine cloth, made of the fibre of the d. plant S III.145; A IV.393; J II.21; IV.219; V.400; VI.72; Vism 257, 262; VvA 165; DA I.140; Dāvs V. 27.

Dukkha (Dukkha) (adj.-n.) [Sk. duḥkha fr. duḥ-ka, an adj. formation fr. prefix duḥ (see du). According to others an analogy formation after sukha, q. v.; Bdhgh (at Vism 494) expls dukkha as duḥ-kha, where duḥ=du1 and kha=ākāsa. See also def. at Vism 461.] A. (adj.) unpleasant, painful, causing misery (opp. sukha pleasant) Vin I.34; Dh 117. Lit. of vedanā (sensation) M I.59 (*ṭ veditamāna, see also below III.1 e); A II.116=M. I.10 (saririkāhi vedanāḥ dukkhitā). - Fig. (fraught with pain, entailing sorrow or trouble) of kāmā D I.36 (=paṭipilan-aṭṭhena DA I.121); Dh 186 (=bahudukkha DhA III.240); of jāti M I.185 (cp. ariyasacca, below B I.); in combn dukkha paṭipadā dandhābhīnī D III.106; Dhs 176; Nett 7, 112 sq., cp. A II.149 sq. ekanta* very painful, giving much pain S II.173; III.69. dukkham (adv.) with difficulty, hardly J I.215. B. (nt.; but pl. also dukkha, e. g. S I.23; Sn 728; Dh 202, 203, 221. Spelling dukka (after sukha) at Dh 83, 203). There is no word in English covering the same ground as Dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong. Sukha & dukkha are ease and dis-ease (but we use disease in another sense); or wealth and ilth from well & ill (but we have now lost ilth); or wellbeing and ill-ness (but illness means something else in English). We are forced, therefore, in translation to use half synonyms, no one of which is exact. Dukkha is equally mental & physical. Pain is too predominantly physical, sorrow too exclusively mental, but in some connections they have to be used in default of any more exact rendering. Discomfort, suffering, ill, and trouble can occasionally be used in certain connections. Misery, distress, agony and woe are never right. They are all much too strong & are only mental (see Mrs. Rh. D. Bud. Psy. 83–86, quoting Ledi Sadaw). I. Main Points in the Use of the Word.—The recognition of the fact of Dukkha stands out as essential in early Buddhism. In the very first discourse the four so-called Truths or Facts (see saccāni) deal chiefly with dukkha. The first of the four gives certain universally recognised cases of it, & then sums them up in short. The five groups (of physical & mental qualities which make an individual) are accompanied by ill so far as those groups are fraught with āsavas and grasping. (Paṭic’upādānakkhandhā pi dukkhā; cp. S III.47). The second Sacca gives the cause of this dukkha (see Taṇhā). The third enjoins the removal of this taṇhā. And the fourth shows the way, or method, of doing so (see Magga). These ariyasaccāni are found in two places in the older books Vin I.10=S V.421 (with addition of soka-parideva . . . etc. [see below] in some MSS). Comments on this passage, or part of it, occur S III.158, 159; with expln of each term (+soka) D I.189; III.136, 277; M I.185; A I.107; Sn p. 140; Nd2 under sankhāra; It 17 (with dikkhassa atikkama for nirodha), 104, 105; Ps I.37; II.204, 147; Pug 15, 68; Vbh 328; Nett 72, 73. It is referred to as dukkha, samudaya, nirodha, magga at Vin I.16, 18, 19; D III.227; Nd2 304Iib; as āsavānaṃ khaya-ṇaṇa at D I.83; Vin III.5; as sacca No. 1-paṭiccasamuppāda at A I.176 sq. (+soka†); in a slightly diff. version of No. 1 (leaving out appiyehi & piyehi, having soka* instead) at D II.305; and in the formula catunnaṃ ariyasaccānaṃ ananubodhā etc. at D II.90=Vin I.230. II. Characterisation in Detail.—1. A specific expression of the 3rd of the Noble Truths is given in the Paṭicca-samuppāda (q.v.), which analyses the links & stages of the causal chain in their interdependence as building up (anabolic=samudaya) & after their recognition as causes, breaking down (katabolic=nirodha) the dukkha-synthesis, & thus constitutes the Metabolism of kamma; discussed e. g. at Vin 1; D II.32 sq. =S II.2 sq.; S II.17, 20, 65= Nd2 680Ic; S III.14; M I.266 sq.; II.38; A I.177; mentioned e. g. at A I.147; M I.192 sq., 460; It 89 (=dikkhassa antakiriyā). - 2. Dukkha as one of the 3 qualifications of the sankhāra (q. v.), viz. anicca, d., anattā, evanescence, ill, nonsoul: S I.188; II.53 (yad aniccam tam dukkhām); III.112 (îd.) III.67, 180, 222; IV.28, 48, 129 sq.; 131 sq. - rūpe
anicca-anupasī (etc. with dukkha & anatt') S III.41. anicca-saṅkā, dukkha° etc. D III.243; A III.334, cp. IV.52 sq. - sabbe sankhāra anicca etc. Nd2 under sankhāra. - 3. Specification of Dukkha. The Niddesa gives a characteristic description of all that comes under the term dukkha. It employs one stereotyped explanation (therefore old & founded on scholastic authority) (Nd2 304I.), & one expln (304III.) peculiar to itself & only applied to Sn 36. The latter defines & illustrates dukkha exclusively as suffering & torment incurred by a person as punishment, inflicted on him either by the king or (after death) by the guardians of purgatory (niraya-pālā; see detail under niraya, & cp. below III. 2 b). - The first expln (304I.) is similar in kind to the definition of d. as long afterwards given in the Sānkhya system (see Sānkhya-kārika-bhāṣya of Gauḍapāda to stanza 1) & classifies the various kinds of dukkha in the foll. groups: (a) all suffering caused by the being born, & being through one's kamma tied to the consequent states of transmigration; to this is loosely attached the 3 fold division of d. as dukkha°, sankhāra°, vipariṇāma° (see below III. 1 c); - (b) illnesses & all bodily states of suffering (cp. ādhyātmika dukkhaṃ of Sānkhya k.); - (c) pain & (bodily) discomfort through outward circumstances, as extreme climates, want of food, gnat-bites etc. (cp. ādhibhautikaṃ & ādhidaivikaṃ d. of Sk.); - (d) (Mental) distress & painful states caused by the death of one's beloved or other misfortunes to friends or personal belongings (cp. domanassa). - This list is concluded by a scholastic characterisation of these var. states as conditioned by kamma, implicitly due to the afflicted person not having found his "refuge," i. e. salvation from these states in the 8 fold Path (see above B I.). III. General Application, & various views regarding dukkha. - 1. As simple sensation (: pain) & related to other terms: (a) principally a vedanā, sensation, in particular belonging to the body (kāyika), or physical pain (opp. cetasika dukkha mental ill: see domanassa). Thus defined as kāyika d. at D II.306 (cp. the distinction between śaṅkāra & mānasam dukkhaṃ in Sānkhya philosophy) M I.302; S V.209 (in def. of dukkhandhīrya); A II.143 (sarīrīka vedanā dukkha); Nett 12 (duvidham d. : kāyika=dukkha;mānasam=domanassa); Vism 165 (twofold), 496 (dukkha aññama na bādhakam), 499 (seven divisions), 503 (kāyika); SnA 119 (sukhāṃ vā dukkhaṃ vā Sn 67=kāyikaṃ sātāsātām). Bdgh. usually paraphrases d. with vāṭṭadukkha, e. g. at SnA 44, 212, 377, 505. - (b) Thus to be understood as physical pain in comb d. dukkha+ domanassa "pain & grief," where d. can also be taken as the gen. term & dom° as specification, e. g. in cetisika ḍukkhaṃ domanassam paṭisamvedeti A I.157, 216; IV.406; S II.69; rāgajan d °m dom *m paṭisamvedeti A II.149; kāmūpamhītam d °m dom *m A III.207; d °m dom *m paṭisamvediyati S IV.343. Also as cpd. dukkhadomanassanāma atthangāya A III.326, & freq. in formula soka-parideva-d°-domanass-upāyāsā (grief & sorrow, affictions of pain & misery, i. e. all kinds of misery) D I.36 (arising fr. kāmā); M II.64; A V.216 sq.; It 89 etc. (see above B I. 4). Cp. also the comb dukkhi dummano "miserable and dejected" S II.282. - (c) dukkha as "feeling of pain" forms one of the three dukkhā or painful states, viz. d.-dukkhā (painful sensation caused by bodily pain), sankhāra° id. having its origin in the sankhāra, vipariṇāma°, being caused by change S IV.259; V.56; D III.216; Nett 12. (d) Closely related in meaning is ahita "that which is not good or profitable," usually opposed to sukha & hita. It is freq. in the ster. expression "hoti dīgharatām ahitāya dukkhāya" for a long time it is a source of discomfort & pain A I.194 sq.; M I.332 D III.157; Pug 33. Also in phrases anatthāya ahitāya dukkhāya D III.246 & akusalaṃ ... ahitāya dukkhāya samvattati A I.58. - (e) Under vedanā as sensation are grouped the 3: sukhaṃ (or sukha ved.) pleasure (pleasant sensation), dukkhaṃ pain (painful sens.), adukkham-asukhaṃ indifference (indifferent sens.), the last of which is the ideal state of the emotional habitus to be gained by the Arahant (cp. upekkhā & nibbidā). Their rQle is clearly indicated in the 4th jhāna: sukhassā pahānā dukkhasa pahānā puba va somanassadomanassanāma atthangāma adukkham-asukham upekkhā parisuddhim catuttahām jhānām upasampajja viharati (see jhāna). - As contents of vedanā: sukhaṃ vediyati dukkhaṃ
v. adukkham-asukham v. tasmā vedanā ti S III.86, 87; cp. S II.82 (vedayati). tisso vedanā: sukha, d°, adukkham-asukhā° D III.275; S II.53; IV.114 sq., 207, 223 sq., cp. M I.396; A I.173; IV.442; It 46, 47. yaṃ kiñc'ayaṃ purisa-puggalo paṭisāmvedeti sukham vā d°m vā a°m vā sabban tantal pūbe kathetāti ti=one's whole life-experience is caused by one's former kamma A I.173=M II.217. - The comb (as complementary pair) of sukha+dukkha is very freq. for expressing the varying fortunes of life & personal experience as pleasure & pain, e. g. nālām aññamaññassā sukhyā vā dukkhyā vā sukhadukkhyā vā D I.56=S III.211. Thus under the 8 "fortunes of the world" (loka dharmā) with lābha (& a°), yasa (a°), pasāma (nindā), sukha (dukkha) at D III.260; Nd2 55. Regarded as a thing to be avoided in life: puriso jivitukāmo ... sukhaṃ apatikkūlo S IV.172, 188. - In similar contexts: D I.81; III.51, 109, 187; S II.22, 39; IV.123 sq.; A II.158 etc. (cp. sukha). 2. As complex state (suffering) & its valuation in the light of the Doctrine: (a) any worldly sensation, pleasure & experience may be a source of discomfort (see above, I.; cp. esp. kāma & bhava) Ps I.11 sq. (specified as jāti etc.); dukkham-mahabhayaṃ S I.37; bhārādānam dukkham loke bhāra-nikkhepanām sukham (pain is the great kamma) S III.26; kāmāna adhivacanām A III.310; IV.289; cp. A III.410 sq. (with kāma, vedanā, saññā, āsavā, kamma, dukkham). - (b) ekanta* (extreme pain) refers to the suffering of sinful beings in Niraya, & it is open to conjecture whether this is not the first & orig. meaning of dukkha; e. g. M I.74; A II.231 (vedanānā vediyati ekanta-d°m seyathā pā sattā nerayikā); see ekanta. In the same sense: ... upenti Roruvaṃ ghoram cirarattaṃ dukkham anubhavanti S I.30; niraya-dukkha Sn 531; pecca d°m nigacchati Sn 278, 742; anubhonti d°m kaṭuka-pphalāni Pv I.1110 (=āpāyikā d°m PvA 60); PvA 67; mahādukkham anubhavati PvA 43, 68, 107 etc. atidukkham PvA 65; dukkhato pete mocetvā PvA 8. - (c) to suffer pain, to experience unpleasantness etc. is expressed in foll. terms: dukkham anubhavati (only w. ref. to Niraya) Ps I.231= D II.91. (d) More specific reference to the cause of suffering & its removal by means of enlightenment: (a) Origin (see also above I. & II. 1): dukkhe loko patiṭṭhito S I.40; yaṃ kiñci dukkham sambhoti sabbām sankhāra-paccayā Sn 731; ye dukkham vādhetthi ne on parimuccanti jātiyyā etc. S I.109; d°m ettha bhījyo Sn 61, 584; yo paṭhavi-dhātu abhinandati dukkham so abhin° Si I.174; tanṭha d°ssa samudayo etc. Nett 23 sq.; as result of sakkayadītthi S IV.147, of chanda S I.22 of upadhi S II.109, cp. upadhinīdāna pabhavanti dukkha Sn 728; d°m eva hi sambhoti d°m tiṭṭhati veti ca S I.135. - (b) Salvation from Suffering (see above I.): kathāṃ dukkhaṃ pamuccati Sn 170; dukkhaṃ pamuccati S I.14; III.41, 150; IV.205; V.451; na hi putto pati vā pi pivo d°a pamocaye yathā saddhamma-savānaṃ dukkha moceti pānīnaṃ S I.210; na appati lokante d°mmu dhāthi atthi pamaṇaṃ A II.49. Kammakkhayā ... sabbām d°m niññināṃ bhavissati M II.217, cp. I.93. kāme pahāya ... d°m na sevetha anatthasamhitāṃ S I.12=31; rūpaṃ (etc.) abhijīnaṃ bhabbo d°kkhayā S III.27; IV.89; d°m pariṇāṇā sakhettavatthum Tathāgato arahati pūraṣasamāṇaṃ Sn 473. pajahati d°m Sn 789, 1056. dukkhasa samudayo ca atthangamo ca S II.72; III.228 sq.; IV.86, 327. - dukkhasa'nantakaro hoti M I.48; A III.400 sq.; It 18; antakāra bhavāmase Sn 32; antāṃ karissante Satthu sāsana-kārino A II.26; d°parikkhiṇaṃ S II.133; akiñcanāṃ naṇupatanti d°km S I.23; sankhārānaṃ nirodhena na'atthi d'assa sambhavo Sn 731. - munim d'assa pārayum S I.195=Nd2 136v; antagū 'sī purā-gū d'assa Sn 539. - sang'ātiko maccujo na nirupadhi pahāya d°m aparibhavāya S IV.158; ucchinnamaṃ mūlaṃ d'assa, n'atthi dāti punabhavo Vin I.231= D II.91. -ādhivāha bringing or entailing pain S IV.70; -anubhava sāna veppha or undergoing punishment (in Niraya) J IV.3; - antagū one who has conquered suffering Sn 401; -ābhikīnaṃ beset with pain, full of distress It
89; -āsahanatā non-endurance of ills Vism 325. -indriya the faculty of experiencing pain, painful sensation S V.209, 211; Dhs 556, 560; Vbh 15, 54, 71; -udraya causing or yielding pain, resulting in ill, yielding distress M I.415 sq.; A I.97; IV.43 (+dukkhavipāka); V.117 (dukkh*), 243; J IV.398; of kamma: Ps I.80; II.79; Pv I.1110 (so read for dukkhandriya, which is also found at Pva 60); DhA II.40 (*uddaya); -ūpadhāna causing pain Dh 291; -ūpasama the allayment of pain or alleviation of suffering, only in phrase (aṭṭhangiko maggo) d-ūpasama-gāmino S III.86; It 106; Sn 724=Dh 191; - (m)esin wishing ill, malevolent J IV.26; -otiṇṇa fallen into misery S III.93; M I.460; II.10; -kāraṇa labour or trials to be undergone as punishment DhA III.70 (see Dh 138, 139 & cp. dasa1 B 1 b); -khandha the aggregate of suffering, all that is called pain or affliction (see above B II. 1) S II.134; III.93; M I.192 sq.; 200 sq.; etc.; - khaya the destruction of pain, the extinction of ill M I.93; II.217 (kammakkhayā d-khayo); S III.27; Sn 732. Freq. in phrase (nīyāti or hoti) sammā-ūpasama "leads to the complete extinction of ill," with ref. to the Buddha's teaching or the higher wisdom, e. g. of brahmacariyā S II.24; of paññā D III.268; A III.152 sq.; of ariyā dīthi D III.264=A III.132; of sikkhā A II.243; of dhamma M I.72; -dhamma the principle of pain, a painful object, any kind of suffering (cp. °khandha) D III.88; S IV.188 (*ānaṃ samudayaṅ ca atthagamaṅ ca yathābhūtām pajānāti); It 38 (nirōdha “anaṃ”); -nidāna a source of pain M II.223; Dhs 1059, 1136; -nirōdha the destruction of pain, the extinction of suffering (see above B II. 1) M I.191; II.10; A III.410, 416; etc.; -patikkūla averse to pain, avoiding unpleasantness, in combn sukhāko d-p. S IV.172 (spelt “kulo”), 188; M I.341; -patta being in pain J VI.336; -pareta afflicted by pain or misery S III.93; It 89=A I.147; -bhummi the soil of distress Dhs 985; -vāca hurtful speech Pv I.32 (should probably be read duṭṭha°); -vipāka (adj.) having pain as its fruit, creating misery S II.128; D III.57, 229; A II.172 (kamma); Ps II.79 (id.); -vipakka =°vipāka Sn 537 (kamma); -saññā the consciousness of pain Nett 27; samudaya the rise or origin of pain or suffering (opp. *nirōdha; see above B II. 1) S IV.37; M I.191; II.10; III.267; Vbh 107 (tānā ca avasesā ca kilesā: ayaṃ vuccati d-s.); -sammhasa contact with pain M I.507; Dhs 648; f. abstr. “tā Pug 33; -seyya an uncomfortable couch DhA IV.8.

**Dukkhatā** (dakkhatā) (f.) [cp. Sk. duḥkhatā, abstr. to dukkha] state of pain, painfulness, discomfort, pain (see dukkha B III. 1 c) D III.216; S IV.259; V.56; Nett 12 (expl.).

**Dukkhati** (dakkhati) [fr. dukkha] to be painful Vism 264.

**Dukkhatta** (dakkhatta) (nt.) [Sk. *duḥkhatvam*=dakkhatā D III.106 (+dandhatta)].

**Dukkhāpana** (dakkhāpana) (nt.) [abstr. to dukkha] bringing sorrow, causing pain Miln 275 sq., 351.

**Dukkhāpita** (dakkhāpita) [pp. of dukkha] pained, afflicted Miln 79, 180.

**Dukkhāpeti** (dakkhāpeti) [caus. to dukkha] to cause pain, to afflict J IV.452; Miln 276 sq.; Pva A 215. - pp. dukkhāpita.

**Dukkhita** (dakkhitā) (adj.) [Sk. duḥkhita; pp. of *dukkha] afflicted, dejected, unhappy, grieved, disappointed; miserable, suffering, ailing (opp. sukhita) D I.72 (puriso ābādhiko d. bāha-gilāno); II.24; S I.149; III.11=IV.180 (sukhitēsu sukhitō dukkhitesu dukkhito); V.211; M I.88; II.66; Vin IV.291; Sn 984, 986; J IV.452; Miln 275; DhA II.28; VvA 67.
**Dukkhin** (adj.-n.) [Sk. duḥkhin] 1. afflicted, grieved, miserable S I.103 sq., 129 sq., II.282 (+dummano); IV.78; A III.57. - 2. a loser in the game J II.160.

**Dukkhiyati** [dukkhiyati] [Sk. duḥkhiyati & duḥkāyati Denom. fr. dakkha; cp. vediyati & vedayati] to feel pain, to be distressed DhA II.28 (=vihaññati).

**Dugga** [du+ga] a difficult road Dh 327; Pv II.78. dugge sankamanāni passages over difficult roads, usually combd with papā (water-shed) S I.100; Vv 5222; Pv II.925.

**Duṭṭha** (adj.-n.) [Sk. duṣṭha, pp. of dussati, q. v.] spoilt, corrupt; bad, malignant, wicked Vin III.118; S II.259, 262; IV.339; A I.124 (*āruka), 127 (id.), 157 sq.; It 68 (saro d., perhaps should be read as diddho); J I.187, 254 (*brāhmaṇa*); IV.391 (*cāṇḍāla*); PvA 4 (*corā: rogues of thieves); Sdhp 86, 367, 434. - aduṭṭha not evil, good Sn 623; It 86; DhA IV.164. Cp. pa°. - gahaṇika suffering from indigestion Vin I.206; -citta evil-minded Vin II.192; M III.65.

**Duṭṭhu** (adv.) [Sk. duṣṭhu, cp. suṣṭhu] badly, wrong DhsA 384; SnA 396; VvA 337.

**Duṭṭhulla** (adj.) wicked, lewd Vin IV.128; S I.187 (*bhāṇin "whose speech is never lewd," cp. Th 1, 1217 padulla - gāhin, expld as duṭṭhullagāhin Psalms of Brethren 399 n. 3); M I.435; III.159; Vism 313. - (nt.) wicked - ness Vin III.21; kāya° unchastity M III.151; Th 1, 114; Vism 151. -aduṭṭhulla that which is wicked & that which is not Vin V.130; -āpatti a grave transgression of the Rules of the Order, viz. the 4 Pārājika & the 13 Sanghādisesa Vin IV.31 (opp. a° Vin IV.32).

**Dutiya** (num. ord.) [Sk. dvitiya, with reduction of dvi to du, as in compn mentioned under dvi B II. For the meaning "companion" cp. num. ord. for two in Lat. secundus < sequor, i. e. he who follows, & Gr. deu/teros > deu/omai he who stays behind, also Sk. davīyas farther] (a) (num.) the second, the following J II.102, 110; dutiyām for the second time (cp. tatiyaṃ in series 1, 2, 3) Vin II.188; D II.155. - (b) (adj. n.) one who follows or is associated with, an associate of; accompanying or accompanied by (-°); a companion, friend, partner Vin IV.225; S I.90, 91. - adutiya alone, unaccompanied PvA 161.

**Dutiyyatā** (f.) companionship, friendship, help J III.169.

**Duddabha** see daddabha.

**Duddha** (Sk. dugdha, pp. of duh, see dohati] milked, drawn Sn 18 (duddha-kiha=gaği duhitvā gahitakhīra SnA 27); M II.186. - (nt.) milk Dāvs V.26.
Dudrabhi [Dudrabhi] [another form of dundubhi, cp. duddabha & dundubhya] a kettle-drum, in Amata° the drum of Nibbāna Vin I.8=M I.171 (dundubhi at the latter passage); PvA 189 (v. l. for dundubhi).

Dundubhi [Dundubha] (m. & f.) [Sk. dundubhi, onomat.; cp. other forms under daddabha, dudrabhi] a kettle-drum, the noise of a drum, a heavy thud, thunder (usually as deva° in the latter meaning) Pv III.34; J VI.165; PvA 40, 189 (v. l. dudrabhi). - Amata° the drum of Nibbāna M I.171=Vin I.8 (: dudrabhi); deva° thunder D II.156; A IV.311. to burn, see der, dava, dāva & dāya.

Dupaṭṭo [Dupatta] See dvi B II.

Dubbaṇṇa [Dubbanana] see under vaṇṇa.

Dubbuṭṭhika [Dubbutthika] see under vuṭṭhi.

Dubbha & Dūbha [Dubba] (adj.) [Sk. dambha, see dubbhati] deceiving, hurting, trying to injure Vin II.203 (=It 86 where dubbhe); Pv II.93 (mitta°). adubbha one who does not do harm, harmless Pv II.98 (*pañīn=ahiṃsakathātha). As nt. harmlessness, frankness, friendliness, good-will Vin I.347 (adrūbāya, but cp. vv. ll. p. 395: adubbhaya & adrubbhāvāya); S I.225 (adubbhāya trustily); J I.180 (id. as adubbhaya); spelt wrongly adrubhaka (for adubhaka, with v. l. adrabhaka in expl. of adubbhā-pañīn) at J VI.311. Note: dabhāya (dat.) is also used in Sk. in sense of an adv. or infinitive, which confirms the etymology of the word. Cp. dotha.


Dubbhati & Dūbhati [Dubhati] [Dubhati] [Sk. dabhnoti cp. J.P.T.S. 1889, 204: dabh (dambh), pp. dabdha; idg. *dhebh, cp. Gr. a)te/mbw to deceive. Cp. also Sk druh (so Kern, Toev. p. 11, s. v. padubbhata). See also dahara & dūbha, dūbhāga, dūbhhi] to injure, hurt, deceive; to be hostile to, plot or sin against (either w. dat. J V.245; VI.491, or w. loc. J I.267; III.212) S I.85 (ppr. adubbhanto), 225; It 86 (dubbhe=dusequya Com.=Vin II.203 (where dubbho); Th 1, 1129; J II.125; IV.261; V.487, 503. - ppr. also dūbhato J IV.261; ger. dubbhitvā J IV.79; grd. dubbheyya (v. l. dūbheyya) to be punished J V.71. Cp. pa°.

Dubbhana (Dubhana) (nt.) [Sk. *dambhana] hurtfulness, treachery, injury against somebody (c. loc.) PvA 114 (=anattha).


Dubbhika [Dubhika] =dubbhaka, Pv III.113 (=mittadubbhika, mittānaṃ bādhaka PvA 175).

Dubbhikkha [Dubhikkha] see bhikkhā.

Dubbhin [Dubhin] (adj.-n.) [Sk. dambhin] seeking to injure, deceitful; a deceiver, hypocrite J IV.41; Pv II.98 (mitta°); DhA II.23 (mitta-dūbhin). - f. dubbhini VvA 68 (so read for dubhinī).
Dubha (Dubha) (num.-adj.) [See dubhaya & cp. dvi B II.] both; only in abl. dubhato from both sides Th 1, 1134; Ps I.69; II.35, 181; Vv 4621; VvA 281 (for Vv 6419 duvaddhato).

Dubhaya (Dubhaya) (num. adj.) [a contaminated form of du(ve) & ubhaya; see dvi B II.] both (see ubhaya) Sn 517, 526, 1007, 1125; J III.442; VI.110.

Duma (Duma) [Sk. druma=Gr. drumo/s, see dāru] tree A III.43; J I.87, 272; II.75, 270; VI.249, 528; Vv 8414; Miln 278, 347; VvA 161. -agga 1. the top of a tree J II.155. - 2. a splendid tree Vv 354. - 3. a tooth-pick J V.156; -inda "king of trees," the Bodhi tree Dpvs I.7; -uttama a magnificent tree Vv 393; -phala fruit of a tree M II.74; Vism 231 (in comparison).

Duyhati (Duyhati) Pass to dohati (q. v.).

Dussa 1 (Dussa) (nt.) [Sk. dūrśa & dūṣya] woven material, cloth, turban cloth; (upper) garment, clothes Vin I.290; II.128, 174; IV.159. D I.103; S V.71; M I.215; II.92; A V.347; Sn 679; Pv I.103 (=uttariyām sātakaṃ PvA 49); II.314; Pug 55; PvA 73, 75. - cīvara°, q. v.; chava° a miserable garment D I.166; A I.295; II.206; M I.78, 308. -karaṇḍaka a clothes-chest S V.71=M I.215; A IV.230; -koṭṭhagāra a store-room for cloth or clothes DhA I.220, 393; -gahaṇa (-mangala) (the ceremony of) putting on a garment DhA II.87; -cālanī a cloth sieve Vin I.202; -paṭṭa turban cloth Vin II.266 (=setavattha-paṭṭa Bdhgh.); S II.102; -phala having clothes as fruit (of magic trees, cp. kapparukkha) Vv 462 (cp. VvA 199); -yuga a suit of garments Vin I.278; M I.215=S V.71; Miln 31 (cp. M Vastu I.61); DhA IV.11; -ratana "a pearl of a garment," a fine garment Miln 262. -vaṭṭi fringed cotton cloth Vin II.266. -veṇi plaited cotton cloth Vin II.266.

Dussa 2 (Dussa) at J III.54 is usually taken as=amussa (cp. amuka). C. expls as "near," & adds "asamussa." Or is it Sk. dūṣya easily spoilt? See on this passage Andersen Pali Reader II.124.

Dussaka (Dussaka) =dūsaka (q. v.).

Dussati (Dussati) [Sk. duṣyati, Denom. fr. pref. duḥ (du*); pp. duṣṭha, caus. duṣayati] to be or become bad or cor. rupted, to get damaged; to offend against, to do wrong Vin II.113; S I.13=164; Dh 125=PvA 116; Dh 137; It 84 (dosancyye na d.) cp. A III.110 (dussanīye d.); J VI.9; Miln 101, 386. - pp. duṭṭha (q. v.). - Caus. duṣeti (q. v.). See also dosa1 & dosaniya; & pa*.

Dussanā (f.) & Dussana (nt.) (Dussana) [Sk. dūṣana, cp. dussati] defilement, guilt A II.225; Pug 18, 22; Dhs 418, 1060; DA I.195 (rajjana-d. muyhana).

Dussanīya (Dussaniya) (adj.) [cp. Sk. dveṣanīya, because of doṣa= dveṣa taken to dus] able to give offence, hateful, evil (always combd with rajaniya, cp. rāga dosa moha) A III.110 (dusaniye dussati, where It 84 has dosaneyye); J VI.9; Miln 386.

Dussassa (Dussassa) see sassa.

Dussika (Dussika) a cloth merchant J VI.276; Miln 262, 331 sq.

Dussitatta (Dussitatta) (nt.) [Sk. *duṣitatva]=dussanā, Pug 18, 22.
**Duha** (Duha) (adj.-“.) [Sk. duh & duha; see dohati] milking; yielding, granting, bestowing: kāma° giving pleasures J IV.20; V.33.

**Duhati** (Duhati) (to milk) see dohati.

**Duhana** (Duhana) (adj.-n.) [Sk. *druhana, to druh, druhyati to hurt, cp. Oir. droch; Ohg. triogan to deceive, traum= dream; also Sk. dhvarati. For further connections see Walde, Lat. Wtb. under fraus] one who injures, hurts or deceives; insidious, infesting; a robber, only in pantha° a dacoit D I.135; DA I.296. - (nt.) waylaying, robbery (pantha°) J II.281 (text dūhana), 388 (text: panthadūhana, vv. II. duhana & dūhana); DhsA 220. - Ct. maggadūsin.

**Duhitika** (Duhitika) (adj.) [cp. Sk. druha, fr. druhyati] infested with robbers, beset with dangers S IV.195 (magga). - Note. This interpretation may have to be abandoned in favour of duhitika being another spelling of dvīhitika= hard to get through (q. v.), to be compared are the vv. II. of the latter at S IV.323 (S.S. dūhitika & dūhītika).

**Dūta**¹ [Dutā] [Ved. dūta, prob. to dūra (q. v.) as "one who is sent (far) away," also perhaps Gr. dou=los slave. See Walde, Lat. Wtb. under dudum] a messenger, envoy Vin I.16; II.32, 277; D I.150; S IV.194; Sn 411 (rāja°), 417. - deva° Yama's envoy, Death's messenger A I.138, 142; M II.75 sq.; J I.138. - °ṃ pāheti to send a messenger Miln 18, PvA 133.

**Dūta**² [Dutā] (nt.) [Sk. dyūta, see jūta] play, gaming, gambling J IV.248.

**Dūteyya** (Duteyya) (nt.) [Sk. dūtya, but varying in meaning] errand, commission, messages A IV.196; J III.134; DA I.78. - °ṃ gacchati to go on an errand Vin II.202; °ṃ harati to obtain a commission Vin III.87; IV.23. -kamma doing a messenger's duty Vin I.359; -pahinagamaṇa sending & going on messages D I.5=M III.34; A II.209; M I.180.

**Dūbha** (Dubha) (adj.) deceiving, see dubbha.

**Dūbhaka**¹ (Dubhaka) (adj.) [Sk. dambhaka] deceiving, treacherous, harmful SnA 287 (mitta°); f. °ikā J II.297.

**Dūbhaka**² (Dubhaka) [Sk. dambha, cp. dambholi] a diamond J I.363=III.207.

**Dūbhana** (Dubhana) (nt.) deceiving, pillaging, robbing etc. at J II.388 is to be read as (pantha-) duhana.

**Dūbhin** (Dubhin) (adj.) - dubbhin J II.180 (vv. ll. dūbha & dubbhi), 327; IV.257; DhA II.23.

**Dūbhi** (Dubhi) (f.) [cp. Sk. dambha, see dubbhati] perfidy, treachery, J I.412; IV.57 (v. l. dubh); VI.59 (=aparādha).

**Dūra** (Dura) (adj.) [Sk. dūra, Ved. duva (stirring, urging on), compar. daviyān, Av. dūrō (far), *dāu; cp. Ohg. zwen, Goth. taujan=E. do. Another form is *deŪa, far in respect to time, as in Gr. dh/n, dhro/n, Lat. dū-dum (cp. dū-rare=en-dure). See also dutiya & dūta] far, distant, remote, opp. āsanna (J II.154) or santika (Dhs 677; Vism 402). - PtA 117. Often in cpds. (see
below), also as dūri\textsuperscript{a}, e. g. dūri-bhāva distance Vism 71, 377; DhsA 76. - Cases mostly used adverbially, viz. acc. dūraṃ far J II.154; DhA I.192. - abl. dūratō from afar, aloof Vin I.15; II.195; S I.212; Sn 511; Dh 219; J V.78 (dūra-dūratō); Miln 23; PvA 107. dūratō karoti to keep aloof from PvA 17.-loc. dūre at a distance, also as prep. away from, far from (c. abl.), e. g. Sn 468; J II.155, 449 (=ārā); III.189. - Sn 772; Dh 304; J VI.364; Dhs 677. - dūre-pātin one who shoots far [cp. Sk. dūra-pātin] A I.284; II.170, 202. J IV.494. See also akkhaṇavedhin. - atidūre too far too far Vin II.215. -kantana at Th 1, 1123: the correct reading seems to be the v. l. durākantana, see ākantana; -gata gone far away Pv II.134 (=paralokagata PvA 164); DhA III.377 (durā\textsuperscript{a}). - (m)gama far-going, going here & there Dhs 37 (cp. DhA I.304); Pv II.910; -ghuṭṭha farrenowned Sn 220.

Dūrakkha\textsuperscript{b} [ḍu1+rakkha] see rakkha & cp. du1.

Dūratta\textsuperscript{b} [ḍu1+ratta] reddish M I.36 (*vaṇṇa).

Dūsaka\textsuperscript{b} [ḍuṣakā] (adj.-n.) [Sk. dūṣaka] corrupting, disgracing, one who defiles or defames; a robber, rebel A V.71 (bhikkhunī\textsuperscript{a}); J II.270; IV.495; Sn 89 (kula\textsuperscript{a} one who spoils the reputation of the clan); DhA II.23 (kuṭi\textsuperscript{a} an incendiary); Miln 20 (pantha\textsuperscript{a}). As dussaka at J V.113 (kamma\textsuperscript{a}); Sn A 287 (mitta\textsuperscript{a}, v. l. B. for dūbhaka). - panthadūsaka a highwayman Miln 290. - f. dūsikā J III.179 (also as dūsiyā=doṣakārikā); a\textsuperscript{a} harmless Sn 312 (see a\textsuperscript{a}).

Dūsana\textsuperscript{b} [ḍuṣanā] (nt.) [see duṣeti] spoiling, defiling J II.270; Sdhp 453.

Dūsita\textsuperscript{b} [ḍuṣita, pp. of duṣeti] depraved, sinful, evil PvA 226 (*citta).

Dūsin\textsuperscript{b} [ḍuṣin] (adj.-n.) [Sk. dūṣin\textsuperscript{a}=dūsaka, in magga\textsuperscript{a} (cp. pantha-dūsaka) a highway robber Sn 84 sq

Dūseti\textsuperscript{b} [ḍuṣeti\textsuperscript{a}] [Sk. dūṣayati, caus. of dussati (q. v.). Also as dusseti PvA 82] to spoil, ruin; to injure, hurt; to defile, pollute, defame Vin I.79, 85, 86; IV.212 (maṃ so dūsetukāmo, said by a bhikkhunī), 316 (duṣetum\textsuperscript{a}); A IV.169 sq.; J I.454; II.270; DhA II.22 (kuṭiṃ, damage, destroy). - aor. dūsayi J II.110 (fared ill). - pp. dūsita. Cp. pa\textsuperscript{a}, pari\textsuperscript{a}.

Dūhana\textsuperscript{1} [duḥana\textsuperscript{a}] (nt.) [see duhana\textsuperscript{a}] infesting, polluting, defaming; robbing, only in pantha\textsuperscript{a} (with v. l. duhana) waylaying J II.281, 388; Tikp 280.

Dūhana\textsuperscript{2} [duḥana\textsuperscript{a}] (nt.) [Sk. dohana, see dohati\textsuperscript{a}] milking (*\textsuperscript{a}), in kumbha\textsuperscript{a} filling the pails with milk, i. e. giving much milk (gāvo; cp. Sk. droṇadūghā a cow which yields much milk) Sn 309.

Dūhitika\textsuperscript{b} [ḍuḥitika] see duhitika.

Dejjha\textsuperscript{b}\textsuperscript{1} (dvejjha, see dvi B I.5] divided, in a\textsuperscript{a} undividedness J III.7 (com. abhejja), 274=IV.258 (dhanum a °m karoti to get the bow ready, v. l. BB. sarejjaṃ C. expld jiyāya ca sarena ca saddhiṃ ekam eva katvā).

Deḍḍubha\textsuperscript{b} [ḍuṇḍubha\textsuperscript{a}] a water-snake; salamander J III.16; VI.194; Sdhp 292. See next.
Deḍḍubhaka (Deṭṭubhaka) 1. a sort of snake (see prec.) J I.361. - 2. a kind of girdle (in the form of a snake's head) Vin II.136 (expld by udaka-sappi-sira-sadisa).

Deṇḍima (Deṇḍima) (m. nt.) [Sk. dīṇḍima, cp. dindima] a kind of kettle-drum D I.79 (v. l. dindima); Nd2 219 (*ka, v. l. dind*); J I.355; (=paṭaha-bheri); V.322=VI.217; VI.465=580.

Depiccha (Deṭpiccha) (adj.) [=dvepiccha, see dvi B I.5] having two tail-feathers J V.339.

Deyya (Deya) (adj.) [Sk. deya, grd. of dā, see dadāti I.2, b] (a) to be given (see below). - (b) deserving a gift, worthy of receiving alms J III.12 (a°); Miln 87 (rāja°) -nt. a gift, offering Vin I.298 (saddhā°). -dhamma a gift, lit. that which has the quality of being given; esp. a gift of mercy, meritorious gift S I.175; A I.150, 166; II.264 (saddhā°); P. I.11; II.318; Pva 5, 7 sq., 26, 92 (*bija), 103, 129; cp. AvŚ I.308. The deyyadhamma (set of gifts, that which it is or should be a rule to give) to mendicants, consists of 14 items, which are (as enumd at Nd2 523 under the old Brahman's term yaḍḍa "sacrifice") (1) cīvara, (2) piṇḍapāta, (3) senāsana, (4) gilāna-paccaya-bhesajja-parikkhāra, (5) anna, (6) pāna, (7) vattha, (8) yāna, (9) mālQ, (10) gandhā, (11) vilepana, (12) seyya, (13) āvasatha, (14) padīpeyya. A similar enumn in diff. order is found at Nd1 373.

Deva (Deva) [Ved. deva, Idg. *deiô to shine (see dibba & diva), orig. adj. *deiÛos belonging to the sky, cp. Av. daēvō (demon.), Lat. deus, Lith. dēv; Ohg. & slashedZi: Ags. Tīg, gen. Tīwes (=Tuesday); Oir. dia (god). The popular etymology refers it to the root div in the sense of playing, sporting or amusing oneself: dībbanti ti devā, pañcahi kāmaguṇehi kiḷanti attano vā siriyā jotantī ti attho KhA 123] a god, a divine being; usually in pl. devā the gods. As title attributed to any superhuman being or beings regarded to be in certain respects above the human level. Thus primarily (see 1a) used of the first of the next-world devas, Sakka, then also of subordinate deities, demons & spirits (devaṇṇatarā some kind of deity; snake-demons: nāgas, tree-gods: rukkhadevatā etc.). Also title of the king (3). Always implying splendour (cp. above etym.) & mobility, beauty, goodness & light, & as such opposed to the dark powers of mischief & destruction (asurā: Titans; petā: miserable ghosts; nerayikā sattā; beings in Niraya). A double position (dark & light) is occupied by Yama, the god of the Dead (see Yama & below 1 c). Always implying also a kinship and continuity of life with humanity and other beings; all devas have been man and may again become men (cp. D I.17 sq.; S III.85), hence "gods" is not a coincident term. All devas are themselves in samsāra, needing salvation. Many are found worshipping saints (Th I.627-9; Th II.365). - The collective appellations differ; there are var. groups of divine beings, which in their totality (cp. tāvatimsa) include some or most of the well-known Vedic deities. Thus some collect. designations are deva sa-indakā (the gods, including Indra or with their ruler at their head: D II.208; S III.90, A V.325), sa-pajāpatikā (S III.90), sa-mārkakā (see deva-manussaloka), sa-brahmakā (S III.90). See below 1 b. Lists of popular gods are to be found, e. g. at D II.253; III.194. - A current distinction dating from the latest books in the canon is that into 3 classes, viz. sammuti-devā (conventional gods, gods in the public opinion, i. e. kings & princes J I.132; DA I.174), visuddhi° (beings divine by purity, i. e. of great religious merit or attainment like Arahants & Buddhas), & upapatti° (being born divine, i. e. in a heavenly state as one of the gatis, like bhumma-devā etc.). This division in detail at Nd2 307; Vbh 422; KhA 123; VvA 18. Under the 3rd category (upapatti°) seven groups are enumerated in the foll. order: Cātummahārājikā devā, Tāvatiṃsā d., Tusitā d., Nimmānaratī d., Paranimmita-vasavattī d., Bṛhaṃkāyikā d. Thus at D I.216 sq.; A I.210, 332 sq.; Nd2 307; cp. S I.133 & J I.48. See also devatā. 1. good etc. - (a) sg. a
god, a deity or divine being, M I.71 (d. vā Māro vā Brahmā vā); S IV.180=A IV.461 (devo vā bhavissāmi devāṅnataro vā ti: I shall become a god or some one or other of the (subordinate gods, angels); Sn 1024 (ko nu devo vā Brahмā vā Indo vāpi Sujampati); Dh 105 (gandhabba, Māra, Brahмā); A II.91, 92 (puggalo devo hoti devaparivāro etc.); PvA 16 (yakko vā devo vā). - (b) pl. devā gods. These inhabit the 26 devalokas one of which is under the rule of Sakka, as is implied by his appellation S. devānaṁ indra (his opponent is Vepacitti Asūr-indo S I.222) S I.216 sq.; IV.101, 269; A I.144; Sn 346; Pva 22 etc. - Var. kinds are e.g. appamāññahā (opp. parittā abhā) M III.147; ābhassarā D I.17; Dh 200; khiḍdāpadosikā D I.19; gandhabba-kāyikā S III.250 sq.; cattāro mahārājikā S V.409, 423; Jat I.48; Pv IV.111; Pva 17, 272; naradevā tīdassā S I.5; bhummā Pva 5; manāpā-kāyikā A IV.265 sq.; mano-padosikā D I.20; valāhaka-kāyikā S III.254. - Var. attributes of the Devas are e.g. āyuppamāññā A I.267; I.125 sq.; I.252 sq.; dighāyukā S III.86; A II.33; rūpino manomayā M I.410, etc. etc. - See further in general: D I.54 (satta devā); II.14, 157, 208; S V.475=A I.37; Sn 258 (+manussā), 310 (id.); 404, 679; Dh 30, 56, 94, 230, 366; Ps I.83 sq.; II.149; Vbh 86, 395, 412 sq.; Nett 23; Sdhp 240. - (c) deva=Yama see deva-dūta (expld at J I.139: devo ti maccu). - atidēva a pre-eminent god, god above gods (Ep. of the Buddha) Nd2 307; DhAs 2 etc.; see under cpds. - 2. the sky, but only in its rainy aspect, i.e. rain-cloud, rainy sky, rain-god (cp. Jupiter Pluvius; K. S. I.40, n. 2 on Pajjunna, a Catumahārājikā), usually in phrase deve vassante (when it rains etc.), or devo vassati (it rains) D I.74 (: devo ti megho DA I.218); S I.65, 154 (cp. It 66 megha); Sni 18, 30; J V.201; DhA II.58, 82; Pva 139. devo ekam ekam phusāyati the cloud rains drop by drop, i.e. lightly S I.104 sq., 154, 184; IV.289. - thulla-phusītakē deve vassante when the sky was shedding big drops of rain S III.141; V.396; A I.243; II.140; V.114; Vism 259. - vigata-valāhake deve when the rain-clouds have passed S I.65; M II.34, 42. - 3. king, usually in voc. deva, king! Vin I.272; III.43; A II.57; J I.150, 307; Pva 4, 74 etc. devi (f.) 1. goddess, of Petis, Yakkhiṇīs etc.; see etym. expl. at VVa 18. - Ppi II.112; Vv 13 etc. - 2. queen Vin I.82 (Rahulamātā), 272; D I.14; A I.57, 202 (Mallikā) J I.50 (Māyā); III.188; Pva 19, 75. - accharā a divine Apsarā, a heavenly joy-maiden Vism 531; Pva 46, 279; -aṅñatara, in phrase devo vā d. vā, a god or one of the retinue of a god S IV.180= A IV.461; Pva 16; -atidēva god of gods, i.e. divine beyond all divinities, a super-deva, of Buddha Nd 307 & on Sn 1134; J IV.158=DhA I.147; Vv 6427; VvA 18; Miln 241, 258, 368, 384 & passim; cp. M Vastu 151, 232, 297, 291; āppadīvatā a divine condition, state of a god Pva 14; -ānubhāva divine majesty or power D II.12; M III.120; J I.59; -āsana a seat in heaven It 76; -āurasangāma the fight between the Gods & the Titans D II.285; S I.222; IV.201; V.447; M I.253; A IV.432 (at all passages in identical phrase); -iddhi divine power Vv 313; VvA 7; -isi a divine Seer Sn 1116; Nd 310; -ūpātā a descent of the gods Pva 6; -orohanā descent of the gods DhA III.443; -kaṇṇā a celestial maiden, aymph S I.200; J I.61; VVA 37, 78; -kāya a particular group of gods S I.200; It 77; Th 2, 31; -kuñjara "elephant of the gods," of Indra J V.158; -kumāra son of a god (cp. "putta") J III.391; -gaṇa a troop of gods J I.203; DhA III.441; -gaha a temple, chapal Vin III.43; -cārīkā a visit to the gods, journeying in the devaloka VvA 3, 7, 165 etc.; -tīhāna heavenly seat J III.55; a temple, sacred place Miln 91, 330; -dattika given or granted by a god, extraordinary Pva 145; -dattiyā=dattika J III.37; DhA I.278; -dāruka a species of pine J V.420; -dundubhi the celestial drum, i.e. thunder D I.10; Miln 178; DA I.95; -dūta the god's (i.e. Yama's see above 1°) messenger A I.138, 142; M II.75; III.179; J I.138; DhA I.85 (tayō d.); Mhbv. 122 ("suttanta"); -deva "the god of gods," Ep. of the Buddha (cp. devātideva) Th 1, 533, 1278 (of Kappāyana); DhAs 1; Pva 140; -dhamma that which is divine or a god A III.277 ("ika"); DhA III.74; -dhītā a female deva or angel (cp. devaputta), lit. daughter of a god J II.57; VvA 137, 153 (with ref. to Vimānapetis); -negara the city of the Devas, heaven J I.168, 202; DhA I.280; -nikāya a class, community or group of gods, celestial state or condition D II.261 (sixty enumd); S IV.180; M I.102 sq.; A I.63 sq.; II.185; III.249 sq.; IV.55; V.18; -panha questioning a god, using an oracle D I.11 (=DA I.97: devadāsiyā sarīre devataṃ otāretvā pañha-pucchanām); -parivāra a
retinue of gods A II.91; -parisā the assembly of gods A II.185; Tikp 241. -putta "son of a god," a demi-god, a ministering god (cp. f. deva-dhītā), usually of Yakkhas, but also applied to the 4 archangels having charge of the higher world of the Yāmā devā (viz. Suyāma devaputta); the Tūsitā d. (Santusita d.); the Nimmānaratī d. (Sunimmita d.); & the Paranimmitavasavattī d. (Vasavattī d.) D I.217 sq.; cp. J I.48. - D II.12, 14; S I.46 sq.; 216 sq.; IV.280; A I.278; It 76; J I.59 (jarā-jajjara); IV.100 (Dhamma d.); VI.239 (Java d.); PvA 6, 9, 55, 92, 113 (Yakkho ti devaputto); Miln 23. -pura the city of the gods, heaven S IV.202; Vv 6430 (=Sudassana-mahānagara VvA 285); J IV.143; -bhava celestial existence PvA 167; -bhoga the wealth of the gods PvA 97; -manussā (pl.) gods & men D I.46, 62=, 99 (*mānuse); M II.38, 55; Sn 14 (sā), 236 (*pujīta), 521; It 80 (*seṭṭhā); Kh VIII.10; KhA 196; PvA 17, 31, 117; -loka the world of gods and men. It comprises (1) the world of gods proper (Devas, i. e. Sakka, Māra & Brahmā; corresp. to sammuti-devā, see above); (2) samoja & brāhmaṇas (cp. visuddhi-devā); (3) gods & men under the human aspect (gati, cp. upapatti-devā); Sn 1047, 1063; expl. at Nd2 309 & (with diff. interpretations) DA I.174 sq.; -yāna leading to the (world of) the gods, i. e. the road to heaven Sn 139, also in *yāniya (magga) D I.1215; -rajā king of the devas, viz. Sakka Nd1 177; J III.392 (=devinda); DHA III.441; PvA 62; -rūpa divine appearance or form PvA 92; -loka the particular sphere of any devas, the seat of the devas, heaven; there exist 26 such spheres or heavens (see loka); when 2 are mentioned it refers to Sakka's & Brahma's heavens. A seat in a devaloka is in samsāra attained by extraordinary merit: Dh 177; J I.202, 203; IV.273; THA 74; KhA 228; PvA 5, 9, 21, 66, 81, 89; Vism 415, etc.; -vimāna the palace of a deva J I.58; VvA 173; -sankhalikā a magic chain J I.128; V.92, 94; -sadda heavenly sound or talk among the devas It 75 (three such sounds).

Devaka (Devakā) (adj.) (−) [deva+ka] belonging or peculiar to the devas; only in sa°-loka the world including the gods in general D I.62; Nd2 309; Sn 86 377, 443, 760 etc.; Miln 234. See also devamanussa-loka.

Devata (Devatā) (adj.) (−) having such & such a god as one's special divinity, worshipping, a worshipper of, devotee of Miln 234 (Brahma°+Brahma (garuka). - f. devatā in pati° "worshipping the husband," i. e. a devoted wife J III.406; VvA 128.

Devatā (Devatā) (f.) [deva+tā, qualitative-abstr. suffix, like Lat. juventa, senecta, Goth. hauhipa, Ohg. fullida cp. Sk. pārnatā, bandhutā etc.] "condition or state of a deva," divinity; divine being, deity, fairy. The term comprises all beings which are otherwise styled devas, & a list of them given at Nd2 308 & based on the principle that any being who is worshipped (or to whom an offering is made or a gift given: de-vatā=yesaṃ deti, as is expressed in the conclusion "ye yesam dakkhineyya te tesam devatā") is a devatā, comprises 5 groups of 5 kinds each, viz. (1) ascetics; (2) domestic animals (elephants, horses, cows, cocks, crows); (3) physical forces & elements (fire, stone etc.); (4) lower gods (: bhuma devā) (nāgā, suvaṇṇā, yakkhā, asurā, gandhabbā); (5) higher gods (: inhabitants of the devaloka proper) Mahārājā, Canda, Suriya, Inda, Brahmā, to which are added the 2 aspects of the sky-god as devadevatā & disā-devatā). - Another definition at VvA 21 simply states: devatā ti devaputto pi Brahmā pi devadhitā pi vucaṭti. - Among the var. deities the foll. are frequently mentioned: rukkha° tree-gods or dryads M I.306; J I.221; PvA 5; vatthu° earth gods (the four kings) Pv 41; PvA 17; vana° wood-nymphs M I.306; samudda° water-sprites J II.112 etc. etc. - D I.180 (mahiddhikā, pl.), 192; II.8, 87, 139, 158; S I. sq.; IV.302; M I.245; II.37; A I.64, 210, 211; II.70 (sapubba°); III.77 (bali-paṭṭiggāhikā), 287 (saddhāya samannāgatā); 309; IV.302 sq., 390 (vippatīsāriniyo); V.331; Sn 45, 316, 458, 995, 1043; Dh 99; J I.59, 72, 223, 256; IV.17, 474; Vv 163; Pv II.110; KhA 113, 117;
PvA 44. -ānubhāva divine power or majesty J I.168; -ānussati "remembrance of the gods," one of the 6 ānussatiṇṭhānāni, or subjects to be kept in mind D III.250, 280, cp. A I.211; Vism 197. -uposatha a day of devotion to the gods A I.211; -paribhoga fit to be enjoyed by gods J II.104; -bali an offering to the gods A II.68; -bhāva at PvA 110 read as devatabhāva (opp. petattabhāva).

Devati (devatī) [dev] to lament, etc.; see pari*. Cp. also parideva etc.

Devatta (devatta) (nt.) [deva+tta] the state of being a deva, divinity ThA 70; PvA 110 (*bhāva as Yakkha, opp. petatta bhāva; so read for devatā-bhāva).

Devattana (devattana) (nt.) [=last] state or condition of a deva Th 1, 1127; cp. petattana in the foll. verse.

Devara (devara) [Sk. devr & devara Gr. da_h/r (*daivh/r), Lat. levir, Ohg. zeihur, Ags. tācor] husband’s brother, brotherin-law J VI.152; Vv 326 (sa*), popularly expld at VvA 135 as "dutiyo varo ti vā devaro, bhattu kaniṭṭha bhātā."

Devasika (devasika) (adj.) [Der. fr. divasa] daily J V.383; DA I.296 (*bhatta=bhattavetena); DhA I.187 sq., -nt. °m as adv. daily, every day J I.82, J I.149, 186; VvA 67, 75; DhA I.28; II.41.

Desa (deśa) [Ved. deśa, cp. disā] point, part, place, region, spot, country, Vin I.46; II.211; M I.437; J I.308; DhsA 307 (*bhūta); PvA 78 (*antara prob. to be read dos*), 153; KhA 132, 227. - desaṁ karoti to go abroad J V.340 (p. 342 has disaṁ). - kañcid-eva desaṁ puchati to ask a little point D I.51; M I.229; A V.39, sometimes as kiñcid-eva d. p. S III.101; M III.15; v. l. at D I.51. - desāgata pañha a question propounded, lit. come into the region of some one or having become a point of discussion Miln 262.

Desanā (desanā) (f.) [Sk. deśanā] 1. discourse, instruction, lesson S V.83, 108; J III.84; Pug 28; Nett 38; Vism 523 sq. (regarding Paṭiccasamuppāda); PvA 1, 2, 9, 11; Sdhp 213. 2. Freq. in dhamma* moral instruction, exposition of the Dhamma, preaching, sermon Vin I.16; A I.53; II.182; IV.337 sq.; It 33; J I.106 etc. (a° gāmini āpatti), a Pārājika or Sanghādisesa offence Vin II.3, 87; V.187. Cp. Vin. Texts II.33. 3. (legal) acknowledgment Miln 344. - Cp. ā*. -avasāne (loc.) at the end of an instruction discourse or sermon DhA III.175; PvA 54; -pariyosāne=proc. PvA 9, 31 etc. -vilāsa beauty of instruction Vism 524; Tikapaṭṭhāna 21.

Desika (desika) (adj.) [Sk. deśaka] pointing out, teaching, advising Sdhp 217, 519 - (nt.) advice, instruction, lesson M I.438.

Desanā (desanā) (adj.) [Sk. deśaka] pointing out well, a good teacher Miln 195.

Desita (desita) [pp. of deseti] expounded, shown, taught etc., given, assigned, conferred Vin III.152 (marked out); V.137; D II.154 (dhamma); Dh 285 (nibbāna); PvA 4 (magga: indicated), 54 (given).

Desetar (desetar) [n. ag. to deseti] one who instructs or points out; a guide, instructor, teacher M I.221, 249; A I.266; III.441; V.349.
Deseti [Sk. deśayati, Caus. of disati, q. v.] to point out, indicate, show; set forth, preach, teach; confess. Very freq. in phrase dhammaṃ d. to deliver a moral discourse, to preach the Dhamma Vin I.15; II.87, 188; V.125, 136; D I.241, A II.185, V.194; It 111; J I.168; III.394; Pu 57; PvA 6. - aor. adesesi (S I.196=Th 1 1254) & desesi (PvA 2, 12, 78 etc.) - pp. desita (q. v.).

Dessa & Dessiya [Sk. dveṣya, to dvis, see disa] disagreeable, odious, detestable J I.46; II.285; IV.406; VI.570, ThA 268, Miln 281.

Dessati [Sk. dviṣati & dveṣṭi; see etym. under disa] to hate, dislike, detest SnA 168 (=na piheti, opp. kāmeti).

Dessatā [Sk. dveṣyatā] repulsiveness Miln 281.

Dessin [Sk. dveṣin] hating, detesting Sn 92 (dhamma*); better desin, cp. viddesin.

Deha [Sk. deha to *dheigh to form, knead, heap up (cp. kāya=heap), see diddha. So also in uddehaka. Cp. Kern, Toev. p. 75 s. v. sarīradeha. Cp. Gr. tei_xos (wall)=Sk. dehī; Lat. fingo & figura; Goth. deigan (knead)=Ogh. teig=E. dough] body A II.18; PvA 10, 122. Usually in foll. phrases: hitvā mānusaṃ dehaṃ S I.60; Pv II.956; pahāya m. d. S I.27, 30; jahati d. M II.73; *ṛṇ nikhhipati Pv II.615; (muni or khīṇāsavo) antima-deha-dhārin (°dhāro) S I.14, 53; II.278; Sn 471; Th II.7, 10; It 32, 40, 50, 53. °nikkhepana laying down the body Vism 236.

Dehaka [Sk. deha] (nt.)=deha; pl. limbs Th 2, 392; cp. ThA 258.

Dehin [Sk. deha] (adj.-n.) that which has a body, a creature Pgdp 12, 16.

Doṇa [Sk. droṇa (nt.) conn. with *dereŬ tree, wood, wooden, see dabbi & dāru & cp. Sk. druṇi pail] a wooden pail, vat, trough; usually as measure of capacity (4 Āḷhaka generally) Pv IV.333 (mitāni sukhadukkhāni donehi piṭakehi). taṇḍula* a doṇa of rice DhA III.264; IV.15. At J II.367 doṇa is used elliptically for doṇamāpaka (see below). -pāka of which a d. full is cooked, a doṇa measure of food S I.81; DhA II.8. -māpaka (mahāmatta) (a higher official) supervising the measuring of the doṇa-revenue (of rice) J II.367, 378, 381; DhA IV.88; -mita a d. measure full D I.54; M I.518.


Doṇikā [Sk. droṇa] (f.)=donī1, viz. a hollow wooden vessel, tub, vat Vin I.286 (rajana* for dyeing); II.120 (mattikā to hold clay) 220 (udaka*), 221 (vacca* used for purposes of defaecation). See also passāva*.

Donī1 [f.] [Sk. droṇī, see doṇa] 1. a (wooden) trough, a vat, tub S II.259; A I.253; V.323; J I.450; Miln 56. - tela* an oil vat A III.58 (ayāsa made of iron & used as a sarcophagus). - 2. a trough-shaped canoe (cp. Marāthi dön "a long flat-bottomed boat made of unḍi wood," & Kanarese dönī "a canoe hallowed from a log") J IV.163 (=gambhirā mahānāvā p. 164); PvA 189. - 3. a hollow, dug in the ground Miln 397. - 4. the body of a lute, the sounding-board (?) J I.450; Miln 53; VvA 281.
Doṇī (f.) [Sk. droṇi?] an oil-giving plant (?) (or is it= doṇī1 meaning a cake made in a tub, but wrongly interpreted by Dhammapāla?) only in -nimmiñjana oil-cake Pv I.1010; as *nimmiñjani at Vv 3338; expld by telamiñjaka at PvA 51 & by tilapiññaka at VvA 147.

Dobbhagga (Dobbhaga) (nt.) [Sk. daurbhāgya fr. duḥ+bhāga] ill luck, misfortune Vin IV.277; Dha 281 (text: *dobhagga).

Dobha [see dubbha] fraud, cheating D II.243 (v. l. dobba= dubbha).

Domanassa (domanassa) (nt.) [Sk. daurmanasya, duḥ+manas] distress, dejectedness, melancholy, grief. As mental pain (cetasikaṃ asātaṃ cet. dukkanhaṃ S V.209=Nd2 312; cp. D II.306; Nett 12) opp. to dukkha physical pain: see dukkanha B III. 1 a). A synonym of domanassaṃ is appaccaya (q. v.). For defn of the term see Vism 461, 504. The freq. combn dukkanha-domanassa refers to an unpleasant state of mind & body (see dukkanha B III. 1 b; e. g. S IV.198; V.141; M II.64; A I.157; It 89 etc.), the contrary of somanassam with which dom° is combd to denote "happiness & unhappiness," joy & dejection, e. g. D III.270; M II.16; A I.163; Sn 67 (see somanassa). - Vin I.34; D II.278, 306; S IV.104, 188; V.349, 451; M I.48, 65, 313, 340; II.51; III.218; A I.39 (abhijjhāª covetousness & dejection, see abhijjhā); II.5, 149 sq.; III.99, 207; V.216 sq.; Sn 592, 1106; Pug 20, 59; Nett 12, 29 (citta-sampīḷanaṃ d.) 53, Dhs 413, 421, 1389; Vbh 15, 54, 71, 138 sq.; Dh I.121. - indriya the faculty or disposition to feel grief D III.239 (+som°); S V.209 sq.; -upavicāra discrimination of that which gives distress of mind D III.245; -patta dejected, disappointed J II.155.

Dolā (Dola) (f.) [Sk. dolā, *del as in Ags. tealtian=E. tilt, adj. tealt unstable=Sk. dūḷā īṣṭakā an unstable woman] a swing J IV.283; VI.341; Vism 280 (in simile).

Dolāyati (Dolayati) [Denom. of dolā] to swing, to move to & from J II.385.

Dovacassa (dovacassa) (nt.) [contamination of Sk. *daurvacasya evil speech & *daurvratya disobedience, defiance] unruliness, indocility, bad conduct, fractiousness S II.204 sq. (*karaṇā dhammā); M I.95 (id. specified); A II.147; III.178; Nett 40, 127.

Dovacassatā (dovacassata) (f.) [2nd abstr. of dovacassa] unruliness, contumacy, stubbornness, obstinacy A I.83, III.310, 448; V.146 sq.; D III.212, 274; Pug 20; Dhs 1326 (cp. Dhs. trsl. p. 344); Vbh 359, 369, 371.

Dovacassiya (dovacassiya) (nt.)=dovacassa Pug 20; Dhs 1325.

Dovārika (dovārīka) [cp. Sk. dauvārika, see dvāra] gatekeeper, janitor Vin I.269; D II.83; III.64 sq., 100; S IV.194; M I.380 sq.; A IV.107, 110; V.194; J II.132; IV.382 (two by name, viz. Upajotiya & Bhaṇḍa-kucchi), 447; VI.367; Miln 234, 332; Vism 281; Sdhp 356.

Dovila (dovīla) (adj.) [Sk.?] being in the state of fructification, budding J VI.529 (cp. p. 530); Miln 334.

Dosa1 (Dosa) [Sk. doṣa to an Idg. *deu(s) to want, to be inferior etc. (cp. dussati), as in Gr. de/omai, deu/omai] corruption, blemish, fault, bad condition, defect; depravity, corrupted
Dosa\(^2\) [Sk. dveṣa, but very often not distinct in meaning from dosa\(^1\)] anger, ill-will, evil intention, wickedness, corruption, malice, hatred. In most freq. combn of either rāga (lust) d. & moha (delusion), or lobha (greed) d. moha (see rāga & lobha), to denote the 3 main blemishes of character. For defn see Vism 295 & 470. Interpreted at Ndž 313 as "cittassa āghāto paṭighāto paṭigho . . . kopo . . . kodho . . . vyāpatti." - The distinction between dosa & paṭigha is made at DA I.116 as: dosa=dubbalakodha; paṭigha=balavakodha. - In combn lobha d. moha e. g. S I.98; M I.47, 489; A I.134, 201; II.191; III.338; It 45 (tiṇi akusalamūlāni). With rāga & moha: Dh 20; It 2=6; with rāga & avijjā; It 57; rāga & māna Sn 270, 631 etc. - See for ref.: Vin I.183; D III.146, 159, 182, 214, 270; S I.13, 15, 70; V.34 sq.; M I.15, 96 sq., 250 sq., 305; A I.187; II.172, 203; III.181; Sn 506; It 2 (dosa duṭṭhāse sattā gagacchā duggaṭiḥ); Ps I.80 sq., 102; Pug 16, 18; Dhs 418, 982, 1060; Vbh 86, 167, 208, 362; Nett 13, 90; Dhs 33, 43. - Variously characterised as: 8 purisa-dosa Vbh 387; khila, niṅgā, mala S V.57; agati (4 agati-gamanāni: chanda, d. moha, bhaya) D III.228, cp. 133, 182; ajjhatta A III.357 sq.; its relation to kamma A I.134; III.338; S IV.71; garu full of anger S I.24; -dosā spoilt by anger Dh 357; -sāññita connected with ill-will It 78; --sama like anger Dh 202; -hetuka caused by evil intention or depravity A V.261 (pāṇātipāta).

Dosaniya, Dosaniya & Dosaneyya [dosaniya] (adj.) [grd.-formation either to dosa\(^1\) or dosa\(^2\), but more likely=Sk. *dūṣanīya=dūṣya (see dussa\(^2\) & dussati) influenced by dveṣaṇīya] corruptible; polluting, defiling; hateful, sinful S IV.307; A II.120; It 84 (where A III.110 has dussaniya in same context).

Dosā [dosā] (f.) [Sk. doṣā & doṣas, cp. Gr. du/w, du/omai to set (of the sun)] evening, dusk. Only in acc. as adv. dosaṃ (=doṣāṃ) at night J VI.386.

Dosin [dosin] (adj.) [to dosa\(^2\)] angry J V.452, 454.

Dosinā [dosinā] (f.) [Sk. jyotsnā, cp. P. juṇhā] a clear night, moonlight; only in phrase ramaṇīyā vata bho dosinā ratti. "lovely is the moonlight night" D I.47=J I.509; J V.262; Miln 5, 19 etc. Expld in popular fashion by Bdhgh. as "dosāpagata" ratti DA I.141. -puṇṇamāsī a clear, full moon night Th 1, 306, 1119; -mukha the face of a clear night J VI.223.

Doha\(^1\) [doha] [Sk. doha & dogha] milking, milk J V.63, 433.

Doha\(^2\) [doha] (adj.) [Sk. droha] injuring (-°) DA I.296.
Dohaka [Dohaka] [Sk. doha] a milk-pail J V.105.

Dohati [Dohati] [Sk. dogdhi, to which prob. duhitṛ daughter: see under dhītā & cp. dhenu] to milk. - pres. 1 pl. dohāma & duhāma J V.105; pret. 1 pl. duhāmase ibid.; pot. duhe J VI.211; ger. duhitvā SnA 27; pp. duddha (q. v.) - Pass. duyhati S I.174 (so read for duhantī); J V.307; ppr. duyhamāna Miln 41. - See also dūhana, doha1, dohin.

Dohaḷa [Dohala] [Sk. dohada & daurḥṛṛ of du+hṛṛ ttinger GelehrteNachrichten 1898, 1 derives it as dvi+hṛṛ] (a) the longing of a pregnant woman J III.28, 333; DhA I.350; II.139. - (b) intense longing, strong desire, craving in general J II.159, 433; V.40, 41; VI.263, 308; DhA II.86 (dhammika d.).

Dohaḷāyati [Dohalayati] [Denom. fr. dohaḷa] to have cravings (of a woman in pregnancy) J VI.263.

Dohaḷinī [Dohalini] (adj. -f.) a woman in pregnancy having cravings; a pregnant woman in general J II.395, 435; III.27; IV.334; V.330 (=gabbhinī); VI.270, 326, 484; DhA III.95.

Dohin [Dohin] (adj. n.) one who milks, milking M I.220 sq.=A V.347 sq. (anavasesa° milking out fully).

Drūbha [Drubha] incorrect spelling for dubbha incorrect spelling for dubbha (q. v.) in adrūbhāya Vin I.347.

Dvā [Dva] in numeral composition, meaning two etc., see under dvi B III.

Dvaya [Dvaya] (adj.-n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) twoQ fold Sn 886 (saccaṃ musā ti dvayadhhammaḥ); Dh 384; PⅣ.129 (dvayaṃ vipakkam=duvidham PⅣA 228). - advaya single A V.46. - (b) false, deceitful Vin III.21. - nt. a duality, a pair, couple S II.17 (“m niissito loko); J III.395 (gātha*); PⅣA 19 (māsa*); DhA II.93 (pada* two lines, "couplet"). - kārin "doing both," i. e. both good & evil deeds (su° & duccaritaṃ) S III.241, cp. 247 sq.; D III.96.

Dvāra [Dvara] (nt.) [Ved. dvār (f.) & dvāra (nt.), base *dhvār, cp. Av. dvaram; Gr. qu.ra, qurw/n; Lat. fores (gate), forum; Goth. daūr, Ohg. turi=Ger. tür, Ags. dor=E. door.] 1. lit. an outer door, a gate, entrance Vin I.15; S I.58, 138, 211; J I.346; II.63; VI.330; Vbh 71 sq.; PⅣA 4, 67 (village gate), 79; Sdh 54, 356. - That d. cannot be used for an inner door see Vin II.215; on knocking at a d. see DA I.252; cp. DhA I.145 (dvāram ākoṭeti); to open a door: āvarati; to shut: pidahati; to lock: thaketi. dvāraṃ alabhamāna unable to get out Vin II.220. - mahā° the main or city gate J I.63; cullā° J II.114; catu° (adj.) having 4 doors (of niraya) PⅣ I.1013; cha° with 6d. (nagara, w. ref. to the 6 doors of the senses, see below) S IV.194; pure° the front d. J II.153; pacchima° the back d. J VI.364; uttara° the E. gate (PⅣA 74); nagara° the city gate (J I.263; deva° DhA I.280); gāma° the village g. (Vin III.52; J II.110); ghara° (J IV.142; PⅣA 38) & geha° (PⅣA 61) the house door; antepura° the door of the inner chamber M II.100; kula° the doors of the clan-people Sn 288. - metaph. of the door leading to Nibbāna: amata° S I.137; A V.346. - 2. (fig.) the doors= in- & outlets of the mind, viz. the sense organs; in phrase indriyenu gutta-dvāra (adj.) guarding the doors with respect to the senses or faculties (of the mind): see gutta (e. g. S
II.218; IV.103 & cp. Dhs. trsl. p. 175). - S IV.117, 194 (with simile of the 6 gates of a city); VvA 72 (kāya-vaccha). The nine gates of the body at Vism 346. Thus also in f. abstr. guttadvāratā the condition of well protected doors (see gutta). -kavāṭa a door post J I.63; II.334; VI.444; PvA 280, -koṭṭhaka [cp. Sk. dvārakoṭṭhaka Sp. AvŚ 1.24, 31] gateway; also room over the gate Ud 52, 65; J I.290; III.2; IV.63, 229; VvA 6, 160; DhA I.50; II.27; IV.204; Vism 22; Miln 10. - bahidvārakoṭṭhake or *ā outside the gate M I.382; II.92; A III.31; IV.206; -gāma a village outside the city gates, i. e. a suburb (cp. bahidvāragāma J I.361) J III.126 (gāmakā), 188; IV.225; DhA II.25 (ka); -torāṇa a gateway J III.431. -pānantara at J VI.349 should be read *vātapānantara; -pidahanā shutting the door Vism 78. -bāhā a door post S I.146; P I.51; DhA III.273; -bhatta food scattered before the door Sn 286; -vātapāna a door-window Vin II.211; J VI.349; -sālā a hall with doors M I.382; II.61.

Dvārika (Dvarika) (-) (adj.) referring or belonging to the door of; in cha *ā tāṇhā, craving or fever, arising through the 6 doors (of the senses) DhA IV.221, & kāya* -saṃvara control over the "bodily" door, i. e. over action (opp. speech) PvA 10 (so read for kāyañ cārika*).

Dvi [Sk. dvi, dva etc. - Bases: I. dvi=Sk. dvi in dvipad =Lat. bipēs (fr. dūpēs), Ags. twīfēte; dvīdent-bidens. Reduced to di (see B I.4) as in Gr. di\ˈpous (=dipad), Lat. diennium & pref. dis- (cp. Goth. twis asunder, Ogh. zwisk between). - II. du (=dvi in reduced grade, cp. Lat. du-plex, dubius etc.). - III. dvā (& dva)=Sk. dvāū, dvā, f. nt. dve (declined as dual, but the P. (plural) inflexion from base I. see B I.1); Gr. du/w, Lat. duo; Oir. dāu, dā, f. dī; Goth. twai, f. twōs; Ags. twā (=E. two); Ogh. zwēne, zwō zwei. Also in cpd. num. dva-daśa twelve=Gr. d(\ˈv)w/Qeka=Lat. duodecim. ] number two. A. Meanings-I. Two as unit: 1. with objective foundation: (a) denoting a combn (pair, couple) or a repetition (twice). In this conn. frequent both objective & impersonal in mentioning natural pairs as well as psychologically contrasted notions. E. g. dvipad (biped), nāgassa dve dantā (elephants'tusks), cakkhūni (eyes); dvija (bird), duvija (tooth), dijivha (snake). See also dutiya & dvaya. - dve: kāmā, khiḍḍā, gatiyo (Sn 1001), dānāni (It 98), piyā, phalāni (Sn 896; It 39), mittā, sīnehā etc. See Nd2 under dve, cp. A I.47-100; D III.212-214. - (b) denoting a separation (in two, twofold etc.): see dvīdāḥ & cpds. - 2. with symbolic, sentimental meaning: (a) only two (i. e. next to one or "next to nothing"), cp. the two mites of the widow (Mark XII. 42), two sons of Rachel (Gen. 30): dumāsika not more than 2 months (Vin II.107); dvemāsiko gabbho (Pv I.67); dvevācika; duvangula (see below). - (b) a few more than one, some, a couple (often intermediate between 1 & 3, denoting more than once, or a comparatively long, rather long, but not like 3 a very long time): māsadvayaṃ a couple of months; dvisahassa dīpā 2000 islands (=a large number); diyaḍḍhasata 150=very long etc.; dvīhatīha (2 or 3= a couple of days) q. v.; dvirattatiratta (id. of nights); dvīsu tīsu manussesu to some people (PvA 47); dvatikhattuṃ several times; cp. dvikkhattuṃ (more than once), dutiyaṃ (for the 2nd time). II. Two as unit in connection with its own & other decimals means a complex plus a pair, which amounts to the same as a large & a small unit, or so to speak "a year & a day." E. g. 12 (sometimes, but rarely= 10+2, see sep.); - 32: rests usually on 4 X 8, but as No. of the Mahāpurisa-lakkhānāni it denotes 30+2= the great circle plus the decisive (invisible) pair; - 62: views of heresy: see diṭṭhi; also as a year of eternity= 60 kappas+2; - 92: as measure of eternity=90+2 kappas=a year & a day. III. Number twelve. 1. Based on natural phenomena it denotes the solar year (dvādasamāsako saṃvaccharo VvA 247). - 2. Connected with the solar cult it is used with human arrangements to raise them to the level of heavenly ones and to impart to them a superior significance. Thus: (a) as denoting a set (cp. 12 months Q companions of the Sun) it is the No. of a respectful, holy, venerable group (cp. 12 sons of Jacob Gen. 35, 22; cakes as shewbread Lev. 25, 5; stones erected Josh. 4, 8; apostles Math. 10, 2; patriarchs Acts 7, 8; companions of Odysseus Hom. Od. 9, 195; Knights of Arthur etc.): of
thoras, accomp by 12 bhikkhus PvA 67, 141. 179 etc.; dvādasa koṭisatāni Sn 677; five groups of 12 musicians VvA 96 (cp. 5 X 12 cromlechs in the outer circle of Stonehenge). - (b) as measure of distance in space & time it implies vast extent, great importance, a climax, divine symmetry etc. 12 yojanas wide extends the radius VvA 16; 12 y. as respectful distance VvA 137 (cp. 2000 cubits in same sense at Josh. 3, 4); 12 y. in extent (height, breadth & length) are the heavenly palaces of the Vimāṇa-petas or Yakkhas Vv 551; J VI.116; VvA 6, 217, 244, 291, 298 etc. In the same connection we freq. find the No. 16: solasa-yojanikaṇṭa kanaka-vimāṇam
Vv 671; VvA 188, 289 etc. - Of years: J III.80; VvA 157 (dvādasa-vassikā; in this sense also 16 instead of 12: solasa-vassuddhesika VvA 259 etc. See solasa). B. Bases & Forms-I. dvi; main base for numeral & nominal composition & derivation, in: 1. numeral dve (& duve) two: nom. acc. dve (Sn p. 107; It 98; J I.150; IV.137 etc.) & (in verse) duve (Sn 896, 1001); gen. dat. dvinna (It 39, 40, 98; J II.154); instr. dvihi (J I.87: v. l. dīhi; 151; II.153); loc. dvisu (J I.203; Pva 47) & duvesu (Vv 412). 2. as numeral base: - sahassa 2000 (see A I. 2b) J I.57; VvA 261; Pva 74; also in dvità and adv. dvikkhattum twice & dvidhā in two parts. - (b) as nominal base: - (r)aṇṭata [Sk. diṅḍ
cp. Lat. bis] turning twice S 1.32; - ja "twice born," i. e. a bird J I.152 (gaṇā); - jātin one who is born twice, i. e. a brāhmaṇa Th, 2, 430 (ThA 269-brahmajātin); - tālamatta of the size of 2 palms DhA II.62; - pad [Sk. dvipad, Lat. bipes, Gr. di/pous etc.] a biped, man S I.6; - pala twofold Vism 339; - pādaka=dvipad Vin II.110; - bandhu having two friends J VI.281; - rattatiratta two or three nights Vin IV.16; also in dviha two days (q. v.). 3. as diæretic form duvī*: - ja (cp. dija) "growing again" i. e. a tooth J V.156. 4. as contracted form di*: - (y)aṇḍha one and a half (lit. the second half, cp. Ger. anderthalb) Dh 235; J I.72 (diyaṇḍha-yojana-satika 150 y. long or high etc.), 202; IV.293 (yāma); DhA I.395; DA I.17; Miln 243, 272; DhsA 12; - gaṇa twofold, double Vin I.289; Sn 714; J V.309; Miln 84; DhA II.6; VvA 63, 120; - ja (cp. dvīja, duviya) (a) "twice-born," a bird S I.224; Sn 1134 (d. vuccati pakkhi N2 296); J I.152, 203; II.205; IV.347; V.157; Pvi I.124; Vv 358 (cp. VvA 178); Miln 295. - (b) a brahmin ThA, 70, 73; - jīvha "twotongued," i. e. a snake (cp. du*) J III.347; - pad (pad - pada or - pa) a biped (cp. dvi*) A I.22; V.21; Sn 83 (dipa-duttama), 995 (id.) 998; Dh 273; - pādaka="pad Th 1, 453=Sn 205. 5. as sec. sec. cpd. form (with guna) dve* (and de*): - caturangha twice fourfold - eightfold Th 1, 520 ("gāmin"); - patha a "double" path, a border path, the boundary between two villages Vv 5317 (śimantika-patha VvA 241); - piccha having two tail-feathers J V.341 (cp. de*); - pīṭaka having two feathers J V.424; - bhāva doubling kacc. 21; - māsika two months old Pv I.67; - vācika pronouncing (only) two words, viz. Buddha & Dhamma (cp. tevācika, saying the whole sara-formula), Vin I.4; J I.81; - sattaratta twice seven nights, a fortinight [cp. Sk. dvīsapta] J VI.230. - See also der. fr. numer. adv. dvidhā, viz. dvejīha (& dejīha), dvedhā*, dvelhaka. 6. as noun-derivation dvaya a dyad (q. v.). II. dū; reduced base in numeral and nominal compn & dern: -(v)addhato from both sides (a distorted form of dubhata q. v.) Vv 6419 (=dubhata VvA 281); -(v)angika consisting of two parts Dhs 163; -(v)angula & dvangula two finger-breadths or depths, two inches long, implying a minimum measure (see above A I.2a) Vin II.107; IV.262; usually in cpds. - kappa the 2 inch rule, i. e. a rule extending the allotted time for the morning meal to 2 inches of shadow after mid day Vin II.294 306; - pannā wisdom of 2 finger-breadths, i. e. that of a woman S I.129=Th 2, 60 (dvanguli*, at ThA 66 as "saṇñā"); - buddhika="paṇñā VvA 96; - jīvha twotongued (cp. di*); a snake J IV.330; V.82, 425; - paṭṭa "double cloth" (Hind. dupaṭṭa; Kanarese dupaṭṭa, duppaṭṭa; Tamil duppaṭṭa a cloak consisting of two cloths joined together, see Kern, Toev. I.179); J I.119; IV.114, 379 (ratta*); Dha I.249 (suratta*); III.419 ("cīvarā"); - matta (about) 2 in measure Miln 82; - māsika 2 months old or growing for 2 months (of hair) Vin II.107; - vagg consisting of two Vin I.58; - vassa 2 years old Vin I.59; - vidha twofold, instr. duvidhena M III.45 sq.; etc. - Derivations from du* see sep. under duka (dyad), dutiya (the second), & the contamination forms dubha (to) & dubhaya (for ubha & ubhaya). III. dū (and reduced dva), base in numeral compn only: dvatikkhattum two or three times J I.506; DA I.133, 264; Dha IV.38; dvādasa
twelve (on meaning of this & foll. numerals see above A II. & III.) J III.80; VI.116; DhA I.88; III.210; VvA 156, 247 etc.; *yoganika J I.125; IV.499; dvāvisati (22) VvA 139; dvattiṃsa (32) Kh II. (*ākāra the 32 constituents of the body); DhA II.88; VvA 39 etc.; dvācattālīsa (42) Nd2 15; Vism 82; dvāśaṭṭhi (Nd2 271III. & dvāṭṭhi (62) D I.54; S III.211; DA I.162); dvānavuti (92) PvA 19, 21.

Note. A singular case of dva as adv.=twice is in dvāhaṃ Sn 1116.

Dvikkhattum (dvikkhattum) (adv.) [Sk. *dvikṛtvah] twice Nd2 on Sn 1116 (=dva); Nd2 296 (jāyati dijo). See dvi B I. 2a.

Dvittā (dvittā) (pl.) [Sk. dvitrā; see dvi B I. 2a] two or three S I.117 (perhaps we should read tad vittam: Windisch, Māra & Buddha 108).

Dvidhā (dvidhā) (num. adv.) [Sk. dvidhā, see dvi B I. 2a] in two parts, in two M I.114; J I.253 (karoti), 254 (chindati), 298 (id.); III.181; IV.101 (jāta disagreeing); VI.368 (bhindati). See also dvedhā & dveḷhaka. -gata gone to pieces J V.197; -patha a twofold way, a crossing; only fig. doubt SIII.108; M I.142, 144; Ud 90. See also dvedhāpatha.

Dvīha (dvīha) (adv.) [Sk. dvis-ahnah; see dvi B I.2b] two days; dvīhena in 2 days S II.192; dvīhamata 2 days dead M I.88; III.91. -tiha 2 or 3 days (*m adv.) (on meaning cp. dvi A 1.2b) D I.190 (*assa accayena after a few days); J II.316; DhA III.21 (*accayena id., gloss: katipāh'-accayena); DA I.190 (*m) 215; VvA 45.

Dvīhika (dvīhika) (adj.) every other day M I.78.

Dvīhitika (dvīhitika) (adj.) [du-īhitika, of du1+ihati] to be gained or procured with difficulty (i. e. a livelihood which is hardly procurable), only in phrase "dubbhikkhā d. setaṭṭhikā salākavuttā," of a famine Vin III.6, 15, 87; IV.23; S IV.323. On the term & its expln by Bdhgh. (at Vin III.268: dujjivikā ihi ti . . . dukkhena ihitam ettha pavattati ti) see Kern, Toev. I.122. - Note. Bdhgh's expln is highly speculative, & leaves the problem still unsolved. The case of du1 appearing as du- (and not as dur-) before a vowel is most peculiar; there may be a connection with druh (see duhana), which is even suggested by vv. ll. at S IV.223 as dūhitika= duhitika (q. v.).

Dve & Dve° (dve) See dvi B 1 & 5.

Dvejjha (dvejjha) (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, only in neg. advejjha undivided, certain, doubtless; simple, sincere, uncontradictory A III.403; J IV.77; Nd2 30 (+adveḷhaka); Miln 141. - Cp. dejjha.

Dvejjhatā (dvejjhata) (f.) [fr. prec.] in a° undividedness J IV.76.

Dvedhā (dvedhā) (adv.) [Sk. dvedhā, cp. dvidhā] in two J V.203, 206 (*sira); DhA II.50 (bhijji: broke in two, broke asunder).

Dvedhāpatha (dvedhāpatha) [cp. dvidhā & dvi B I.5] (a) a double, i. e. a branching road; a cross-road DhA II.192; Miln 17. - (b) doubt Dh 282; Dhs 1004, 1161 Vism 313.
Dveḷhaka (Dveḷhaka) (nt.) [Sk. *dvaidhaka fr. adv. dvidhā, cp. dvi B I. 5] doubt Vin III.309; Dhs 1004, 1161; DA I.68; DhsA 259; *citta uncertain PvA 13; *jāta in doubt Vin III.309; D III.117 sq.; 210. - adveḷhaka (adj.) sure, certain, without doubt Nd2 30 (+advejjha).
Dh

Dhāmsati [dhāmsati] [Ved. dhvaṃsati to fall to dust, sink down, perish; Idg. dheûes to fly like dust, cp. Sk. dhūsara "dusky"; Ags. dust; Ger. dust & dunst; E. dusk & dust; prob. also Lat. furo] to fall from, to be deprived of (c. abl.), to be gone D III.184 (with abl. asmā lokā dh.) A II.67; V.76, 77; It 11; Th 1, 225, 610; J III.260, 318, 441, 457; IV.611; V.218, 375. - Caus. dhāmseti [Sk. dhvaṃsayati, but more likely=Sk. dharṣayati (to infest, molest= Lat. infestare. On similar sound-change P. dhams°> Sk. dharṣayati). Caus. of dhṛṣṇoti to be daring, to assault cp. Gr. qa/ρσos audacious, bold, Lat. festus, Goth. gadars=E. dare; Ohg. gitar] to deprive of, to destroy, assault, importune D I.211; S III.123; Sn 591; J III.353; Miln 227; Sdhp 357, 434. Cp. pa*, pari*.

Dhāmsana (n.-adj. [Sk. dharṣana] destroying, bringing to ruin, only in kula° as v. l. to kula-gandhana (q. v.) at It 64, and in dhāmsanatā at DhA III.353 in expln of dhāmsin (q. v.).

Dhāmsin (n.-adj.) [Sk. dharṣin to dhṛṣṇotī, see dhāmseti] obtrusive, bold, offensive M I.236; A II.182; Dh 244 (=DhA III.353 paresaṃ guṇaṃ dhāmsanatāya dh.).

Dhanka [dhanka] [Sk. dhvānkṣa, cp. also dhunkṣa] a crow S I.207; II.258; Sn 271=Nd2 420; J II.208; V.107, 270; VI.452; Pv III.52 (=kāka PvA 198); VvA 334.

Dhaja [dhaja] [Sk. dhvaja, cp. Ohg. tuoh "cloth" (fr. *dwōko)] a flag, banner; mark, emblem, sign, symbol Vin I.306 (titthiya*: outward signs of); II.22 (ghī*); S I.42; II.280; A II. 51; III.84 sq. (panna*); M I.139 (id.); A III.149 (dhamma); J I.52 (+patākā; VvA 173 (id.); J I.65 (arahad *); Th I.961; J V.49=Miln 221; J V.509; VI.499; Nd1 170; Vv 361, 6428 (subhāsita*=dhamma* VvA 284); Dhs 1116, 1233; Vism 469 (+patākā, in comparison); PvA 282; VvA 31, 73; Miln 21; Sdhp 428, 594. Cp. also panna. -agga the top of a standard S I.219; A III.89 sq.; Pug 67, 68; Vism 414 (*paritta). -ālu adorned with flags Th 1, 164=J II.334 (: dhajasampanna Com.); -āha won under or by the colours, taken as booty, captured Vin III.139, 140; Vism 63. -baddha captured (=āhaṭa) Vin I.74 (cora).

Dhajinī (f.) [Sk. dhvajinī, f. to adj. dhvajin] "bearing a standard," i. e. an army, legion Sn 442 (=senā SnA 392).

Dhanaṇṇa [dhanaṇṇa] (nt.) [Ved. dhānya, der. fr. dhana] grain, corn. The usual enumn comprises 7 sorts of grain, which is however not strictly confined to grain-fruit proper ("corn") but includes, like other enumns, pulse & seeds. These 7 are sāli & vihi (rice sorts), yava (barley), godhuma (wheat), kangu (millet), varaka (beans), kudrūsaka (?) Vin IV.264; Nd2 314; DA I.78. - Nd2 314 distinguishes two categories of dhaṇṇa: the natural (pubbaṇṇa) & the prepared (aparaṇṇa) kinds. To the first belong the 7 sorts, to the second belongs sūpeyya (curry). See also bija-bija. - Six sorts are mentioned at M I.57, viz. sāli, vihi, mugga, māsa, tila, tāṇḍula. - D I.5 (āmaka*, q. v.); A II.209 (id.); M I.180; A II.32 (+dhana); Th 1, 531; Pug 58; DhA I.173; VvA 99; PvA 29 (dhanaṃ vā dh ṃ vā), 198 (sāsapa-tela-missitam), 278 (sappi - madhu - tela - dhaṇṇādihi vohāram katvā). - dhaṇṇam ākirati to besprinkle a person with grain (for good luck) Pv III.54 (=mangalaṃ karoti PvA 198, see also mangala). -āgāra a store house for grain
Vin I.240; -pitaka a basket full of grain DhA III.370; -rāsi a heap of g. A IV.163, 170; -samavāpaka grain for sowing, not more & not less than necessary to produce grain M I.451.

**Dhañña**<sub>2</sub> *(Dhana)* (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semantically cp. ālihya] "rich in corn," rich (see dhana); happy, fortunate, lucky. Often in combn dhanadhañña. - DhA I.171; III.464 (dhaññādika one who is rich in grains etc., i. e. lucky); DhsA 116. - dhaññapuñña-lakkhana a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of . . . J VI.3. See also dhāniya.

**Dhata** *(Dhata)* [Sk. dhṛta, pp. of dharati; cp. dhara & dhāreti] 1. firm, prepared, ready, resolved A III.114; Dāvs V.52. - 2. kept in mind, understood, known by heart Vin II.95; A I.36.

**Dhana** *(Dhana)* (nt.) [Ved. dhana; usually taken to dhā (see dadhāti) as "stake, prize at game, booty," cp. pradhāna & Gr. qe/ma; but more likely in orig. meaning "grain, possession of corn, crops etc.""](Lith. dūna bread, Sk. dhānā pl. grains & dhañña=dhana-like, i. e. corn, grain] wealth, usually wealth of money, riches, treasures. 1. Lit. D I.73 (sa°); M II.180.; A III.222; IV.4 sq.; Nd2 135 (+yasa, issariya etc.) Th 2, 464 (+issariya); J I.225 (paṭhavigatām karoti: hide in the ground), 262, 289; II.112; IV.2; Sn 60, 185, 302; Pv II.610; DhA I.238. Often in combn aḍḍha mahaddhana mahābhoga to indicate immense wealth (see aḍḍha) PvA 3, 214 etc. (see also below "dhañña"). - 2. fig. Used in the expression sattavidha-ariya-dhana "the 7 fold noble treasure" of the good qualities or virtues, viz. saddhā, cāga etc. (see enumd under cāga) D III.163, 164, 251; VvA 113; ThA 240. -agga the best treasure (i. e. the ariya-dhana) D III.164; -atthika wishing for or desiring wealth Sn 987; -āsā craving for wealth; -kkīta bought for money DhA II.3, -thaddha proud of wealth, snobbish Sn 104; -dhañña, usually Dvandva-cpd. "money & money's worth," but as adj. (always in phrase pahūta°) it may be taken as Tatpuruṣa "rich in treasures," otherwise "possessing money & money's worth" cp. pahūtadhanadhañnavā J I.3. As n. Pv I.1111; III.104; PvA 60; Miln 2, 280; as adj. freq. "pahūtadhana-dhañña" Vv 6313=Pv II.611: PvA 97. Thus in ster. formula of aḍḍha mahaddhana etc. D III.163 sq.; S I.71; A II.86; -parājaya loss of money, as adj. appl. to kali: the dice marking loss in game Sn 659; -lobha "greed of gold" J IV.1; -lola=lobha J II.212; -viriya wealth & power Sn 422; -hetu for the sake of wealth Sn 122.

**Dhanatta** *(Dhanatta)* (nt.) [Sk. *dhanatvaṃ] being bent on having money J V.449.

**Dhanavant** *(Dhanavant)* (adj.) [Sk. dhanavant] wealthy Nd2 462; J I.3.

**Dhanāyati** *(Dhanayati)* [Denom. to dhana] to desire (like money), to wish for, strive after M I.260 (perhaps better to be read vanāyati, see formula under allīyati, and note M I.552).


**Dhanita** *(Dhanita)* [Sk. dhvanita, pp. of dhvan, cp. Ags. dyn noise= E. din; Ags. dynnan to sound loud] sounded; as nt. sonant (said of a letter) Miln 344.

**Dhaniya** *(Dhaniya)* =dhanika Vin I.76.
Dhanu (nt.) [Sk. dhanus, to Ohg. tanna fir-tree, also oak, orig tree in general, cp. dāru] a bow M I.429; J I.50, 150; II.88; IV.327; PvA 285. -kalāpa bow & quiver Vin II.192; M I.86; II.99; A III.94; PvA 154; -kāra a bow maker Miln 331; -kārika N. of a tree J V.420; -kārin=prec. J V.422 (=pāṭali); -ggaha an archer D I.151; A II.48; IV.107; J I.58, 356; II.87, 88; III.220 (dhanuggaha) J III.322; V.129 (where 4 kinds are enumd); Vism 150 (in simile); DA I.156; -takkāri (f.) a plant J VI.535; -pāṭali N. of a tree J V.422; -lakkhana prophesying from marks on a bow D I.9.

Dhanuka (hanku) (nt.) [Sk. dhanuṣka] a (small) bow Vin II.10; III.180; D I.7; A III.75; V.203; J VI.41; Miln 229; DA I.86.

Dhanta [dhanta] [Sk. dhvānta in meaning of either dhvanita fr. dhvan to sound, or dhamita fr. dhmā to blow, see dhameti] blown, sounded A I.253; J I.283, 284.

Dhama (dhama) (adj.) [Sk. dhama, to dhamati] blowing, n. a blower, player (on a horn: sankha°) D I.251; S IV.322.

Dhamaka (dhama) (adj.) one who blows Miln 31; see vamṣa°, sankh°, singa°.

Dhamati (dhama) [Ved. dhamati, dhmā, pp. dh amita & dhmāta, cp. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle (by blowing), melt, smelt, singe A I.254; IV.169; J I.283, 284; VI.441; Nd1 478; Miln 262. - ppr. dhamāna S I.106; Miln 67. - Caus. dhameti to blow (an instrument) J II.110; Miln 31, and dhamāpeti to cause to blow or kindle DhA I.442. - pp. dhanta & dhanita (the latter to dhvan, by which dhama is influenced to a large extent in meaning. Cp. uddhana).

Dhamadhamāyati (dhama) [cp. Sk. dadhmāti, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

Dhamani (dhama) (f.) [Sk. dhamani, to dhamati, orig. a tube for blowing, a tubular vessel, pipe] a vein Th 1, 408. Usually in cpd.: -santhata strewn with veins, with veins showing, i. e. emaciated (: nimmaṃsa-lohitatāya sirājālehi vitthatagatta PvA 68) Vin III.110; J IV.371; V.69; Dh 395=Th 1, 243=Pv II.113; Pv IV.101; DhA I.299, 367; IV.157; ThA 80. So also in Jain Pk. "kisa dhamanisamṭata": Weber, Bhagavatī p. 289; cp. Lal. Vist. 226. - Also as "santhatagatta (adj.) having veins showing all over the body for lack of flesh Vin I.55; III.146; M II.121; J I.346, II.283; ThA 80.

Dhamma (dhama) (m. & rarely nt.) [Ved. dharma & dharman, the latter a formation like karman (see kamma for expīn of subj. & obj. meanings); dh (see dhāreti) to hold, support: that which forms a foundation and upholds= constitution. Cp. Gr. qro/nos, Lat. firmus & fretus; Lith. derme (treaty), cp. also Sk. dhariman form, constitution, perhaps=Lat. forma, E. form] constitution etc. A. Definitions by Commentators: Bdhgh gives a fourfold meaning of the word dhamma (at DA I.99= DhA I.22), viz. (1) guṇe (saddo), applied to good conduct; (2) desanāyaṃ, to preaching & moral instruction; (3) pariyattiyaṃ, to the 9 fold collection of the Buddh. Scriptures (see navanga); (4) nissatte (nijjīvate), to cosmic (non-animistic) law. - No. 1 is referred to freq. in expls of the term, e. g. dhammiko ti nāyena samena pavattati ti DA I.249; dhamman ti kārānaṃ nāyam PvA 211; as paṭipatti-dhamma at VvA 84; No. 3 e. g. also at PvA 2. Another and more adequate fourfold definition by Bdhgh is given in DhsA 38, viz. (1)
pariyatti, or doctrine as formulated, (2) hetu, or condition, causal antecedent, (3) guṇa, or moral quality or action, (4) nissatta-nijīvatā, or "the phenomenal" as opposed to "the substantial," "the noumenal," "animistic entity." Here (2) is illustrated by hetumhi ṇāṇamaṃ dharmapaṭisambhidā: "analytic knowledge in dhamma's means insight into condition, causal antecedent" Vibh 293, and see Niyama (dhamma°). Since, in the former fourfold definition (2) and (3) really constitute but one main implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, we may interpret Dhamma by the fourfold connotation:- doctrine, right, or righteousness, condition, phenomenon. - For other exegetic definitions see the Coms & the Niddesa, e. g. Nd1 94; for modern expls & analyses see e. g. Rhys Davids, Buddh. India pp. 292-4; Mrs. Rh. Davids, Buddhism (1912) pp. 32 sq., 107 sq., 235 sq.; Dhs. trsl. XXXIII. sq.; and most recently the exhaustive monograph by M. & W. Geiger, Pāli Dhamma. Abhandlungen der Bayer. Akademie XXXI. 1; München 1920; which reached the editors too late to be made use of for the Dictionary. B. Applications and Meaning.-1. Psychologically; "mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own:- a presentation (Vorstellung), or idea, idea, or purely mental phenomenon as distinguished from a psycho-physical phenomenon, or sensation (re-action of sense-organ to sensestimulus). The mind deals with ideas as the eye deals with forms: it is the abstraction formed by mano, or mind proper, from the objects of sense presented by the sense-organ when reacting to external objects. Thus cakkhu "faculty of sight" corresponds to rūpa "relation of form" & mano "faculty of thought" (citta & ceto its organ or instrument or localisation) corresponds to dhamma "mentalized" object or "idea" (Mrs. Rh. D. "mental object in general," also "state of mind") - (a) subjective: mental attitude, thought, idea, philosophy, truth, & its recognition (anubodhi) by the Buddha, i. e. the Dhamma or worldwisdom-philosophy of the Buddha as contained & expounded in the Dialogues of the 5 Nikāyas (see below C.) - Note. The idea of dhamma as the interpreted Order of the World is carried further in the poetical quasi-personification of the Dh. with the phrase "dhammaja dh-nimmita dh-dāyāda" (born of the Norm, created by the Norm, heir of the Norm; see under cpds. and Dhammatā; also s. v. Niyama). That which the Buddha preached, the Dhamma kat) e)coxh/n, was the order of law of the universe, immanent, eternal, uncreated, not as interpreted by him only, much less invented or decreed by him, but intelligible to a mind of his range, and by him made so to mankind as bodhi: revelation, awakening. The Buddha (like every great philosopher & other Buddhas preceding Gotama: ye pi te ahesu ṇāṭa addhān&m Arahanto Sammāsambuddhā te pi dhammaṃ yeva sakkatā S 1.140) is a discoverer of this order of the Dhamma, this universal logic, philosophy or righteousness ("Norm"), in which the rational & the ethical elements are fused into one. Thus by recognition of the truth the knower becomes the incorporation of the knowable (or the sense of the universe-Dhamma) & therefore a perfect man, one who is "truly enlightened" (sammāsambuddha): so Bhagavā jānaṃ jānāti passaṃ passati cakkhu-bhūto ṇāna-bhūto dhamma° brahma° & in this possession of the truth he is not like Brahmā, but Brahmā himself & the lord of the world as the "master of the Truth": vattā pavattā atthassa ninnetā Amatassa dātā dhammassāmī S IV.94; & similarly "yo kho Dhammaṃ passati so mam passati; yo mam passati so Dhammaṃ passati" =he who sees the Buddha sees the Truth S III.120. Cp. with this also the dhamma-cakka idea (see cpds.). On equation Dhamma=Brahman see esp. Geiger, Dhamma pp. 76-80, where is also discussed the formula Bhagavato putto etc. (with dhamma for the brahmanic brahmaja). - In later (Abhidhamma) literature the (dogmatic) personification of Dhamma occurs. See e. g. Tikp A 366. As 6th sense-object "dhamma" is the counterpart of "mano": manasā dhammam viṇṇāya "apperceiving presentations with the mind" S IV.185 etc. (see formula under rūpa); mano-viṁเบyyā dhammā S IV.73; cp. S III.46; IV.3 sq.; V.74; D III.226,
245, 269. Ranged in the same category under the anupassanā-formula (q. v.) "dhammesu dhammānupassin" realising the mentality of mental objects or ideas, e. g. D II.95, 100, 299; A I.39, 296; II.256; III.450; IV.301. Also as one of the 6 taṇhās "desire for ideas" D III.244, 280. - As spirituality opposed to materiality in contrast of dh. & ānisa: It 98 ("dāna: a mat. & a spir. gift.") - (b) objective: substratum (of cognition), piece, constituent (=khandha), constitution; phenomenon, thing, "world," cosmic order (as the expression of cosmic sense, as under a & 2). Thus applied to the khandhas: vedanādayo tayo kh. DhA I.35 (see Khandha B 3); to rūpa vedanā saññā sankhārā viññāna S III.39;=sankhārā D III.58, 77, 141. Freq. in formula sabbe dhammā aniccā (=dukkhā anattā: see nicca) "the whole of the visible world, all phenomena are evanescent etc." S III.132 sq. & passim. diṭṭhe [va] dhamme in the phenomenal world (opp. samparāyika dh. the world beyond): see under diṭṭha (S IV.175, 205 etc.). - ye dhammā hetupaphavā tesam hetum Tathāgato āha "of all phenomena sprung from a cause the Buddha the cause hath told" Vin I.40 (cp. Isā Upanishad 14). - lokadhammā things of this world (viz. gain, fame, happiness etc., see under lābha) D III.260; Nd2 55. - uttari-manussa-dhā transcendental, supernormal phenomena D I.211, cp. D III.4; abbhuta-dhā wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pāṭarakesu); PvA 2: hassa-kiḍḍhati-rati-dh.-samāpanna endowed with the qualities or things of mirth, play & enjoyment D I.19; III.31; gāma° things or doings of the village D I.4 (cp. DA I.72). 2. Ratio-ethically-(a) objective: "rationality," anything that is as it should be according to its reason & logicality (as expressed under No. 1 a), i. e. right property, sound condition, norm, propriety, constitution as conforming to No. 1 in universal application i. e. Natural or Cosmic Law: yathā nāma ca rūpaṃ ca asesam uparijjhati, taṃ te dhammaṃ idhānāya acchidum bhavabandhanaṃ (recognising this law) S I.35 cittacetasikā dh° ā a term for the four mental khandhas, and gradually superseding them Dh 1022 (cf. Compendium of Philosophy, 1); dasadhamma-vidū Vin I.38 (see dasa); with atta, nirutti and paṭibhāna: one of the 4 Paṭisambhidās (branches of analytic knowledge A II.160; Pts I.84, 88 etc.; Vibh. 293 f., Points of Controversy, p. 380. In this sense freq. -° as adj.: being constituted, having the inherent quality (as based on Natural Law or the rational constitution of the Universe), destined to be . . ., of the (natural) property of . . ., like (cp. Gr. -eidh/s or E. -able, as in change-able=liable to change, also E. -hood, -ly & P. -gata, -ṭhita), e. g. khaya-dhamma liable to decay ("vaya°, virāga°, nirodha°), with ref. to the Sankhāras S IV.216 sq.; in the Paticcasamuppāda S II.60; akkhaya imperishable Pv IV.152 (dānaṃ a-dh. atthu). cavana° destined to shift to another state of existence D I.18; III.31; It 76; VvA 54. jāti-jarā-marana° under the law of birth, age, & death D III.57; A I.147; III.54; PvA 41 (sabbe sattā . . .); bhedana° fragile (of kāya) D I.76; S I.71; PvA 41 (bhijjana° of sankhārā). vipariṇāma° changeable A I.258; IV.157; PvA 60 (=anicca). a° unchanging D III.31 sq. samudaya° & nirodha°, in formula yaṃ kiṭṭha s-dh°m sabban tan n-dh°m "anything that is destined to come into existence must also cease to exist" D I.110, 180; S IV.47 & passim. Cp. further: anāvatti° avinipāta° D I.156; III.107, 132; A I.232; II.89, 238; IV.12; anuppāda° D III.270. - (b) subjective: "morality," right behaviour, righteousness, practice, duty; maxim (cp. ṭhāna), constitution of character as conforming to No. 1 in social application, i. e. Moral Law. - Often in pl.: tenets, convictions, moral habits; & as adj. that which is proper, that which forms the right idea; good, righteous, true; opp. adhamma false, unjust etc.; evil practice - (a) Righteousness etc.: S I.86 (eko dh. one principle of conduct; II.280 (dh. isinām dhajo: righteousness is the banner of the Wise); kusala dh. D I.224; dhamme ṭhita righteous Vv 168; ṭāti° duty against relatives PvA 30; deyya°= dāna PvA 9, 70; sad° faith (q. v.) - opp. adhamma unrighteousness, sin A II.19; V.73 sq.; D III.70 (*rāga+ visama-loḥha & micchā-dhamma); Pv III.96 (*m anuvattisam I practised wrong conduct).- In the same sense: dh. asuddho Vin I.5=S I.137 (pāṭarahosi Magadheshu pubbe dh. a.); pāpa° (adj.) of evil conduct Vin I.3; atṭhita° unrighteous D III.133; lobha° greedy quality D I.224, 230; methuna dh. fornication D III.133. -
(b) (pl.) Tenets, practices etc. - (aa) good: kusala dh. D II.223, 228; III.49, 56, 82, 102 etc.; S II.206; sappurisa° A V.245, 279; PvA 114; samaṇa° Wanderer's practice or observances DhA II.55. brāhmanakaraṇa D I.244; yesam dh-ānaṃ Gotamo vaṇṇavādin D I.206; cp. sīlaṃ samādhi paññā ca vimutti ca anuttarā: anubuddhā ime dhammā Gotamena yaśassinā D II.123. dharmānāṃ sukusalo perfect in all (these) qualities D I.180; samāhite citte dharmā pātubhavanti "with composed mind appear true views" S IV.78; dhammesu patiṭṭhito S I.185; ananussutesu dh-esu cakkhaṃ udapādi "he visualized undiscovered ideas" S II.9. - (bb) evil: āvaraṇīyā S IV.104; pāpakā Vin I.8; D I.70; A I.202; akusalā D III.56, 57, 73, 91 etc.; lobha°, dosa°, moha° S I.70=It 45=Nd2 420; S I.43; M III.40; dukkhipavākā vodaniyā saṅkilesikā ponobhāvakā D I.195; III.57. - (cc) various: gambhirā duddassā etc. Vin I.4; D I.12; S I.136; - Cp. S II.15, 26; Nd2 320; It 22, 24; Ps I.5, 22, 28; Vbh 105, 228, 293 sq. etc. etc. - (g) (adj.) good, pious, virtuous etc.: adhammo nirayaṃ neti dhamma pāpeti suggatiṃ "the sinners go to niraya, the good to heaven" Th 1, 304=DA I.99=DhsA 38= DhA I.22. kalyāṇa° virtuous A I.74, 108; II.81, 91, 224 sq.; PvA 13. Opp. pāpa° Vin III.90; cp. above a. - (d) (phrases). Very freq. used as adv. is the instr. dhammena with justice, justly, rightly, fitly, properly Vin I.3; D I.122; S IV.331; Vv 3419 (=kāraṇena nāyena vīvā); PII.930 (=yutten'eva kāraṇena PIIA 125, as just punishment); IV.169 (=anupākārakāna PIIA 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adanṭena asatthena dhammāna anusasati (or ajjhāvasati) D I.89; II.16; S I.236=Sn 1002; cp. Sn 554 (dhammena cakkhaṃ vattemi, of the Buddha). Opp. adhammena unjustly, unfitly, against the rule Vin IV.37; S I.57; IV.331; DA I.236. - dhamma (loc.) honourably J II.159. - dhamaṃ carati to live righteously PII.334; see also below C 3 & dh.-cariyā. C. The Dhamma, i.e. moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses & conversations, collected by the compilers of the 5 Nikāyas (dhamma-vinayaṃ sangāyante hām dasamahāheke ekato katvā Vvā 3; cp. mayam dh."m ca vinayaṃ ca sangāyāma Vin II.285), resting on the deeper meaning of dhamma as expld under B 1 a, & being in short the "doctrinal" portions of the Buddhist Tipiṭaka in contradiction to the Vinaya, the portion expounding the rules of the Order (see pīṭaka). Dhamma as doctrine is also opposed to Abhidhamma "what follows on the Dhamma." - (1) Dhamma and Vinaya, "wisdom & discipline," as now found in the 2 great pīṭakas of the B. Scriptures, the Vinaya and SuttantaPīṭaka (but the expression "Piṭaka" is later. See Pīṭaka). Thus bhikkhu suttantikā vinaya-dharā dhamma-kathikā, i.e. "the bhikkhus who know the Suttantas, remember the Vinaya & preach the Word of the Buddha" Vin II.75 (=I.169), cp. IV.67. Dhamma & Vinaya combd: yo 'ham evam svākkhāte Dh-vinaye pabbajito S I.119; bhikkhu na evarūpiṃ kathāṃ kattā hoti: na tvam imaṃ Dh-v-m ajānāsi, aham imaṃ Dh-v-m ajānāmi etc. S I.12; imaṃ Dh-v-m na sakkomi vitthārena ācikkhituṃ S I.9; samāna ... imasmiṃ Dh-v-e gādhanti S III.59. - Thus in var. cpds. (see below), as Dh-dhara (+V-dh.) one who knows both by heart; Dh-vādin (+V-v.) one who can recite both, etc. - See e.g. the foll. passages: Vin II.285 (dh. ca v. ca pariyatta), 304; III.19, 90; D I.8, 176, 229; II.124 (ayaṃ Dh. ayaṃ V. idam Satthu-sāsanam); III.9, 12, 28, 118 sq.; S I.9, 119, 157; II.21, 50, (dh-vinaye assāsa); A III.297 (id.); S I.120; III.91; IV.43 sq., 260; A I.34, 121, 185, 266; II.2, 26, 117, 168; III.8, 168 sq.; IV.36, 200 sq.; V.144, 163, 192; It 112; Sn p. 102; Ud 50. - 2. Dhamma, Buddha, Sangha. On the principle expld in Note on B 1 a rests the separation of the personality of the teacher from that which he taught (the "Doctrine," the "Word," the Wisdom or Truth, cp. Dhammapāko Tathāgatassa adhivacanaṃ D III.84). A person becoming a follower of the B. would conform to his teaching (Dh.) & to the community ("Church"; Sangha) by whom his teaching was handed down. The formula of Initiation or membership is therefore threefold, viz. Buddhāṃ saraṇaṃ upemi (gacchāmi), Dh °m ... Sangham ... i.e. I put myself into the shelter of the B., the Dh. & the S. (see further ref. under Sangha) S I.34 (Buddhe pasanā Dhamme ca Sanghe tibbagāravā: ete sagge pakāsenti yattha te upapajjare, i.e. those who adore the B. &
his Church will shine in Heaven); D II.152 sq., 202 sq., 352; S IV.270 sq. (‘saranāgamana); DhA I.206; PVA 1 (vande ṭam uttamāṃ Dh *ṭ, B *ṭ, S *ṭ). Cp. Satthari, Dhamme, Sanghe kankhāti, as 3 of the ceto-khīlā A III.248-.-3. Character of the Dhamma in var. attributes, general phraseology. - The praise of the Dh. is expressed in many phrases, of which only a few of the more frequent can be mentioned here. Among the most famous is that of "dharmam deseti ādi-kalyāṇaṃ majjhe-k*, pariyosāna-k*, etc. "beautiful in the beginning, beautiful in the middle & beautiful in the end," e. g. D I.62; S I.105; IV.315; A II.147, 208; III.113 sq., 135, 262; D III.96, 267; Nd2 316; It 79; VvA 87. It is welcome as a friend, beautifully told, & its blessings are immediate: sv’akkhāta, sandiṭṭhiṅhika, akālika, ehipassika etc. D II.93; III.5, 39, 45, 102; S I.9, 117; II.199; IV.271; A III.285 etc. It is mahā-dh. S IV.128; ariya* S I.30; A V.241, 274; Sn 783; sammā* S I.129. It is likened to a splendid palace on a mountain-top Vin I.5=It 33, or to a quiet lake with sila as its banks S I.169=183; and it is above age & decay: satan ca dhammo na jaram upeti S I.71. Whoever worships the Dh. finds in this worship the highest gratification: diyo loke sako putto piyo loke sako pati, tato piyatarā . . . dhammassa magganā S I.210; ye keci ariyadhamme khantiyā upetā . . . devakāyaṃ paripūressanti S I.30. Dh *m garukaroti D III.84. Opp. Dhamme agārava A III.247, 340; IV.84: the slanderers of the Dh. receive the worst punishment after death S I.30 (upenti Roruvaṃ ghoram). - Var. phrases: to find the truth (i. e. to realize intuitively the Dh.)=dh*m anubodhati D II.113; S I.137, or vindati D I.110, 148. To expound the Dh., teach the truth, to ponder over problems of ethics & philosophy: dh*m deseti Vin IV.134; S I.210 etc.; katheti PVA 41; bhāsati Vin I.101; bhanati Vin I.169; pakāseti S II.28; IV.121. To hear the Dh., to listen to such an exposition: dh*m suṇāti S I.114, 137, 196, 210; A I.36; III.163; DhA III.81, 113. To attain full knowledge of it: dh *m pariyaṃpūṇāti A I.103, 185; III.86, cp. 177 & *pariyatti. To remember the Dh.: dhāreti A III.176 (for details of the 5 stages of the Dh.-accomplishment); to ponder over the Dh., to study it: dh *m vicināti S I.34=55, 214; A IV.3 sq. To enter a relation of discipleship with the Dh.: dh *m saraṇaṃ gacchati (see above 2) Pv IV.348; dhammaṃ saranattham upeti Vv 532 (cp. VvA 232). - See further Ps I.34, 78, 131; II.159 sq.; Pug 58, 66; Vbh 293 sq., 329; Nett 11, 15, 31, 83, 112; & cp. cpds. - 4. Dhamma and anudhamma. Childers interprets anudhamma with "lesser or inferior dhamma," but the general purport of the Nikāya passages seems to be something like "in conformity with, in logical sequence to the dhamma" i. e. lawfulness, righteousness, reasonableness, truth (see KS II.202; Geiger, Pāli Dhamma pp. 115-118). It occurs (always with Dh.) in the foll. contexts: dhammassa c’ānudh *m vyākaroti "to explain according to the truth of the Dhamma" D I.161; III.115; Ud 50; dhammaṃ hoti anudhammacārīn "walking in perfect conformity to the Dh." A II.8; dh.-anudh *m ācaraṇti id. D III.154; dh.-anudh* paṭipanna "one who has reached the complete righteousness of the Dh." D II.224; III.119; S III.40 sq.; It 81; A I.176 (where it forms the highest stage of the Dhammadhara, dh.anudh*paṭipanna D II.104; S V.261; A II.8; Ud 63; also in dhamma-kathika, dh.anudh*paṭi panna, dhīṭha-dhamma-nibbāṇa-patta S II.18=114= III.163; & in atthaṃ aññāya, dhāmaṃ aññāya, dhāmaṃ*paṭipanna A I.36; II.97. -akkhāna discussing or preaching of the Dhamma Nd1 91; -atthadesanā interpretation of the Dh. Miln 21; -ādhikaraṇa a point in the Dh. S IV.63=V.346; -ādhīpa Lord of righteousness (+anudhamma-cārin) A I.150; cp. *ssāmi; nt. abstr. *ādhipateyya the dominating influence of the Dh. A I.147 sq.; D III.220; Miln 94; Vism 14. -anudhamma see above C 4; -anuvattin acting in conformity with the moral law Dh 86, cp. DhA II.161; -āṇusārin of righteous living D III.105, 254 (+saddhā); M I.226, 479; A I.74; IV.215; IV.23; S V.200; Pug 15; Nett 112, 189; -anvaya main drift of the faith, general conclusions of the Dh. D II.83= III.100; M II.120; -abhisamaya understanding of the Truth, conversion to the Dhamma [cp. dharmābhisamaya Divy 200] S II.134 (+dh.-cakkhu-paṭilābha): Pug 41; Miln 20; DhA I.27; IV.64; PVA 31 etc.; -āmata the nectar of righteousness or the Dh.
Miln 22 (*meghena lokām abhitappayanto), 346; -ādāsa the mirror of the Dhamma D II.93 (name of an aphorism) S V.357 (id.); Th 1, 395; ThA 179; -āyatana the field of objects of ideation S II.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; -ārammaṇa: dh. as an object of ideation Dhs 146, 157, 365; cp. Dhs. trsl. 2; -ārāma "one who has the Dh. as his pleasure-ground," one who rejoices in the Dh. A III.431; It 82 (+dh-rata); Sn 327; Dh 364, cp. DhA IV.95; -ālapanā using the proper address, a fit mode of addressing a person as followed by the right custom. See Dial. I.193-196; J V.418; -āsana "the Dh-seat," i. e. flat piece of stone or a mat on which a priest sat while preaching J 1.53; DhA II.31; -ūposatha the fast day prescribed by the Dh. A I.208; -okkā the torch of Righteousness J I.34; -ojā the essence or sap of the Dh. S V.162; DhA IV.169; -osadha the medicine of the Dh. Miln 110, 335. -kāthā ethical discussion, fit utterance, conversation about the Dh., advice D III.151; J I.217; VvA 6; PvA 50, 66; -kathika (adj.) one who converses about ethical problems, one who recites or preaches the Dh., one who speaks fitly or properly. Often in combn. with Vinaya-dhara "one who masters (knows by heart) the Vinaya," & bahussutta "one who has a wide knowledge of tradition": Vin IV.10, 13, 141; A III.78; DhA II.30; also with suttantika "one who is versed in the Suttantas": Vin I.169; II.75; IV.67. The ability to preach the Dh. is the first condition of one who wishes to become perfected in righteousness (see dhamma-ānudhamma, above C 4): S II.18, 114=III.163; M III.40. - A I.25 sq.; II.118; Pug 42; J I.217; IV.2 (*thera). Cp. also AvŚ II.81; -kathikkāta (nt.) speaking about the Dh.; preaching M III.40; A I.38 (+vinayadhara-katta); -kamma a legally valid act, or procedure in accordance with the Rules of the Order Vin IV.37, 136, 232; A I.74 (+vinaya*); a* an illegal act Vin IV.232; A I.74; -karaka a proper or regulation (standard) water-pot, i. e. a pot with a filter for straining water as it was used by ascetics Vin II.118, 177, 301; J I.395; VI.331; DhA III.290, 452; VvA 220 (not *karaṇena); PvA 185; Miln 68; -kāma a lover of the Dh. D III.267; A V.24, 27, 90, 201; Sn 92. -kāya having a body according to the Norm (the dhammatā of bodies). See Bdhg as translated in Dial. III. ad loc.; having a normal body (sic Bdhg, esp. of the B. D III.84; -ketu the standard of the Dh., or Dh. as standard A I.109=III.149; -khan- dha the (4) main portions or articles of the Dh. (sila, samādhi, pañña, vimutti) D III.229; cp. Sp. AvŚ II.155; -gana a body of followers of the Dh. PVA 194; -gandikā (better gañthikā, q. v.) a block of justice, i. e. of execution J I.150, 151; II.124; VI.176; V.303; -garu worshipping the Dh. S IV.123; DhA I.17 (*ka); -gariya a kind of acrobatic tumbler, lit. excellent t. (+brahma*) Miln 191; -gu one who knows the Dh. (analogous to vedāgu) J V.222; VI.261; -gutta protecting the Dh. or protected by the Dh. (see gutta) S I.222; J V.222 (+dh-pāla); -ghosaka (-kamma) praise of the Dh. DhA III.81; -cakka the perfection or supreme harmony of righteousness (see details under cakka), always in phrase dhcakkaṃ pavattetitī (of the Buddha) "to proclaim or inaugurate the perfect state or ideal of universal righteousness" Vin I.8=M I.171; Vin I.11; S I.191; III.86; Sn 556, 693; Miln 20, 343; DhA I.4; VvA 165; PvA 2, 67 etc.; besides this also in simile at S I.33 of the car of righteousness; -cakku "the eye of wisdom," perception of the law of change. Freq. in the standing formula at the end of a conversation with the Buddha which leads to the "opening of the eyes" or conversion of the interlocutor, viz. "virajāma vitamalaṃ dhcakkhaṁ udapādi" D I.86, 110; II.288; S IV.47; A IV.186; Vin I.11, 16, 40 etc. Expl. at DA I.237: dhammesu vā cakkhum dhammamayam vā cakkhum. Cp. S II.134 (*paṭilabhā;+dhammabhāsaya); Dial. I.184; II.176; -cariyā walking in righteousness, righteous living, observance of the Dh., piety (-dāndi-puṇṇapāṭipatti VvA 282) S I.101 (+samacariyā kusalakiriyā); A II.5; III.448; V.87, 302; Sn 263 (*kāyasucaritīdhi Sn A 309), 274 (*brahma*). a* evil way of living A I.55 (+visama-cariyā); -cārīn virtuous, dutiful M I.289; II.188; Dh 168; Miln 19 (+samacārīn); -cetiya a memorial in honour of the Dh. M II.124; -chanda virtuous desire (opp. kāma*) DhAs 370; Vbh 208; -ja born of the Dh. (see above, Note on B 1 a), in formula "Bhagavato putto oraso dh-jo, dh-nimmito, dh.dāyādo" (the spiritual child of the Buddha) D III.84=S II.221; It 101; -jāla "net of the Dh.," name of a discourse (cp. *ādāsa & pariyāya) D I.46; -jīvin living righteously It 108;
Dh 24 (=dhammenā samena DhA I.239); -ṇū one who knows the Dh. J VI.261; -ṭṭha standing in the Law, just, righteous S I.33 (=silasampanna); Sn 749; J III.334; IV.211; ThA 244, -ṭṭhita="ṭṭha D I.190; -ṭṭhi= having a footing in the Dh. S II.60, 124, cp. "ṭṭhitāt: establishing of causes and effects S II.25; -ṭṭaka right reasoning Sn 1107 (=sammasankappa Nd2 318); -dāna gift of; -dāyaḍa heir of the Dh.; spiritual heir (cp. above note on B 1 a) D III.84; S II.221; M I.12; III.29; It 101; -ḍipa the firm ground or footing of the Dh. (usually combd with atta-ḍipa: having oneself as one's refuge, self-dependent) D II.100; III.58, 77; S V.154; -desanā moral instruction, exposition of the Dh. Vin I.16; D I.110 etc. (see desanā); -dessin a hater of the Dh. Sn 92; -ḍhaja the banner of the Dh. A I.109= III.149; Nd2 503; Miln 21; -ḍhara (adj.) one who knows the Dh. (by heart); see above C 4. Combd w. Vinayadharma Vin I.127, 337; II.8; A I.117, & bahussutta (ibid). Sn 58 (cp. SnA 110). - See also A III.361 sq., IV.310; Nd2 319; -ḍhātu the mental object considered as irreducible element Dhs 58, 67, 147 etc.; Vbh 87, 89 (see above B 1); an ultimate principle of the Dh., the cosmic law D II.8; M I.396; S II.143 sq.; Nett 64 sq.; Vism 486 sq. =nibbāna knowledge of the Dh. M II.175; -nātaka a class of dancing girls having a certain duty J V.279; -nimitta see "ja; -nīyāma belonging to the order of the Norm D I.190; DA on D II.12: dhammatā; (*ka); -nīyāmatā, certainty, or orderliness of causes and effects S II.25; Points of Controversy, 387; -nettī= nīyāma Miln 328; DA I.31; cp. Sk. dharmanetra M Vasti II.357; III.234, 238; -pajjota the lamp of the Dh. Miln 21; -pada (nt.) a line or stanza of the Dhamma, a sentence containing an ethical aphorism; a portion or piece of the Dh. In the latter meaning given as 4 main subjects, viz. anabhijjhā, avyāpāda, sammā-sati, sammā-samādhi D III.229; A II.29 sq. (in detail); Nett 170. - S I.22 (dāna ca kho dh-padam va seyyo). 202 (dh-padesu chando); A II.185; Sn 88 (dh-pade sudesite=nibbāna-dhammassa padattā SnA 164); J III.472 (=nibbāna); DhA III.190 (ekaṃ dh-padam). As Np. title of a canonical book, included in the Khuddaka Nikāya; -pamāna measuring by the (teaching of) Dh. Pug 53; DhA III.114 (ıkāni jātisatāni); -pariyatti attainment of or accomplishment in the Dh., the collection of the Dh. in general A III.86 (w. ref. to the 9 angas, see navanga); -pariyāya a short discourse, or a verse, or a poem, with a moral or a text; usually an exposition of a single point of doctrine D I.46; II.93; III.116; M I.445; Vin I.40 (a single verse); A I.65; IV.63 (a poem Sn 190-218, where also it is called a dh*pariyāyo); A V.288, 291. Such a dh*pariyāya had very often a special name. Thus Brahmajāla, the Wondrous Net D I.46; Dhammādāso dh*p*, the Mirror of the Law D II.93=S V.357; Sokasallaharaṇa, Sorrow's dart extractor A III.62; Ādittap* dh*p*, the Red-hot lancet S IV.168; Lomahāṃsana* M I.83; Dhammatā-dhamma* Miln 193, etc. -pāla guardian of the Law or the Dh. J V.222, freq. also as Np.; -piti (rasa) the sweetness of drinking in the Dh. (pivam) Sn 257; Dh 79 (=dhammapāyako dhammaṃ pivanto ti atho DhsA II.126); -bhaṇḍāgarika treasurer of the Dh., an Ep. of Ānanda Th 1, 1048; J I.382, 501; II.25; DhA III.250; PVA 2. -bhūta having become the Dh.; righteousness incorporated, said of the Buddhas D III.84. Usually in phrase (Bhagavā) cakkhu-bhūta... dh-bhūta brahmabhūta A V.226 sq. (cp. cakkhu); Th 1, 491; see also above, note B 1 a; -bheri the drum of the Dh. Miln 21; -magga the path of righteousness Sn 696; Miln 21; -maya made (built) of the Dh. (pāsāda) S I.137; -yanta the (sugar-) mill of the Dh. (fig.) Miln 166. -yāna the vehicle of the Law (the eightfold Noble Path) S V.5; -rakkhita rightly guarded Sn 288; -rata fond of the Law Sn 327; Dh 364; DhA IV.95; cp. dh.=[gatā]rati Th I.742; Dhp. 354; -rata measure of Dh. 354; -rājā king of righteousness, Ep. of the Buddha S I.33=55; D I.88 (of a cakkavatti); A I.109; III.149; Sn 554; J I.262; interpreted by Bdhgh at DA I.249 as "dhammena raijam labhitvā rājā jāto ti"=a king who gained the throne legitimately; -laddha one who has acquired the Dh., holy, pious S II.21; J III.472; justly acquired (bhogā) Sn p. 87; -vara the best of truths or the most excellent Doctrine Sn 233, 234; -vādin speaking properly, speaking the truth or according to the Doctrine Vin II.285; III.175 (+Vinaya-vādin); D III.135 (id.); D I.4, 95 (of Gotama; DA I.76: nava-lokuttara-dhamma sannissitam katvā vadati); S IV.252; A I.75; II.209; -vinicaya investigation of doctrine, religious
research Dhs 16, 20, 90, 309, 333, 555; Vbh 106; Vism 132; -vitakka righteous thought A I.254; -vidū one who understands the Dh., an expert in the Dh. J V.222; VI.261; -vinicchaya righteous decision, discrimination of the truth Sn 327; Dh 144; DhA III.86; -vihārin living according to the Dh. A III.86 sq.; -saṃvibhāga sharing out or distribution of the Dh., i. e. spiritual gifts It 98 (opp. āmisa* material gifts); -sangāhaka a compiler of the sacred scriptures, a diakeuasth/s VvA 3, 169; -saṃñā righteous thought, faith, piety PvA 3; -sāthā a hall for the discussion of the Dh., a chapel J VI.333; DhA I.31; II.51; IV.91; PvA 38, 196; -samaya a meeting where the Dh. is preached S I.26; -samādāna acquisition of the Dh., which is fourfold as discussed at M I.305; D III.229; -saraṇa relying on or putting one's faith in the Dh. (see above C 3) D III.58, 77; S V.154; -savāna hearing the preaching of the Dh., "going to church" Vin I.101; M II.175; A II.248, 381; IV.361; Sn 265; DhA III.190; -sākaccha conversation about the Dh. Sn 266; -saṃsāmi Lord of the Truth, Ep. of the Buddha (see above B 1 a note) S IV.94; -sāra the essence of the Dh. S V.402; -sārathi in pursa-dh.° at D I.62 misprint for pursa-damma-s°; -sārin a follower of the Dh. S I.170; -sudhammatā excellency of the Dh. S II.199; Th 1, 24, 220, 270, 286; -senāpati "captain of the Dhamma," Ep. of Sāriputta Th 1, 1083; J I.408; Miln 343; DhA III.305; VvA 64, 65, 158; -sāvantā thirst after justice J V.482; -sota the ear of the Dh. S II.43.

Dhamma² (dhammadha) (adj.) [Sk. *dhārma, cp. dhammadha] only in f. -i in combn with kathā: relating to the Dhamma, viz. conversation on questions of Ethics, speaking about the Dh., preaching, religious discourse, sermon. Either as dhammī kathā Vin II.161; IV.56 & in instr.-abl. dhammiyā kathāya (sandasseti samādapeti samuttejeti saṃpahaṃseti: ster. formula) S I.114, 155, 210, IV.122, PvA 30 etc.; or as cpd. dhammī-kathā D II.1; M I.161; Sn 325; & dhammī-kathā S I.155; PvA 38.

Dhamma³ (dhammadha) (adj.) [Sk. dhanvan] having a bow: see dalha*; also as dhammin in dalha* S I.185 (see dhammin).

Dhammatā (dhammadha) (f.) [Sk. dharmitā] conformity to the Dhammaniyāma (see niyāma), fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; often used in the sense of a finite verb: it is a rule, it is proper, one should expect S I.140 (Buddhānaṃ dh. the law of the B.'s i. e. as one is wont to expect of the B.s), 215 (su°); IV.216 sq. (khaya° etc.); D II.12; A II.36 (kusala°); V.46; Th 1, 712; J I.245; II.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA 7. See also AvŚ Index.

Dhammatta (dhammadha) [Sk. *dharmatva] liability to be judged Vin II.55 (& a°).

Dhammani (dhammadha) only found in S I.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry land" (araññe thale). Cp. Kindred Sayings I.129, n. 2.

Dhammika (dhammadha) (adj.) [=Sk. dharmya, cp. dhammiya] lawful, according to the Dh. or the rule; proper, fit, right; permitted, legitimate, justified; righteous, honourable, of good character, just, esp. an attr. of a righteous King (rājā cakkavattī dhammiko dhammarājā) D I.86; II.16; A I.109=III.149; J I.262, 263; def. by Bdhgh as "dhammaṃ caraṭi ti dh." (DA I.237) & "dhammena caraṭi ti dh., nāyena samena pavattali ti" (ib. 249). - Vin IV.284; D I.103; S II.280 (dhammadha kathā); III.240 (āhāra); IV.203 (dhammadha devā, adh° asurā); A I.75; III.277; Sn 404; DhA II.86 (dohāla); IV.185 ("lābha"); PvA 25 (=suddha, manohara). Also as saha-dh° (esp. in conn. w. pañha, a justified, reasonable, proper question: D I.94; S IV.299 in detail) Vin IV.141; D I.161; III.115; A I.174. - a° unjust, illegal etc. Vin IV.285; S IV.203; A III.243.
Dhammin\textsuperscript{1} \((\text{Dhammin})\) (adj.) [Sk. dharmin] only -°: having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as °dhamma B 2 a), viz. uppādavaya° D II.157; maraṇa° (=maraṇadhamma) A I.147; pāpa° Pv I.117 of evil nature.

Dhammin\textsuperscript{2} \((\text{Dhammin})\) (-°) only in dalha-dh*, which is customarily taken as a dern from dhanu, bow=having a strong bow (see dhamma3); although some passages admit interpretation as "of strong character or good practice," e. g. S I.185.

Dhammiya \((\text{Dhammiya})\) (adj.) [Sk. dhammya; cp. dhammika] in accordance with the Dhamma PvA 242 (also a°); Vism 306 (*lābha).

Dhammilla \((\text{Dhammilla})\) [Sk. dhammilla] the braided hair of women Dāvs IV.9.

Dhammī \((\text{Dhammi})\) in *kathā see dhamma2.

*Dhayati \((\text{Dhayati})\) to suck: see dhātī. Caus. dhāpayati, pp. dhāta (q. v.).

Dhara \((\text{Dhara})\) (usually -°, except at Miln 420) (adj.) [Sk. dhara, to dhr see dharati] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase dhammadhara (knowing the Dhamma, q. v.), vinaya°, mātikā° e. g. D II.125. dhamma° also Sn 58; Th 1, 187; Nd2 319; vinaya° Miln 344; jaṭājina° Sn 1010. See also dhāra.

Dharana \((\text{Dharana})\) (adj.) bearing, holding, comprising VvA 104 (suvaṇṇassa pañcadasa° nikkha holding, i. e. worth or equal to 15 parts of gold). - f. -ī bearing, i. e. pregnant with Sn 26 (of cows: godharaṇiyo paveniyo=gabbhiniyo SnA 39). As n. the Earth J V.311; VI.526; Miln 34; dharani-ruha N. of a tree J VI.482, 497; Miln 376.

Dharati \((\text{Dharati})\) [Sk. dharati, dhr as in Gr. qro/nos; Lat. firmus & fretus. See also dalha, dhata, dhamma, dhiti, duvha] to hold, bear, carry, wear; to hold up, support; to bear in mind, know by heart; to hold out, endure, last, continue, live Sn 385 (take to heart, remember); DhA II.68; - ppr. dharamaṇa living, lasting J I.75 (dh°e yeva suriye while the sun was still up); II.6; Miln 240, 291 (Bhagavato dh°kāle); - grd. dhareyya, in dh°divasa the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472=vivāha ThA 285. - pp. dhata (q. v.) - Caus. dhāreti (q. v.).

Dhava\textsuperscript{1} \((\text{Dhava})\) [Sk. dhava=madhuratvaha, Halāyudha] the shrub Grislea Tomentosa A I.202, 204; J IV.209; VI.528.

Dhava\textsuperscript{2} \((\text{Dhava})\) [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccati sāmiko tad abhāvā vidhavā matapatikā ti attho).

Dhavalā \((\text{Dhavalā})\) (adj.) [Sk. dhavala, to dhavati, see dhāvati & dhovati] white, dazzling white VvA 252; Dāvs II.123; V.26.

Dhavalatā \((\text{Dhavalatā})\) (f.) whiteness VvA 197.
Dhāta [Dhatu] [Sk. *dhāyita of dhayati to suck, nourish, pp. dhīta] fed, satiated; satisfied, appeared Vin I.222; J I.185; II.247, 446; V.73; VI.555; Pv I.118 (so read for dāta)=PvA 59 (= suhita titta); Miln 238, 249. - f. abstr. dhātatā satiation, fulness, satisfaction, in ati° J II.293.

Dhātar [Dhatar] [n. ag. fr. dhṛ] upholder J V.225.

Dhātī [Dhati] (f.) [Sk. dhātrī=Gr. tiqh/nh wet nurse, to dhayati suck, suckle; Idg. *dhēi as in Gr. qh_s qhai to milk, qh_lus feeding, qhlh/ female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Gk. tiqh/nh; Lat. tiq, femina, filius, "bestow milk""). See also dadhi, dhīta, dhenu] wet nurse, fostermother D II.19; M I.395; II.97; J I.57; III.391; PvA 16, 176. In cpds. dhāti*, viz. -cela swaddling cloth, baby's napkin S I.205= J III.309.

Dhātu [Dhatu] (f.) [Sk. dhātu to dadhāti, Idg. *dhē, cp. Gr. ti/qhmi, a)na/-qhma, Sk. dhāman, dhāṭ (=Lat. conditor); Goth. gadēds; Ohg. tuom (in meaning °=dhātu, cp. E. serf-dom "condition of . . .") tuon=E. to do; & with k-suffix Lat. facio, Gr. (e)/qhk(a), Sk. dhāka; see also dhamma] element. Closely related to dhamma in meaning B 1b, only implying a closer relation to physical substance. As to its gen. connotation cp. Dhs. trsl. p. 198. - 1. a primary element, of which the usual set comprises the four paṭhavī, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahābhūtā(ni): D I.215; II.294; III.228; S I.15; II.169 sq., 224; IV.175, 195; A II.165; III.243; Vbh 14, 72; Nett 73. See discussed at Cpd. 254 sq. - A defn of dhātu is to be found at Vism 485. - Singly or in other combs paṭhavī° S II.174; tejo° S I.144; D III.227; the four plus ākāsa S III.227, plus viññāna S II.248; III.231; see below 2 b. - 2. (a) natural condition, property, disposition; factor, item, principle, form. In this meaning in var. combs & applications, esp. closely related to khandha. Thus mentioned with khandha & āyatana (sensory element & element of sense-perception) as bodily or physical element, factor (see khandha B 1 d & cp. Nd2 under dhātu) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha° dhātu° āyatana° Nd2 550). Freq. also in combn kāma-dhātu, rūpa° arūpa° "the elements or properties of k. etc." as preceding & conditioning bhava in the respective category (Nd2 s. v.). See under d. - As "set of conditions or state of being (°)") in the foll.: loka° a world, of which 10 are usually mentioned (equalling 10,000: PvA 138) S I.26; V.424; Pv II.961; Vbh 336; PvA 138; KS II.101, n. 1; - nibbāna° the state of N. S V.8; A II.120; IV.202; J I.55; It 38 (dve: see under Nibbāna); Miln 312. Also in the foll. connections: amata° It 62; bhū° the verbal root bhū DA I.229; ṭhapitāya dhātuyo "while the bodily element, i.e. vitality lasts" Miln 125; vaṇṇa° form, beauty S I.131; Pv I.31. In these cases it is so far weakened in meaning, that it simply corresponds to E. abstr. suffix -hood or -ity (cp. °hood=origin. "form": see ketu), so perhaps in Nibbāna°=Nibbāna-dom. Cp. dhātuka. - (b) elements in sense-consciousness: referring to the 6 ajjhattikāni & 6 bāhirāni āyatanāni S II.140 sq. Of these sep. sota° D I.79; III.38; Vbh 334; dibbasota° S II.121, 212; V.265, 304; A I.255; III.17, 280; V.199; cakkhu° Vbh 71 sq.; mano° Vbh 175, 182, 301; mano-viññāna° Vbh 87, 89, 175, 182 sq. - (c) various: aneka° A I.22; III.325; V.33; akusala° Vbh 363; avijjā° S II.132; ābhā° S II.150; ārambha° S V.66, 104 sq.; A I.4; II.338; thiti° S II.175; III.231; A III.338; dhamma° S II.56; nekkhamma° S II.151; A III.447; nissāraniyā dhātuyo (5) D III.239; A III.245, 290. See further S I.134, 196; II.153, 248 (anicca); III.231 (niruddha); IV.67; A I.176; II.164; IV.385; Dhs 58, 67, 121; Nett 57, 64 sq.; ThA 20, 49, 285. - (d) Different sets and enumerations: as 3 under kāma°, rūpa°, arūpa A I.223; III.447; Ps I.137; Vbh 86, 363, 404 sq.; under rūpa°, arūpa°, nirodha° It 45. - as 6 (pathavī etc.+ākāsa° & viññāna°): D III.247; A I.175 sq.; M III.31, 62, 240; Ps I.136; Vbh 82 sq. - as 7 (ābhā subha etc.): S II.150. - 18: Ps I.101, 137, II.230, Dhs 1333; Vbh 87 sq., 401 sq.; Vism 484 sq. - 3. a humour or affection of the body DA II.253 (dhātusamatā). - 4. the remains of the body
after cremation PvA 76; a relic VvA 165 (sarīra*, bodily relic); Dāvs V.3 (dasana* the tooth relic). - abl. dhātuso according to one's nature S II.154 sq. (sattā sattehi saddhiṃ saṁsandanti etc.); It 70 (id.); S III.65. - kathā N. of 3rd book of the Abhidhamma Vism 96. - kucchi womb Miln 176; - kusala skilled in the elements M III.62; "kusalatā proficiency in the (18) elements D III.212; Dhs 1333; -ghara "house for a relic," a dagoba SnA 194. - cetiya a shrine over a relic DhA III.29; - nānatta diversity of specific experience D III.289; S II.143; IV.113 sq., 284; - vibhāga distribution of relics VvA 297; PvA 212.

**Dhātuka** (dhatuka) (adj.) (only -°) having the nature, by nature, affected with, -like (cp. °dhamma B 2a); often simply= first part of cpd. (cp. E. friend-like=friendly=friend) J I.438 (kiliṭṭha* miserable), II.31 (sama*), 63 (badhira* deaf), 102 (paṅduroga* having jaundice), 114 (dhuttika*); IV.137 (vāmanakā* deformed), 391 (muddhā*); V.197 (āvāṭa*); DhA I.89 (anattama*).

**Dhātura** (dhaturo) (adj. -°) [=dhatuyā] in cha* consisting of six elements (purisa) M III.239 (where āpodhātu omitted by mistake). See dhātu 2 c.

**Dhāna** (dhana) (adj.-n.) [Sk. dhāna, to dadhāti; cp. dhātu] (adj.) holding, containing (-°) M I.11 (ahi kaṇṭaka*; cp. ādhāna & kaṇṭaka). - (n.) nt. a receptacle Dh 58 (sankāra* dust-heap=tāhāna DhA I.445). f. dhānī a seat (=ṭhāna), in rāja° "the king's seat," a royal town. Often in comb with gāma & nigama (see gāma 3 a): Vin III.89; J VI.397; Pūj II.1318.

**Dhāniya** (dhanīya) (adj.) [Sk. dhānya, cp. dhaḍḍa2] wealthy, rich, abundant in (-°) J III.367 (pahūtadhana*; v. l. BB °dhāritaṃ); (nt.) riches, wealth J V.99, 100.

**Dhāra** (dhara) (adj.) (-°) [Sk. dhāra to dhāreti; cp. dhara] bearing, holding, having D I.74 (udaka-rahado sitavāri*); M I.281 (ubhato*) Sn 336 (ukkā*); It 101 (antimadeha*), 108 (ukkā*). See also dhārin.

**Dhāraka** (dharaka) (adj.-n.) 1. bearing, one who holds or possesses DhA III.93 (sampattim). - 2. one who knows or remembers A II.97 (jātika); IV.296 sq., 328 (id.).

**Dhāraṇa** (dharanā) (nt.) [cp. Sk. dhāraṇa, to dhāreti] 1. wearing, in mālā* (etc.) D I.5=A II.210=Pūja 58; KhA 37; cīvara* A II.104=Pūja 45. - 2. maintaining, sustaining, keeping up Miln 320 (āyu* bhojana). - 3. bearing in mind, remembrance Vin IV.305; M II.175 (dhama*).

**Dhāraṇaka** (dharanaka) [der. fr. dhāraṇa] 1. a debtor (see dhāreti 4) J II.203; IV.45. - 2. a mnemonician Miln 79.

**Dhāraṇatā** (dharanatā) (f.) 1. wearing, being dressed with (=dhāraṇa 1) Miln 257. - 2. mindfulness (=dhāraṇa 3) Nd2 628=Dhs 14.

Dhāra1 (f.) [Sk. dhāra, from dhāvati 1] torrent, stream, flow, shower D I.74 (samma° an even or seasonable shower; DA I.218=vuṭṭhi); II.15 (udakassa, streams); J I.31; Ps I.125 (udaka°); Pv II.970 (samma°); VvA 4 (hingulika°); PVA 139; DhA IV.15 (assu°); Sdhp 595 (vassa°).

Dhāra2 (f.) [Sk. dhāra, from dhāvati 2.] the edge of a weapon J I.455; VI.449; DhA 317; DA I.37. - (adj.) (-°) having a (sharp) edge J I.414 (khura°) Miln 105 (sukhuma°); ekato°-ubhato° single- & double-edged J I.73 (asi); IV.12 (sattha).

Dhārin (adj. -°) [Sk. dhārin, see dhāreti & cp. °dhara, °dhāra] holding, wearing, keeping; often in phrase antimadeha° "wearing the last body" (of an Arahant) S I.14; Sn 471; It 32, 40. - J I.47 (virūpa°-vesa°); Dāvs V.15. - f. *ini Pv I.108 (kāsikuttama°).

Dhāretar [n. ag. to dhāreti 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇa) A IV.196 (sotā sāvetā uggahetā dh.).

Dhāreti [Caus. of dharati, q. v. for etym.] to hold, viz. 1. to carry, bear, wear, possess; to put on, to bring, give D I.166=chavadussāni etc.; Vin I.16=D I.110= (telapajjotaṃ); D II.19 (chattaṃ to hold a sunshade over a person); PVA 47 (id.); dehaṃ dh. to "wear," i. e. to have a body It 50, 53 (antimam d.); J IV.3 (padumam); VI.136; Pv I.31 (vannam dh.=vahasi Pva 14); tassa kahāpanaṃ daṇḍaṃ dh. "to inflict a fine of a k. on him" Miln 171. - 2. to hold back, restrain Vin IV.261 (kathaṃ dhāretha how do you suppress or conceal pregnancy?) Dh 222 (kodhaṃ). - 3. to bear in mind, know by heart, understand: dhāmassa to know the Dhamma A III.176; tipiṭakaṃ buddhavacanaṃ to know the 3 Piṭakas Miln 18. - D II.2; Pug 41 (sūṇati, bhaṇati, dh.=remember). - With double acc.: to receive as, to take=believe, to take for, consider as, call: upāsakaṃ maṃ dhāretu Bhagavā "call me your disciple" Vin I.16 & passim; atthajālan ti pi naṃ dhārehi (call it . . .) D I.46; yathā paṇhaṃ Bhagavā vyākaroti tathā naṃ dhareyyāsi (believe it) D I.222; yathā no (attham) Gotamo vyākarissati tathā naṃ dhāressāma D I.236; evam maṃ dhārehi adhimuttacittaṃ (consider as) Sn 1149 (=upalakkhehi Nd2 323). - 4. to admit, allow, allow for, take up, support (a cause); to give, to owe D I.125 (may allow), 126; A II.69 (na kassa kiṃci dh. pays no tribute); Miln 47 (attham).

Dhāreyya (nt.) [orig. grd. of dhāreti] the ceremony of being carried away, i. e. the marriage ceremony, marriage (cp. dhareyya under dharati) Th 2, 472 (text has vāreyya, but ThA, 285 explains dhāreyya=vivāha).

Dhāva (Sk. dhāva) running, racing M I.446.

Dhāvati [Sk. dhāvati & dhāvate: 1. to flow, run etc.; cp. Gr. qe/w (both meanings); Ags. déaw=E. dew; Ohg. tou=Ger. tau; cp. also dhārā & dhunāti. - 2. to clean (by running water) etc.=P. dhovati, q. v.] 1. to run, run away, run quickly Sn 939 (cp. Nd1 419); Dh 344; J I.308; VI.332; Nd1 405=Nd2 304III.; Pv IV.161 =palayati Pva 2841; DhA I.389 (opp. gacchati); Pva 4; Sdhp 378. - 2. to clean etc.: see dhovati; cp. dhowala & dhārā2.

Dhāvana (nt.) [Sk. dhāvana] running, galloping J II.431; Miln 351.

Dhāvin: see pa°.
Dhi¹ & Dhī (dhi) (indecl.) [Sk. dhik] an excln of reproach & disgust: fie! shame! woe! (with acc. or gen.) S V.217 (read dhī tām for dhītām); Dh 389 (dhī=garahāmi DhA IV.148); J I.507; DhA I.179 (haṃ dhī), 216 (v. l. BB but text has haṃdi). An inorganic r replaces the sandhi-cons. in dhī-r-atthu jīvita Sn 440; cp. Th I.1150; dhī-r-atthu jātiyā J I.59.

Dhi² (dhi) (f.) [Sk. dhī to didheti, cp. Av. dī to see, Goth. (filu-) deisei cunning. See also dhīra] wisdom, only in Com. expl. of paññā: "dhi vuccati paññā" (exegesis of dhīra) at Nd1 44=J II.140=III.38.

Dhikkita (dikkita) (adj.) [Sk. dhikkṛta, of dhī+kata] reproached, reviled; used also medially: blaming, censuring, condemning J I.155 (=garahitā Com.); also in Com. expl. of dhīra (=dhikkita-pāpa detesting evil) at Nd1 44=J II.140=III.38 (cp. dhi2).

Dhiti (dhi) (f.) [Sk. dhṛti to dhṛ, see dharati] energy, courage, steadfastness, firm character, resolution. S I.122, 215 =Sn 188 (cp. SnA 237); J I.266, 280; III.239; VI.373; Vbh 211; Dhs 13 (+thāma), 22, 289, 571; Mih 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. juti & jutimant & Sk. dhīti) in expl. of dhīra as "dhitisampanna" Nd1 44=(see dhi2); PvA 131.

Dhitimant (dhitimant) (adj.) [Sk. dhṛtimant; cp. also dhīmant] courageous, firm, resolute A I.25; Sn 462, 542; Th I,6; J II.140; VI.286 (wise, cp. dhiti).

Dhītar & Dhītā (dhītar & dhītā) (f.) [Sk. dhītā, orig. pp. of dhayati to suck (cp. Lat. filia): see dhāta & dhātī, influenced in inflection by Sk. duhitr, although etymologically different] daughter Th 2, 336 (in faith); J I.152, 253; VI.366; Pv I.115; DhA III.171, 176; PvA 16, 21, 61, 105. deva° a female deva (see deva) VV 137 etc.; nattu° a granddaughter PvA 17; rāja° a princess J I.207; PvA 74. In compn dhītu.-kkama one who is desirous of a daughter J VI.307 (=dhītu atthāya vicarati Com.; v. l. dhītu-kāma); -dhītā granddaughter PvA 16.

Dhītalikā (dhi) (f.) [Dimin. of dhītā; cp. dhītikā & potthalikā] a doll Vin III.36, 126 (dāru°); Dhs A 321; PvA 16.

Dhītikā (dhi) (f.) [cp. dhītalikā] a doll Th 2, 374 (=dhītalikā ThA 252).

Dhīna (dhi) see adhīna.

Dhīyati (dhiyati) [Sk. dhīyate, Pass. to dahati1] to be contained ThA 13 (so read for dhiyati); PvA 71.

Dhīra (dhi) (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhayati (see dharati & dhiti); 2. Vedic. dhīra "wise" fr. didheti (see dhi2). The fluctuation of connotation is also seen in the expls of Coms which always give the foll. three conventional etymologies, viz. dhīkkitapāpa, dhiti-sampanna, dhīyā (=paññāya) samannāgata Nd144=(see dhi2)] constant, firm, self-relying, of character; wise, possessing the knowledge of the Dhamma, often=pañḍita & Ep. of an Arahant D II.128; S I.24 (lokapariyāyam aṇñāya nibbutā dh.), 122, 221; Sn 45, 235 (nibbanti dhīrā), 913 (vippamutto diṭṭhigatehi dh.), 1052; It 68 (*upasevanā, opp. bāla), 122 (dh. sabbaganthapamocano); Dh 23, 28, 177 (opp. bāla); Th 1, 4; 2, 7 (dhammā=tejussadehi
Dhuta & Dhūta [thuta] [cp. Sk. dhuta & dhūta, pp. of dhunāti] 1. shaken, moved Dāvs V.49 (vāta°). - 2. lit. "shaken off," but always expld in the commentaries as "one who shakes off" either evil dispositions (kilese), or obstacles to spiritual progress (vāra, nīvaraṇa). The word is rare. In one constantly repeated passage (Vin I.45=305=II.2=III.21=IV.213) it is an adj. opposed to kosajja lazy, remiss; and means either scrupulous or punctilious. At D I.5 it is used of a pain. At Sn 385 we are told of a dhutadhamma, meaning a scrupulous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters. Cp. Vism 61 for a defn of dhuta. -anga a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person First occurs in a title suffixed to a passage in the Parivāra deprecating such practices. The passage occurs twice (Vin V.131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The 13 are also discussed at Vism 59 sq. The Milinda devotes a whole book (chap. VI.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are deprecated at M I.282, & examples of one or other of them are given at Vin III.15; Bu I.59; J III.342; IV.8; Miln 133, 348, 351; Vism 59 (“kathā), 65 (“cora), 72 (id.), 80 (defn); SnA 494; DhA I.68; II.32 (dhūtanga); IV.30. Nd1 188 says that 8 of them are desirable.

Dhunana [dhunana] (nt.) [Sk. *dhunatvām] the state of being punctilious Vin I.305 (of going naked).

Dhunāti [dhunati] [Sk. dhunoti (dhūnoti), dhunāti & dhuvati, Caus. dhunayaati. Idg. *dhū to be in turbulent motion; cp. Gr. qu/w, qu/nw (to be impetuous), qu/ella (storm), qu/mos "thyme"; Lat. fūmus (smoke=fume), suffio; Lith. duja (dust); Goth. dauns (smoke & smell); Ohg. toun. Connected also w. dhāvate; see further dhūpa, dhūma, dhūsara, dhona & a secondary root Idg. *dheōes in dhamṣati] to shake, toss; to shake off, remove, destroy S I.156 (maccuno senaṃ);
Dhuma (Dhuma) in "kaṭacchuka-druma" having a wooden spoon (see duma), cp. Mar. dhumārā? (Ed. in note) Da I.59. [Doubtful reading.]

Dhura (Dhura) (m. & nt.) [Sk. dhur f. & dhura m.] 1. a yoke, a pole, the shaft of a carriage J I.192 (puranto sakaṭa), 196; Cp. II.8, 4. - 2. (fig.) a burden, load, charge, office, responsibility Sn 256 (vahan to porisaṃ dh "m" carrying a human yoke"=purīṇacchavīkā bhārā Sn 299), 694 (asama* one who has to bear a heavy burden=asamaviriya SnA 489); Da I.97 (sama*); dve dhurāni two burdens (viz. gantha* & vipassanā, study & contemplation) Da I.7; IV.37; asamadhura J I.193; VI.330. Three dhurā are enumd at J IV.242 as saddhā*, sila*, and paññā*.-Sdhp 355 (saddhā*), 392 (*viriya), 413 (paññā*) dh ° nikkhipati to take off the yoke, to put down a burden, to give up a charge or renounce a responsibility (see °nikkhepa): nikkhittadhura A I.71; II.148; III.65, 108, 179 sq.; *a* S V.197, 225; Nd2 131; Sn 236 (=dhuravant). - 3. the forepart of anything, head, top, front; fig. chief, leader, leading part. nāvāya dh. the forecastle of a ship J III.127-IV.142; dh-vāta head wind J I.100; ekaṃ dh ° niharati to set aside a foremost part Da I.135. - 4. the far end, either as top or beginning J III.216 (yāva dh-sopāna); IV.265 (dh-sopānaṃ katvā making the staircase end); V.458 (maggadhure ṭhatvā standing on the far end or other side of the road, i. e. opposite; gloss BB maggantare); VvA 44 (dh-gehassa dvāre at the door of the top house of the village, i. e. the first or last house). -gāma a neighbouring village (lit. the first v. that one meets) J I.8, 237; IV.243; Da I.414; -dhoryaya a yoked ox S I.173=Sn 79 (viriya me dd °); SnA 150. -nikkhepa the putting down of the yoke, the giving up of one's office J III.243; Vism 413. -bhatta a meal where a monk is invited as leader of other monks who likewise take part in it J I.449. v. l. (for dhuva*); III.97 (v. l. dhuvā*); Vism 66. -yotta yoke-tie, i. e. the tie fastening the yoke to the neck of the ox J I.192; VI.253; -vahana bearing a burden (cp. dhorayha) Da I.472; -vihāra a neighbouring monastery (cp. "gama) J I.23; IV.243; Da I.126 (Np.); III.224 (id.); -sampaggāha "a solid grip of the burden" (Mrs. Rh.D.) Dhs 13, 22 etc. (opp. nikkhepa); -saha enduring one's yoke Th 1, 659. Cp. dhuratā.


Dhuravant (Dhuravant) (adj.) [cp. Sk. dhuradhara] one who has or bears his yoke, patient, enduring S I.214=Sn 187 (=cetasaviriya-vasena anikkhittadhura SnA 236).

Dhuva (Dhuva) (adj.) [Sk. dhuva, cp. Lith. drūta firm; Goth. triggws=Ohg. triuwi (Ger. treue, trust); Ags. trévow= E. true, of Idg. *dheru, enlarged form of *dher, see dharati] stable, constant, permanent; fixed, regular, certain, sure D I.18; S I.142; IV.370; A II.33; J I.19; V.121 (*sassatam maraṇam); III.325; Bu II.82=Mln 114 (na tā nadiyo dh-salilā). 334 (*phala); Vism 77; DA I.112 (maraṇam appassato dh.), 150 (*thāvara); Da III.170 (adhuvaṃ jīvitaṃ dhuvaṃ maraṇam); ThA 241; Sdhp 331. - nt. permanence, stability M I.326; Dh 147. Also Ep. of Nibbāna (see "gāmin"). - nt. as adv. dhuvaṃ continuously, constantly, always J II.24=Mln 172; PvA 207; certainly J I.18, V.103. - adhuva (adhuva) changing, unstable, impermanent D I.19 (anicca a. appāyuka); M I.326; S IV.302; J I.393; III.19 (adhuva-sila); VvA 77. -gāmin leading to
permanence, i.e. Nibbāna S IV.370 (magga); -colā (f.) constantly dressed, of a woman Vin III.129; -ṭṭhāniya last (of shoes) Vin I.190; -dhamma one who has reached a stable condition DhA III.289; -paññatta (a) permanently appointed (seat) Vin IV.274; -bhatta a constant supply of food Vin I.25, 243; II.15 (*īka); J I.149 (where the v. l. dhura* seems to be preferable instead of dhuva*, see dhurabhatta); cp. niccabhatta; -yāgu constant (distribution of) ricegruel Vin I.292 sq.; -lohitā (f.) a woman whose blood is stagnant Vin III.129; -ssava always discharging, constantly flowing J I.6, V.35.

Dhūta & Dhūtanga [Dhuta] [Dhutanga] See dhuta.

Dhūpa [Dhupa] [Sk. dhūpa of Idg. *dhūp, enlarged fr. *dhū in dhunāti (q. v.)] incense J I.51, 64, 290 (gandha*, dvandva, cpd.); III.144; VI.42; Pv A 141 (gandhāpuppha*). dh°ṃ dadāti to incense (a room) J I.399. Sometimes misspelt dhūma, e.g. Vv A 173 (gandhapuppha*).

Dhūpana [Dhupana] (nt.) [Sk. dhūpana] incensing, fumigation; perfume, incense, spice J III.144; IV.236; Pv III.53 (sāsapa*).

Dhūpāyati & Dhūpayati [Dhupayati] [Sk. dhūpāyati; caus. fr. dhūpa] to fumigate, make fragrant, perfume, incense, spice J I.180; S I.40 (dhūpāyita)=Th 1, 448; A II.214 sq.; J I.73; Miln 333 (silagandhena lokaṃ dh.); DhA I.370 (aor. dhūpāyī); III.38 (ppr. dhūpayamāna). - pp. dhūpita.

Dhūpita [Dhpita] [pp. of dhūpāyati] fumigated, flavoured Vv 435 (tela* flavoured with oil). Cp. pa*.

Dhūma [Dhuma] [Vedic dhūma=Lat. fumus; Gr. qumo/s (mood, mind), qumia/w (fumigate); Ohg. toum etc. Idg. *dhū, cp. Gr. qu/w (burn incense), qu/os (incense). See also dhunāti] smoke, fumes Vin I.204 (aroma of drugs); M I.220 (dh°ṃ kattā); A V.352 (id.); A II.53; IV.72 sq.; V.347 sq.; J III.401, 422 (tumhākā ḍh.-kāle at the time when you will end in smoke, i.e. at your cremation); DhA I.370 (eka° one mass of smoke); Vv A 173 (for dhūpa, in gandhapuppha*); Pv A 230 (micchā-vitakka* in expl. of vidhūma). - andha blind with smoke J I.216; -kālika (cp. above dh.-kāle) lasting till a person's cremation Vin II.172, 288; -ketu fire (lit. whose sign is smoke) J IV.26; V.63; -jāla a mass of smoke J V.497; -netta a smoke-tube, i.e. a surgical instrument for sniffing up the smoke of medical drugs Vin I.204; II.120; J IV.363; Th A 14; -sikhā fire (Ep. of Agni; lit. smoke-crested) Vv 352 (sikhā)=Vv A 161; Vism 416; also as sikhin J VI.206.

Dhūmāyati & Dhūmayati [Dhunayati] [Sk. dhūmāyati, Denom. fr. dhūma] to smoke, to smoulder, choke; to be obscured, to cloud over M I.142 (v. l. dhūpāyati); Pv I.64 (paridāyati+dh. hadayām); DhA I.425 (akkhini me dh.= I see almost nothing). pp. dhūmāyita.

Dhūmāyanā [Dhumayana] (f.) smoking, smouldering M I.143; Nett 24 (as v. l. to dhūpāyana).

Dhūmāyitatta [Dhumayitatta] (nt.) [abstr. to dhūmāyati] becoming like smoke, clouding over, obscuration S III.124 (*timirāyitattaṃ).

Dhūsara [Dhusara] (adj.) [Sk. dhūsara, Ags. dust=E. dust & dusk, Ger. dust; see dhvaṃsati & dhunoti & cp. Walde, Lat. Wtb. under furo] dust-coloured Vv A 335.
Dhenu [dhenu] (f.) [Sk. dhenu, to dhayati to give suck, see dhāti & dhītar] a milch cow, a female animal in general J I.152 (miga° hind); Vv 806; DhA I.170; 396; Pva 112. In simile at Vism 313.

Dhenupa [dhenu+pa from pibati] a suckling calf M I.79; Sn 26.

Dheyya [dhveya] (-°) [Sk. dheya, orig. grd. of dhā, see dahati1] 1. in the realm of, under the sway or power of: anañña° J IV.110; kamma° A IV.285; maccu° (q. v.) S I.22; Sn 358, 1104; Th 2, 10 (=maccu ettha dhiyati ThA 13); māra° A IV.228. - 2. putting on, assigning, in nāma°.

Dhota [dhota] [Sk. dhāuta, pp. of dhavati2, see dhovati] washed, bleached, clean J I.62 (°sankha a bleached shell); II.275; Pva 73 (°vattha), 116 (°hattha with clean hands), 274 (id.); Vism 224 (id.).

Dhona [dho] (adj.-n.) [either=dhota, Sk. dhauta, see dhovati or=dhuta, see dhuta & dhunana. Quite a diff. suggestion as regards etym. is given by Kern, Toev. 117, who considers it as a possible derr fr. (a)dho, after analogy of poṇa. Very doubtful] 1. purified M I.386; Sn 351, 786, 813, 834 (=dhutakilesa SnA 542); J III.160 (°sākha=patthaṭṭa asākha Com.; v. l. BB vena°); Nd 77=176 (: dhonā vuccati pāñña etc., dhuta & dhota used indiscriminately in exegesis following). - 2. (pl.) the four requisites of a bhikkhu DhA III.344 (: dhonā vuccati cattāro paccayā, in Com. on atidhonacārin Dh 240; gloss K. dhovanā, cp. Morris, J.P.T.S. 1887, 100).

Dhopati [dhopati] [a variant of dhovati, taken as Caus. formation] to wash, cleanse D I.93 (dhopetha, imper.; v. l. B. dhovatha), 124 (dhopeyya; v. l. B. dhoveyya).

Dhopana [dhopana] (nt.) [a variant of dhovana, q. v.] 1. ceremonial washing of the bones of the dead D I. 6; atthi-dhopana Bdhgh at DA I.84; A V.216 (see Commentary at 364). - 2. Surgical washing of a wound J II.117. - 3. In vaṃsadhopana, apparently a feat by acrobats J IV.390. It is possible that the passage at D I. 6 really belongs here. See the note at Dial. I.9.

Dhorayha [dhorayha] [for *dhor-vayha=Sk. *dhaurvahya, abstr. fr. dhurvaha; may also directly correspond to the latter] "carrying a yoke," a beast of burden S I.28; D III.113 (purisa°); A I.162. -vata (nt.) the practice of carrying a burden, the state of a beast of burden, drudgery S I.28; -sīla accustomed to the yoke, enduring; patient Dh 208 (=dhuravahana-sīlatāya dh. DhA III.272); -sīlin= *sīla J II.97 (=dhura-vahanaka-ācārena sampanna Com.).

Dhoreyya [dhorayya] (-°) [Sk. dhaureya, der. fr. dhura] "to be yoked," accustomed to the yoke, carrying a burden, in kamma° Miln 288.

Dhova [dhou] (adj.-n.) [Sk. dhāva, see dhovati] washing, cleansing Bu II.15.

Dhovati [dhovati] [Sk. dhāvati, see dhāvati] to rinse, wash, cleanse, purify Vin II.208, 210, 214; Sn p. 104 (bhājanāni); J I.8; V.297. - dhovī J VI.366; DhA III.207. ger. dhovitvā J I.266; IV.2; Vva 33 (pattām), 77 (id.); Pva 75, 144. inf. dhovitum Vin II.120; IV.261 pp. dhota (q. v.) & dhovita J I.266. - See also dhopati (*dhopeti).
Dhovana (dhāvana) (nt.) [Sk. dhāvana; see also dhopana] washing Vin IV.262; S IV.316 (bhaṇḍa°); A I.132, 161, 277; It 111 (pādānam); J II.129; VI.365 (hattha°); Miln 11; Vism 343; PvA 241 (hattha-pāda°); DhA II.19 (pāda°); fig. (ariyaṃ) A V.216.
N

Na\(^1\)\[onal\] [Sk. na (in cana) & nā (in nānā, vi-nā) Idg. pron. base *no, cp. Gr. nh/, nai/; Lat. nē, na surely, also encl. in ego-ne & in question utrumne, nam; fuller form *eno, as in Sk. anā (adv.) anena, anayā (instr. pron. 3rd); Gr. e)/nh "that day"; Lat. enim] expletive-emphatic particle, often used in comparative-indefinite sense: just so, like this, as if, as (see cana & canaṃ) J V.339 (Com. cttha na-kāro upāmāne). Also as nāṃ (cp. cana> canaṃ) Vin II.81, 186 (kathām nam=katham nu); J II.416; V.302; VI.213 (Com. p. 216: ettha eko na-karo puchananattho hoti); Th 1, 1204; Miln 177. Perhaps at Sn 148 (kattha-ci nāṃ, v. l. BB na; but Com. KhA 247= etam). To this na belongs na3; see also nu & nanu.

Na\(^2\)\[onal\] [Ved. na=ldg. *nē; Lat. ne in n'unquam etc., Goth. ni; Sk. na ca=Lat. neque=Goth. nih. Also Sk. nā= Idg. *nē, cp. Lat. Goth. nē] negative & adversative particle "not" (Nd2 326: paṭikkhepa; KhA 170: patisedhe) 1. often apostr. n': n'atthi, n'etaṃ etc.; or contracted: nāhaṃ, nāpi etc., or with cuphonic consonant y: nayidaṃ (It 29, J IV.3), nayidha (It 36, 37), nayimaṃ (It 15) etc. As double negation implying emphatic affirmation: na kiṃci na all, everything J I.295. - 2. In disjunctive clauses: na . . . na neither-nor, so-or not so. In question: karoti na karoti ("or not") J II.133. Cp. mā in same use. - Often with added pi (api) in second part: na-nāpi neither-nor ("not-but also not") S II.65; M I.246; Pv I.119. - 3. In syntactic context mostly emphasized by var. negative & adversative particles, viz. nāpi (see under 2); n'eva indeed not, not for all that J III.55; or not KhA 219; n'eva-na neither-nor D I.33, 35; M I.486; A V.193; J I.207, 279; Vin II.185; Dha I.328; II.65; DA I.186, 188; n'eva-na pana id. D I.24; na kho not indeed J II.134; na ca but not (=this rather than that) J I.153; na tāva=na kho Vv 3713; na nu (in quest.= noQne) is it not? PvA 74, 136; na no surely not Sn 224; na hi [cp. Gr. ou/xi/ not at all; nai/xi certainly] certainly not Dh 5, 184; Sn 666; Kh VII.6; na hi jātu id. Sn 152. - See also nu, nū, no. - 4. na is also used in the function of the negative prefix a- (an-) in cases where the word-negation was isolated out of a sentence negation or where a negated verb was substantified, e. g. (a) nacira (=acira) short, napparūpa abundant, napuṃsaka neuter, neka (=aneka) several; (b) natthi, natthika etc. (q. v.).

Na\(^3\)\[onal\] [identical with na1] base of demonstr. pron. 3rd pers. (=ta°), only in foll. cases: acc. sg. naṃ (mostly enclitic), fuller form enaṃ him, her, that one etc. Sn 139, 201, 385, 418, 980, 1076; It 32; Dh 42, 230; J I.152, 172, 222; III.281; KhA 220; Dha I.181; III.173; PvA 3, 68, 73. - acc. pl. ne them It 110 (v. l. te); Qn 223 (=te manusse KhA 169); J II.417; III.204; V.458; Dha I.8, 13, 61, 101, 390; VvA 299. - gen. dat. pl. nesaṃ D I.175, 191; It 63; J I.153; Dha IV.41; VvA 37, 136.; PvA 54, 201, 207. See also cna; cp. nava2.

Nakula\[nakulu\] [Ved. nakula, cp. nakra crocodile] a mongoose, Viverra Ichneumon A V.289 sq.; J II.53; VI.538; Miln 118, 394.

Nakkhatta\[nakkhatta\] (nt.) [Ved. nakṣatra collect. formation from naktih & naktā=Gr. nu/c, Lat. nox, Goth. nahts, E. night=the nightly sky, the heavenly bodies of the night, as opposed to the Sun: ādicco tapataṃ mukham Vin I.246] the stars or constellations, a conjunction of the moon with diff. constellations, a lunar mansion or the constellations of the lunar zodiac, figuring also as Names of months & determinant factors of horoscopic and other astrological observation; further a celebration of the beginning of a new month, hence any kind of festival or festivity. - The recognised number of such lunar mansions is 27, the names of which as
given in Sk. sources are the same in Pāli, with the exception of 2 variations (Assayuja for Aśvini, Satabhisaja for Šatārakā). Enum at Abhp. 58-60 as follows: Assayuja [Sk. Aśvini] Bharaṇi, Kattikā, Rohiṇi, Magasira [Sk. Mrgaśīrṣa] Addā [Sk. Ādrā], Punabbasu, Phussa [Sk. Pusya], Āsilaśa, Mahābh, Pubba-phagguni [Sk. Pūrva-phalkuni]. Uttarā, Hattha, Cittā [Sk. Chaitra], Sāti [Śvātī], Visakhā, Anurādhā, Jeṭṭhā, Mulaṃ, Pubb-āsālha [āsādha], Uttarā, Sāvāṇa, Dhanīṭṭhā, Satabhisaja [Śatārakā], Pubba-bhaddapādā, Uttarā, Revatī. It is to be pointed out that the Niddesa speaks of 28 N. instead of 27 (Nd1 382: atṭhavisati nakkhattāni), a discrepancy which may be accounted by the fact that one N. (the Orion) bore 2 names, viz. Mrgaśīrṣa & Agrabhayanī (see Plunkett, Ancient Calendars etc. p. 227 sq.). Some of these Ns. are more familiar & important than others, & are mentioned more frequently, e. g. Āsālha (Āsālhi°) J 1.50 & Uttarāśālha J 1.63, 82; Kattikā & Rohiṇi SnA 456. nakkhattāṃ adisati to augur from the stars, to set the horoscope Nd1 382; oloketi to read the stars, to scan the constellations J I.108, 253; ghoseti to proclaim (shout out) the new month (cp. Lat. calandae fr. călāre to call out, scil. mensem), and thereby announce the festivity to be celebrated J I.250; n. ghūṭṭham J I.50, 433; sanghūṭṭham VvA 73; ghositām VvA 31; kilati to celebrate a (nakkhatta-) festival J I.50, 250; VvA 63; DhA I.393 (cp. °kī kilā below). n. ositām the festival at an end J I.433. nakkhatta (sg.) a constellation Sn 927; collect. the stars Vv 811 (cando nparivārito). nakkhattāni (pl.) the stars: nakkhattānām mukham chando (the moon is the most prominent of the lights of night) Th 2.143; Vn 1.246=Sn 569 (but cp. expl. at SnA 456: candayogavasena "ajja kattikā, ajja Rohiṇī" ti paññānato ālokakāraṇa sommahāvato ca nakkhattānām mukham cando ti vutto); D I.10 (nakkhattānām pathagamanāṃ & uppatha-gamanāṃ a right or wrong course, i.e. a straight ascension or deviation of the stars or planets); II.259; III.85, 90; A IV.86; Th 2, 143 (nakkhattāni namassantā bālā). -kīlāna-kīlā DhA III.461; -kīlā the celebration of a festival, making merry, taking a holiday J I.50; ThA 137; VvA 109; -ggāha the seizure of a star (by a demon: see gāha), the disappearance of a planet (transit?) D I.10 (expl. at DA I.95 as nakkhattasa angarākādi-gahasamāyoga); -patha "the course of the stars," i.e. the nocturnal sky Dh 208; -pada a constellation Vin II.217; -pāṭhaka an astrologer, soothsayer, augur Nd1 382; -pāli the failing or obscuration of a star (as a sign of death in horoscopy) DhA I.166; - mālā a garland of stars VvA 167; -yoga a conjunction of the planets, a constellation in its meaning for the horoscope J I.82 253; DhA I.174 (+tithi-karana); °m oloketi to set the horoscope DhA I.166, °m uggāṅhāti id. Pn V.54. -rājā the king of the nakkhattas (i.e. the moon) J I.348.

Nakha [nākha] [Ved. nakha, cp. Sk. anghri foot; Gr. o)/nuc (claw, nail), Lat. unguis=Oir. inga; Ohg. nagal=E. nail] a nail of finger or toe, a claw Vin II.133; Sn 610 (na angulihi nakhehi vā); J V.489 (pañcanakkhā sattā five-nailed or -toed beings); Kh II.=Miln 26, cp. taca (pañcatacakaṃ); KhA 43; VvA 7 (dasa-nakhasamodhāna putting the 10 fingers together); PnV 152, 192; Sādh 104.

Nakhaka [nākha] (adj.) belonging to, consisting of or resembling a claw, in hatthi° like elephants'claws, Ep. of a castle (pāsāda) Vin II.169 (Bdhgh on p. 323: hatthikumbhe patiṭhitam, evaṃ evaṃkatassa kir'etam nāmaṃ) (?).

Nakhin [nāhin] (adj.) having nails J VI.290 (tamba° with coppercoloured nails).

Naga [nagā] [Sk. naga tree & mountain, referred by Fausböll & Uhlenbeck to na+gacchati, i.e. immovable (=sthāvara), more probably however with Lidén (see Walde under nāvīs) to Ohg. nahho, Ags. naca "boat-tree", semantically mountain=trees, i.e. forest] mountain S I.195=Nd2 136A (nagassā passe āśīna, of the Buddha); Sn 180 (=devapabbata royal mountain SnA 216; or
should it mean "forest"?); Th 1, 41 (°vivara), 525; Pv II.961 (°muddhani on top of the Mount, i.e. Mt. Sineru PvA 138; the Buddha was thought to reside there); Miln 327 (id.); Vv 166 (°antare in between the (5) mountains, see VvA 82).

**Nagara (Nagarā) (nt.) [Ved. nagara, Non-arian? Connection with agāra is very problematic] a stronghold, citadel, fortress; a (fortified) town, city. As seat of the government & as important centre of trade contrasted with gāma & nīgama (village & market-place or township) Vin III.47 (°bandhana), 184; cp. gāma 3 b. deva* deva-city JI. 3, 168, 202; DhA I.280 etc.; cp. yakkha* J II.127. - Vin I.277, 342, 344; II.155, 184; D II.7; S II.105 sq.; IV.194 (kāyassadhipavanaṃ); V.160; A I.168, 178; IV.106 sq. (paccantima); V.194 (id.) Dh 150 (aṭṭhīnaṃ); Sn 414, 1013 (Bhoga*); J I.3, 50 (Kapilavatthu*); II.5; III.188; VI.368 etc.; Pug 56; DhA IV.2; PVA 3, 39, 73; Dpvs XIV.51 (°pura). Cp. nāgara. -ūpakārikā a town fortified with a wall covered with cement at its base D I.105, cp. DA I.274; -ūpamā like a citadel (of citta) Dh 40, cp. DhA I.317 & Nagaropama sūtra Divy 340; -kathā town-gossip D I.7; -guttika superintendent of the city police J III.30, 436; IV.279; Miln 345 (dhammanagare n-), DhA IV.55. Cp. Kern, Toev. p. 167; -vara the noble town (of Rājagaha) Vv 166, cp. VvA 82; -vīthi a city street J II.416; -sobhīnī the city belle, a town courtesan J II.367 (*anā); III.435 (Sulasā), 475 (°ani); DhA I.174; II.201; PVA 4 (Sulasā); Miln 350.

*Nagaraka (Nagarāka) (nt.) a small city D I.146=169, quoted J I.391.

**Nagga (Nagaś) (adj.) [Ved. nagna=Lat. nudus (fr. *nogônudos) Goth. naqasp=Ohg. naccot, Ags. nacod=naked; Oir. nocht; perhaps Gr. gunno/s] naked, nude Vin II.121; J I.307; Pv I.61 (=niccola PVA 32); II.15; 81; PvA 68, 106. -cariyā going naked Dh 141; DhA III.78; cp. Sk nagnacaryā Divy 339; -bhogga one whose goods are nakedness, an ascetic J IV.160; V.75; VI.225.

*Naggatta (Nagata) (nt.) [Sk. nagnatva]=naggiya nakedness PVA 106.

**Naggya (Naggya) (nt.) [Sk. *nagnya] naked state, nudity Vin I.292, 305; S IV.300; Sn 249.

**Naggyā (Naggyā) (f.) [Sk. nagnikā]=naggā, naked Pv II.312.

**Nangala (Nangala) (nt.) [Ved. lāngala; nangala by dissimilation through subsequent nasal, cp. Milinda-Menandros. Etym. unknown, prob. dialectical (already in RV IV. 574), because unconnected with other Aryan words for plough. Cp. Balūčī nangār] a plough S I.115; III.155; A III.64; Sn 77 (yuga* yoke & plough); Sn p. 13; J I.57; Th 2, 441 (=sīra ThA 270); SnA 146; VVA 63, 65; PvA 133 (dun* hard to plough); DhA I.223 (aya*); II.67 (id.). -issa the beam of a plough S I.104 (of an elephant's trunk); -kaṭṭhakaranā ploughing S V.146=J II.59; -phāla [mod. Ind. phār] ploughshare (to be understood as Dvandva) DhA I.395.

**Nangalin (Nangalā) (adj.-n.) having or using a plough, ploughman, in mukha* "using the mouth as plough" Th 1, 101 (maulvergnügt, Neumann) (Mrs. Rh. D. harsh of speech).

**Nangutttha (Nanguttthā) (nt.) [dial. for *nangūlya=nangu[hya]= nangula A II.245; J I.194 (of a bull); II.19 (of an elephant); III.16 (sūci*), 480 (panther); IV.256 (of a deer); DhA I.275 (of a fish); II.64.
Nangula [Nanggan] (nt.) [Sk. lang & uhaeckmacr;la to langa & lagati (q. v.). cp. Gr. laggazw, Lat. langueo] a tail Th 1, 113=601 (go°).

Nacira [Nacira] (adj.) [Sk. nacira=na+cira] not of long duration, short Sn 694; gen nacirass'eva after a short time, shortly J IV.2, 392; Miln 250.

Nacca [Nacca] (nt.) [Ved. nṛtya=Anglo-Ind. nautch, etym. uncertain, cp. naccati & naṭati] (pantomimic) dancing; usually combd with singing (giṭa, q. v.) & instrumental music (vādita).

Naccaka [Naccaka] [Sk. *nṛtyaka, distinguished from but ultimately identical with naṭaka, q. v.] a dancer, (pantomimic) actor Miln 191, 331, 359 (naṭa°). - f. naccakī Vin II.12.

Naccati [Naccati] [Ved. nṛtyati nṛt, cp. nacca & naṭati] to dance, play Vin II.10; J I.292; Vv 501 (=naṭati Vv 210); 6421. - pp. naccento D I.135; fut. naccissati Vin II.12; aor. nacci J III.127; inf. naccituṃ J I.207. - Caus. naccāpeti to make play Vism 305 (so read for nacch°).


Najjuha [Najjuha] [Sk. dātyūha] a kind of cock or hen J VI.528, 538.

Naṭa [Nata] [Sk. naṭa dial. t, cp. Prk. naḍa, of nṛt, see naccati] a dancer, player, mimic, actor Vin IV.285; S IV.306 sq.; DHA IV.60 (*dhītā), 65 (*karaka), 224 (*kīlā); Miln 359 (*naccaka); Sdhp 380. - Cp. naṭaka & nāṭaka.

Naṭka [Natak] [Sk. naṭa] naṭa Vin IV.285; Miln 331; PVA 3. - f. naṭikā DA I.239.

Naṭati [Natati] [Sk. naṭati, of nṛt, with dial. t, cp. naccati] to dance, play VvA 210 (=naccati).

Naṭṭha [Naṭṭh] [Sk. naṭṭha, pp. of nassati (naṣyati), q. v.] perished, destroyed; lost A II.249; J I.74; 267.


Naṭṭhāyika [Naṭṭhāyika] [cp. Sk. naṣṭhārtha, i. e. naṣṭha+artha] bankrupt Miln 131, 201.

Nata [Nata] [Sk. nata, pp. of namati, q. v.] bent (on) S I.186 (a°); Sn 1143; Nd2 327.

Nati [Nati] (f.) [Sk. nati of nam] bending, bent, inclination S II.67; IV.59; M I.115.

Natta [Nata] (nt.) [Sk. naka, see nakkhatta] night, acc. nattam by night, in nattam-ahaṃ by day & by night Sn 1070 (v. l. BB and Nd2 rattamahaṃ).
Nattar [nattar] [Sk. napṛ, analogy-formation after māṭ etc. from Ved. napāṭ; cp. Lat. nepos; Ags. nefa=E. nephew; Ohg. nevo] grandson J I.60 (nattu, gen.), 88; Ud 91, 92; PvA 17 (nattu-dhitā great-grand-daughter), 25 (nattā nom.).

Natthika [nathika] (adj.-n.) [Sk. nāstika] one who professes the motto of "natthi," a sceptic, nihilist S I.96; usually in cpds. -diṭṭhi scepticism, nihilistic view, heresy Sn 243 (=micchādīṭṭhi Com.); VvA 342; PvA 244; -vāda one who professes a nihilistic doctrine S III.73; M I.403; A II.31; PvA 215 (=micchādīṭṭhika).


Natthibhāva [nathibhava] [n'atthi-bhāva] non-existence DhA III.324.

Natthu [nathu] [cp. Sk. nas f. & nasta, see etym. under nāsā] 1. the nose J V.166 (=nāsā Com.). -2.="kamma, medical treatment through the nose Vin III.83 (deti). -kamma nose-treatment, consisting in the application of hot oil (DA I.98: telam yojetvā n-karanāṇa) D I.12; Vin I.204; M I.511; DhA I.12; -karanāi a pocket-handkerchief Vin I.204.

Nadati [nadati] [Ved. nadati, nad of unknown etym.] to roar, cry, make a noise (nadaṃ nadati freq.) Sn 552 (siha), 684 (id.), 1015; J I.50, 150; II.110; aor. nādi J III.55 & anādisuṃ J IV.349. Caus. nādāpeti to make roar J II.244. See also nādi & nāda, & cp. onadati.

Nadana (nadanu) (nt.) [cp. Sk. nadanu] roaring J I.19 (sihanāda° the sound of a lion's roar).


Nadī (nadi) (f.) [Ved. nādi, from nadati="the roaring," cp. also nandati] a river; often characterised as mahā° in opp. to kun° rivulet; pl. nadiyo also collect. "the waters." - D I.244 (Aciravatī nadī); S II.32, 118, 135; V.390; A I.33, 136, 243 (mahā°); II.55, 140 (mahā°); III.52; IV.101 (m°), 137; Sn 425, 433, 568, 720; Dh 251; J I.296; II.102; III.51; III.91 (Kebukā); V.269 (Vetaranī); VI.518 (Ketumati); Pv IV.354; Vism 468 (sighasotā); PvA 256 (m°); Sdhp 21, 194, 574. - gen. sg. nādiyā J I.278; It 113; instr. nādiyā J I.278; PvA 46; pl. nom. nādiyo Miln 114 (na tā n. dhuvu-salilā), najjo PvA 29 (mahā°); & najjāyo J VI.278; gen nādīnaṃ Vin I.246=Sn 569 (n. sāgaro mukham). - kunnādi a small river S I.109; II.32, 118; V.47, 63; A II.140; IV.100; V.114 sq. - On n. in similes see J.P.T.S. 1906, 100. -kuṇja a river glen DA I.209; -kūla the bank of a river Cp. III.71; -tīra=°kūla J I.278; -dugga a difficult ford in a river S II.198; -vidugga=°dugga A I.35; III.128.

Naddha (nadhā) [Sk. naddha pp. of nah, see nayhati] tied, bound, fastened, put on J I.175 (rathavarattam); Bu I.31 (camma°, of a drum); Mhvs VII.16 (*pañcāyudha); Miln 117 (yuga°); DhsA 131. Cp. onaddha, vi°, san°.

Nanandar (nanandar) (f.) [Sk. nanāndṛ & nanāndā, to nanā "mother"] husband's sister J V.269 (=sāmikassa bhaginī p. 275).

Nanikāma (nanikama) (adj.) [na-nikāma=anikāma] disagreeable, unpleasant Dh 309 (*seyyā an uncomfortable bed).
Nanu (indecl.) [Ved. nanu] 1. part. of affirmation (cp. na1): surely, certainly Pv II.67 (so to be read for nanda? v. l. BB nuna); Manor. Pūr. on A V.194 (Andersen P. R. 91). 2. part. of interrogation (=Lat. nonne) "is it not" (cp. na2): J I.151; III.393; DhA I.33.

Nantaka (nt.) [a contamination of namataka (Kern, Toev. p. 169), maybe Sk. naktaka "cover for nakedness" (Trenckner, Notes 811), unless it be non-Aryan] a shred, rag, worn-out cloth, usually expld by ḫiṇṇapilotika (J III.22) or ḫaṇḍabhūtā pilotikā (PvA 185) or pilotika only (VvA 311). - S V.342; A III.187; IV.376 (*vāsin as v. l.; text has nantikavāsin); Vv 807 (anantaka); Pv III.214; J III.22 (*vāsin clad in rags).

Nanda at Pv II.67 used either as interj. (=nanu, q. v.) or as voc. in the sense of "dear"; the first expln to be preferred & n. probably to be read as nanu (v. l. nuna) or handa (in which case nanu would be gloss).

Nandaka (adj.) [Sk. nandikā] giving pleasure, pleasing, full of joy; f. nandikā J IV.396 (+khidḍā), either as adj. or f. abstr. pleasure, rejoicing (=abhindandanā Com.).

Nandati [Ved. nandati, nand=nad (cp. vind>vid etc.) orig. to utter sounds of joy] to be glad, to rejoice, find delight in, be proud of (c. instr.) S I.110; A IV.94 sq.; Sn 33; Dh 18. - Caus. nandeti to please, to do a favour J IV.107 (nandaya=tosehi Com.); PvA 139 (=toseti). - ppr. nandayanto J VI.588. - Cp. ānandati.

Nandanā (f.) [Sk. nandanā] rejoicing, delight, pleasure S I.6=Sn 33.

Nandi1 & (freq.) Nandī (f.) [Sk. nandi, but cp. BSk. nandī Divy 37] 1. joy, enjoyment, pleasure, delight in (c. loc.) S I.16, 39, 54; II.101 sq. (āhāre); III.14 (=upādāna); IV.36 sq.; A II.10 (kāma*, bhava*, diṭṭhi*), III.246; IV.423 sq. (dhamma*); Sn 1055 (+nivesana); Nd2 330 (=taṇhā); Pug 57; Dhs 1059 (=in def. of taṇhā); Vbh 145, 356, 361; DhsA 363; ThA 65, 167. - For nandī at Miln 289 read tandī. - 2. a musical instrument: joy-drum [Sk. nandi] Vin III.108 (=vijayabheri). Cp. ā*. -(y)āvatta "turning auspiciously" (i.e. turning to the right: see dakkhiṇāvatta), auspicious, good Nett 2, 4, 7, 113 (always attr. of naya); -ūpasecana (rāgasalla) sprinkled over with joy, having joy as its sauce Nett 116, 117; cp. maṃsūpasecana (odana) J III.144=VI.24; -kkhaya the destruction of (finding) delight S III.51; -(m)jaha giving up or abandoning joy Sn 1101 (=okaṇjaha & kappaṇjaha); Nd2 331; -bhava existence of joy, being full of joy, in "parikkhiṇa one in whom joy is extinct (i.e. an Arahant), expld however by Com. as one who has rid himself of the craving for rebirth (tīsu bhavesu parikkhinatānaḥ DhA IV.192=SnA 469) S I.2, 53; Sn 175, 637=Dh 413; -mukhi (adj.-f.) "joyfaced," showing a merry face, Ep. of the night (esp. the eve of the uposatha) Vin I.288 (ratti); II.236 (id.); -rāga pleasure & lust, passionate delight S II.227; III.51; IV.142, 174, 180; M I.145; Dhs 1059=, 1136; esp. as attr. of taṇhā in phrase n-r-sahagata-ṭaṇhā (cp. M Vastu III.332: nandirāgasahagatā trṣṇā) Vin I.10; S III.158; V.425 sq.; Ps II.137; Nett 72; -saṃyojana the fetter of finding delight in anything Sn 1109, 1115; Nd2 332; -saṃudaya the rise or origin of delight M III.267.

Nandi2 (f.) = nandhi.

Nandin (adj.) [Sk. nandin] finding or giving delight, delighting in, pleasurable, gladdening S II.53 (vedanā); A II.59, 61; It 112.
Nandha (नन्द्हा) See yuga°.

Nandhati (नन्द्हाति) [for nayhati, der. fr. naddha after analogy of baddha-bandhati] meaning not so much "to bind" as "to cover": see apiḷandhati, upanandhati, onandhati, pariyonandhati.

Nandhi (नन्द्हि) (f.) (usually spelt nandi) [Sk. naddhrī to naddha, pp. of nah to bind] a strap, thong J I.175 (rathassa cammaṇ ca nandiṇ ca); Sn 622=Dh 398 (+varatta); SnA 400; DhA I.44, IV.160.

Napuṃsaka (नपुंसका) (adj.) [Ved. napuṃsaka=na+pumṣ "notmale"] of no sex; lit. Vism 548, 553; ThA 260; Vbh 417; in gram. of the neuter gender Kacc. 50; PvA 266 (is reading correct?)

Nabha (नभ) & Nabhas (नभस) (in oblique cases) [Sk. nabhas; Gr. ne/fos & nefe/lh, Lat. nebula, Oir. nēl, Ags. nifol (darkness), Ohg. nebul. See also abhha] mist, vapour, clouds, sky A I.242; II.50 (nabha), III.240, Sn 687 (nabhasi-gama, of the moon); Vv 323, 352 (=ākāsa VvA 161), 534 (id. 236), 6327 (id. 268); PvA 65; MhVS VII.9 (nabhasā instr.).

Nabbho (नभ्ब) =nābbhiyo, nom. pl. of nābhi (q. v.).


Namati (नमति) [Ved. namati, Idg. *nem to bend; also to share out, cp. Gr. ne/mw, Goth. niman=Ger. nehmen. See cognates in Walde loc. cit. under nemus] to bend, bend down (trs. & instr.) direct, apply S I.137 (cittaṃ); Sn 806; J I.61 (aor. nami, cittaṃ). - Caus. nameti (not nāmeti, Fsb. to Sn 1143 nāmenti, which is to be corrected to n’āpenti) to bend, to wield Dh 80=145 (namayati). As nāmeti at J VI.349. pp. namasseyya (q. v.)

Namassana (नमस्सन) (nt.) (?) veneration J I.1.

Namassati (नमस्सति) [Ved. namasyati, Denom. fr. namo] to pay honour to, to venerate, honour, do homage to (often with pañjalika & aṇjaliṃ katvā) Sn 236, 485, 598, 1058, 1063; Nd2 334; J III.83; Pv II.1220; KhA 196; pot. namassayya It 110; Dh 392, 1st pl. namassaymu Sn 995; ppr. namassaṃ Sn 334, 934; namassanto SnA 565, & (usually) namassamāna Sn 192, 1142; Nd1 400; J II.73; VvA 7. - aor. namassim-su Sn 287. - ger. namassitvā J I.1. - grd. (as adj.) namassaniya (venerable), Miln 278.

Namassana (नमस्सन) (nt.) (?) veneration J I.1.

Namassiya & Namassā (नमस्सीया & नमस्सा) (f.) [Sk. namasyā] worship, veneration Miln 140.

Namita (नमिता) [pp. nametii] bent on, disposed to (*), able or capable of J III.392 (pabbajjāya-namita-citta); Miln 308 (phalabhāra°).
Namo (nt.) & Nama (nt.)  
"Namo" (nt.) & "Nama" (nt.)  
[Ved. namas, cp. Av. namo prayer; Gr. ne/mos, Lat. nemus (see namati)]  
nomage, veneration, esp. used as an exclamation of adoration at the beginning of a book (namo tassa Bhagavato Arahato Sammāsambuddhassa) Sn 540, 544; PvA 1, 67.

Namuci (Np.) a name of Māra.

Naya (adj.-n.)  
[from nayati, to lead, see neti] "leading"; usually m: way (fig.), method, plan, manner; inference; sense, meaning (in grammar); behaviour, conduct A II.193=Nd2 151 (="hetu through inference); Nett 2 (method), 4 (id.), 7, 113; Miln 316 (nayana=nayahetu); KhA 74; VvA 112 (sense, context, sentence); PvA 1 (ways or conduct), 117 (meaning), 126 (id.), 136, 280.  
- nayam neti to draw a conclusion, apply an inference, judge, behave S II.58=Vbh 329; J IV.241 (anayam nayati dummedho: draws a wrong conclusion); PvA 227 (+anumināti).  
- nayaṃ nāma to draw a conclusion, apply an inference, judge, behave S II.58=Vbh 329; J IV.241 (anayam nayati dummedho: draws a wrong conclusion); PvA 227 (+anumināti).

Nayati  
See neti.

Nayana (nt.)  
[Sk. nayana, to nayati=the leader cp. also netra=P. netta] the eye Th 2, 381; Vv 353; Dhs 597; Vbh 71 sq.; Miln 365; ThA 255; VvA 161 (=cakkhu); PvA 40 (nettāni nayanāni), 152; Sdhp 448, 621.

Nayhati  
[Ved. nahyati, Idg. *nedh as in Lat. nodus & Ved. nahu] to tie, bind; only in comp. with prep. as upanayhati (cp. upāhanā sandal), pilandhati etc. - pp. naddha (q. v.). See also nandhi, nāha; onayhati, unnahanā, pilayhati.

Nayhana  
[Sk. nahana] tying, binding; bond, fetter DhA IV.161.

Nara (nt.)  
[Ved. nara, cp. nrūt; Idg. *ner to be strong or valiant =Gr. a)nh/r, a)g-h/nwr (valiant), drw/y (*nrw/y) strong, heroic man, pl. either "men" or "people" (the latter e. g. at Sn 776, 1082; Pv I.112).  
- A I.130; II.5; III.53; Sn 39, 96, 116, 329, 591, 676, 865 etc.; Dh 47, 48, 262, 309, 341; J III.295; Nd1 12=Nd2 335 (definition); VvA 42 (popular etymology: naráti neti ti naro puriso, i. e. a "leading" man); PvA 116= Dh 125.  
- ādhamā vilest of men Sn 246; āsābha "man bull," i. e. lord of men Sn 684, 996; -inda "man lord," i. e. king Sn 836; J I.151; -uttama best of men (Ep. of the Buddha) S I.23; D III.147; Sn 1021; -deva god-man or man-god (pl.) gods, also Ep. of the B. "king of men" S I.5; Pv IV.350; -nāri (pl.) men & women, appl. to male & female angelic servants (of the Yakkhas) Vv 324, 337, 538; Pv II.112; -vīra a hero (?), a skilled man (?) Th 1, 736 (narāvīrakata "by human skill & wit" Mrs. Rh. D.).  
- siha lion of men J I.89.

Naraka (nt.)  
[Sk. naraka; etym. doubtful, problematic whether to Gr. ne/rteros (=inferus), Ags. nord=north as region of the underworld] 1. a pit D I.234; Th 1, 869; J IV.268 (=āvāta PvA
225). - 2. a name for Niraya, i. e. purgatory; a place of torment for the deceased (see niraya & cp. list of narakas at Divy 67) S I.209; Sn 706; PvA 52; Sdhp 492 (saṁsāraghora*), 612. -angāra the ashes of purgatory Sdhp 32.

**Narada (Narada)** (nt.) [Sk. nalada, Gr. na/rdos, of Semitic origin, cp. Hebr. nīrd] nard, ointment J VI.537.

**Nala & Naḷa** (nada & Sk. nala, with dial. ķ for *narda, cp. Gr. na/rdhc] a species of reed; reed in general Vin IV.35; A II.73; Dh 337; Nd2 680II; J I.223; IV.141, 396 (n. va chinno); Pv I.116 (id.); DhA III.156; IV.43. See also nāla, nāli & nālikā. -āgāra a house built of reeds S I.156; IV.185 (+tiṇāgāra); A I.101 (+tiṇāgāra); Nd2 40d (id.), Miln 245; cp. AvŚ Index II.228 (naḍāgāra); -aggi a fire of reeds J VI.100 (°vaṇṇaṃpabbataṃ); -kalāpi a bundle of r. S II.114; -kāra a worker in reeds, basket-maker; D I.51 (+pesakāra & kumbhakāra); J V.291; ThA 28; PvA 175 (+vilīvakāra); DhA I.177; -daṇḍaka a shaft of r. J I.170; -maya made of r. Vin II.115; -vana a thicket of reeds J IV.140; Miln 342; -sannibha reedcoloured J VI.537 (Com.: naḷa-puppha-vaṇṇa rukkhasunakha); -setu a bridge of reeds Sn 4.

**Naḷapin** (Nalapin) a water-animal J VI.537.

**Nalāṭa** (nalaṭa) (nt.) [Ved. lalāṭa=rarāṭa; on n>l cp. nangala] the forehead S I.118; J III.393; IV.417 (nalāṭena maccuṃ ādāya: by his forehead); Vism 185; DhA I.253. -anta the side of the forehead J VI.331; -maṇḍala the round of the f. D I.106; Sn p. 108.

**Nalāṭikā** (Nalatika) (f.) [Sk. lalāṭikā] "belonging to the forehead," a frown Vin II.10 (nalāṭikāṃ deti to give a frown).

**Nalini** (Nalini) (f.) [Sk. nalinī] a pond J IV.90; Vism 84, 17.

**Nava** (nava) (num.) [Ved. navan, Idg. *neŪn, cp. Lat. novem (*noven), Gr. e)nne/a, Goth. niun, Oir. nōin, E. nine. Connection with nava2 likely because in counting by tetrads (octo=8 is a dual!) a new series begins with No. 9] number nine. gen.-dat. navannaṃ (Sn p. 87); instr.-abl. navahi (VvA 76), loc. navasu. Meaning and Application: The primitive-Aryan importance of the "mystic" nine is not found in Buddhism and can only be traced in Pali in folkloristic undercurrents (as fairy tales) & stereotype traditions in which 9 appears as a number implying a higher trinity=32. 1. navabhūmaka pāsāda (a palace 9 stories high more freq. satta°, 7) J I.58; nava-hiraññakoṭīhi (w. 9 koṭis of gold) VvA 188; nava yojana DhA II.65. - 2. navangabuddhasāsana "the 9 fold teaching of Buddha," i. e. the 9 divisions of the Buddhs. Scriptures according to their form or style, viz. suttaṃ geyyaṃ veyyākaraṇaṃ gathā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ M I.133; A II.103, 178; III.86 sq., 177 sq.; Pug 43; Miln 344; Dpvš IV.15; PvA 2. Cp. chaḷanga.-nava sattāvāsa "9 abodes of beings" Kh IV. (in exemplifying No. 9), viz. (see D III.263=KhA 86, 87 cp. also A IV.39 sq.) (1) manussā, devā, vinipātikā; (2) Brahmakāyika devā; (3) Ābhassarā; (4) Subhakāyā; (5) Asaḍḍasattā; (6) Ākāsanaṭṭhāyatana-ugā; (7) Viññāṇanaṭṭhāvatana*; (8) Ākiñcanaṭṭhāvatana*; (9) Nevasaṇṇāsaṇṇāyatana*. - nava sotā (Sn 197) or nava dvārā (VvA 76; v. l. mukhā) 9 openings of the body, viz. (SnA 248) 2 eyes, ears, nostrils, mouth, anus & urethra (cp. S.B.E. 39, 180; 40, 259 sq.) - nava vitakkā 9 thoughts Nd2 269 (q. v.). - 3. a trace of the week of 9 days is to be found in the expression "navuti-vassasatasahass-āyukā" giving the age of a divinity as 9 million years (=a divine week) VvA 345. - Cp. navuti.
Nava² (Nava) (adj.) [Ved. nava, Idg. *neŪň (cp. nava1)=Lat. novus, Gr. ne/os (*ne/vos), Lith. navas; Goth. niujis etc.=E. new; also Sk. navya=Gr. nei_os, Lat. Novius. May be related to na3] 1. new, fresh; unsoiled, clean; of late, lately acquired or practised (opp. pubba & purāṇa). Often syn. with taruṇa. Sn 28, 235 (opp. purāṇaṃ), 944 (id.), 913 (opp. pubba); Pv I.92 (of clothes=costly); J IV.201 (opp. purāṇa); Miln 132 (salīla fresh water). - 2. young, unexperienced, newly initiated; a novice Vin I.47 (navā bhikkhū the younger bhs., opp. therā); S I.9 (acira-pabbājīta); II.218; Sn p. 93 (Gotamo navā pabbajjāya "a novice in the Wanderer's life"); DhA I.92 (bhikkhu). - kamma building new, making repairs, "doing up," mending Vin II.119, 159; III.81; J I.92; IV.378; Nd2 385; -kammika an expert in making repairs or in building, a builder (cp. vaḍḍhakī) Vin II.15; IV.211; -ghata fresh ghee J II.433 (v. l. *sappī).

Navaka (Navaka) (adj.-n.) [Sk. navaka] young; a young man, a newly ordained bhikkhu (opp. therā), novice (cp. Divy 404) J I.33 (sangha*); PvA 76 (id.). - Freq. in compar. navakatara a younger one or the youngest (opp. theratara) D II.154; J I.218; Miln 24.

Navanīta (Navanīta) (nt.) & nonīta [cp. Ved. navanīta] fresh butter Vin I.244 (cp. gorasa); D I.201; M III.141; Pv III.55 (nonīta); Pug 69, 70; Miln 41, Dhs 646, 740; DhA I.417; PvA 199.

Navama (Navama) (num. ord.) [Sk. navama=Oir. nōmad; cp. Lat. nonus; Gr. e)/natos, Goth. niunda with diff. superl. suffixes] the ninth Sn 109; f. °ī VvA 72.

Naviya (Naviya) (adj.) [Sk. navya, either grd. of navate to praise; or=nava, q. v.] praiseworthy Miln 389.

Navuti (Navuti) (num.) [Ved. navati] number ninety VvA 345 & in compn eka° 91 D II.2 (i. e. 92 minus 1; in expr. ekanavuto kappo, v. l. ekanavutī kappe); dvā° 92 (see dvi A II. & B III.); PvA 19, 21; āṭṭhā° 98; Sn 311 (diseases sprung fr. orig. 3).


Nassati (Nassati) (v. intr.) [Ved. naś; naśyati & naśati, cp. Gr. ne/kus, nekro/s (corpse), ne/ktar ("overcoming death" =neg+tr, cp. tarati); Lat. neco, noceo, noxius] to perish, to be lost or destroyed, to disappear, come to an end Sn 666 (na hi nassati kassaci kammaṃ); It 90; J I.81, 116, 150; pret. nassaṃ (prohib.) Sn 1120, pl. anassāma M I.177; aor. nassi A III.54 (mā nassi prohib.); J IV.137 (cakkhūni °iṃ su: the eyes failed); fut. nassasati J I.5; cond. nassissa J II.112. - Caus. nāseti (q. v.). See also pa°.

Nassana (Nassana) (nt.) [cp. Sk. naśana] disappearance, loss, destruction A III.54 (*dhamma adj. doomed to perish).

Nahāta (Nahāta) [Sk. snāta, see nahāyati] one who has bathed Vin II.221; J I.266; DhA IV.232 (*kilesatā washed off moral stain).

Nahātaka (Nahātaka) [Ved. snātaka, cp. nahāta & nahāyati] "one who has bathed," a brahmin who has finished the studies M I.280; A IV.144; Dh 422 (expl. at DhA IV.232 with ref. to perfection in the Buddha's teaching: catusaccabuddhatāya buddha); cp. Sn 521 (one who has washed away all sin), 646.
Nahāna (Nahana) (nt.) [Sk. snāna] bathing, a bath Vin I.47, 51= II.224; I.196 (dhuva° constant bathing), 197; S I.183; V.390 (fig.); J I.265; Pv A 50; Vism 27. -kāla bathing time Pv A 46; -koṭṭhaka bath-room DhA III.88; -garuka fond of bathing Vin I.196; -cunña bath powder (cp. nahāniya°) DhA I.398; -titthha a shallow place for bathing DhA I.3; III.79.

Nahāniya (Nahaniya) (adj.) belonging to a bath, bath--; in *cunña bath-powder Pv A 46.

Nahāpaka (Nahapaka) [Sk. snāpaka, fr. Caus, nahāpeti; cp. nahāpita] a barber, bath attendant D I.74; A III.25; DA I.157 (=ye nahāpenti); Pv A 127 (=kappaka).

Nahāpana (Nahapana) (nt.) bathing, washing (trs.) D I.7, 12; A I.62, 132; II.70; IV.54; It 111 (ucchādana+); Vv A 305 (udakadāna+).

Nahāpita (Nahapita) [Sk. only snāpaka (see nahāpaka); new formation fr. Caus. nahāpeti as n. ag. with a- theme instead of ar-, cp. sallakatta for sallakattar] a barber, who has also the business of preparing & giving baths (cp. Ger. "bader") a bath-attendant (see kappaka). Barbers ranked as a low class socially, and rebirth in a barber's family was considered unfortunate. Vin I.249 (*pubba who had formerly been a barber); D I.225; J I.137; II.5; III.451; IV.138 (eight kahāpaṇas as a barber's fee); DA I.157 (=kappaka); Vv A 207 (*sālā a barber's shop).

Nahāpeti (Nahayati) (rarely nhāyati) [Ved. snāti & snāyati, snā=Gr. nh/xw (to swim), naro/s, *nhreu/s (Nereid), nh_sos (island); Lat. nare (to swim); cp. also Sk. snauti, Gr. na/w, ne/w; Goth. sniwan] to wash, to give a bath, bathe J I.166; Pv A 49; Vv A 68, 305.

Nahāmin (Nahamin) (adj.-n.) [=nahāpaka; Kern, Toev. asks: should it be nahāpin?] a barber, a low-class individual Pv III.114 (=kappaka-jātika Pv A 176).

Nahāyati (Nahayati) (rarely nhāyati) [Ved. snāti & snāyati, snā=Gr. nh/xw (to swim), naro/s, *nhreu/s (Nereid), nh_sos (island); Lat. nare (to swim); cp. also Sk. snauti, Gr. na/w, ne/w; Goth. sniwan] to bathe (trs. & intr.), to wash, to perform an ablution (esp. at the end of religious studentship or after the lapse of a lustrative period) Vin II.280; J I.265; VI.336; Pv A 93. ppr. nahāyanto (Pv A 83) & nahāyāmāna (Vin II.105); inf. nahāyitum (Vin I.47; Pv A 144); ger. nahāyitvā (I J.50; VI.367; Pv A 42) & nahātvā (J I.265; III.277; DhA III.88; Pv A 23, 62) (after mourning), 82; grd. nahāyitabba (Vin II.220, 280).

Nahāru & Nhāru (Naharu) [Sk. snāyu, Idg. *snē to sew, cp. Gr. ne/w, nh/qw, nh_ma (thread); Ohg. nājan; also Gr. neu_ron (=Lat. nervus); Ags. sinu (=sinew); Ohg. senawa; Goth. nepla=Ags. n&amamacror=dl (=needle); Oir. snātha (thread); Ohg. snuor (cord)=Ags. snōd] sinew, tendon, muscle. In the anatomy of the body n. occupies the place between maṃsa (flesh, soft flesh) & aṭṭhi (bone), as is seen from ster. sequence chavi, camma, maṃsa, nahāru, aṭṭhi, aṭṭhi-miñja (e. g. at Vin I.25; J III.84). See also defn in detail at SnA 246 sq. & Kh A 47. -Vin I.25 (nh°); M I.429 (used for bow strings); A I.50; III.324; IV.47 sq. (*daddula), 129; Kh 111.; Sn 194 (aṭṭhi°) Nd2 97 (nh°); DhA III.118; Th A 257 (nh°); Pv A 68 (aṭṭhi-camma°), 80 (camma-maṃsa°); Sdhp 46, 103.

Nahuta (Nahuta) (nt.) [Sk. nayuta (m. pl.) of unknown etym. Is it the same as navuti? The corresponding v>y>h is frequent, as to meaning cp. nava 3] a vast number, a myriad Sn 677; J I.25, 83; Pv IV.17; DhA I.88; Pv A 22, 265.
Nāga [nāgad [Ved. nāga; etym. of 1. perhaps fr. *snagh=Ags. snaca (snake) & snaegl (snail); of 2 uncertain, perhaps a Non-Aryan word distorted by popular analogy to nāga1] 1. a serpent or Nāga demon, playing a prominent part in Buddh. fairy-tales, gifted with miraculous powers & great strength. They often act as fairies & are classed with other divinities (see devatā), with whom they are sometimes friendly, sometimes at enmity (as with the Garuḷas) D I.54; S III.240 sq.; V.47, 63; Bu. I.30 (dighāyukā mahiddhikā); Miln 23. Often with suṇāṇā (Garuḷas); J I.64; DhA II.4; PvA 272. Descriptions e. g. at DhA III.231, 242 sq.; see also cpds. - 2. an elephant, esp. a strong, stately animal (thus in combn hathhi-nāga characterising "a Nāga elephant") & freq. as symbol of strength & endurance ("heroic"). Thus Ep. of the Buddha & of Arahants. Popular etymologies of n. are based on the excellency of this animal (āguṁ na karoti-he is faultless, etc.): see Nd1 201=Nd2 337; Th I, 693; PvA 57. - (a) the animal D I.49; S I.16; II.217, 222; III.85; V.351; A II.116; III.156 sq.; Sn 543; Vv 55 (=hatthināga VvA 37); Pv I.113. mahā° A IV.107, 110. - (b) fig.= hero or saint: S II.277; III.83; M I.151, 386; Dh 320; Sn 29, 53, 166, 421, 518. Of the Buddha: Sn 522, 845, 1058, 1101; Miln 346 (Buddha*). - 3. The Nāga-tree (now called "iron-wood tree," the P. meaning "fairy tree"), noted for its hard wood & great masses of red flowers (=Sk. nāgakesara, mesua ferrea Lin.); see cpds. °rukkha, °puppha, °latā. -āpalokita "elephant-look" (turning the whole body), a mark of the Buddhas M I.337; cp. BSk. nāgāvalokita Divy 208; -danta an ivory peg or pin, also used as a hook on a wall Vin II.117 (*ka Vin II.114, 152); J VI.382; -nāṭaka snakes as actors DhA IV.130; -nāśīrū (f.) (woman) having thighs like an elephant's trunk J V.297; -puppha iron-wood flower Miln 283; -bala the strength of an elephant J I.265; II.158; -bhavana the world of snakes Nd1 448; J III.275; DhA IV.14; -māṇavaka a young serpent J III.276; f. *ikā ib. 275; DhA III.232; -rājā king of the Nāgas, i. e. serpents J II.111; III.275; Sn 379 (Erāvaṇa, see detail SnA 368); DhA I.359; III.231, 242 sq. (Ahicchatta); IV.129 sq. (Pannaka); -rākṣa the iron-wood tree J I.35 (cp. M Vastu II.249); -latā=rūkha J I.80 (the Buddha's toothpick made of its wood), 232; DhA II.211 ("dantakaṭṭha toothpick"); -vatta habits of serpents Nd1 92, also adj. *ika ibid. 89; -vana elephant-grove Dh 324; DhA IV.15; -vanika cl. hunter M I.175; III.132; -hata one who strikes the el. (viz. the Buddha) Vin II.195.

Nāgara [nāgara] [Sk. nāagara, see nagara] a citizen J I.150; IV.404; V.385; Dāvs II.85; VvA 31; PvA 19; DhA I.41.


Nāṭaka [nāṭaka] [Sk. nāṭaka; see nacci] 1. (m.) a dancer, actor, player J I.206; V.373; DhA III.88; IV.59, 130; nāṭakīthi a dancing-girl, nautch-girl DhA III.166; VvA 131. - 2. (nt.) a play, pantomime J I.59; V.279, also used coll.=dancing-woman J I.59 (?) II.395.

Nātha [nātha] [Ved. nātha, nāth, to which Goth. nipan (to support), Ohg. gināda (grace)] protector, refuge, help A V.23, 89; Dh 160 (attā hi attano n.), 380; Sn 1131 (Nd2 has nāga); DhA IV.117; PvA 1. īkāna nātha Saviour of the world (Ep. of the Buddha) Sn 995; PvA 42. - anātha helpless, unprotected, poor J I.6 (nāthanāthā rich & poor); PvA 3 (*sālā poor house) 65. Cp. nādhati.

Nāda [nādā] [Sk. nāda, see nadati] loud sound, roaring, roar J I.19 (sīha*), 50 (koṇca*), 150 (mahā*). Cp. pa*.

Nādi (nādi) (f.)=nāda, loud sound, thundering (fig.) Vv 6410.
Nādhati [nādhate] (nt. m.) [Sk. nādhate=nāthate (see nātha), only in nadhamāna, cp. RV X.65, 5: nādhas] to have need of, to be in want of (c. gen.) J V.90 (Com. expls by upatappati milāyati; thinking perhaps of nalo va chinno).

Nānatta (nānāta) (nt. m.) [Sk. nānatva; abstr. fr. nānā] diversity, variety, manifoldness, multiformality, distinction; all sorts of (opp. ekatta, cp. M I.364: "the multiformity of sensuous impressions," M.A.). Enumm of diversity as nānattā, viz. dhātu° phassa° vedanā° saññā° sā della° saññā° chanda° pariñāma° lābha° D III.289; S II.140 sq., cp. IV.113 sq., 284 sq.; Ps I.87. - A IV.385; Ps I.63 sq., 88 sq.; S II.115 (vedanā°); Ps I.91 (saññā° & vihāra°); J II.265. In composition, substituted sometimes for nāna. Cp. Dialogues I.14, n. 2. - kāthā desultory talk, gossip D I.8; (=niratthakāthā DA I.90); S V.420; -kāya (adj.) having a variety of bodies or bodily states (combd with or opp. to ekatta°, nānatta° saññā° & ekatta° saññā°), appl. to manussā, devā, vinipātikā (cp. nava sattāvā vāsā) A IV.39 sq. =Nd2 5702; D III.253, 263, 282; -saññā of consciousness of diversity (Rh. D.: "idea of multiformity," Dial. II.119; Mrs. Rh. D. "consciousness of the manifold") M I.3; S IV.113 sq.; D III.224, 262 sq., 282; A I.41, 267; II.184; III.306; Ps II.172; Dhs 265 (cp. trsl. p. 72); Vbh 342, 369; -saññā having a varying consciousness (cp. °kāya), D I.31 (cp. DA I.119) 183; III.263.

Nānattatā (nānattata) (f.) [2nd abstr. to nānā]=nānatta, diversity (of states of mind). Seven sorts at Vbh 425: ārammaṇa° manasikāra° chanda° paññā° idha° adhimokkha° paññā° pariñāma° pariyesanā° lābha° D III.289; S II.140 sq., cp. IV.113 sq., 284 sq.; Ps I.87. - A IV.385; Ps I.63 sq., 88 sq.; S II.115 (vedanā°); Ps I.91 (samāpatti° & vihāra°); J II.265. In composition, substituted sometimes for nāna. Cp. Dialogues I.14, n. 2. - kāthā desultory talk, gossip D I.8; (=niratthakāthā DA I.90); S V.420; -kāya (adj.) having a variety of bodies or bodily states (combd with or opp. to ekatta°, nānatta° saññā° & ekatta° saññā°), appl. to manussā, devā, vinipātikā (cp. nava sattāvā vāsā) A IV.39 sq. =Nd2 5702; D III.253, 263, 282; -saññā of consciousness of diversity (Rh. D.: "idea of multiformity," Dial. II.119; Mrs. Rh. D. "consciousness of the manifold") M I.3; S IV.113 sq.; D III.224, 262 sq., 282; A I.41, 267; II.184; III.306; Ps II.172; Dhs 265 (cp. trsl. p. 72); Vbh 342, 369; -saññā having a varying consciousness (cp. °kāya), D I.31 (cp. DA I.119) 183; III.263.

Nānā (nāna) (adv.) [Ved. nānā, a redupl. nā (emphatic part. see na1) "so and so," i.e. various, of all kinds] variously, differently. 1. (abs.) A I.138 (on different sides, viz. right < left); Sn 878 (=na eka° SnA 554;=vividha° aññoñña° puthu na eka° Nd1 285), 884 sq. - 2. more frequently in cpds., as first part of adj. or n. where it may be trsld as "different, divers, all kinds of" etc. Before a double cons. the final ā is shortened: nānagga (for nānā+agga), nānappakāra etc. see below. -agga (-rasa) all the choicest delicacies J I.266 (°bhojana, of food); VI.366; PvA 155 (°dibbabhojana); -ādhimuttikatā diversity of dispositions DA I.44; Nett 98; -āvudhā (pl.) various weapons J I.150; -karaṇa difference, diversity Vin I.339 (sangha°); M II.128; cp. Divy 222; -gotta of all kinds of descent Pv II.916; -citta of varying mind J I.295 (itthiyo); -jana all kinds of folk Sn 1102; Nd1 308 (puthu°); -paññārā various, manifold J I.52 (sakuṇā), 127, 278 (phalāni); Dai. 148 (āvudhā); PvA 50, 123, 135; -ratta multi-coloured Sn 287; J VI.230; -rasā (pl.) all kinds of dainties Pv II.911; -vāda difference of opinion D I.236; -vidha divers, various, motley PvA 53, 96, 113, and passim; -saññāsaka living in a different part, or living apart Vin I.134 sq. (opp. samāna°), 321; II.162.

Nābhī & Nābhī (nabhī) (f.) [Vedic nābhī, nābhi; Av. nabā; Gr. o)mfalo/s (navel); Lat. umbo & umbilicus; Gér. imblu (navel); Ags. nufa; Ogh. naba (nave), Ger. nabel=E. navel & navel] 1. the navel (A III.240; J I.238; DA I.254 (where it is said that the Vessā (Vaiśyas) have sprung from the navel of Brahmā). - 2. the navel of a wheel Vv 644 (pl. nabhiyo & nabbho SS=nābhīyo VvA 276); J I.64; IV.277; Miln 115.

Nāma (nāma) (nt.) [Vedic nāman, cp. Gr. o)/noma (a)n-w/numos without name); Lat. nomen; Goth. namo; Ags. noma, Ogh. namo] name. - 1. Literal. nom. nāma° S I.39; Sn 808; J II.131; Miln 27; acc. nāma° PvA 145 (likhi: he wrote her name). - nāma° karoti to give a name Sn 344; Nd2 466 (n’etaṃ nāma° mātārā kataṃ on "Bhagavā"); J I.203, 262 (w. double acc.). - nāma° ganhāti to call by name, to enumerate J IV.402; PvA 18 (v. l. BB nāmato g.). Definitions at Vin IV.6 (two kinds Q hīna° & ukkattha°) and at Vism 528 (=namanalakkhaṇa). - 2.
Specified. nāma as metaphysical term is opposed to rūpa, & comprises the 4 immaterial factors of an individual (arūpino khandhā, viz. vedanā saññā sankhāra viññāna; see khandha II. Ba). These as the noetic principle combd with the material principle make up the individual as it is distinguished by "name & body" from other individuals. Thus nāmarūpa=individuality, individual being. These two are inseparable (aññamaññāpanissiṭā ete dhammā, ekato va uppajjanti Miln 49). S 1.35 (yattha n. ca rūpañ ca asesaṃ uparujjhati tām te dhammām idh'aññāya acchidūm bhavbandhanām); Sn 1036, 1100; Nd 1 435=Nd2 339 (nāma=cattāro arūpino khandhā); DhA IV.100 (on Dh 367): vedanādāna catunnaṃ rūpakkhandhassa cā ti paccanna khandhānaṃ vasena pavattaṃ nāmarūpaṃ; DhsA 52: nāmarūpa-duke nāmakāraṇaṭṭhena nāmaṭṭhena namanatthena ca nāmaṃ ruppanatthena rūpaṃ. Cp. D I.223; II.32, 34, 56, 62; S I.12 (tanbh na rūpe), 23 (n-rūpasmiṃ asajjamāna); II.3, 4, 66 (nrūpassa avakkanti), 101 sq. (id.); M I.53; A I.83, 176; III.400; IV.385 (“ārammaṇa”; V.51, 56; Sn 355, 537, 756, 909; Dh 367; It 35; Ps I.193; II.72, 112 sq.; Vbh 294; Nett 15 sq., 28, 69; Miln 46. Nāma+rūpa form an elementary pair D III.212; Kh IV. Also in the Paṭicca-samuppāda (q. v.), where it is said to be caused (conditioned) by viññāṇa & to cause saḷāyatana (the 6 senses), D II.34; Vin I.1 sq.; S II.6 sq.; Sn 872 (nāma n. ca rūpa n. paṭicca phassā; see in detail expld at Nd1 276). Synonymous with nāmarūpa is nāmakāya: Sn 1074; Nd2 338; Ps I.183; Nett 27, 41, 69, 77. - In this connection to be mentioned are var. definitions of nāma as the principle or distinguishing mark ("label") of the individual, given by Coms, e. g. Nd1 109, 127; KhA 78; with which cp. Bdgh's speculation concerning the connotation of nāma mentioned by Mrs. Rh. D. at Dhs. trsl. p. 341. - 3. Use of Cases. Instr. nāmena by name PvA 1 (Petavatthū ti n.); Mhvs VII.32 (Sirīsavatthu n.). - acc. nāma (the older form, cp. Sk. nāma) by name S I.33, 235 (Anoma*); Sn 153, 177; J I.59 (ko nām'esa "who by name is this one"=what is his name), 149 (nāmena Nigrodhamigarājā n.), 203 (kimsaddo nāma esa); II.4; III.187; VI.364 (kā nāma tvaṃ). See also evamnāma, kinnāma; & cp. the foll. - 4. nāma (acc.) as adv. is used as emphatic particle=just, indeed, for sure, certainly J I.222; II.133, 160, 326; III.90; PvA 6, 13, 63 etc. Therefore freq. in exclamation & exhortation ("please," certainly) J VI.367; DhA III.171; PvA 29 (n. detha do give); in combn with interr. pron.=now, then J I.221 (kiṃ n.), 266 (kathāṃ n.); III.55 (kim); Kh IV. (ekām n. kīṃ); with neg.=not at all, certainly not J I.222; II.352; III.126 etc. - Often further emphasised or emphasising other part.; e. g. pi (=api) nāma really, just so Vin I.16 (seyyathā p. n.); Sn p. 15 (id.); VvA 22 (read nāma kāro); PVa 76; app’ (=api) eva n. thus indeed, forsooth Vin I.16; It 89=M I.460; J I.168; Pv II.26 (=api nāma PVa 80); eva nāma in truth PVa 2; nāma tāva certainly DhA I.392, etc. -kamma giving a name, naming, denomination Dhs 1306; Bdh 83; -karana name-giving, "christening" DhA II.87; -gahaṇa receiving a name, "being christened" J I.262 ("divasa")-gotta ancestry, lineage S I.43 ("m na jirati"); Sn 648, Nd 2 385 (mātāpettikaṃ n.); -dheyya assigning a name, name-giving J III.305; IV.449; V.496; Dhs 1306. -pada see pada. -matta a mere name Miln 25.

Nāmaka [nāmaḥka] (adj.) [fr. nāma] 1. (¬) by name S II.282 (Thera*); PVa 67, 96 (kaṇha*). - 2. consisting of a mere name, i. e. mere talk, nonsense, ridiculous D I.240.

Nāmeti [nāmeti] at Sn 1143 (fsb.) is to be read as nāpenti. Otherwise see under namati.

Nāyaka [nāyaka] [BSk. nāyaka (cp. anāyaka without guide AvŚ I.210); fr. neti; cp. naya] a leader, guide, lord, mostly as Ep. of the Buddha (loka* "Lord of the World") Sn 991 (loka*); Mhvs VII.1 (id.); Sdhp 491 (tilokassa); bala-nāyakā gang leaders J I.103.
Nārāca (nārāca) [Sk. nārāca; perhaps for *nāḍāca & conn. with nālika, a kind of arrow, to nāla] an iron weapon, an arrow or javelin M I.429; J III.322; Miln 105, 244, 418. -valaya an iron ring or collar (?) Mhvs VII.20 (Com. "vaṭṭita-asanārāca-pasa"=a noose formed by bending the ends of the n. into a circle).

Nārī (nārī) (f.) [Sk. nāri to nara man, orig. "the one belonging to the man"] woman, wife, female Sn 301, 836; Dh 284; J I.60; III.395; IV.396 (°gaṇa); Vv 61, 4416; Pv I.91 (=itthi PvA 44), pl. nariyo (Sn 299, 304, 703), & nāriyo (Sn 703 v. l. BB; Pf II.952). Combd with nara as naranārī, male & female (angels), e. g. Vv 538; Pf II.112 (see nara).

Nāla & Nāla (nāla) (nt.) [Sk. nāla, see nala] a hollow stalk, esp. that of the water lily A IV.169; J I.392 (=pana v. l. °vana); Vva 43. See also nālīkā & nālī.

Nālaṃ (nālam) (adv.) [=na ālam] not enough, insufficient It 37; J I.190; DA I.167.

Nālikā (nālikā) (f.) [Sk. nāḍīkā & nālikā] a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity Vin II.116 (sūci, cp. sūcighara, needle-case); D I.7 (=bhesajja DA I.89); A I.210; J I.123 (taṇḍula a nālī full of rice); VI.366 (aḍḍha-n-matta); Nd2 229. Cp. pa°. -odana a nālī measure of boiled rice S I.82; DhA IV.17; -gabbha an (inner) room of tubular shape Vin II.152.

Nālikera (nālikera) [Sk. nārikera, nārikela, nalikera, nālikela: dialect, of uncertain etym.] the coconut tree Vv 4413; J IV.159; V.384; DA I.83; Vva 162.

Nālicherika (nālicherika) (adj.) belonging to the coconut tree J V.417.

Nālī (f.) & (in cpds.) Nāli (nāli) [Sk. nāḍi, see nala] a hollow stalk, tube, pipe; also a measure of capacity Vin I.249; A III.49; J I.98 (ṣuvaṇṇa°), 124 (taṇḍula°), 419; III.220 (kaṇḍa° a quiver); IV.67; DhA II.193 (tela°), 257. Cp. pa°. -paṭṭa a covering for the head, a cap J VI.370, 444 (text °vaṭṭa); -matta as much as a tube holds A II.199; DhA 283; DhA II.70; J I.419 (of aja-laṇḍikā).

Nāvā (nāva) (f.) [Ved. nāuḥ & nāvā, Gr. nau_s, Lat. navis] a boat, ship Vin III.49 (q. v. for definition & description); S I.106 (eka-rukkhikā); III.155=V.51=IV.127 (sāmuddikā "a liner"); A II.200; III.368; Sn 321, 770, 771; Dh 369 (metaphor of the human body); J I.239; II.112; III.126; 188; IV.2, 21, 138; V.75 (with "500" passengers), 433; VI.160 (=nāvyā canal? or read nālam?); Vv 61 (=pota Vva 42, with pop. etym. "satte netī ti nāvā ti vuccati"); Pf III.35 (=doṇi PfA 189); Miln 261 (100 cubits long); Dāvs IV.42; PfA 47, 53; Sdhp 321. In simile Vism 690. -tittha a ferry J III.230; -saṅcaraṇa (a place for) the traffic of boats, a port Miln 359.

Nāvāyika (nāvāyika) [Sk. nāvāja=Gr. nauho/s, cp. Lat. navigo] a mariner, sailor, skipper Miln 365.

Nāvika (nāvika) [Sk. nāvika] 1. a sailor, mariner J II.103; IV.142; Miln 359; Dāvs IV.43 (captain). - 2. a ferryman J II.111; III.230 (Avariya-pitā).

Nāvutika (nāvutika) (adj.) [fr. navuti] 90 years old J III.395 (°ā itthi); SnA 172.
Nāsa [nāsa] [Sk. nāsa, see nassati] destruction, ruin, death J I.5, 256; Sdhp 58, 319. Usually vi°, also adj. vināsaka. Cp. panassati.

Nāsana [nāsana] (nt.) [Sk. nāsana] destruction, abandoning, expulsion, in *antika (adj.) a bhikkhu who is under the penalty of expulsion Vin I.255.

Nāsā [nāsa] (f.) [Vedic nāsā (du.); Lat. nāris, Ohg. nasa, Ags. nasu] 1. the nose, Sn 198, 608. - 2. the trunk (of an elephant) J V.297 (nāga°-uru); Sdhp 153. -puṭa "nose-cup"; the outside of the nose, the nostril J VI.74; Vism 195 (nāsa°), 264 (nāsa°, but KhA 67 nāsā°), 283 (nāsa°). -vāta wind, i. e. breath from the nostrils J III.276.

Nāsika [nasika] (adj.) [cp. Sk. nāsikya] belonging to the nose, nasal, in °sota the nostril or nose (orig. "sense of smell") D I.106; Sn p. 108.

Nāsitaka [nasitaka] (adj.) [see nāsa & nāseti] one who is ejected Vin IV.140 (of a bhikkhu).

Nāseti [naseti] [Sk. nāśayati, Caus. of nassati, q. v.] 1. to destroy, spoil, ruin; to kill J I.59; II.105, 150; III.279, 418. - 2. to atone for a fault (with abl.) Vin I.85, 86, 173 etc. - Cp. vi°.


Ni° (ni°) [Sk. ni° & nih-, insep. prefixes: (a) ni down=Av. ni, cp. Gr. neio/s lowland, nei/atos the lowest, hindmost; Lat. nīdis (*ni-zdos: place to sit down=nest); Ags. nēol, nider=E. nether; Goth. nīdar=Ohg. nidar; also Sk. nīca, nīpa etc. - (b) nīḥ out, prob. fr. *seni & to Lat. sine without]. Nearly all (ultimately prob. all) words under this heading are cpds. with the pref. ni. - A. Forms. 1. Pāli ni° combines the two prefixes ni & nis (nir). They are outwardly to be distinguished inasmuch as ni is usually followed by a single consonant (except in forms where double cons. is usually restored in composition, like ni-kkhipati=ni-kṣip; nissita= ni+sri. Sometimes the double cons. is merely graphic or due to analogy, esp. in words where ni- is contrasted with ud- ("up"), as nikkujja>ukkujja, niggilati> uggilati, ninnamati>unnamati). On the other hand a compn with nis is subject to the rules of assimilation, viz. either doubling of cons. (nibbhoga=nir-bhoga) where vv is represented by bb (nibbiṇṇa fr. nir-vindati), or lengthening of ni to nī (nīyādeti as well as niyy°; nīharati=nir+har). B. Meanings. 1. ni (with secondary derivations like nīca "low") is a verb-pref. only, i. e. it characterises action with respect to its direction, which is that of (a) a downward motion (opp. abhi & ud); (b) often implying the aim (=down into, on to, cp. Lat. sub in subire, or pref. ad°); or (c) the reverting of an upward motion back (identical with b); e. g. (a) ni-dhā (put down), *kkhip (throw d.), *guh (hide d.), *ci (heap up), *pad (fall d.), *sad (sit d.); (b) ni-ratta (at-tached to), *mant (speak to); *yuj (ap-point), *ved (ad-dress), *sev (be devoted to) etc.; (c) ni-vatt (turn back). - 2. nis (a) as verb-pref. it denotes the directional "out" with further development to "away from, opposite, without," pointing out the finishing, completion or
vanishing of an action & through the latter idea often assuming the meaning of the reverse, disappearance or contrary of an action="un" (Lat. dis.-), e.g. nikkhamati (to go out from) opp. pavisati (to enter into), ccharati (nis to car to go forth), ddhamati (throw out), pajjati (result from), bhattati (vatt spring out from), niharati (take out), nirodhati (break up, destroy). - (b) as nounpref. it denotes "being without" or "not having"= E. -less, e.g. niccola without clothes, ttaṇha (without thirst), purisa (without a man), phala (without fruit); niccal motion-less, kkaruṇa (heartless), ddosa (fault*), maṃsa (flesh*), saṃsaya (doubt*) nirattha (useless), bhaya (fear*). - Bdhgh evidently takes ni- in meaning of nis only, when defining: ni-saddo abhāva dipeti Vism 495.

Nikacca (nikacca) See nikati.


Nikaṇṇika (nikaṇṇika) (adj.) under (4) ears, secret, cp. catukkaṇṇa J III.124; nt. adv. secretly Vin IV.270, 271.

Nikata (nikata) (adj.) [Sk. nikṛta, ni+karoti "done down"] deceived, cheated M I.511 (+vañcita paladdha); S IV.307 (+vañcita paluddha).

Nikati (nikati) (f.) [Sk. nikṛti, see prec.] fraud, deceit, cheating D I.5 (=DA I.80 pañtripakena vañcanaṃ); III.176; Sn 242 (=mirasaṃ-karaṇaṃ SnA 286); J I.223; Pv III.95 (+vañcana); Pug 19, 23, 58; VV A 114; PVA 211 (pañtripadassanena paresam vikaro). - instr. nikatiyā (metri causa) J I.223, nikatyā J II.183, nikacca S I.24. Cp. nekatika.

Nikanta (nikanta) (adj.) [Sk. nikṛtta & nikṛntita (cp. Divy 537, 539), ni+kantati?] cut, (ab-)razed M I.364 (of a fleshless bone).

Nikantati (nikantati) [Sk. ni-kṛntati, see kantati?] to cut down, to cut up, cut off PVA 210 (piṭṭhimamsāni the flesh of the back, v. l. SS for ukkant*); Pgdp 29.

Nikanti (nikanti) (f.) [Sk. nikānti, ni+kamati] desire, craving, longing for, wish Th 1, 20; Ps II.72, 101; Dhs 1059, 1136; Vism 239, 580; DhSA 369; DhA IV.63; DA I.110; Dāvs III.40.

Nikara (nikara) [Sk. nikara, ni+karoti] a multitude Dāvs V.25 (jātipuppha*).

Nikarana (nikarana) (f. or is it *aṃ?)=nikati (fraud) Pug 19, 23 (as syn. of māyā).

Nikaroti (nikaroti) [Sk. nikaroti, ni+karoti] to bring down, humiliate, to deceive, cheat Sn 138 (nikubbetha Pot.=vañceyya KhA 247). pp. nikata (q. v.).

Nikasa (nikasa) [Sk. nikasa, ni+kasati] a whetstone Dāvs III.87 (*opala).

Nikasāva (nikasāva) (adj.) [Sk. niṣkaśaṇa nis+kasāva see kasāya 2d] free from impurity Vin I.3; opp. anikkasāva (q. v.) Dh 9=. 
Nikāma (Nikama) [Vedic nikāma, ni+kāma] desire, pleasure, longing: only in cpds.; see nanikāma.
-kāra read by Kern (Toev. 174) at Th 1, 1271 for na kāmakāra but unjustified (see SnA on Sn 351); -lābhīn gaining pleasure S II.278; M I.354; III.110; A II.23, 36; Pug 11, 12; Vbh 332.

Nikāmanā (Nikamanā) (f.)=nikanti, Dhs 1059.


Nikāya (Nikaya) [Sk. nikāya, ni+kāya] collection ("body") assemblage, class, group; 1. generally (always -°): eka° one class of beings DhsA 66; tiracchāna° the animal kingdom S III.152; deva° the assembly of the gods, the gods D II.261 (60); M I.102; S IV. 180; A III.249; IV.461; PvA 136; satta° the world of beings, the animate creation, a class of living beings S II.2, 42, 44; M I.49 (tesam tesaṃ sattānam tamhi tamhi s.-nikāye of all beings in each class); Vbh 137; PvA 134. 2. especially the coll. of Buddhist Suttas, as the 5 sections of the Suttanta Piṭaka, viz. Dīgha°, Majjhima°, Samyutta°, Anguttara° (referred to as D.M.S.A. in Dictionaryquotations), Khuddaka°; enumd PvA 2; Anvs p. 35; DhA II.95 (dhammāsanaṃ āruyha pāñcāhi nikāyehi atthan ca kāraṇaṃ ca ākaḍḍhitvā). The five Nikāyas are enumd also at Vism 711; one is referred to at SnA 195 (pariyāpuṇāti master by heart). See further details under piṭaka. Cp. nekāyika.

Nikāra (Nikara) [Sk. nikāya, ni+kāya] service, humility J III.120 (nikāra-pakāra, prob. to be read nipaccākāra, q. v.).

Nikāsa (Nikasa) (n.-adj.) [ni+kaś] appearance; adj. of appearance, like J V.87 (-°), corresp. to āvakāsa.


Nikīḷita (Nikilita) (adj.) [Sk. *nikrīḍita, pp. of nikrīḍayati, ni+ kiḷati] engrossed in play J VI.313.

Nikīḷitāvin (Nikilitavin) (adj.) [fr. ni-kilati] playful, playing or dallying with (c. loc.), finding enjoyment in S I.9 (a° kāmesu); IV.110 (id.).

Nikujja (Nikujja) see nikkujja, q. v. also for nikujjita which is more correctly spelt k than kk (cp. Trenckner, Preface to Majjhima

Nikāya (Nikaya) & see ni° A 1).

Nikujjati (Nikujjati) [ni+kujjati, see kujja & cp. nikkujja] to be bent down on, i. e. to attach importance to, to lay weight on D I.53 (as vv. II. to be preferred to text reading nikkujji*, cp. nikkujja); DA I.160 (nikk*).
Nikuñja (nikuñja) [Sk. nikuñja, ni+kuñja] a hollow down, a glen, thicket Dāvs IV.32.

Nikújati (nikujati) [ni+kújati "to sing on"] 1. to chirp, warble, hum Th 1, 1270 (nikujam); ThA 211 (nikújí). - 2. to twang, jingle, rustle J III.323. - pp. nikújita. - Cp. abhi*.

Nikújita (nikujita) [see nikújati] sung forth, warbled out Th 2, 261.

Nikūța (nikuta) [ni+kúṭa to kúṭa2] a corner, top, climax J I.278 (arahatta°, where usually arahattena kúṭaṃ etc.); DA I.307 (id.).

Niketa (niketa) [Sk. niketa settlement, ni+cināti] 1. house, abode Dh 91 (=ālaya DHA II.170). - 2. (fig.) company, association. (In this sense it seems to be interpreted as belonging to ketu "sign, characteristic, mark," and niketa-sārin would have to be taken as "following the banner or flag of . . .," i. e. belonging or attached to, i. e. a follower of, one who is devoted to,) a° not living in company, having no house Sn 207; Miln 244 (=nirālaya). -vāsin (a°) not living in a house, not associating with anybody Miln 201; -sayana=+vāsin Miln 361; -sārin (a°) "wandering homeless" or "not living in company," i. e. not associating with, not a follower of . . . S III.9 sq.=Nd1 198; Sn 844=S III.9; SnA 255=S III.10; Sn 970 (=Nd1 494 q. v.).

Niketavant (niketavant) (adj.) [to niketa] parting company with Miln 288 (kamma°).

Niketin (niketin) (adj.) having an abode, being housed, living in Sn 422 (kosalesu); J III.432 (dumā-sākhā-niketinī f.).


Nikkankhā (nikkankha) (f.) [Sk. niḥśankā, nis+kankhā] fearlessness, state of confidence, trust (cp. nibbicikicchā) S V.221.

Nikkaḍḍhati (nikkaḍḍhati) [Sk. niṣkarṣati, nis+kasati, cp. kaḍḍhati] to throw out Vin IV.274 (Caus. nikkaḍḍhāpeti ibid.); J I.116; II.440; SnA 192. pp. nikkaḍḍhita.

Nikkaḍḍhana (nikkaḍḍhana) (f.) throwing out, ejection J III.22 (a°); V.234. (=niddhamanā).

Nikkaḍḍhita (nikkaḍḍhita) (adj.) [Sk. *niṣkarṣita see nikkaḍḍhiti] thrown out J II.103 (gehā); PvA 179 (read ṭḍdh for ṭḍ). 

Nikkaṇṭaka (nikkaṇṭaka) (adj.) [Sk. niṣkaṇṭaka, nis+kaṇṭaka] free from thorns or enemies Miln 250; cp. akkaṇṭaka.

Nikkaddama (nikkaddama) (adj.) [nis+kaddama] unstained, not dirty, free from impunity DA I.226.

Nikkama (nikkama) (n.-adj.) [Sk. niṣkrama; nis+kama] exertion, strength, endurance. The orig. meaning of "going forth" is quite obliterated by the fig. meaning (cp. nikkhamati & nekkhamma) A I.4; III.214; Vv 187 (=viriya VvA 96); Dhs 13, 22, 219, 571; Vism 132; Miln 244
(ārambha). - (adj.) strong in (°), enduring, exerting oneself S I.194 (tibba°); V.66, 104 sq.; Sn 68 (dalīha°, cp. Nd2 under padhānavā), 542 (sacca°).

**Nikka**ma (Nikkamati [Sk. niśkramati, nis+kami, see also nikkhamati & nekkhamma] to go out, to go forth; in fig. meaning: to leave behind lust, evil & the world, to get rid of "kāma" (craving), to show right exertion & strength Miln 245 (+arabhati)+S I.156 (khab).


**Nikkaraṇa** (Nikkarana) (adj.) [nis+karaṇa, adj. of karaṇa] without compassion, heartless Sn 244 (=sattānaṃ anatthākāma); Sdhp 508.

**Nikkaraṇatā** (Nikkaratā) (f.)=following Vism 314.

**Nikkaraṇā** (Nikkarana) (f.) [Sk. niṣkaraṇatā; nis+karaṇa] heartlessness PvA 55.

**Nikkaśāva** (Nikkasava) See nikassāva.

**Nikkāma** (Nikkama) (adj.) [Sk. niṣkāma, nis+kāma] without craving or lust, desireless Sn 1131 (=akāmakāmin Nd2 340; pahīnakāma SnA 605 with v. l.: nikkāma). Cp. next.

**Nikkāmin** (Nikkamini) (adj.) [nis+kāmin]=nikkāma Sn 228 (=katanikkhamana KhA 184).

**Nikkāraṇā** (Nikkarana) (abl.=adv.) [Sk. niṣkāraṇā, nis+kāraṇaṃ] without reason, without cause or purpose Sn 75 (=akāraṇaṃ ahetu Nd2 341).

**Nikkaśa** (Nikkaśa) īs Bdhgh's reading for ikkāsa (q. v.) Vin II.151, with C. on p. 321.

**Nikkiṇati** (Nikkinati) [Sk. niṣkiṇāti, nis+kiṇāti] to buy back, to redeem J VI.576, 585; Miln 284.

**Nikkiṇa** (Nikkin) (adj.) [Sk. niṣkiraṇa, nis+kiṇa, see kiraṇa] spread out, spread before, ready (for eating) J VI.182 (=ṭhapita Com.).

**Nikkīlēsa** (Nikkelesa) [nis+kilesa] freedom fr. moral blemish Nd1 340=Nd2 under pucchaNd2 185; as adj. pure, unstained DhA IV.192=SnA 469 (=anāvila).

**Nikkujja** (Nikkuja) (adj.) [ni+kujja, better spelling is nikuja see nikkujjati] bent down, i. e. head forward, lying on one's face; upset, thrown over A I.130; S V.48; Pv IV.77 (k); Pug 31. Opp. ukujja.

**Nikkujjati** (Nikkujjati) [for nikkujjati (q. v.) through analogy with opp. ukkujjati. Etym. perhaps to kujja humpback, Sk. kujja, but better with Kern, Toev. 1. p. 175= Sk. nyujjati, influenced by kujja with regard to k.] to turn upside down, to upset Vin II.113; A IV.344 (pattaṃ). - pp. nikkujjita.
Nikkujjita (pp. of nikkujjati; often (rightly) spelt nikujjita, q. v.) lying face downward, overturned, upset, fallen over, stumbled Vin I.16; D I.85, 110; 147, M I.24 (k.); A I.173; III.238; Th 2, 28, 30 (k.); J III.277; SnA 155 (=adhomukha-ṭhapita); DA I.228.

Nikkuha (nis+kuha) without deceit, not false A II.26=It 113; Sn 56; Nd2 342.

Nikkodha (nis+kodha) without anger, free from anger J IV.22.

Nikkuha (adj.) [nis+kuha] without deceit, not false A II.26=It 113; Sn 56; Nd2 342.

Nikkha (m. & nt.) [Vedic niṣka; cp. Oir. nasc (ring), Ohg. nusca (bracelet)]
1. a golden ornament for neck or breast, a ring J II.444; VI.577.
2. (already Vedic) a golden coin or a weight of gold (cp. a "pound sterling"), equal to 15 suvaṇṇas (VvA 104=suvaṇṇassa pañcadasadsahaṁ nikkanati ti vadanti) S II.234 (suvaṇṇa° & singi°); J I.84 (id.); A IV.120 (suvaṇṇa°); Vv 208= 438 (v. l. SS nekkha) J VI.180; Miln 284. suvaṇṇanikkha-sataṁ (100 gold pieces) J I.376; IV.97; V.58; *sahassam (1000) J V.67; DhA I.393. - See also nekkha.

Nikkahanta (pp. of nis+kamati, see nikkhamati) gone out, departed from (c. abl.), gone away; also med. going out, giving up, fig. leaving behind, resigning, renouncing (fusing in meaning with kanta1 of kāmyati =desireless) S I.185 (agārasmā anagāriyam); J I.149; II.153; IV.364 (*bhikkhā, in sense of nikkhāmita°, v. l. nikkhitta°, perhaps preferable, expld p. 366 nibaddha°= designed for, given to); SnA 605 (fig.; as v. l. for nikkāma); DhA II.39; PvA 61 (bahi); Nd2 under nissita; Nd2 107 (free, unobstructed).

Nikkhamana (Sk. niṣkrama] going out from PvA 80 (nāsikāya n.-mala). dun° at Th 1, 72 is to be read dunnikkhaya, as indicated by vv. II. See the latter.

Nikkhamati (Sk. niṣkramati, nis+kamati) to go forth, to come out of (c. abl.), to get out, issue forth, depart, fig. to leave the household life behind (agārā n.), to retire from the world (cp. abhinikkhamati etc.), or to give up evil desire. - (a) lit. (often with bahi outside, out; opp. pavisati to enter into: A V.195). D II.14 (mātu kucchismā); J I.52 (mātukucchito).
Imper. nikkaṁ J II.103; ppr. nikkhamanto J I.52; II.153; III.26 (mukhato); PvA 90; aor. nikkhami J I.154; III.188; fut. *issati J II.154; ger. nikkhama J I.51, 61 (fig.) & nikkhāmitvā J I.16, 138 (fig.), 265; III.26; IV.449 (n. pabbajissāmi); PvA 14, 19 (fig.) 67 (gāmato), 74 (id.); inf. nikkhamitum J I.61 (fig.); II.104; Pv I.102 (bahi n.); grad. nikkhamitabba Vin I.47. - (b) fig. (see also nikkhami, & cp. nekkhamma & BSk. niṣkramati in same meaning, e. g. Divy 68 etc.) S I.156 (ārabhati°=Miln 245 (where nikkhami); J I.51 (agārā), 61 (mahābhinkhamanam "the great renunciation"), PvA 19 (id.). - pp. nikkhanta; caus. nikkhati (q. v.).

Nikkhamana (Sk. niṣkramaṇa, to nikkhamati] going out, departing J II.153; VvA 71 (opp. pavesana); fig. renunciation KhA 184 (kata° as adj.=nikkāmin). See also abhi°.

Nikkkhati & Nkkhameti (Caus. of nikkhamati) to make go out or away, to bring out or forth S II.128; J I.264, II.112. - pp. nikkhāmita J III.99 (+nicchuddha, thrown out, in expln of nibbāpita; v. l. BB. nikaṇḍhāpita).
Nikkhaya (निक्खया) (adj.) [Sk. *niṅkṣaya, niṅ+khaya] liable to destruction, able to be destroyed, in dun° hard to destroy J IV.449 (=dun-nikkaṭṭhīya Com.); also to be read (v. l.) at Th 1, 72 for dunnikkhama. Cp. nikhīṇa.

Nikkhitta (निक्खिट्ठा) (adj.) [Sk. niṅkṣipta, see nikkhipati] laid down, lying; put down into, set in, arranged; in cpds. (°-) having laid down=freed of, rid of D II.14 (maṇi-ratanamvatthe n. set into); It 13 (sage: put into heaven); J I.53, 266; Pv III.68; Miln 343 (agga° put down as the highest, i. e. of the highest praise; cp. BSk. agranikṣipta Lal. V. 167); PvA 148 (dhana n.=collected, v. l. SS. nikkita). nikkhitta-daṇḍa (adj.) not using a weapon (cp. daṇḍa) S I.141 etc.; nikkhitta-daṇḍa (adj.) not using a weapon (cp. daṇḍa) S I.141 etc.; nikkhissa-stra (adj.) not wearing a garment (cp. stra)

Nikkhittaka (निक्खित्तका) (adj.-n.) [fr. nikkhitta] one to whose charge something has been committed Dpvs IV.5 (agga° thera: original depositary of the Faith).

Nikkhipati (निक्कhipati) [Sk. niṅkṣipati, niṅ+khipati] 1. to lay down (carefully), to put down, to lay (an egg) Vin II.114; It 13, 14 (Pot. nikkhipeyya); Pug 34; J I.49 (aṇḍakaṃ). - 2. to lay aside, to put away Vin I.46 (patta-cīvaraṃ); A I.206 (daṇḍaṃ to discard the weapon; see daṇḍa); Mhvs 14, 10 (dhanu-saram); - 3. to eliminate, get rid of, give up Pv II.615 (deham to get rid of the body); DhsA 344 (vitthāra-desanāṃ); - 4. to give in charge, to deposit, entrust, save Pug 26; VvA 33 (sahassathavikāṃ). - aor. nikkhipi D II.16Q (Bhagavato sarīraṃ) J II.104, 111, 416; fut. °is sati D II.157 (samussayaṃ); ger. °itvā M III.156 (cittam); J II.416; VI.366; grd. °itabba Vin I.46. - pp. nikhāta (q. v.). - Caus. nikkhipapeti to cause to be laid down, to order to be put down etc. PvA 215 (gosīṣṭṭhiṃ). Cp. abhi°.

Nikkhepa (निक्कहेपा) [Sk. niṅṣepa, see nikkhipati] putting down, laying down; casting off, discarding, elimination; giving up, renunciation; abstract or summary treatment DhsA 6, 344 (see under mātikā); in grammar: pada° the setting of the verse; i. e. rules of composition (Miln 381). Vin I.16 (pāḍukānam=the putting down of the slippers, i.e. the slippers as they were, put down); J III.243 (dhura° giving up one’s office or charge), I.236 (sarīra°); Dpvs XVII.109 (id.). Vism 618 (=cuti); Dha II.98 (sarīra°); DA I.50 (sutta°); DhsA 344; Miln 91.

Nikkhepana (निक्कहेपान) (nt.)=nikkhepa S III.26 (bhāra° getting rid of the load, opp. bhārādānam); Miln 356 (=comparison); Vism 236 (deha°).

Nikhanati & Nikhaṇati (निक्खानति) [Sk. nikhanati, ni+khanati] to dig into, to bury, to erect, to cover up Vin II.116; III.78 (akkhim=cover the eye, as a sign); J V.434=Dha IV.197 (id.); D II.127 (ṇa); J I.264; SnA 519 (ṇa, to bury). - pp. nikhāta.

Nikhāta (निक्खाता) [pp. of nikhaṇati] 1. dug, dug out (of a hole), buried (of a body) SnA 519. - 2. dug in, erected (of a post) Sn 28; Dha II.181 (nagara-dvāre n. indakhīla). See also a°.

Nikhādana (निक्खादन) (nt.) [Sk. *nikhādana, ni+khaṭati, cp. khādana] "eating down," a sharp instrument, a spade or (acc. to Morris, J.P.T.S. 1884, 83) a chisel Vin III.149; IV.211; J II.405 (so read for khādana); IV.344; V.45.
Nikhila (निखिल) (adj.) [Sk. nikhila cp. khila] all, entire, whole Dāvs V.40 (°loka v. l. sakala°).

Nikhīna (निखिन) (adj.) [nis+khīna] having or being lost J VI.499 (°patta without wings, deprived of its wings).

Niga (निग) in gavaya-gokaṇṇa-nig-ādīnaṃ DhsA 331 is misprint for miga.

Nigacchati (निगच्छति) [Sk. nigacchati, ni+gacchati] to go down to, to "undergo," incur, enter, come to; to suffer esp. with dukkha & similar expressions of affliction or punishment S IV.70 (dukkham); M I.337 sq. (id.); A I.251 (bandhanam); Dh 69 (dukkham-vindati, paṭilabhathi Dха II.50), 137; Nd2 1994 (maranaṃ+maranaṃattam pi dukkan) Pv IV.77 (pret. nigacchittha=pāpuṇi PvA 266).

Nigantha (निगाण्ठ) [BSk. nirgrantha (Divy 143, 262 etc.) "freed from all ties," nis+gaṇṭhi. This is the customary (correct?) etym. Prk. niggantha, cp. Weber, Bhagavatī p. 165] a member of the Jain order (see M I.370-375, 380 & cp. jaṭila) Vin I.233 (Nātamputta, the head of that Order, cp. D I.57; also Siho senāpati n-sāvako); S I.78, 82 (‘bhikkhā; A I.205 sq. (°uposatha), cp. 220; II.196 (°śāvaka); III.276, 383; V.150 (dasahi asadhammehi samannāgata); Sn 381; Ud 65 (jaṭilā, n., acelā, ekasātā, paribbājakā); J II.262 (object to eating flesh); DA I.162; Dха I.440; III.489; VvA 29 (n. nāma samaṇajāti). - f. nigaṇṭhi D I.54 (nigaṇṭhi-gaebha).

Nigati (निगति) (f.) [ni+gati, q. v.] destiny, condition, behaviour J VI.238. See also niyati & cp. niggatika.

Nigama (निगम) [Sk. nigama, fr. nigacchati=a meeting-place or market, cp. E. moot-hall=market hall] a small town, market town (opp. janapada); often combd with gāma (see gāma 2) Vin I.110 (°śīma), 188 (°kathā), 197 (Setakaṇṇika°); D I.7 (°kathā), 101 (°śāmanta), 193, 237; M I.429, 488; Pv II.1318; J VI.330; PvA 111 (Asitaṇjana°, v. l. BB nagara). Cp. negama.

Nigamana (निगमन) (nt.) [Sk. nigamana] quotation, explanation, illustration Vism 427 (°vacana quotation); PvA 255 (perhaps we should read niyamana); conclusion, e. g. Paṭṭh.A 366; VbhA 523.

Nigala (निगल) [Sk. nigada, ni+gala, cp. gala3] an (iron) chain for the feet J I.394; II.153; VI.64 (here as "bracelet").

Nigāḷhika (निगाळ्हिक) (better v. l. nigāḷhita) [Sk. nigāḍhita; ni+ gāḍhita, see gāḷha2] sunk down into, immersed in Th 1, 568 (gūthakūpe).

Nigulha (निगुल्ह) [Sk. nigūḍha, but BSk. nirgūḍha (Divy 256); ni+gūḷha] hidden (down), concealed; (n.) a secret J I.461; Dāvs III.39.

Nigūhati (निगुहति) [Sk. nigūhati, ni+gūhati] to cover up, conceal, hide J I.286; III.392; IV.203; Pv.III.43 (=parigūhāmi, v. l. SŚ guyhāmi). pp. nigūha (q. v.).

Nigūhana (निगृहन) (nt.) [Sk. nigūhana, see nigūhati] covering, concealing, hiding VvA 71.
Niggacchati [Sk. nirgacchati, nis+gacchati] to go out or away, disappear; to proceed from, only in pp. niggata (q. v.); at J VI.504 as ni°.

Niggonṭhi (niggonṭhu) (adj.) [Sk. nirgranthi, nis+gaṇṭhi, cp. also nigaṇṭha] free from knots (said of a sword) Miln 105. See also nighaṇḍu.

Niggaṇḍhi (adj.) [Sk. nirgranthi, nis+gaṇḍhi, cp. nigaṇḍha] free from knots (said of a sword) Miln 105. See also nighaṇḍu.

Niggaṇhāti [Sk. nigṛhāti, ni+gaṇhāti] 1. to hold back, restrain Dh 326; J IV.97; Miln 184; Vism 133. - Opp. paggaṇhāti. - 2. to rebuke, censure (c. instr.) A III.187; J III.222; Miln 9 (musāvādena); DHA I.29. - ger. niggayha, pp. niggahīta (q. v.). Cp. abhi°.

Niggata (niggaṇṭhī) (adj.) [Sk. nirgata, see niggacchati] 1. going out, proceeding from (abl.): dahato niggatā nadī (a river issuing from a lake) PvA 152. - 2. (=nigata? or= nis+gata "of ill fate") destined, fateful; miserable, unfortunate PvA 223 (*kamma=punishment in expln of niyassa kamma, v. l. SS. nigaha for niggata; see also niya & niyata); Sdhp 165 (of niraya=miserable), cp. niggatika & niggamana.

Niggatika [Sk. *nirgatika, nis+gati-ka] having a bad "gati" or fate, ill-fated, bad, unfortunate, miserable J III.538 (v. l. BB as gloss, nikkāruṇika); IV.48 (v. l. BB nikatika).

Niggama (niggaṇṭhī) (n.) in logic, deduction, conclusion. Pts. of Controversy p. 1.


Niggayha—vādin (niggaṇṭhīvaṇḍaṇ) (adj.) [see niggahāṭi] one who speaks rebukingly, censuring, reproving, resenting Dh 76 (see expln in detail at DHA II.107 & cp. M III.118).

Niggayhati (niggaṇṭhī) [Sk. nirg haya, ni+gayhati, Pass. of niggahāṭi] to be seized by (?), to be blamed for DhA I.295 (cittaṃ dukkhena n., in expln of dunniggaha).

Niggaha (niggaṇṭha) [Sk. nirgha, ni+gha2; see niggahāṭi] 1. restraint, control, rebuke, censure, blame Vin II.196; A I.98, 174; V.70; J V.116 (opp. paggaha); VI.371 (id.); Miln 28, 45, 224. - dun° hard to control (citta) Dh 35 (cp. expl. at DHA I.295). - 2. (log.) refutation Kvu 3.

Niggahāṇa (niggaṇṭhatā) (adj.) [Sk. *nirghāṇa, cp. nirgha homeles; nis+ghaṇa] without acquisitions, i. e. poor J II.367 (v. l. BB. as gloss nirāhāra).


Niggahita (niggaṇṭhī) (adj.) [Sk. nirghīṭa, but cp. Divy 401: nirghīṭa; ni+gahita] restrained, checked, rebuked, reproved S III.12; A I.175 (aniggahīto dhammo); J VI.493.

Niggāhaka (niggaṇṭhāka) (adj.-n.) [ni+gahaka, see niggahāṭi] one who rebukes, opposes, oppressor Sn 118 (=bādhaka SnA 178, with v. l. ghātaka); J IV.362 (=baliśādhaka Com.).
Niggilati (niggalati) [Sk. nigirati, ni+gilati] to swallow down (opp. uggilati to spit out, throw up) J IV.392 (sic as v. l.; text niggalati).


Niggunḍi (niggunḍi) (f.) [Sk. nirgunḍi, of obscure etym.] a shrub (Vitex Negundo) Miln 223 (*phala); Vism 257 (*puppha).

Niggumba (nigumba) (adj.) [Sk. *nirgulma, nis+gumba] free from bushes, clear J I.187; Miln 3.

Niggātana (nigghatana) (nt.) [Sk. nirghātana, nis+ghātana, but cp. nighāta] destruction, killing, rooting out Sn 1085 (taṅhā°; SnA 576=vināsana); Nd2 343 (v. l. nighātana).

Nigghosa (nigghosa) [Sk. nirghoṣa, nis+ghosa] 1. "shouting out," sound; fame, renown; speech, utterance, proclamation; word of reproach, blame S I.190; A IV.88 (appa° noiseless, lit. of little or no noise); Sn 719, 818 (=nindāvacana SnA 537), 1061; J I.64; VI.83; Vv 55; Nd1 150; Nd2 344; Dhs 621; VvA 140 (madhura°); 334 (in quotation appa-sadda, appa°); Sdhp 245. - 2. (adj.) noiseless, quiet, still Sn 959 (=appasadda appanigghosa Nd1 467).

Nigrodha (nigrodha) [Sk. nyagrodha; Non-Aryan?] the banyan or Indian fig-tree, Ficus Indica, usually as cpd. °rukkha Vin IV.35; D II.4; Sn 272; J III.188 (r.) DhA II.14 (r.); PvA 5 (r.) 112, 244; Sdhp 270; -pakka the fruit of the fig-tree Vism 409. -parimaṇḍala the round or circumference of the banyan D II.18; III.144, 162.

Nigha1 (nigha) (adj.-n.) is invented by Com. & scholiasts to explain the combn anigha (anīgha sporadic, e. g. S V.57). But this should be divided an-īgha instead of a-ānīgha. - (m.) rage, trembling, confusion, only in formula rāgo n. doso n. moho n. explaining the adj. anīgha. Thus at S IV.292=Nd2 45; S V.57. - (adj.) anigha not trembling, undisturbed, calm [see etym. under īgha=Sk. rgh of rghāyati to tremble, rage, rave] S I.54; IV.291; J V.343. Otherwise always combd with nirāsa: S I.12=23, 141; Sn 1048, 1060, 1078. Expld correctly at SnA 590 by rāgādi-īgha-virahita. Spelling anigha J III.443 (Com. niddukka); Pv IV.134 (+nirāsa; expld by niddukka PvA 230). anīgha also at It 97 (+chinnasamsaya); Ud 76; Dh 295 (v. l. aniggha; expld by niddukka DhA III.454).

Nigha2 (nigha) (nt.) [prob. ni+gha=Sk. °gha of hanati (see also P. °gha), to kill; unless abstracted from anigha as in prec. nigha1] killing, destruction Th 2, 491 (=maranāsampāpana ThA 288).

Nighaṃsa (nighamsa) [Sk. nigharṣa] rubbing, chafing DhsA 263, 308.

Nighaṃsati (nighamsati) [Sk. nigharsati, ni+ghaṃsati] 1. to rub, rub against, graze, chafe Vin II.133; Vism 120; DhA I.396. - 2. to polish up, clean J II.418; III.75.

Nighaṃsana (nighamsana) (nt.) [Sk. nigharṣana]=nighaṃsa Miln 215.

Nighanḍu (nighanḍu) [Sk. nighanṭu, dial. for nirgrantha from grathnāti (see gaṇṭhi & ghaṭṭana), orig. disentanglement, unravelling, i. e. explanation; cp. niggaṇṭhi, which is a variant of the same word. - BSk. nighanṭa (Divy 619; AvŚ II.19), Prk. nighanṭu] an explained word or a word
expln, vocabulary, gloss, usually in ster. formula marking the accomplishments of a learned Brahmin "sanighaṇḍu-keṭubhānāṃ... padako" (see detail under keṭubha) D I.88; A I.163, 166; III.223; Sn p. 105; Miln 10. Bdhgh's expln is quoted by Trenckner, Notes p. 65.


Nicaya (nicaya) [Sk. nicaya, ni+caya, cp. nicita] heaping up, accumulation; wealth, provisions S I.93, 97; Vin V.172 (*sannidhi). See also necayika.

Nicita (nicita) (adj.) [Sk. nicita, ni+cita, of nicināti] heaped up, full, thick, massed, dense Th 2, 480 (of hair); PvA 221 (ussanna uparūpari nicita, of Niraya).

Nicula (nicula) [Sk. nicula] a plant (Barringtonia acutangula) VvA 134.

Nicca (nicca) (adj.) [Vedic nitya, adj.-formation fr. ni, meaning "downward"=onward, on and on; according to Grassmann (Wtb. z. Rig Veda) originally "inwardly, homely"] constant, continuous, permanent D III.31; S I.142; II.109, 198; IV.24 sq., 45, 63; A II.33, 52; V.210; Ps II.80; Vbh 335, 426. In chain of synonyms: nicca dhuva sassata avipariṇāmadhamma D I.21; S III.144, 147; see below anicca, - nt. adv. niccam perpetually, constantly, always (syn. sadā) M I.326; III.271; Sn 69, 220, 336; Dh 23, 109, 206, 293; J I.290; III.26, 190; Nd 345 (=dhuvakālaṃ); PvA 32, 55, 134. - Far more freq. as anicca (adj.; aniccam nt. n.) unstable, impermanent, inconstant; (nt.) evanescence, inconstancy, impermanence. - The emphatic assertion of impermanence (continuous change of condition) is a prominent axiom of the Dhamma, & the realization of the evanescent character of all things mental or material is one of the primary conditions of attaining right knowledge (: aniccaṃ saññaṃ manasikaroti to ponder over the idea of impermanence S II.47; III.155; V.132; Ps II.48 sq., 100; PvA 62 etc. - käye aniccānupassin realizing the impermanence of the body (together with vayānupassin & nirodha°) S IV.211; V.324, 345; Ps II.37, 45 sq., 241 sq. See anupassanā). In this import anicca occurs in many combinations of similar terms, all characterising change, its consequences & its meaning, esp. in the famous triad "aniccam dukkhaṃ anattā" (see dukkha II.2), e. g. S III.41, 67, 180; IV.28 (sabbaṃ), 85 sq., 106 sq.; 133 sq. Thus anicca addhuva appāyuka cavanadhamma D I.21. anicca+dukkha S II.53 (yad aniccam taṃ dukkhaṃ); IV.28, 31, V.345; A IV.52 (anicce dukkhasaññā); M I.500 (+roga etc.); Nd 214 (id. cp. roga). anicca dukkha vipariṇāmadhamma (of kāma) D I.36. anicca+saññā+anattasaññī A IV.353; etc. - Opposed to this ever-fluctuating impermanence is Nibbāna (q. v.), which is therefore marked with the attributes of constancy & stableness (cp. dhuva, sassata amata, viparināma). - See further for ref. S II.244 sq. (salāyatanāṃ a.), 248 (dhātuyo); III.102 (rūpa etc.); IV.131, 151; A II.33, 52; V.187 sq., 343 sq.; Sn 805; Ps I.191; II.28 sq., 80, 106; Vbh 12 (rūpa etc.), 70 (dvādasāyatanāṇa), 319 (vīññāṇā), 324 (khandhā), 373; PvA 60 (iittara). -kālam (adv.) constantly Nd 345; -dāna a perpetual gift D I.144 (cp. DA I.302); -bhatta a continuous foodsupply (for the bhikkhus) J I.178; VvA 92; PvA 54; -bhattika one who enjoys a continuous supply of food (as charity) Vin II.78; III.237 (=duhuvabhuttika); IV.271; -saññā (& adj. saññin) the consciousness or idea of permanence (adj. having etc.) A II.52; III.79, 334; IV.13, 145 sq.; Nett 27; -sila the uninterrupted observance of good conduct VvA 72; PvA 256.
Niccatā (Niccatā) (f.) [abstr. to nicca] continuity, permanence, only as a° changeableness, impermanence S I.61, 204; III.43; IV.142 sq., 216, 325.

Niccatta (Niccatta) (nt.)=niccatā Vism 509.

Niccamma (Niccamma) [Sk. niścarman, nis+camma] without skin, excoriated, in °m karoti to flog skinless, to beat the skin off J III.281. niccamma-gāvi "a skinless cow," used in a well-known simile at S II.99, referred to at Vism 341 & 463.

Niccalā (Niccalā) (adj.) [Sk. niścala, nis+cala] motionless J IV.2; PvA 95.

Niccittaka (Niccittaka) (adj.) [Sk. niścitta, nis+citta (ka)] thoughtless J II.298.


Nicchanda (Nicchanda) (adj.) [nis+chanda] without desire or excitement J I.7.

Nicchaya (Nicchaya) [Sk. niścaya, nis+caya of cināti] discrimination, conviction, certainty; resolution, determination J I.441 (*mitta a firm friend); DhsA 133 (adhimokkha=its paccupaṭṭhāna); SnA 60 (daḷha* adj. of firm resolution). See vi°.


Niccharati (Niccharati) [Sk. niścarati, nis+carati] to go out or forth from, to rise, sound forth, come out It 75 (devasadda); Vv 382; J I.53, 176; DhA I.389; VvA 12, 37 (saddā). - Caus. nicchāreti to make come out from, to let go forth, get rid of, emit, utter, give out D I.53 (anattanavācam a° not utter a word of discontent); J III.127; V.416 (madhurassaram); Pug 33; Miln 259 (garaham); Dāvs I.28 (vācaṃ).

Nicchāta (Nicchāta) [Sk. *niḥpsāta, nis+chāta] having no hunger, being without cravings, stilled, satisfied. Ep. of an Arahant always in combn with nibbuta or parinibbuta: S III.26 (tanhaṃ abbuyha); IV.204 (vedānānaṃ khāyā); M I.341; 412, A IV.410; V.65 (sītibhūta); Sn 707 (aniccha), 735, 758; It 48 (esānaṃ khāyā); Th 2, 132 (abbūḷhasalla). - Expld at Ps II.243 by nekkhammena kāmacchandato n.; arahattamaggena sabbakilesehi n. muccati.

Nicchādeti (Nicchādeti) See nicchodeti.

Nicchāretri (Nicchāretri) Caus. of niccharati, q. v.

Nicchitā (Nicchitā) (adj.) [Sk. niścita, nis+cita, see nicchināti] determined, convinced Mhvs 7, 19.

Nicchināti (Nicchināti) [Sk. niścinoti, nis+cināti] to discriminate, consider, investigate, ascertain; pot. niccheyya Sn 785 (expld by nicchinitvā vinicchinitvā etc. Nd1 76); Dh 256 (gloss K vinicchaye). - pp. nicchita.
Nicchuddha (nicchuddha) (adj.) [Sk. niḥkṣubdha, nis+chuddha, see nicchubhati] thrown out J III.99 (=nībbāpīta, nikkhāmīta); Miln 130.

Nicchubhati (nicchubhati) [Sk. *niḥkṣubhati, nis+khubhati or chubhati, cp. chuddha & khobha, also nicchodeti & upacchubhati and see Trenckner, Miln pp. 423, 424] to throw out J III.99 (=nīharati Com.; v. l. nicchurāti); Miln 187. - pp. nicchuddha q. v.

Nicchubhana (nicchubhana) (nt.) [see nicchubhati] throwing out, ejection, being an outcaste Miln 357.

Nicchodeti (& v. l. Nicchādeti) (nicchadeti) [shows a confusion of two roots, which are both of Prk. origin, viz. chaḍḍ & chōṭ, the former=P. chaḍḍetī, the latter=Sk. kṣodayati or BSk. chorayati, Apabhramśa chollai; with which cp. P. chuddha] to shake or throw about, only in phrase odhunāti nidhunāti nicchodeti at S III.155=M I.229=374=A III.365, where S has correct reading (v. l. *choṭetī); M has *chādetī (v. l. *chodetī); A has *chedetī (v. l. *choreti, *chāretī; gloss nippoṭeti). The C. on A III.365 has: nicchedetī ti bāhāya vā rukkhe vā paharati. - nicchedeti (chid) is pardonable because of Prk. chollai "to cut." Cp. also nicchubhati with v. l. BB nicchurāti. For sound change P. ch < Sk. kṣ cp. P. chamā < kṣamā, chārikā < kṣurikā etc.


Nijana (nijana) (nt.) [fr. nij] washing, cleansing Vism 342 (v. l. nijj*).

Nijigīmsati (nijigimsati) [Sk. nijigīṣati, ni+jigūṣati] to desire ardently, to covet DA I.92 (=maggeti pariyesati).

Nijigīmsanatā (nijigimsanatā) (f.) [fr. last] covetousness Vism 23 sq. (defined), 29 (id.= magganā), referring to Vbh 353, where T has jigūṣanatā, with v. l. nijigīsanatā.

Nijigūṣitar (nijigūṣitar) (n. adj.) [n. ag. fr. prec.] one who desires ardently, covetous, rapacious D I.8 (lābhaṃ) A III.111 (id.).


Nijjara (nijjara) (adj.) [Sk. nirjara in diff. meaning, P. nis functioning as emphatic pref.; nis+jara] causing to decay, destroying, annihilating; f. *ā decay, destruction, death S IV.339; A I.221; II.198; V.215 sq. (dasa-n-vatthūni); Ps I.5 (id.).

Nijjareti (nijjareti) [Sk. nir-jarayati; nis+jarati1] to destroy, annihilate, cause to cease or exist M I.93; Th 2, 431 (nijjaressāmi=jīrāpessāmi vināessāmi ThA 269).

Nijjaleti (nijjaleti) [nis+jāleti] to make an end to a blaze, to extinguish, to put out J VI.495 (aggiṃ).

Nijjīnṇa (nijjīnṇa) (adj.) [Sk. nirjīrṇa, nis+jinṇa] destroyed, overcome, exhausted, finished, dead D I.96; M II.217= A I.221 (vedanākkhayā sabbām dukkhaṃ n. bhavissati); M I.93; A V.215 sq.; Nett 51.
Nijjita (पञ्जय) (adj.) [Sk. nirjita, nis+jita] unvanquished Miln 192 (*kammasūrā), 332 (*vijita-sangāma); Sdhp 360.

Nijjivata (निज्जवत) (adj.) [Sk. nirjīvita, nis+jīva1] lifeless, soulless DhsA 38; Miln 413.

Nijjhatta (निज्जहत्त) (adj.) [pp. of nijjhāpeti, *Sk. nidhyapta or nidhyāpita] satisfied, pacified, appeased J VI.414 (=khamāpita Com.); Vv 6319 (=nijjhāpita VvA 265); Miln 209. See also paṭi°

Nijjhatti (निज्जहत्ती) (f.) [abstr. to nijjhatta, cp. BSk. nidhyapta, formation like P. ṇatti→Sk. jñapti] conviction, understanding, realization; favourable disposition, satisfaction M I.320; A IV.223; Ps II.171, 176; Miln 210.

Nijjhāna1 (निज्जहाना) (nt.) [*Sk. nidhyāna, ni+jhāna1] understanding, insight, perception, comprehension; favour, indulgence (=nijjhāpana), pleasure, delight J VI.207. Often as °ṃ khamati: to be pleased with, to find pleasure in: S III.225, 228; M I.133, 480; Vv 8417. Thus also diṭṭhinijjhāna-kkhanti delighting in speculation A I.189 sq.; II.191. Cp. upa°.


Nijjhāpayā (निज्जहापया) (adj.) [Sk. *ni-dhyāpya, to nijjhāpeti] to be discriminated or understood, in dun° hard to . . . Miln 141 (paṇha).

Nijjhāpeti (निज्जहापति) [Sk. nidhāyayati, ni+jhāpeti, Caus. to jhāyati1; cp. Sk. nididhyāsate] to make favourably disposed, to win somebody's affection, or favour, to gain over Vin II.96; M I.321; J IV.108; 414, 495; VI.516; Miln 264; VvA 265 (nijjhāpita=nijjhatta).

Nijjhāma (निज्जहामा) (adj. n.) [Sk. niḥkṣāma, cp. niḥkṣīna, nis+jhāma of jhāyati2=Sk. kṣāyati] burning away, wasting away, consuming or consumed A I.295; Nett 77, 95 paṭipadā. -taṇha (adj.) of consuming thirst, very thirsty J I.44; -taṇhika=°taṇha denoting a class of Petas (q. v.) Miln 294, 303, 357.

Nijjhāyatī1 (निज्जहायती) [Sk. nidhyāyatī, ni+jhāyatī1] to meditate, reflect, think S III.140 sq. (+passati, cp. jānāti), 157; M I.334 (jhāyatī n. apajjhāyatī); III.14 (id.). Cp. upa°.

Nijjhāyatī2 (निज्जहायती) [ni+jhāyatī2] to be consumed (by sorrow), to fret Nd1 433.

Nijjhāyana (निज्जहायना) (nt.) [Sk. *niḥkṣāyana, nis+jhāyana of jhāyati2] burning away, consumption; fig. remorse, mortification in anto° J I.168 (cp. nijjhāna2).

Niṭṭha (निथ्त) (adj.) [Sk. niṣṭha, ni+ṭha; cp. niṭṭhā1] dependent on, resting on, intent upon S III.13 (accanta°); Nd1 263 (rūpa°).
Niṭṭhā (f.) [Sk. niṣṭhā; ni+ṭhā, abstr. of adj.-suff. əṭhā] basis, foundation, familiarity with Sn 864 (expl. SnA 551 by samiddhi, but see Nd1 263).

Niṭṭhā (f.) [Vedic niṣṭhā (niḥṣṭhā), nis+ṭhā from əṭhā] end, conclusion; perfection, height, summit; object, aim Vin I.255; S II.186; A I.279 (object); Ps I.161. niṭṭham gacchati to come to an end; fig. to reach perfection, be completed in the faith M I.176; J I.201; Miln 310; freq. in pp. niṭṭham gata (niṭṭhangata) one who has attained perfection (=pabbajitānaṃ arahattam patta) Dha IV.70; S III.99 (a°); A II.175; III.450; V.119 sq.; Dh 351; Ps I.81, 161.

Niṭṭhāti (nt.) [Sk. niṣṭhāti, nis+ṭhāti, the older *sthāti restored in compn] to be at an end, to be finished J I.220; IV.391; Dha I.393. - pp. niṭṭhita, Caus. niṭṭhāpeti (q. v.).


Niṭṭhāpita & Niṭṭhapita [pp. of niṭṭhāpeti] accomplished, performed, carried out J I.86, 172 (əṭhā), 201.

Niṭṭhāpeti [Caus. to niṭṭhāti] to carry out, perform; prepare, make ready, accomplish J I.86, 290; VI.366; Dha III.172. - pp. niṭṭhāpeti Cpa. pari°.

Niṭṭhubhati & Nuṭṭhubhati (Vin I.271; J I.459; also niṭṭhuhaṭi) [Sk. niṣṭhubhati, but in meaning=Sk. niṣṭhīvati, nis+ṭhīv, stubh taking the function of ṣṭhīv, since stubh itself is represented by thavati & thometi] to spit out, to expectorate Vin I.271 (nuṭṭhuḥitvā); III.132 (id.); J I.255 (id.); J II.48; III.537 (finished); VvA 188; PvA 81; & often at conclusion of books & chapters. aniṭṭhita not completed Dha III.172. - su° well finished, nicely got up, accomplished Sn 48, 240. Cp. pari°.


Niṭṭhuriya (nt.) [Sk. niṣṭhūra or niṣṭhūra, ni+ṭhūra= thūla; cp. Prk. niṣṭhūra] rough, hard, cruel, merciless Sn 952 (a°; this reading is mentioned as v. l. by Bdhgh at SnA 569, & the reading anuddharī given; vv. ll. SS anuṭṭhūri, BB anuṭṭhāri, expld as anissukī. Nd1 440 however has anuṭṭhūri with expln of niṭṭhuriya as under issā at Vbh 357).

Niṭṭhuriya (nt.) [Sk. niṣṭhuratva] hardness, harshness, roughness Nd1 440; Nd2 484 (in exegesis of makkha)= Vbh 357.

Niḍḍāyati (pp. of niḍḍāyati) to cut out, to weed D I.231 (niddāyit°); It 56 (as v. l. niddāta for niṇhāta, q. v.); J I.215. Caus. niḍḍāpeti to cause to weed, to have weeds dug up Vin II.180.
Niḍḍha (Niddha) (nt.) [Vedic niḍḍa resting-place ni+sad "sitting down"] nest, place, seat Dh 148 (v. l. niḍḍa).

Ninḥāta (Ninhata) (adj.) [Sk. *niḥsnāta, nis+nahāta] cleansed, purified It 56 (‘pāpaka=sinless; with several vv. ll. amongst which niddāta of niḍḍāyati=cleansed of weeds) =Nd1 58 (ninḥāta’)=Nd2 514 (ninḥāta, v.l. SS ninnahāta).

Nitambha (Nitambha) [Sk. nitambha; etym. unknown] the ridge of a mountain or a gully DA I.209.

Nitammati (Nitammati) [Sk. nitāmyati, ni+tam as in tama] to become dark, to be exhausted, faint; to be in misery or anxiety J IV.284 (Com.: atikilamati).

Nitāleti (Nitāleti) [Sk. nitāḍayati, ni+tāḷeti] to knock down, to strike J IV.347.

Nitāṇha (Nitāṇha) (adj.) [BSk. niṣṭṛṇa (Divy 210 etc.), nis+taṇḥā] free from thirst or desire, desireless PvA 230 (=nirāsa). f. abstr. nitthāṇhatā Nett 38.


Nittharaṇa (Nittharaṇa) (nt.) [Sk. nittharaṇa, abstr. fr. thanati] getting across, ferrying over, traversing, overcoming S I.193 (oghassa); A II.200 (id.); It 111 (id.); M I.134; J I.48 (loka’); Dāvs II.29 (id.); Vism 31; VvA 224. Cp. nitthuna.

Nitthanati & Nitthunati (Nitthanati) [Sk. nisstanati "moan out," nis+thaneti & thunati1] to moan, groan: (a) *thanati: J I.463; II.362; IV.446; V.296; DA I.291. - (b) *thunati Vin II.222; J V.295, 389; Vism 311; VvA 224. Cp. nitthuna.


Nittharanā (Nittharanā) (nt.) [Sk. nistaraṇa, nis+tarana, cp. nittharati] getting across, ferrying over, traversing, overcoming S I.193 (oghassa); A II.200 (id.); It 111 (id.); M I.134; J I.48 (loka’); Dāvs II.29 (id.); Vism 32; Sdhp 334 (bhava’), 619 (tiloka’).
Nittharaṇa² [ nittharana] (nt.) [Sk. nistaraṇa, ni+tharaṇa] "strewing or being strewn down," putting down, carrying, bearing S IV.177 (bhārassa, of a load, cp. nikkhepa); VvA 131 (so read for niddharaṇa, in kuṭumba-bhārassa nsamatthā=able to carry the burden of a household).

Nittharati [nittharati] [Sk. nistarati, nis+tarati1] to cross over, get out of, leave behind, get over D I.73 (kantāram). pp. nittiṇṇa q. v. Caus. nitthāreti to bring through, help over Nd2 630 (nittāreти).

Nitthāra [ nitthara] [Sk. nistāra; nis+tāra of tarati1] passing over, rescue, payment, acquittance, in °ṃ vattati to be acquitted, to get off scot-free M I.442 (v. l. netth°, which is the usual form). See netthāra.

Nitthuna [ nitthuna] [Sk. *nis-stanana & nistava to thunati] (a) (of thunati1) moan, groan DA I.291 (as v. l. BB for nitthanana) - (b) (of thunati2) blame, censure, curse PvA 76 (*ṃ karoti to revile or curse).

Nitthunati [nitthunati] etc., see nitthanati etc.

Nidassana [ nidassana] (nt.) [Sk. nidarśana, ni+dassana] "pointing at" evidence, example, comparison, apposition, characteristic; sign, term D I.223 (a° with no attribute); III.217 (id.); S IV.370 (id.); A IV.305 sq. (nila°, pīta° etc.); Sn 137; Vbh 13, 64, 70 sq. (sa°, a°); VvA 12, 13; PvA 26, 121 (pucchānakāra°) 226 (paccakkhabhūtaṃ n. "sign, token").

Nidassati [ nidassati] v. l. BB at Sn 785 for nirassati (q. v.) Nd1 76 has nid° in text, nir° as v. l. SS; SnA 522 reads nirassati.

Nidassita [ nidassita] (pp.) [see nidasseti] pointed out, defined as, termed Pv I.512; PvA 30.

Nidasseti [ nidasseti] [Sk. nidarśayati, ni+dasseti] to point out ("down"), explain, show, define VvA 12, 13 (*etabbavacana the word to be compared or defined, correl. to nidassana-vacana). - pp. nidassita (q. v.).

Nidahati [nidahati] [Sk. nidadhāti, ni+dahati1] to lay down or aside, deposit; accumulate, hoard, bury (a treasure) Vin I.46 (cīvaraṃ); Miln 271; ger. nidahitvā PvA 97 (dhanadhaññam) & nidhāya Dh 142, 405; Sn 35 (daṇḍam), 394, 629; Nd2 348; pres. also nidheti KhA 217, 219; fut. nidhessati PvA 132. Pass. nidhiyati KhA 217. Caus. nidhāpeti PvA 130 (bhoge). See also nidāhaka, nidhāna & nidhi; also upanidhāya.

Nidāgha [nidāgha] [Sk. nidāgha, fr. nidahati, ni+dahati2 see ḍahati] heat, summer-heat, summer, drought J I.221 (-samaya dry season); II.80; Vism 259 (*samaya, where KhA 58 reads saradasamaya); PvA 174 (-kāla summer). fig. J IV.285; V.404; Dāvs II.60.

Nidāna [nidāna] (nt.) [Sk. nidāna, ni*dāna of dā, dyati to bind, cp. Gr. de/sma, dh_ma (fetter) & see dāma] (a) (n.) tying down to; ground (lit. or fig.), foundation, occasion; source, origin, cause; reason, reference, subject ("sujet") M I.261; A I.134 sq.; 263 sq., 338; II.196; IV.128 sq.; Dhs 1059 (dukkha°, source of pain), 1136; Nett 3, 32; Miln 272 (of disease: pathology, ætiology), 344 (*paṭhanakusala, of lawyers); PvA 132, 253. - (b) (adj.-°) founded on, caused by, originating
in, relating to S V.213 sq. (a° & sa°); A I.82 (id.); Sn 271 (ito°), 866 (kuto°), 1050 (upadhi°=hetuka, paccayā, kāraṇā Nd2 346); 872 (icchā°) etc.; VvA 117 (vimānāni Rājagaha° playing at or referring to R.). - (c) nidānaṃ (acc. as adv.) by means of, in consequence of, through, usually with tato° through this, yato° through which D I.52, 73; M I.112; Pv IV.161 (through whom=yaṃ nimittaṃ PvA 242); PvA 281; ito° by this Nd2 2912.

Nidāhaka (Nidahaka) (adj.) [fr. nidahati] one who puts away, one who has the office of keeper or warder (of robes: cīvara°) Vin I.284.

Nidda (Nidda) (nt.) [nis+dara, see darī] a cave Nd1 23 (Ep. of kāya).

Niddanta (Niddanta) [so read for niddanna, v. l. niddhā=niddā; cp. supinanta]=niddā J VI.294.

Niddaya (Niddaya) (adj.) [Sk. nirdaya, nis+dayā (adj.)] merciless, pitiless, cruel Sdhp 143, 159.

Niddara (Niddara) (adj.) [nis+dara] free from fear, pain or anguish Dh 205=Sn 257 (expld at DhA III.269 by rāgadarathānaṃabhāvena n.; at SnA 299 by kilesapariḷābhāvena n.).

Niddasa (Niddasa) See niddesa.

Niddā (Niddā) (f.) [Vedic nidrā, ni+drā in Sk. drāti, drāyate, Idg. *dorē; cp. Gr. (hom.) e)/draqon, Lat. dormio] sleep A II.48, 50; III.251; Sn 926 (opp. jāgariyā), 942 (see expln at Nd1 423); J I.61, 192; II.128. - niddāṃ okkamati to fall asleep Vin I.15 (niddā?); J III.538; IV.1; DhA I.9; VvA 65; PvA 47; *m upagacchati id. PvA 43, 105, 128. -ārāma fond of sleep, slothful, sluggish It 72 (+kammarāma, bhassarata); -ārāmatā fondness of sleep, laziness, sluggishness A III.116, 293 sq., 309 sq.; IV.25 (+kamm*, bhass°); V.164; -silin of drowsy habits, slothful, sleepy Sn 96.


Niddāyati (Niddayati) [Denom. fr. niddā] to sleep D I.231; J I.192, 266; II.103; V.68, 382; DhA III.175; SnA 169.

Niddāyitar (Niddayitar) [n. ag. fr. niddāyati] a sleepy person Dh 325.

Niddīṭṭha (Niddētha) (pp.) [see niddisati] expressed, explained, designated Miln 3; DhsA 57; Vism 528; VvA 13.

Niddisati & Niddissati (Niddissati) [Sk. nir-diśati, nis+disati, cp. Lat. distinguo] to distinguish, point out, explain, designate, define, express, to mean It 122=Nd2 276f; Miln 123, 345; DhsA 57; DhA II.59; PvA 87, 217 (‘itvā); aor. niddisi DhsA 57; SnA 61. - grd. niddisitabba DhsA 56; Nett 96. Pass. niddissiyati PvA 163. - pp. niddīṭṭha (q. v.).

Niddukkhā (Niddukkhā) (adj.) [nis+dukkhā] without fault or evil J III.443 (in expln of anīgha); PvA 230 (id.); (in expln of mārisa) K.S. (S.A.) 1, 2, n. 1.
Niddesa (nīḍḍesa) [Sk. nirdeśa, fr. nīḍdasi, cp. desa, desaka etc.] 1. description, attribute, distinction PvA 7 (ukkāṭṭha*);vatthu object of distinction or praise D III.253= A IV.15 (where reading is niddasa, which also as v. l. at D III.253 & Ps I.5). - 2. descriptive exposition, analytic explanation by way of question & answer, interpretation, exegesis Vin V.114 (sa*); Nett 4, 8 38 sq.; Vism 26; DhsA 54; VvA 78, 147. - 3. N. of an old commentary (ascribed to Sāriputta) on parts of the Sutta Nipāta (Āṭṭhaka-vagga, interpreted in the Mahā-Niddesa; Pārāyana-vagga and, as a sort of appendix, the Khaggavisāṇa-sutta, interpreted in the Culla-Niddesa); as one of the canonical texts included in the Khuddaka Nikāya; editions in P.T.S. Quoted often in the Visuddhimagga, e. g. p. 140, 208 sq. etc.

Niddosa1 (nīḍḍosa) (adj.) [Sk. nirdoṣa, nis+dosa1] faultless, pure, undefiled Sn 476; DhsA 2; PvA 189 (=viraja); DhA I.41.


Niddhana (nīḍḍhana) (adj.) [nis+dhana] without property, poor J V.447.

Niddhanta (nīḍḍhanta) (adj.) [pp. of niddhamati, nis+dhanta, q. v.] blown off, removed, cleaned, purified A I.254 (jātarūpa "loitered," cp. niddhota); Sn 56 (*kasāva-moha; Com. vijahati); Dh 236 (*mala, malānaṃ nihaṭṭatāya DhA III.336); Nd2 347 (=vanta & pañhāna); J VI.218 (of hair; Com. expls siniddharutā, v. l. BB siniddha-anta, thus meant for Sk. snigdhānta).

Niddhamati (nīḍḍhamati) [in form=Sk. nirdhmāti, nis+dhārāṇa (estimation), but to be read as nittharaṇa2). (adj.) to blow away, chase away, expel J IV.41 (niddhāpayiṃsu), 48 (? for niddhāmase). pp. niddhāpita.

Niddhamana (nīḍḍhamana) (nt.) [of niddhamati or=*nirdhāvana= dhovana to dhāvati2] drainage, drain, canal Vin II.120 (udaka*; dhovitum immediately preceding); J I.175, 409, 425; III.415; IV.28; V.21 (udaka*); DhA II.37.

Niddhamanā (nīḍḍhamana) (f.) [either to niddhamati or to niddhāpeti] throwing out, ejection, expulsion J V.233 (=nikkaḍḍhanā Com.).

Niddharana (nīḍḍharana) (nt.) not with Hardy (Index VvA)=Sk. nirdhāraṇa (estimation), but to be read as nittharaṇa (see nittharaṇa2).

Niddhāpita (nīḍḍhāpita) (adj.) [pp. of niddhāpeti, q. v.] thrown out J III.99 (v. l. for nibbāpita).

Niddhāpeti (nīḍḍhāpeti) [Sk. nirdhāvayati, nis+dhāveti (dhāpeti), Caus. of dhāvati1; may also stand for niddhamāpeti, Caus. fr. niddhamati, cp. contamination niddhāmase at J IV.48, unless misread for niddhāpaye, as v. l. BB bears out] to throw out, chase away, expel J IV.41 (niddhāpayimṣu), 48 (? for niddhāmase). pp. niddhāpita.

Niddhāmase (nīḍḍhāmase) at J IV.48 should probably be read niddhāpaye (as v. l. BB), q. v.
**Niddhunāti** (Niddhunati) [Sk. nirdhunoti, nis+dhunāti] to shake off S III.155; A III.365 (odhunāti+; spelt nidhunāti); M I.229; Th 1, 416; PvA 256 (=odhunāti).

**Niddhuniya** (Niddhuniya) (?) (nt.) [=Sk. nihnuvana fr. nihnute with diff. derivation] hypocrisy Pug 18 (=makkha); cp. J.P.T.S. 1884, 83.

**Niddhūpana** (Niddhupana) (adj.) [nir+dhūpana] unscented J VI.21 (udaka).

**Niddhota** (Niddhota) (adj.) [nis+dhota; pp. of niddhovati] washed, cleansed, purified Dāvs V.63 (*rūpiya; cp. niddhanta).

**Niddhovati** (Niddhovati) [Sk. nirdhāvati, nis+dhovati, cp. niddhamati] to wash off, clean, purify A I.253 (jātarūpaṃ, immediately followed by niddhanta). pp. niddhota.

**Nidhāna** (Nidhana) (nt.) [Vedic nidhāna, see nidahati] laying down, depositing, keeping; receptacle; accumulation, (hidden) treasure J IV.280 (nidhi°); PvA 7 (udaka-dāna-niharāṇa-nt°), 97 (n-gata dhana=hoarded, accumulated), 132 (*m nidhessāmi gather a treasure); DhsA 405 (*kkhama).

**Nidhānavant** (Nidhanavant) (adj.) forming or having a receptacle, worth treasuring or saving D I.4 (=hadayē nidhātabba-yuttavāca DA I.76).

**Nidhāpeti, Nidhāya & Nidhīyati** (Nidhapeti) (Nidhaya) (Nidhiyati) See nidahati.

**Nidhi** (Nidhi) [Vedic nidhi, ni+dhā, see nidahati] 1. "setting down," receptacle; (hidden) treasure Sn 285 (brahma n.); Dh 76; Kh VIII.2 (see KhA 217 sq.: nidhiyati ti nidhi, def. of n.), 9 (acorāharano nidhi cp. "treasures in heaven, where thieves do not steal" Matt. 6, 20); Sdhp 528, 588. - 2. "putting on," a cloak J VI.79 (expld as vākācīra-nivāsanaṃ=a bark dress). Cp. sannidhi. -kumbhi a treasure-pot, a treasure hidden in a pot =a hidden treasure DhA II.107; IV.208; -nidhāna laying up treasures, burying a treasure J IV.280; -mukha an excellent treasure A V.346.

**Nidhura** (Nidhura) See nīdhura.

**Nidheti** (Nidheti) see nidahati.

**Nindati** (Nindati) [Sk. nindati, nid as in Gr. o)/neidos (blame), Lith. naidas (hatred), Goth. naitjan (to rail or blaspheme), Ohg. neizzan (to plague); cp. Goth. neip=Ohg. nīd (envy)] to blame, find fault with, censure A II.3; V.171, 174; Sn 658; J VI.63; Dh 227; inf. ninditum Dh 230; grd. nindaniya SnA 477. pp. nindita (q. v.); cp. also nindiya.


**Nindā** (Nindā) (f.) [cp. Sk. nindā, to nindati] blame, reproach, fault-finding, fault, disgrace S III.73; A II.188; IV.157 sq.; M I.362; Sn 213 (*pasamsā blame & praise); Dh 81 (id.); Sn 826, 895, 928; Dh 143, 309; Nd1 165, 306, 384; DhA II.148. - In compn nindī* see anindi*.
**Nindita** (Ninditā) (adj.) [pp. of nindati] blamed, reproved, reviled; faulty, blameworthy Dh 228; Pv II.334 (a° blameless= agarahita pasaṃsa PVa 89); Sdhp 254, 361. - anindita J IV.106 (*angin).

**Nindiya** (Nindaya) (adj.) [Sk. nindya, orig. grd. of nindati] blameable, faulty, blameworthy Sn 658 (=nindāniya SnA 477); Nett 132. pi nindiyā at PVa 23 is to be read as pīṇitindriyā.

**Ninna** (Ninna) (adj.-n.) [Vedic nimna, der. fr. ni down, prob. combd with *na of nam to bend, thus meaning "bent down," cp. unna & panna] 1. (adj.) bent down (cp. ninnata), low-lying, deep, low, sunken J II.3 (magga); PVa 29 (bhūmibhāga), 132 (thaṇa); esp. freq. as -*: bent on, inclining to, leading to, aiming at, flowing into etc. Often combd with similar expressions in chain taccarita tabbahula taggaruka tanpinna tappoṇa tappabbhāra tadādhimutta (with variation nibbāna*, viveka* etc. for tad*): Nd2 under tad; J II.15; Ps II.197; - Vin II.237=A IV.198 (samuddo anupubba* etc.); A IV.224 (viveka*); V.175 (id.); M I.493 (Nibbāna*). Similarly: samudda* Gangā M I.493; nekkhamma* J I.45 (V.258); samādhi* Miln 38. - 2. (acc. as adv.) downward: ninnaṃ pavattati to flow downward M I.117; Pv I.57; ninnagata running down Miln 259 (udaka); ninnaga Dāvs IV.28. - 3. (nt.) low land, low ground, plain (opp. thala elevation, plateau): usually with ref. to a raincloud flooding the low country Sn 30 (mahamegho *m pūrayanto); SnA 42 (=pallala); It 66 (megho *m pūreti); Pv II.945 (megho *m paripūrayanto). - unnata low lying & elevated Miln 349 (desabhāga).

**Ninnata** (Ninntā) (adj.) [ni+nata] bent down, bent upon, in ninnatattā (fem. abstr.) aim, purpose (? DhsA 39 (is the reading correct?). Miln, Dāvs)

**Ninnāda & Nīnāda** (Nīnada) (Ninada) Miln, Dāvs [Sk. nināda, ni+nāda] sounding forth, sound, tune, melody A II.117 (*sadda); J VI.43; VvA 161; Miln 148; Dāvs V.31.

**Ninnādin** (Ninnadin) (adj.) [fr. ninnāda] sounding (loud), resonant (of a beautiful voice) D II.211 (cp. aṭṭhanga brahmassara & bindu).


**Ninnāmeti** (Ninnameti) [Caus. of ni+namati] to bend down, put out (the tongue) D I.106 (jivham=niharati DA I.276); J I.163, 164; cp. Divy 7, 71 (nirnāmayati).

**Ninnēta** (Ninnēta) (adj.) [pp. of ninneti] lead down, lead away; drained, purified, free from (*-) A I.254 (ninnēta-kasāva of gold: free fr. dross).

**Ninnetar** (Ninnetar) [n. ag. to ni-nayati=Sk. *ninayitr, cp. netar] one who leads down to, one who disposes of (c. gen.), brings of, giver, usually in phrase athassa n. (bringer of good: "Heilbringer") of the Buddha S IV.94; M I.111; A V.226 sq., 256 sq.; Ps II.194.

**Ninneti** (Ninneti) [Sk. ninayati, ni+nayati] to lead down, lead away; drain, (udakaṃ), desiccate Vin II.180. - pp. ninnēta, q. v.

**Ninhāta** (Ninhata) See nihhāta.

**Nipa** (Nipa) at J V.6 read as nipa.
Nipaka (nīpākā) (adj.) [cp. BSk. nipaka chief, fr. Sk. nipa, chief, master] intelligent, clever, prudent, wise S I.13, 52, 187; M I.339; A I.165 (+jhāyin); III.24, 138; Sn 45=Dh 328=Dha I.62; Sn 283, 962, 1038; Nd2 349 (=jātimā) =Nd1 478; Bu I.49; Vbh 426; Miln 34, 342, 411; Vism 3 (defn).

Nipakka (nīpākka) at Vin I.200 read nippakka.

Nipacc (nīpacc) -ākāra [nipacca, ger. of nipatati+ākāra] obedience, humbleness, service S I.178; V.233; A V.66; J I.123; IV.133; VvA 22, 320; PvA 12.

Nipacca (nīpacca) -vādin (adj.) [nipacca, ger. of nipāteti+vādin] speaking hurtfully Sn 217 (=dāyakam nipātētvā appiyavacanāṁ vattā SnA 272).

Nipatati (nīpatati) [Sk. nipatati, ni+patati] 1. (intrs.) to fall down, fly down, descend, go out Vin II.192 (Bhagavato pādesu sirasā n. bending his head at the feet of Bh.); PvA 60 (id.); J I.278; V.467 (nippatissāmi=nikkhamissāmi Com.) Pv II.89 (v. l. BB parivisayitvā)=nikkhāmītvā PvA 109 (cp. nippatati). - 2. (trs.) to bring together, to convene, in nipatāmase (pres. subj.) "shall we convene? " J IV.361. See also nipadāmase. - Cp. abhi*, san*.

Nipadāmase (nipadamase) at J III.120 is an old misreading & is to be corrected into nipatāmase (=let us gather, bring together=dedicate), unless it be read as niphadāmase (=do, set forth, prepare, give), in spite of Com. expln p. 121: nikārapakārā (=nipaccakārā?) upasaggā (upasajja?) dāmase (dā) ti attho; endorsed by Müller, P.G. p. 97 & Kern, Toev. p. 175. It cannot be ni+pa+ dāmase, since ni is never used as secondary (modifying) verb-component (see ni* A 2), & Bdgh's expln is popular etym. Cp. nipatāmase at J IV.361 (see nipatati).

Nipanna (nipānna) (adj.) [pp. of nipajjati] lying down J I.151, 279; II.103; III.276 (*kāle while he was asleep), IV.167; PvA 43, 75, 265 (spelt nippanna, opp. nikujja).

Nippannaka (nipānaka) (adj.)=nipanna Ps II.209; J I.151.

Nipalāvita (nipalāvita) (pp.) (Com. reading for vipalāvita text) [Sk. vplāvita, see plavati] made to swim, immersed, thrown into water J I.326.

Nipāka (nipāka) (adj.) [Sk. nipāka, ni+pāka (pacati)] full grown, fully developed, in full strength J VI.327 (of a tree).

Nipāta (nipāta) [Sk. nipāta, ni+pāta, of nipatati] 1. falling down Dh 121 (udabindu*); VvA 279 (diṭṭhi*, a glance); PvA 45 (asa*). - 2. descending M I.453. - 3. a particle, the gram. term for adverbs, conjunctions & interjections J V.243 (assu); PvA 11 (mā), 26 (vo), 40 (taṃ), 50 (ca). - 4. a section of a book (see next). Cp. vi*, san*.

Nipātaka (nipātaka) (adj.) [to nipāta] divided into sections or chapters Dpvs IV.16.

**Nipātin** (Nipat) (adj.) [to nipatati] 1. falling or flying down, chancing upon Dh 35, 36 (yatthakāma° cittaṃ-yattha yattha icchāti tattha tatth'eva nipatati DhA I.295). - 2. going to bed D I.60 (pacchā° going to bed late). - Cp. abhi°.

**Nipāteti** (Nipat) [ni+Caus. of patati] to let fall, throw down into (c. loc.); bring to fall, injure; fig. cast upon, charge with D I.91; M I.453 (ayokaṭāhe); J III.359; SnA 272; PvA 152 (bhūmiṇyāṃ). pp. nipātita corrupt, evil, wicked Vin II.182 (caṇḍa+; text nippātita, v. l. nipphātita).

**Nipuṇa** (Nipuṇa) (adj.) [Sk. nipuṇa, dial. for nipṛṇa, to pṛṇoti, pṛ] clever, skilful, accomplished; fine, subtle, abstruse D I.26=(n. gambhīra dhamma), 162 (paṇḍita+); M I.487 (dhamma); S I.33; IV.369; A III.78; Sn 1126 (=gambhīra duddasa etc. Nd2 350); Vbh 426; Miln 233, 276; DA I.117; VvA 73 (ariyasaccesu kusala+), 232; PvA 1, 16. Cp. abhinipuṇa.

**Nippakāra** (Nippakara) (adj.) [nis+pakāra 2] of no flavour, tasteless, useless J I.340.


**Nippajjati & Nipphajjati** (Nipphajjati) [Sk. nisphajjati, nis+pajjati] to be produced, be accomplished, spring forth, ripen, result, happen DhA II.4 (pph); PvA 19 (=upakappati), 71 (phalaṃ ijjhati n.), 120 (id.). pp. nipphanna. See also nipphādeti & nipphatti etc.; cp. also abhi°.


**Nippatati & Nipphatati** (Nipphatati) [nis+patati] to fall out; rush out, come forth, go out from (c. abl.) Vin II.151 (nipphaṭati, v. l. nippatati); J V.467 (=nikkhamati Com.; or is it nipatati?). - ger. nippacca (cp. BSk. nirpatya AvŚ I.209).

**Nippatta** (Nippatta) (adj.) [nis+patta] 1. without wings, plucked (of a bird) Vin IV.259. - 2. without leaves J III.496 (=patita-patta); SnA 117 (*puppha). - Note nippatta at Dhs 1035 is to be read as nibbatta.

**Nippatti** (Nippatta) See nipphatti.

**Nippadā** (Nippadā) (?) at S I.225 read nipphādā (q. v.).

**Nippadesa** (Nippadesa) [Sk. *niśpradesa, nis+padesa] only in instr. & abl.=separately DhsA 2, 30, 37, 297.

**Nippanna** (Nippanna) See nippana & nipphanna.
Nippapañca (nis+papañca) (adj.) [nis+papañca] free from diffuseness S IV.370; Dh 254 (Tathāgata); ārāma not fond of delay M I.65 (Neumann trsl. I.119: "dem keine Sonderheit behagt"); A III.431; IV.229 sq.; Miln 262.

Nippabha (nis+prabhā) (adj.) [nis+prabhā] without splendour J II.415; Miln 102.

Nippariyāya (nis+pariyāya) 1. without distinction or difference, absence of explanation or demonstration DhsA 317 (*ena not figuratively), 403 (*desanā); VvA 320. - 2. unchangeable, not to be turned Miln 113, 123, 212.

Nippalāpa (nis+palāpa) (adj.) [nis+palāpa] free from prattle or talk, not talking A II.183 (apalāpa+; v. l. °palāsa).

Nippalibodha (nis+palibodha) (adj.) [nis+palibodha] without hindrances, unobstructed Miln 11.

Nippādeti (nis+padeti) see nipphādeti.

Nippāpa (nis+pāpa) (adj.) [nis+pāpa] free from sin Sn 257=Dh 205.

Nippitika (nis+pīti+ka) 1. free from (feelings of) enjoyment (characteristic of 3rd jhāna, q. v.) D I.75; A I.81. - 2. being unloved, a foster child etc. (?) see nippitika.


Nippothana (nis+pothana) (nt.) [nis+pothana of put to crush] crushing, beating, destroying SnA 390.
Nipphajjati (nippajjati) see nippajjati.

Nipphajjana (nippajjana) (nt.) (or ‘nā f. ?) [n. abstr. fr. nipp(h)ajjati] resulting, procedure, achievement, plot J IV.83.

Nipphatti (nippatti) (f.) [cp. Sk. nispatti] result, accomplishment, effect, end, completion, perfection J I.56, 335 (of dreams), 343, 456; IV.137 (sippe); VI.36; VvA 138 (sippa*); DhA II.6 (import, meaning, of a vision); DhsA 354; PvA 122, 282 (sippe); Nett 54. Cp. abhi*.

Nipphattika (nippattika) (adj.) [fr. nipphatti] having a result J III.166 (evam* of such consequence).

Nipphanna (nippanna) (adj.) [pp. of nippajjati] accomplished, perfected, trained S I.215 (°sobhin, spelt nippanna); J IV.39 (°sippa master of the art, M.A.); DhA III.285 (sasse); DhsA 316; in phil. determined, conditioned Kvu XI.7; XXIII.5; Vism 450; Pts. of Controversy, 395. Cp. abhi*, pari*. See also Cpd. 156, 157.

Nipphala (nippala) (adj.) [nis+phala] without fruit, barren in a° not without fruit, i. e. amply rewarded (dāyaka, the giver of good gifts) Pv I.42; 55, PvA 194; Sdhp 504.

Nipphalita (nippalita) (adj.) [Sk. niṣphārita, pp. of nipphaleti, nis+ phaleti] broken out, split open J I.493 (lasī=nikkhantā Com.; v. l. nipphaḷita).

Nipphāṇitatta (nipphāṇitatta) (nt.) [nis+phāṇita+tva] state of being free from sugar or molasses J III.409.

Nipphādaka (nipphādaka) (adj.) [fr. nipphādeti] producing, accomplishing DhsA 47; PvA 147 (sukha -°m puññaṃ).


Nipphādar (nipphādar) [n. ag.=Sk. niṣpādayitṛ cp. nipphāditar] one who produces or gains S I.225 (atthassa; read nipphādā, nom. for nippadā).

Nipphādita (nipphādita) [pp. of nipphādeti] (having) produced, producing (perhaps=nipphāditar) VvA 113.

Nipphāditar (nipphāditar) [n. ag. to nipphādeti, cp. nipphādar] one who produces or accomplishes PvA 8 (read "so nipphāditā" for sā nipphādikā). Cp. nipphādita and nipphādaka.

Nipphādeti (nipphādeti) [Caus. of nippajjati] to bring forth, produce; accomplish, perform J I.185 (lābhassakāraṃ); V.81; Miln 299; VvA 32, 72 (grd. nipphādetabba, n. of ablative case); Sdhp 319, 426. - pp. nipphādita. Cp. abhinipphādeti.

Nipphoteti (Nipphoteti) [nis+potheti] to beat down, smother, crush S I.101, 102.

Nibaddha (Nibbaddha) (adj.) [ni+baddha] bound down to, i. e. (1) fixed, stable, sure J IV.134 (bhattavetana); Miln 398 (a°, unstable, *sayana). At DA I.243 two kinds of cārikā (wanderings, pilgrimages) are distinguished, viz. nibaddha° definite, regular and anibaddha° indefinite, irregular pilgrimage. - (2) asked, pressed, urged J III.277. - (3) nibaddham (nt. as adv.) constantly, always, continually J I.100, 150; III.325; V.95, 459; VI.161; PvA 267 (°vasanaka); DhA II.41, 52 sq.

Nibandha (Nibbandha) [Sk. nibandha, ni+bandha] binding, bond; attachment, continuance, continuity S II.17; VvA 259, 260 (perseverance). acc. nibandham (often misspelt for nibaddham) continually VvA 75. Cp. vi°.

Nibandhati (Nibbandhati) [ni+bandhati] 1. to bind Miln 79. - 2. to mix, apply, prepare Vin II.151 (anibandhamiya unable to be applied, not binding); J I.201 (yāgubhattam). - 3. to press, urge, importune J III.277.

Nibandhana (Nibbandhana) (nt.) [ni+bandhana] tying, fastening; binding, bond; (adj.) tied to, fettered Sn 654 (kamma°); Miln 78, 80.

Nibodhati (Nibodhati) [ni+bodhati] 1. to attend to, to look out for, to take J III.151 (=gaṇhati). - Caus. nibodheti to waken, at Th 1, 22 is probably to be read as vibodheti.

Nibbatta (Nibbuta) (pp.) [Sk. nirvṛttā, nis+vaṭṭa, pp. of nibbattati] existing, having existed, being reborn Vin I.215 (n. bijaṃ phalaṃ fruit with seed); J I.168; II.111; PvA 10 (niraye), 35 (petayoniyaṃ), 100 (pubbe n.-ṭhānato paṭṭhāya); Miln 268 (kamma°, hetu° & utu°).-Cp. abhi°.

Nibbattaka (Nibbutaka) (adj.) [cp. nibbatta] producing, yielding PvA 26 (phala °ṃ kusalakammaṇ), 126 (=sukha°=sukhāvaha).


Nibbattana (Nibbutana) (nt.) [abstr. fr. nibbattati] growing, coming forth; (re)birth, existence, life J II.105; PvA 5 (devaloke n-araha deserving rebirth in the world of gods) 9, 67 etc.


Nibbattāpana (Nibbutāpana) (nt.) [fr. nibbattāpeti, see nibbatteti] reproduction Miln 97.


Nibbattin (Nibbuti) (adj.) [fr. nibbattiti] arising, having rebirth, in neg. anibbattin not to be born again J VI.573.

Nibbatteti (Nibbuteti) [nis+vatteti, Caus. of nibbattati] to produce, bring forth; practise, perform; to bring to light, find something lost (at Miln 218) Nd2=jāneti (s. v.); J I.66, 140; III.396 (jāhābhīnāṃ); PvA 76 (jhānānī), 30; Miln 200; Sdhp 470. - pp. nibbattita (q. v.); 2nd Caus. nibbattāpeti to cause rebirth DhA III.484; see also nibbattāpana. - Cp. abhi°.

Nibbanka (Nibbanka) (adj.) [nis+vanka] not crooked, straight DhA I.288.

Nibbajjetti (Nibbajjetti) [nis+vajjjeti] to throw away, to do without, to avoid Th 1, 1105.

Nibbana (Nibbana) (adj.) 1. [Sk. nirvana] without forest, woodless J II.358. - 2. [an abstr. fr. nibbāna, see nibbāna I.; cp. vana2. Freq. nibbāna as v. l. instead of nibbana] without cravings Sn 1131 (nikkāmo nibbano); Dh 283 (nibbāna pl.) Vv 5014 (better reading nibbāna, in phrase "vanā nibbānam āgatām," as found at A III.346= Th 1, 691, although the latter has nibbanaṃ in text), expld by "nittānhabhāvanibbānam eva upagatām" VvA 213.

Nibbanatha (Nibbanatha) (adj.) [nis+vanatha] free from lust or cravings SI.180, 186 (so 'ham vane nibbanatho visallo); Th 1, 526; Dh 344; Dāvs I.18.

Nibbasana (Nibbasana) (adj.) [nis+vasana] no longer worn, cast off (of cloth) S II.202, 221.

Nibbahati (Nibbahati) [nis+bahati] to stretch out J III.185 (asiṃ); to pull out J V.269 (jivham=jivham balīsena n. 275). See also nibbāheti & nibbāhāpeti.

Nibbāti (Nibbuti) [see nibbuta etym.; influenced in meaning by Sk. nirvāti, nis+vāti to blow, i. e. to make cool, see vāyati & nibbāpeti] (instr.) to cool off (lit. & fig.), to get cold, to become passionless Sn 235 (nibbanti dhīrā yathāyaṃ padīpo=vijjhāyantī; yathāyaṃ padīpo nibbuto evaṃ nibbanti KhA 194, 195), 915 (kathāṃ disvā nibbāti bhikkhu=rāgaṃ etc. nibbāpeti Nd1 344); J IV.391 (pāyāsaṃ). See also parinibbāti (e. g. Vbh 426).

Nibbāna (Nibbana) (nt.). - I. Etymology. Although nir+vā "to blow". (cp. BSk. nirvāṇa) is already in use in the Vedic period (see nibbāpeti), we do not find its distinctive application till later and more commonly in popular use, where vā is fused with vṛ in this sense, viz. in application to the extinguishing of fire, which is the prevailing Buddhist conception of the term. Only in the older texts do we find references to a simile of the wind and the flame; but by far the most common metaphor and that which governs the whole idea of nibbāna finds expression in the putting out of fire by other means of extinction than by blowing, which latter process rather tends to incite the fire than to extinguish it. The going out of the fire may be due to covering it up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. Thus to the Pali etymologist the main reference is to the root vṛ (to cover), and not to vā (to blow). This is still more clearly evident in the case of nibbuta (q. v. for further discussion). In verbal compn. nis+vā (see vāyati) refers only to the (non-) emittance of an
odour, which could never be used for a meaning of "being exhausted"; moreover, one has to bear in mind that native commentators themselves never thought of explaining nibbāna by anything like blowing (vāta), but always by nis+vana (see nibbana). For Bdhgh's defn of nibbāna see e. g. Vism 293. - The meanings of n. are: 1. the going out of a lamp or fire (popular meaning). - 2. health, the sense of bodily well-being (probably, at first, the passing away of feverishness, restlessness). - 3. The dying out in the heart of the threefold fire of rāga, dosa & moha: lust, ill-will & stupidity (Buddhistic meaning). - 4. the sense of spiritual well-being, of security, emancipation, victory and peace, salvation, bliss. II. Import and Range of the Term. A. Nibbāna is purely and solely an ethical state, to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendent al. The first and most important way to reach N. is by means of the eightfold Path, and all expressions which deal with the realisation of emancipation from lust, hatred and illusion apply to practical habits and not to speculative thought. N. is realised in one's heart; to measure it with a speculative measure is to apply a wrong standard. - A very apt and comprehensive discussion of nibbāna is found in F. Heiler, "Die buddhistische Versenkung" (München2 1922), pp. 36-42, where also the main literature on the subject is given. - N. is the untranslatable expression of the Unspeakable, of that for which in the Buddha's own saying there is no word, which cannot be grasped in terms of reasoning and cool logic, the Nameless, Undefinable (cp. the simile of extinction of the flame which may be said to pass from a visible state into a state which cannot be defined. Thus the Saint (Arahant) passes into that same state, for which there is "no measure" (i. e. no dimension): "atthangatassa na pamāṇam atthi . . . yena naṃ vajju: taṃ tassa n'atthi" Sn 1076. The simile in v. 1074: "accī yathā vāta-vegena khitto atthaṃ paleti, na upeti sankhaṃ: evaṃ munī nāmakāyā vimutto atthaṃ paleti, na upeti sankhaṃ"). Yet, it is a reality, and its characteristic features may be described, may be grasped in terms of earthly language, in terms of space (as this is the only means at our disposal to describe abstract notions of time and mentality); e. g. accutaṃ ṭhānaṃ, pāraṃ, amataṃ padaṃ, amata (& nibbāna-) dhātu. - It is the speculative, scholastic view and the dogmatising trend of later times, beginning with the Abhidhamma period, which has more and more developed the simple, spontaneous idea into an exaggerated form either to the positive (i. e. seeing in N. a definite state or sphere of existence) or the negative side (i. e. seeing in it a condition of utter annihilation). Yet its sentimental value to the (exuberant optimism of the) early Buddhists (Rh. Davids, Early Buddhism, p. 73) is one of peace and rest, perfect passionlessness, and thus supreme happiness. As Heiler in the words of R. Otto (Das Heilige etc. 1917; quoted l. c. p. 41) describes it, "only by its concept Nirvāna is something negative, by its sentiment, however, a positive item in most pronounced form." - We may also quote Rh. Davids'words: "One might fill columns with the praises, many of them among the most beautiful passages in Pāli poetry and prose, lavished on this condition of mind, the state of the man made perfect according to the B. faith. Many are the pet names, the poetic epithets, bestowed upon it, each of them-for they are not synonyms-emphasising one or other phase of this many-sided conception-the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the B. texts is Arahantship, 'the state of him who is worthy'; and the one exclusively used in Europe is Nirvana, the 'dying out,' that is, the dying out in the heart of the fell fire of the three cardinal sins-sensuality, ill-will, and stupidity (Samyutta IV.251, 261)," (Early Buddhism pp. 72, 73.) And Heiler says (p. 42 l. c.): "Nirvāna is, although it might sound a paradox, in spite of all conceptional negativity nothing but 'eternal salvation,' after which the
heart of the religious yearns on the whole earth." The current simile is that of fire, the consuming fire of passion (rāg-aggi), of craving for rebirth, which has to be extinguished, if a man is to attain a condition of indifference towards everything worldly, and which in the end, in its own good time, may lead to freedom from rebirth altogether, to certain and final extinction (parinibbāna). - Fire may be put out by water, or may go out of itself from lack of fuel. The ethical state called Nibbāna can only rise from within. It is therefore in the older texts compared to the fire going out, rather than to the fire being put out. The latter point of view, though the word nibbāna is not used, occurs in one or two passages in later books. See J I.212; Miln 346, 410; SnA 28; Sdhp 584. For the older view see M I.487 (aggi anāhāro nibbuto, a fire gone out through lack of fuel); Sn 1094 (akiñcanaṃ anādānaṃ etam dipaṃ anāpāraṃ Nibbānaṃ iti); S I.236 (attaṃdāsu nibbuto sādāsu anādāno); S II.85 (aggikkhandho purimassa upādānassa pariyādāna aññassa ca anupāhāra anāhāro nibbāyeyya, as a fire would go out, bereft of food, because the former supply being finished no additional supply is forthcoming); sa-upādāno devānaṃ indo na parinibbāyati, the king of the gods does not escape rebirth so long as he has within him any grasping S IV.102; pāragu sabbhadhammānaṃ anupādāya nibbuto A I.162; pāragato jhāyī anup nibbuto, a philosopher, freed, without any cause, source, of rebirth A IV.290 (etc., see nibbuto). dāvaggi-nibbānaṃ the going out of the jungle fire J I.212; aggi nibbāyeyya, should the fire go out M I.487; aggikkhandho nibbuto hoti the great fire has died out Miln 304; nibbuto gini my fire is out Sn 19. The result of quenching the fire (going out) is coolness (sīta); and one who has attained the state of coolness is sītibhūta. sītibhūto 'smi nibbuto Vin I.8; Pv I.87; sītibhūto nirūpadhi, cooled, with no more fuel (to produce heat) Vin II.156; A I.138; nicchāto nibbuto sītibhūto (cp. nicchāta) A II.208; V.65. anupādāna dīpacci viya nibbutā gone out like the flame of a lamp without supply of fuel ThA 154 (Ap. 153). - nibbanti dhihā yathāyāma padipo the Wise go out like the flame of this lamp Sn 235. This refers to the pulling out of the wick or to lack of oil, not to a blowing out; cp. vaṭṭīma pāṭicca telapādipo jāleyya S II.86; Th 2, 116 (padipass'eva nibbānaṃ vimokkho abhaya cetaso). The pulling out of the wick is expressed by vaṭṭīma okassāyati (=dīpavaṭṭīma ākāddhemi ThA 117) cp. on this passage Pischel, Leben & Lehre des Buddha 71; Mrs. Rh. Davids, Buddhism 176; Neumann, Lieder 298). pajaxass'eva nibbānaṃ like the going out of a lamp S I.159=-. B. Since rebirth is the result of wrong desire (kāma, kilesa, āsavā, rāga etc.), the dying out of that desire leads to freedom & salvation from rebirth and its cause or substratum. Here references should be given to: (1) the fuel in ethical sense (cp. A 1: aggi); (2) the aims to be accomplished (for instance, coolness=peace); (3) the seat of its realisation (the heart); (4) the means of achievement (the Path); (5) the obstacles to be removed. - 1. Fuel-cause of rebirth & suffering: āsavā (intoxications). kinnāsavā jutimanto to loke parinibbata the wise who are rid of all intoxications are in this world the thoroughly free S V.29; sāvaka āsavānaṃ khaya viharanti A IV.83; kodhama pahatvāna parinibbhāmua anāsavā (are completely cooled) A IV.98; āsavākhāno danto parinibbuto Sn 370; saggā suγatino yanti parinibbanti anāsavā those of happy fate go to heaven, but those not intoxicated die out Dh 126; nibbānaṃ adhimuttānaṃ atthangacchanti āsavā Dh 226; āsavānaṃ khaya bhikkhu nicchāto parinibbuto it 49; vimutti-kusuma-saṁchanno parinibbissati anāsavo Th 1, 100. - kāmā (cravings) nikkāmo nibbana Ngāo Sn 1131. - kileṣa-(nibbāna) vice (only in certain commentaries). kileṣa-nibbānass'āpi anupādā parinibbhānass'āpi santike DhA I.286; upādānaṃ abbāvēna anupādyītvā kileṣa-nibbānena nibbutā DhA IV.194. - nibbidā (disenchantment). Nibbānaṃ ekanta-nibbidāya virāgya etc. samvattati S II.223; nibbhijja sabbaso kāme sikkhe nibbānām attano Sn 940. - rāga virāgo nirodho nibbānām S I.136=-; desento virajjham nibbānām akutobhayan S I.192; yo rāgakkhayo (dosa=-. . . moha=- . . .): idam vuccati nibbānaṃ S IV.251, & same of Amata S V.8; chandarāga-vinoḍanām nibbānapadām accutam Sn 1086; kusalo ca jahati pāpakām rāgadosamoha-kkhāyā parinibbuto Ud 85; ye 'dha pajahanti
kāmarāgam bhavarāganusayaṇaḥ ca pahāyā parinibbānagatā Vv 5324. - vana sabba-
samyojan'atitam vanā nibbānām āgataṃ A III.346; nikkhantaṃ vānato ti nibbānāṃ KhA 151;
tanṭhā-sankhāta-vānābhāvato nibbānāṃ Sn 253. 2. Aims: khema (tranquillity). ātāpi bhikkhu
nibbānāya hhabbo anuttarassa yogakkhemassa adighamāya It 27; ajāram aramāma khemāma
pariyessāmi nibbutiṃ J I.3; acala (immovable, not to be disturbed). patto acalaṭṭhānam Vv
514; accuta (stable) patthayāṃ accutaṃ padāṃ S III.143; chandarāga-vinodanam nibbānapadām accutaṃ
Sn 1086. nekkhamma (renunciation, dispassionateness). vanā nibbānām āgataṃ kāmehi nekkhammaratām A III.346. - pāragū (victor). pāragū
sabbadhammānāṃ anupādaya nibbuto A I.162 (cp. A IV.290 with tiṇṇa pāragato). - sāntipada
(calm, composure). sānti ti nibbutiṃ nātvā Sn 933; santimaggam eva bruhiyaya nibbānāṃ
sugatena desitaṃ Dh 285; s.=acala VVa 219. - samatha (allayment, quietude).
sabbasankhārasamtho nibbānam S I.136=. - sotthi (welfare). saccena suvatthi hotu nibbānam
Sn 235. 3. The Heart: (a) attā (heart, self). abhinibbut-atto Sn 456; thitatto frequent, e. g.
parinibbuto ṭh A Sn 359; danto parinibb ṭh A Sn 370. - (b) citta (heart). aparidaṃhyamāna-citto
Sn 347 (for abhinibbutatto Sn 343). - (c) hadaya (heart) nibbānam hadayasmāni opiya S I.199;
māthudayāṃ nibbāyate J I.61; nibbāpehi me hadaya-pariḷāhama (quench the fever of my
heart) Miln 318. - (d) mano (mind). mano nibbāyī tävade J I.27; divā mano me pasidi Vv 5014.
4. The Path: dhīra. lokapariprathāni anāhāya nibbutā dhīrā tiṇṇaṃ etc. S I.24; nibbanti dhīrā . . .
Sn 235 sabbabhīhū dihro sabbagantha-ppamocano It 122 - Recognition of anicca (transitoriness,
see nicca). aniccasāṇī . . . bhikkhu pāpuṇāti diṁṭh'eva dhamme nibbānām A IV.353. - paṇīṇa,
nibbānam eva'ajhagamum sapaṇīṇa S I.22; n'abhirato paṇīṇa S I.38. - paṇḍita & nipaka.
anupubbenā n'm adhigacchante paṇḍita A I.162; nipakā asesaṃ parinibbanti It 93. - vijjā.
bhikkhu parihitena cittaṃ avijaṃ bhecchati vijjāṃ uppādessati n'm sacchikariṣati the
bhikkhu with devout heart will destroy ignorance, gain right cognition & realise Nibbāna A
I.8; idh'ānāhāya parinibbāti anāsavo A III.41; sabb'āsave pariṇāya parinibbanti anāsavā Vbh
426. 5. The Obstacles; gantha (fetter). nibbānam adhigantabbaṃ sabba-g*pmocano S I.210;
It 104; similarly It 122 (see above), gabbhaseyya (rebirth). na te punam upenti gabbhaseyyam,
parinibbānagatā hi sitibhūti Vv 5324 - nīvarana (obstacles). paṅca n.'anibbāna-samvattanikā
S V.97. - punabhava (rebirth). nibbāpehi mahārāgāṃ mā dayhihtho punappuṇaṃ S I.188;
vabhavaḥ ca bhavaṇ ca vipañhayāa visutvā khiṇapunabhavo sa bhikkhu Sn 514; bhava-
nīrodha nibbānām S II.117. - sankhāra (elements of life). sabbasankhāra-samatho nibbānam
S I.136; N.=sabbasankhāra khayissanti A III.443. - sāmyojanaṇī (fetters). sabbas-ātītaṃ vanā
Nibbānaṃ āgataṃ A III.346; s. pahāya n'm sacchikariṣati A III.423; sāmyojanaṇāṃ parikkhayā
antarā-parinibbāyī hoti S V.69. III. Nibbāna: its ethical importance and general
characterisation. 1. Assurance of N. (nibbānass'eva santike, near N., sure of N.): S I.33 (yassa
etādisāṃ yānaṃ . . . sa etena yānena n. e. s.: with the chariot of the Dhamma sure of reaching
N.); IV.75; A II.39 (abhabbo pariññāya n. e. s. impossible to fail in the assurance of final
release, of one "catuḥi dhammehi samanāgato, viz. sīla, indriyaguttadvāratā, bhovanamattānūtā. jāgariyā"); III.331 (id. with appamādagaru: ever active & keen); II.40=It 40 (id. with appamāda-rato); Sn 822. - 2. Steps and Means to N.: nibbāna-sacchikiriyā, attainment
of N., is mangalān uttamāṃ & to be achieved by means of tapo, brahmaçarīyā and
ariyasaçcāna-dassanāṃ Sn 267. - brahmaçariyā (a saintly life) is n-parāyanā (leading to N.) S
III.189, cp. V.218; also called n.-ogadhā (with similar states of mind, as nibbidā, virago,
vimutti) ibid.; A II.26=It 28, cp. It 29 (nibbān'-ogadhā-gāminām b'm). The stages of
sanctification are also discussed under the formula "nibbādā virago vimutti . . . vimuttasmiṃ
vimuttaṃ iti nāṇaṃ hoti: khīṇa jāti etc." (i. e. no more possibility of birth) S II.124=IV.86. -
dhamma: Buddha's teaching as the way to N.: "dhamma varamaṇaṃ adesayi n.-gāminā paramaṃ
hitaya" Sn 233; aham săvākānām dhammaṃ desemi sattānaṃ visuddhiyā . . . n'assa
sacchikiriyāya A V.194, cp. 141; pubbe dh.-ṭhiṭi-nāṇaṃ pacchā nibbāne nāṇaṃ ti S II.124.-
magga: Those practices of a moral & good life embraced in the 8 fold Noble Path (ariyamagga). Sace atthi akammena koci kvaci na jiyati nibbānassa hi so maggo S I.217; ekāyano ayaṃ maggo sattānaṃ visuddhiyā. N°assa sacchikiriyāyā D II.290; S V.167, 185; bhāvayitvā sacchikiriyā n°-ogadha-gāminān. Vbh 426; ādīmī silaṃ dasseyya, majjhe maggam vibhāvaye, pariyosānimhi nibbānām. DA I.176. - N°-gamanā maggam: tatthe me nirato mano "my heart rejoices in the path to Nibbāna" S I.186; N°-gāminī paṭipadā A IV.83 (the path to salvation). Cpp. §§ 4 & 7. - 3. The Search for N°. or the goal of earnest endeavour. ārogya-paramā lābhā nibbānam paramān sukham, aṭṭhāṅgiko ca maggānam khemam amatagāminām "N° is a higher bliss than acquisition of perfect health, the eightfold Path (alone) of all leads to perfect peace, to ambrosia" M I.508, cp. Dh 204 ("the fullest gain is for health etc.; N° is the highest happiness" DHA III.267). Similarly: khaṇṭi paramān tape titikkhā, n°m paramān vadanti buddhā D II.49=Dh 184; n°m paramān sukham: Dh 204=Sn 257-J III.195; id.: Dh 203; jhānaṃ upasampajja.. okkamanā n°assa A IV.111 sq.; cp. 230 sq.; kāṭuviyakato bhikkhu.. ārakā hoti N°ā A I.281; n°m ajhagarum sapāṇān S I.22; devaloka ca te yanti.. anupubbena n°m adighacchanti paṇṭitā A I.162; n°m abhiṅkhati S I.198; abhipassati A I.147; tiṇṇakathankatho visalo n°-ābhirato Sn 86; bhikkhu bhabbo anuttaram sitibhāvan sacchikātum. paṇṭitādhimutto hoti n°-ābhirato ca A III.435; n°-ābhirato.. sabbadukkhaḥ pamuccati S I.38; n°-ogadham brahmacariyaṃ vussati n°-parāyanaṃ n°-pariyosānāṃ S III.189=V.218; n°m gavesanto carāmi (Bodhisat, J I.61). All means of conduct & all ideals of reason & intellect lead to one end only: Nibbāna. This is frequently expressed by var. similes in the phrase n°-ninna, n°-poṇa, n°-pabbhāra, e. g. S V.75=134=137=190; V.244; A V.75, 134, 190, 244=291; Vv 8442. Saddāhāno arahatamaṃ dhammaṃ n°- pattiyā suussā labhate paṅgānam apampatāmaṃ S I.214=Sn 186, cp. S I.48; Gotamo n°-paṭisamyuttāya dhammiyā kathāya bhikkhu sandassiti S I.214=192=210; Ud 80; n°m pariyicesati A II.247; n°-pariyosānā sabbe dhammā A V.107; n°-poṇaṃ me mānasam bhavissati, saṃyojanā pahānām gacchanti A III.443; odhivittā malaṃ sabbam patvā n°-sappadām muccati sabba-dukkhehi: sā hotiubbassamadāva A IV.239; nibbijjhā sabbaso kāme sikkhe n°m āntato Sn 940, cp. 1061. - 4. Some Epithets of Nibbāna: akutobhayam A II.24=It 122; accutām padam (careyya āditta-siso va patthayam a. p.) S III.143; Sn 1086; pattā te acalaṭṭhaṇām yatthā gantvā na socare Vv 514; amataṃ A II.247; M III.224 (Bhagavā atthassa ninnetā a°assa dātā); Miln 319; Vv 6427 (apāpuranto a°assa dvāraṃ); VvA 85 (a-rasa); Vv 5020 (amatagadha magga-nibbān-gāminī paṭipadā); amosadhhammaṃ Sn 758; khemam apattabhiryam S IV.175; S I.189=Sn 454; Th 2, 350 (ṭṭhāne vimuttā te patta te acalaṃ sukham); M I.508 (amatagāminām); A II.247 (yogakhammaṃ anuttaram); same at A III.294; It 27; Dh 23. - tanhhākhyo Vv 735; thānaṃ dud- dasaṃ S I.136 (=sabba-sankhāra-samatho); dhuvamaṃ (q. v.); niccaṃ Kv 121; nekkhammaṃ A I.147 (m° dātthu khemato.. nibbanam abhipassanto); Vv 8442. sabba-gantha-pamocanaṃ (deliverance from all ties) S I.210; II.278 (sabbadukkhaḥ); It 222=A II.24; yathābhūtaṃ vacanaṃ S IV.195; yathāsukham (the Auspicious) A IV.415 sq.; (chanda-) rāga vinodanam Sn 1086; rāgakkhayo (dosa°, moha°) S V.8; rāgavinayo (dosa°, moha°) ibid., santi (calming down of all vital elements) Vv 5021=Sn 204 (chandarāga-viratto bhikkhu paññānavā ājihāga amataṃ santim nibbanapadām accutām); VvA 219 (=acala); santimaggam eva brūhaya n°m Sugatena desitaṃ Dh 285=Nett 36; sandiṭṭhipikam akālikaṃ et c.; A I.158; samo bhūmiḥbāgo ramaṇaya S III.109; sassataṃ Kv 34; suvatthi Sn 235. - 5. N° is realisable in this world, i. e. in this life if it is mature (diṭṭha dvāhām): S II.18=115=III.163=IV.141 (diṭṭha-dhānpatta); M II.228; A IV.353=358, cp. 454. - 6. Definitions with regard to the destruction of the causes or substrata of life (cp. above I.): tanhāya vippaṭhānena n°m iti vuccati S I.39=Sn 1109; as sabba-sankhārasamatho (calming of all vital elements) Vin I.5; S I.136; A II.118=III.164; IV.423; V.8, 110, 320, 354; akiñcanam anādānan etam dipāṃ anāpam n°m iti nam brūmi jārāmaccu-parikkhayam Sn 1094; bhavanirotho n°m ti S II.117; A V.9; rāga-kkho (dosa°, moha°) S IV.251=261; virāgo nirotho n°m in typical & very freq. exposition at Nd2=S
I.136= See also vana & cp. the foll.: tanhā-sankhāta-vānābhāvato n° SnA 253; nikkhantam vānato ti n° KhA 151; kilesa-n° assāpi anupādā parinibbānasāpi santike yeva DhA I.286 (on Dh 32). - 7. N. as perfect wisdom and what is conducive to such a state (saṃvattati). The foll. phrase is one of the oldest stereotype phrases in the Canon & very freq.; it is used of all the highest means & attainments of conduct & meditation & may be said to mark the goal of perfect understanding & a perfect philosophy of life. It is given in 2 variations, viz. in a simple form as "upasamāya abhiññāya sambodhāya nibbānāya saṃvattati," with ref. to majjhima paṭipadā at Vin I.10=SN IV.331=V.421; of satta bojhangā at S V.80; and in a fuller form as "ekanta-nibbidāya virāgāya nirodhāya upasamāya etc. as above" at D I.189 (negative); II.251 (of brahmacariya); 113. III.130 (sukhālākāryasāya, neg.) 136 (avyākata, neg.); S II.223 (brahmacariya); V.82 (satta bojhangā), 179 (satipaṭṭhāna), 255 (iddhipāda), 438 A III.83, 326 sq.; etc. - Cp. n-saṃvattanika S V.97 (upekhāsambojjhanga); Nd2 281 (neg. of tamo). - 8. N. as the opposite of rāga (passion, lust). Freq. is the combn of virāga nirodha nibbāna, almost used as three synonyms, thus at S II.18; Vin III.20=111; A II.118=III.164=IV.423=V.8=Nd2 under Nibbāna; A II.34=It 88 (dhammānaggo: madanimmadano pipāsa-vinayo ālaya-samugghato vaṭṭuṣpacchedo tanhakkhaya virāgo nibbānam), cp. Vin III.20=. Similarly S I.192 (Sugata paṭipadā desentam virajam dhammam nibbānam akutobhayam). - 9. Various Characterisations & Similes (cp. above II. A 4 & 5). sukkābhijātiko samāno āha: nibbāna "nattā ca sankhātā: nibbānāṃ aktubhaya iti nicchayā Vin V.86. On anicca & anattā in rel. to N. see also S IV.133 sq.; A IV.353; dukkha & sukha n°. -abhirata fond of N. (cp. III. 3) S I.38; A III.435; Sn 233; -ogadha merging into N. (of brahmacariya) S III.189; V.218; A II.26=It 28; Vbh 426, cp. amatogadha A V.107; -gamana (magga; cp. III. 2) leading to N. D II.223; S I.186, 217; A IV.83; -dhātu the sphere or realm of N. always in phrase anupādisesāsaya n°-dhātuyā parinibbāyate Vin II.239; D III.135; It 38, 121; Pā 101; cp. rāgavinayo n°-dhātuyā adhivacanam S V.8. See parinibbāyin; -nirasa (+°po, °pabbhāra; cp. III. 3) converging into N. A III.443; Vv 8442 & passim; -patissānubhāta (dhammikāvadā; cp. III. 2) relating or referring to N. to S I.114=192=210; Ud 80; -patti having attained N. (diṭṭha-dhamma, see above III. 5) S I.18=114=III.163; -patti attainment of N. S I.48, 214=Sn 186; -pada-Nibbāna (see pada 3) Sn 204. -pariyosana ending in N. having its final goal in N. S III.189; V.218; A V.107; -saṃvattanika conducive to N.; contributing toward the attainment of N. S V.97; Nd 281 (a°); cp. above III. 7; -sacchikiriya realisation of N. (identical with nīna and constituting the highest ideal; cp. above III. 2) Sn 267. Cp. also D II.290; S V.167; A III.423; V.141; -sañña perception of N. A III.443; -sahana successful attainment of N. Kh VIII.13; -sañña the blessing of the attainment of N. A IV.239.

Nibbāpana (Nibbāpana) (nt.) [abstr. fr. nibbāpeti] means of extinguishing, extinction, quenching S I.188 (cittaṃ paridhayati: nibbāpanam brūhi=allayment of the glow); A IV.320 (celassa n°āya chandaṃ karoti: try to put out the burning cloth); Miln 302 (jhāyamāno n°m alabhamsāno), 318 (pariḷāha°).

Nibbāpeti [Nibba̰peti] [Sk. ni(r)vārayati, Caus. of ni(r)varati, influenced by nirvāpayati. Caus. of nirvāṭi= make cool by blowing (e.g. RV X.1613). See nibbuta on etym.] 1. to extinguish, put out, quench S I.188 (mahārāgaṃ); It 93 (rāg-aggīṃ; & nibbāpetvā aggīṃ nipakā parinibbanti); cp. aggīṃ nijjāleti J VI.495; Pv I.85 (vārinā viya osiñcaṃ sabbaṃ daraṃ nibbāpaye); Miln 304 (aggikhandhaṃ mahāmegho abhippavassitvā n.), 318 (nibbāpehi me hadaya-pariḷāhaṃ), 410 (megho uṇhaṃ n.); DhA II.241 (fire); Sdhp 552 (bhavadukkh' aggīṃ). 2. to cleanse, purify (cittaṃ, one's heart) Vism 305. pp. nibbāpita. See also nibbāpana.

Nibbāyati [Nibba̰yati] [Sk. ni-(or nir-)vriyate, Pass. of ni(r)varati, influenced by nirvāyati intrs. to cease to blow; see on etym. & Pāli derivation nibbuta] 1. to be cooled or refreshed, to be covered up=to be extinguished, go out (of fire), to cease to exist, always used with ref. to fire or heat or (fig.) burning sensations (see nibbāna II. A end): aggikhandho purimassa ca upādānassa puriyādānā anāhāro nibbāyeyya S II.85 (opp. jāleyya); do. of telam & vaṭṭiṃ paṭicca telappadīpo n. S II.86=III.126=IV.213=V.319; sace te purato so aggi nibbāyeeyya jāneyyasi tvam: ayaṃ . . . aggi nibbuto M I.487; A IV.70 (papaṭikā n.); aggi udake tiṇukkā viya n. J I.212; māṭuḥadayaṃ n. J I.61; aggi upādāna-sankhayā n. Miln 304. - aor. nibbāyi [Sk. niravāri] J I.27 (mano n.: was refreshed) 212 (aggi udake n.: was extinguished); VI.349 (cooled down). 2. to go out (of light) Vism 430 (dīpā nibbāyiṃ the lights went out); ThA 154 (dīpacci n. nirāsanā: went out). See also parinibbāyati & cp. nibbuta, nibbāpeti, nibbāpana.

Nibbāyin [Nibba̰yin] see pari°.

Nibbāhana [Nibbāhana] (adj.-n.) [fr. nibbāheti] leading out, removing, saving; (nt.) removal, clearance, refuge, way out Miln 119, 198, 295, 309, 326 (*magga). [Miln. the only references!]

Nibbāhati [Nibbāhati] [nis+vahati] to lead out, carry out, save from, remove Miln 188. - 2nd Caus. nibbāhāpeti to have brought out, to unload (a waggon) Vin II.159 (hiraṇḍañ). See also nibbāhana & nibbuyhati.

Nibbikappa [Nibbikappa] [nis+vikappa] distinction, distinguishing Vism 193.

Nibbikāra [Nibbikāra] (adj.) [nis+vikāra] steady, unchanged, steadfast; persevering J I.66; PvA 178, 253 (+nicca); SnA 189, 497; Vism 311.

Nibbicikicchā [Nibbicikiccha] (f.) [nis+vikicchā] surety, reliance, trust S II.84; V.221 (=nikkankhā); VvA 85 (=ekamsikā).


Nibbiṭṭha [Nibbiṭṭha] (pp.) [nis+vīṭṭha, of nibbisati] gained, earned Vin IV.265; Sn 25; SnA 38.

Nibbiṇṇa [Nibbiṇṇa] (adj.) [Sk. nirviṇṇa, pp. of nibbindati] tired of, disgusted with (c. instr. or loc.), wearied of, dissatisfied with, "fed up" J I.347; VI.62; Th 2, 478 (=viratta Tha 286); DhA I.85 (*hadaya); VvA 207 (*rūpa); PvA 159 (tattha-vāsena n-mānasā tired of living there), 272 (*rūpa), 283 (*rūpa, tired of: purohite).
Nibbidā (nibbidā) (f.) [Sk. nirvid, f. (also BSk. e. g. Lal. V. 300) & nirveda; to nibbindati] weariness, disgust with worldly life, tedium, aversion, indifference, disenchantment. N. is of the preliminary & conditional states for the attainment of Nibbāna (see nibbāna II B 1) & occurs frequently together with virāga, vimutti & nibbāna in the formula: etam ekanta-nibbidāya virāgāya nirodhāya . . . sambodhāya nibbbānāya saṃvattati "this leads to being thoroughly tired (of the world), to dispassionateness, to destruction (of egoism), to perfect wisdom, to Nibbāna," e. g. at D I.189; S V.82, 179, 255, 361; A III.83; IV.143; V.216. - In other connections: Vin I.15 (nibbidāya cittaṃ saṇṭhāsi); D III.130 sq.; S II.30; III.40; 179, 189; IV.86, 141 (read nibbidāya for nibbindāya?); A I.51, 64; III.19, 200, 325 sq.; IV.99, 336; V.2 sq., 311 sq.; J I.97; IV.471, 473; Sn 340; Ps I.195; II.43 sq.; Vbh 330; Nett 27, 29; Vism 650. Cp. abhi°.

Nibbiddha (nibbidha) [pp. of nibbijjhati] 1. in phrase °pingala (with) disgustingly red (eyes) (perhaps=nibbiṇṇa?) J V.42 (of a giant). - 2. with ref. to a road: broken up, i. e. much frequented, busy street J VI.276 (of vithi, bazaar, in contrast with a-nibbiddha-raccha carriage-road, which is not a thoroughfare. The reading patattthiyo at J VI.276, for which nibbiddha-vīthiyo is the C. expln is to be corrected into pathaddhiyo).

Nibbindati (nibbindati) [nis+vindati, vid2] to get wearied of (c. loc.); to have enough of, be satiated, turn away from, to be disgusted with. In two roots A. vind: prs. nibbindati etc. usually in combn with virajjati & vimuccati (cp. nibbāna III. 2). Vin I.35; S II.94; IV.86, 140; A V.3; Dh 277 sq.; It 33; J I.267; Miln 235, 244; Sdhp 612. ppr. nibbindaṃ S IV.86; PvA 36 (nibbinda-mānasa); ger. nibbindiya J V.121 (*kārin). - B. vid: Pot. nibbide (v. l. BB nibbije) J V.368 (=nibbindeyya Com.); ger. nibbijjītvā J I.82, & nibbijja Sn 448=S I.124 (nibbijjāpema=nibbijja pakkameyya SnA 393). - pp. nibbiṇṇa. See also nibbidā.

Nibbiriya (nibbiriya) (adj.) [nis+viriya] lacking in strength, indolent, slothful, weak J IV.131; PvA 175 (=alasa, kusīta).

Nibbivara (nibbivara) (adj.) [nis+vivara] without holes or fissures, without omissions J V.429; VvA 275 (=atīva sangata).

Nibbisa (nibbisa) [to nibbisati] earnings, wages Th 1, 606=1003= Miln 45 (cp. Manu VI.45); SnA 38.


Nibbisati (nibbisati) [nis+visati] to enter into; to earn, gain, find, enjoy, only in pp. anibbisaṃ not finding Th 2, 159 (=avindanto ThA 142); J I.76=Dh 153. - pp. nibbiṭṭha. See also nibbisa.

Nibbisaya (nibbisaya) (adj.) [nis+visaya] having no residence, banished, driven from (¬*) J II.401.

Nibbisevana (nibbisevana) (adj.) [nis+visevana] not self-indulgent, selfdenying, meek, tame, gentle J II.210 (dametvā nibbisevanaṃ katvā), 351; V.34, 381, 456; VI.255; DhA I.288 (cittaṃ ujun akūṭilaṃ n. karoti), 295; Vva 284 (*bhava =jitindriya).

Nibbisesa (nibbisesa) (adj.) [nis+visesa] showing no difference, without distinction, equal, similar J II.32; VI.355; Miln 249.

Nibbuta (adj.) [Nibbuta represents Sk. nirvṛta (e. g. AvŚ I.48) as well as nivṛta, both pp. of vṛ, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself: (a) Idg. Ùer to cover, cover up (Lat. aperio=*apa-veri to cover up, Sk. varutram upper garment, "cover") and (b) *Ûel to resolve, roll, move (Lat. volvo=revolve; Gr. ε/lic, e)lu/w; Sk. vāna reed=Lat. ulva; Sk. ār anti; P. valli creeper, valita wrinkled). *Ûer is represented in P. by e. g. vivarati to open, nivāraṇa, nivāraṇa obstruction; *Ûel by āvuta, khandh-āvāra, parivāra, vyāvaṭa (busy with=moving about), samparivāreti. Thus we gain the two meanings combd and used promiscuously in the one word because of their semantic affinity: (a) *nivṛta covered up, extinguished, quenched, and (b) *nirvṛta without movement, with motion finished (cp. niṭṭhitā), ceasing, exhaustion, both represented by P. nibbuta. - In derivations we have besides the rootform vṛ (=P. bbu°) that with guṇa vṝ (cp. Sk. vārayati, vrāyati) or vrā=P.* bbā° (with which also cp. paṭivāra, prativrāraṇa). The former is in nibbuti (ceasing, extinction, with meaning partly influenced by nibbuti-Sk. nirvṛṣṭi-Sk. nirvṛṣṭi=Sk. nirvṛṣṭi=Sk. nirvṛṣṭi=pouring of water), the latter in instr. nibbāti and nibbāyati (to cease or to go out) and trs. nibbāpetai (Caus.: to make cease, to stop or cool) and further in nibbāna (nt. instr. abstr.) (the dying out) (lit.) extinguished (of fire), cooled, quenched (fig.) desireless (often with nicchāta & sitibhūta), appeased, pleased, happy. - (a) (lit.) aggi anāhāro n. M I.487; Sn 19 (ginīn.=magga-salila-sekena n. SnA 28); J IV.391 (anibbute pāyāse); Miln 304 (aggikkhandha), 346 (mahāmeghena n°ṃ pathaviṃ); ThA 154 (anupādānā dīp'accī); KhA 194 (padīpo n.).

Nibbuti (f.) [Sk. nirvṛti, abstr. to nibbuta] allayment, refreshment, cooling, peace, happiness J I.3 (khemām pariyessāmi n°ṃ); Sn 228 (nīkkāmino n°ṃ bhūjamānā), 917, 933 (santi ti n°ṃ ŋatvā); Nd1 399; Pv I.74 (n°ṃ n‘adhigacchāmi-quenching of hunger & thirst); KhA 185 (=paṭipassaddha-kilesa-daratha).

Nibbuddha [niyuddha, pp. of nibbujjhati] wrestling, fist-fight D I.6 (=mallayuddham DA I.85); DhSA 403.

Nibbuyhati [ni+yuyhati, Pass. of vahati, pp. of nibbāhati] to be led out to (c. acc.) susānaṃ Th 2, 468 (=upaniyati ThA 284); to be led out of=to be saved S I.1, cp. RV I.117, 14; VI.62, 6.

Nibbusitattā (nibbusitattan?) [Sk. *nir-vasit-ātman or *nirvasitavatam (nt. abstr.), to nis-vasati, cp. nirvāsana =nibbisaya] a dislocated or disconcerted mind, unrest, uneasiness D I.17.

Nibbecikicchā =nibbicikicchā certainty, doubtlessness Nd2 185 (opp. savicikicchā).
Nibbejaniya (nibblejaniya) at S I.124 should probably be read as nibbeṭhaniya (rejecting, evading).

Nibbeṭhana (nibblethana) (nt.) [Sk. nirveṣṭana, nis+veṭhana] unwinding, fig. explanation Miln 28.

Nibbeṭhita (nibblethita) [pp. of nibbeṭheti] explained, unravelled, made clear Miln 123 (su*).

Nibbedha (nibbletha) [nis+vedha, to vyadh] penetration, insight; adj.: penetrating, piercing, scrutinising, sharp. Freq. in phrase nibbedha-bhāgiya (sharing the quality of penetration), with ref. to senādihi, saññā etc. [cp. BSk. nirvedha° Divy 50; but also nirbheda° AvŚ II.181, of kusalamūlāni; expld as lobbhakkhandhassa (etc.) nibbijjhanāni at Nett 274] D III.251, 277; A III.427; Vbh 330; Nett 21, 48, 143 sq., 153 sq.; Vism 15, 88; DhS 162. - Also in nibbedha-gāminī (paññā) It 35; & dunnibbedha (hard to penetrate, difficult to solve Miln 155, 233 (pañha); spelt dunniveṭha at Miln 90).

Nibbedhaka (nibblethaka) (adj.) [nis+vedhaka, to vyadh] piercing, sharp, penetrating, discriminating; only in f. nibbedhikā (cp. āvedhikā), appld to paññā (wisdom) D III.237, 268; S V.197, 199; M I.356; A I.45; II.167; III.152; 410 sq., 416; V.15; Ps II.201; Nd2 235, 3a (+tikkha-paññā), 415, 689; J II.9, 297; IV.267.

Nibbematika (nibblematika) (adj.) [nis+vimati+ka] not disagreeing, of one accord, unanimous Vin II.65; DhA I.34.

Nibbhacceti [nibbacheti] [Sk. nirbhartasayati, nis+bhacchati] to threaten, revile, scorn J III.338.

Nibbhaya (nibbhaya) (adj.) [nis+bhaya] free from fear or danger, fearless, unafraid J I.274; III.80; V.287; Vism 512.

Nibbhujati (nibbhujati) [Sk. ni- or nirbhujati, nis+bhujati] to twist round, bend, wind, contort oneself Miln 253. Cp. vi°.


Nibbhoga (nibbhoga) [ni+bhoga2] bending, contortion J I.264 (oṭṭha°).

Nibyaggha (nibyaggha) See nivyaggha.

Nibha (nibha) (adj.) [Sk. nibha, to bhāti] shining; like, equal to, resembling (*°) J V.372; Vv 401; Pv IV.312; VvA 122 (vaṇṇa°=vaṇṇa); Nd2 608.
Nibhatā (Nibhata) (f.) [abstr. to nibha] likeness, appearance VvA 27.

Nibhā (Nibha) (f.) [to nibha] shine, lustre, splendour VvA 179 (nibhāti dippatī ti nibhā).

Nibhāti (Nibhati) [ni+bhāti] to shine VvA 179 (=dippati).

Nimajjhima (Nimajjhima) (adj.) the middle one J V.371.

Nimantaka (Nimantaka) (adj.-n.) one who invites Miln 205.

Nimantana (Nimantana) (nt.) [to nimanteti] invitation Vin I.58=II.175; D I.166; M I.77; A I.295; J I.116 (n), 412; Pug 55.

Nimantanika (Nimantanika) (adj.) inviting; (nt.) N. of a Suttanta M I.331; quoted at Vism 393.

Nimantita (Nimantita) [pp. of nimanteti] invited Sn p. 104; PvA 22 (bhattena to the meal), 86 (=āmantita), 141.

Nimanteti (Nimanteti) [Sk. nimantrayati, ni+manteti] to send a message, to call, summon, invite, coax (to=c. instr.) Sn 981 (nimantayi aor., āsanena asked him to sit down); J VI.365; Nd2 342; DhA III.171 (°ayimṣu); DA I.169; VvA 47 (pāṇiyena invite to a drink); PvA 75, 95. - pp. nimantita, q. v. - Cp. abhi*.

Nimitta (Nimitta) (nt.) [cp. Sk. nimitta, to mā, although etym. uncertain] 1. sign, omen, portent, prognostication D I.9 (study of omens=n. sattham DA I.92, q. v. for detailed expln); J I.11 (caturo nimitte nāddasām); Miln 79, 178. Esp. as pubba* signs preceding an event, portents, warnings, foreshadowings S V.154, 278, 442; It 76 (cp. Divy 193, of the waning of a god); J I.48, 50 (32 signs before birth, some at DA I.61), 59; Miln 298; Vism 577. - 2. outward appearance, mark, characteristic, attribute, phenomenon (opp. essence) D III.249; A I.256; III.319, 375 sq.; IV.33, 418 sq.; J I.420; Ps I.60, 91 sq., 164, 170; II.39, 64; Vbh 193 sq. - Mental reflex, image (with ref. to jhāna) Vism 123, cp. DhsA 167. - Specified e. g. as foll.: oḷārika S V.259; paccavakkhana° D III.278; Vbh 334; bahiddhā-sankhāra° Ps I.66 sq.; bāla° (opp. paṇḍita°) M III.163; A I.102; mukha° (=face) D I.80; S III.103; V.121; A V.92, 97 sq., 103; rūpa°, sadda° etc. S III.10; M I.296; Ps I.92, 112; samathā° D III.213; samādhi° etc. A I.256 sq.; subha° (& asubha°) S V.64, 103 sq.; A I.3 sq., 87, 200; V.134; Vism 178 sq. nimittam gahāti to make something the object of a thought, to catch up a theme for reflection Vin I.183, cp. S V.150 sq. (°m uggahāti); M I.119 (=five sorts of mental images); Nd2 659; DhsA 53 (=ākāra). See below n-gāhin & animitta.- nimittam parivajjeti to discard the phenomenal S I.188; Sn 341. - 3. mark, aim: in nimittam karoti to pick out the aim, to mark out J V.436; Nd2 235, 1d; Miln 418. - 4. sexual organ (cp. lakkhaṇa) Vin III.129 (n. & a°, as term of abuse); see also kāṭa & koṭacikā. - 5. ground, reason, condition, in nimittena (instr.) and nimittam (acc.) as adv.=by means of, on account of DhA III.175 (instr.) PvA 8, 97 (jāti-nimittam), 106 (kim n*m=kissa hetu), 242 (yaṃ n°m=yato nidānam). gahita-nimittena "by means of being caught" Vism 144=DhsA 116 (read trsln 154 accordingly!). adj. nimitta (-°) caused by, referring to PvA 64 (maraṇa-nimittam rodanaṃ). - animitta free from marks or attributes, not contaminated by outward signs or appearance, undefiled, unaffected, unconditioned (opp. sa°) S I.188; IV.225 (phassa), 268, 360 (samādhi); M I.296 (cetovimutti); A I.82; III.292; IV.78; Vin III.129; Th 1, 92; D III.219, 249; Dh
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92; Sn 342; Ps I.60, 91; II.36, 59 sq. (vimokha), 65 sq., 99; Dhs 530 (read a° for appa°); Vism 236; DhsA 223 (absence of the 3 lakkhaṇas); Miln 333, 413; DaHa II.172; ThA 50. See also Cpd. 199, 2115. sanimitta S V.213 sq.; A I.82. -ānusārin following outward signs (=gāhin) A III.292; Nett 25; -kamma prognostication, prophecy Vin V.172; Vbh 353; -karāṇa=gāhin S IV.297; -gāhin "taking signs," enticed or led away by outward signs, entranced with the general appearance, sensuously attracted D I.70 (cp. Dialogues I.80); III.225; S IV.104, 168; A II.16; III.99; V.348; Pug 20, 24, 58; Dhs 1345; Miln 367, 403. Cp. Vism 151, 209.

Niminātī (Niminātī) [Sk. niminoti in diff. meaning, the P. meaning being influenced by mā; ni+minātī, mi to fix, measure cp. Sk. nimaya barter, change] to turn round, change; to barter, exchange for (c. instr.): pres. imper. niminā J V.343 (=parivattihi Com.); pres. 1st pl. nimimhase J II.369, pot. nimineyya J III.63; fut. nimissati J V.271, 453 (devatāhi nirayaṃ); aor. nimmini J III.63; ger. niminitvā Milo 279.

Nimisa (Nimisa) [cp. Vedic nimiśa f. & nimiṣa nt.] winking, shutting the eyes; animisa not winking Dāvs V.26. See also nimesa.


Nimisatī (Nimisatī) [Sk. nimiṣati, ni-misati] to wink D II.20 (animisanto, not winking; v. l. BB animm°; J III.96 (ummisati*). Cp. nimisatā.

Nimilati & Nimmilati (Nimilati) (Nimmilati) [ni+milati] to shut, close (the eyes) J I.279; Dha II.6 (akkhīni nimmilitum nāsakkhī). Caus. nim(m)il-eti id. M I.120; Dha II.28 (paralokam; opp. ummileti); J I.279; Vism 292 (akkhīni nī°).

Nimugga (Nimugga) (adj.) [cp. Sk, nimagna, pp. of nimujjati] plunged, immersed in, sunk down or fallen into (°) (c. loc.) Vin III.106 (gūthakūpe sasīsakaṃ n.); D I.75; J I.4; III.393 (gūthakalale), 415; NdI 26; Pug 71; Miln 262; Sdhp 573.


Nimujjati (Nimujjati) [Sk. nimajjati, ni-mujjati] to sink down, plunge into (with loc.), dive in, be immersed A IV.11; Pug 74; J I.66, 70; III.163, 393 (kāmakalale); IV.139; aor. nimujjī J II.293; Pva 47 (udake). - Caus. nimujjeti (so read for nimujjati J V.268) & nimujjāpeti to cause to sink or dive, to drown J-III.133; IV.142 (nāvam). - pp. nimugga q. v.

Nimujjana (Nimujjana) (nt.) [Sk. nimajjana] diving, ducking; bathing Pva 47.

Nimesa (Nimesa) [=nima, cp. Vedic nimesa] winking Miln 194.

Nimokkha (Nimokkha) =vimokkha S I.2 (v. l. SS vi°, preferable).

Nimba (Nimba) [Sk. nimba, non-Aryan] the Nimb tree (Azadirachta Indica), bearing a bitter leaf, & noted for its hard wood Vin I.152 (*kosa), 284 (id.), 201 (*kasāva); A I.32; V.212; Vv 3336 (*muṭṭhi, a handful of N. leaves); J II.105, 106; Dha I.52 (*kosa); DhsA 320 (*panṇa, the leaf of
the N. as example of tittaka, bitter taste); VvA 142 (*palāsa); PvA 220 (*rukkhassa daṇḍena katasūla).

**Nimmaṃsā** *(nimmaṃsa)* (adj.) [nis+maṃsa] fleshless M I.58, 364; PvA 68.

**Nimmakkha** *(nimakkha)* (adj.) [nis+makkha, cp. Sk. nirmatsara] without egotism, not false, not slandering Sn 56 (cp. Nd2 356 makkha=nīṭṭhuriya; see also SnA 108; paraguṇa-vināsana-lakkhāṇo makkho).

**Nimmakkhika** *(nimakkhika)* (adj.) [Sk. nirmāḵṣika] free from flies J I.262; DhA I.59.

**Nimmajjana** *(nimmajjana)* (Nimmiñjjana?) [*mṛd-yana? perhaps nonAryan] a kind of (oil-)cake Vv 333 (nimmajjani=tilapiṇḍāka VvA 147); Pv I.1010 (*miṇjana, v. l. BB °majjani); PvA 47 (doṇi°).

**Nimmathana** *(nimmathana)* (nt.) [nis+mathana] crushing J III.252; Vism 234 (sattu°); DhA III.404; VvA 284.


**Nimmadana** *(nimmadana)* (nt.) [to nimmādeti] touching, touch, crushing, subduing A II.34 (mada-nimmadana, crushing out pride; may, however, be taken as nis+mada of mad= "de-priding," lit. disintoxication); Bu I.81; Vism 293.

**Nimmaddana** *(nimmadana)* (adj.) [Sk. nirmāḍya, grd. of nimmadeti] suppressible D II.243.

**Nimmadda** *(nimmadana)* (nt.) [nis+mṛd] touching, crushing Miln 270 (na vāto hattha-gaṇaṃ vā nimmaddaṃaṃ vā upeti: the wind cannot be grasped).


**Nimmala** *(nimmaḷa)* (adj.) [nis+maḷa] free from impurity, stainless, clean, pure A IV.340; Dh 243; Nd2 586; Vism 58; Sdhp 250.

**Nimmāta** *(nimmaṭa)* =pitika (adj.) [nis+māta-pitika] one who has neither mother nor father, an orphan DhA II.72.

**Nimmātar** *(nimmaṭar)* [Sk. nimmāṭr, n. ag. of nimmināti] maker, builder, creator D I.18, 56 (in formula: brahmā . . . kattā nimmāṭa . . .).

**Nimmādeti** *(nimmadeti)* [either=Sk. nimmṛdayati (mṛd) or *nimmādayati to nimmada. free from pride=nimmāna] to crush, subdue, humiliate; insult D I.92 (v. l. °maddeti;=DA I.257 nimmadati nimmāne karoti), 93, 96.

**Nimmāna** *(nimmaṇa)* (nt.) [Sk. nimmāṇa, see nimmināti] measuring; production, creation, work; issara-n-hetu caused by God M II.122; A I.173; Vbh 367. N.-raṭi devā a class of devas, e. g. at D I.218; It 94; Vism 225; DA I.114; ThA 169; VvA 149. Cp. (para-) nimmita.
Nimmāna⁴ [nimmaṇa] (adj.) [Sk. nimmāna, nis+māna] free from pride, humble DA I.257.

Nimmāniyati [nimmaṇiyati] [Pass. to nimmāna, of nis+māna] to be abased, to be mocked Vin II.183.

Nimmita [nimmita] (adj.-pp.) [pp. of nimmināti] measured out, planned, laid out; created (by supernatural power, iddhi); measured, stately D I.18, 56 (iddhiyā pi DA I.167), 219 (Su° devaputta. Np.), ibid. (Paranimmitavasavatti devā a class of devas, lit. "created by others," but also possessed of great power: VvA 79, 80); also one of the 5, or the 3 spheres (kāmaloka, viz. paccupaṭṭhita-kāmā, nimmānarati° (or nimmita°), paranimmita°. It 94; Dhs 1280 (cp. kāma); D III.218; J I.59, 146 (kāyo n'eva deva° na brahma°), 232, Nd2 202A, also under pucchā; P II.119 (su°, well constructed, i. e. symmetrical); Vism 228 (Mārena nimmitaṃ Buddhurūpaṃ); VvA 36 (=mitaṃ gacchati vāraṇo), 79; ThA 69, 70; Miln 1, 242. See also abhinimmita.

Nimmināti [nimminati] [cp. Sk. nimmimīti & nirmāti, nis+mināti, mā; cp. nimināti] to measure out, fashion, build, construct, form; make by miracle, create, compose; produce, lay out, plan, aor. nimmini J I.232; PvA 245; DhA IV.67; ger nimminitvā J I.32; VvA 80, & nimmāya Vv 163. - pp. nimmita See also nimmātar and nimmāna. Cp. abhi°.

Nimmileti [nimmileti] see nimīlati.


Nimmoka [nimmaṇa] [Sk. nimmoka fr. nis+moceti] the slough or castoff skin of a snake PvA 63.

Niya [niya] (adj.) [Sk. nija, q. v.] one's own Sn 149 (*putta= orasaputta KhA 248); niyassakamma at A I.99 & Pv IV.113 (v. l. Minayeff tiyassa) is to be read as nissayakamma (q. v.).

Niyaka [niyaka] (adj.) [=niya] one's own Th 2, 469; ThA 284; DhsA 169, 337; DA I.183; Vbh 2; Vism 349.

Niyata [niyata] (adj.) [pp. of ni+yam] restrained, bound to, constrained to, sure (as to the future), fixed (in its consequences), certain, assured, necessary D II.92 (samodhiparāyanā), 155; III.107; Sn 70 (=ariyamaggena niyāmappatta SnA 124, cp. Nd2 357); Dh 142 (=catumagganiyamena n. DhA III.83); J I.44 (bodhiyā); Pug 13, 16, 63; Kvu 609 sq.; Dhs 1028 sq. (micchatta° etc.; cp. Dhs. trsl. 266, 267), 1414, 1595; Vbh 17, 24, 63, 319, 324; Miln 193; Tikp 168 (*micchādīṭṭhi); DhA III.170; PvA 211. Discussed in Pts. of Contr. (see Index). - aniyata see separately.


Niyama [niyama] [Sk. niyama, ni+yam; often confused with niyāma] 1. restraint, constraint, training, self-control Miln 116 (yama+); PvA 98 (yama+). 2. definiteness, certainty, limitation DhA III.83 (catumaggā°, v. l. niyāma); SnA 124 (niyāma); DhsA 154; PvA 166 (ayaṃ n. samśāren’atthi: law, necessity). - aniyama indefiniteless, choice, generality DhsA 57; VvA 16 (yaṃ kiñci-aniyame, i. e. in a general sense), 17 (same of ye keci); PvA 175 (vā saddo
aniyamattho=indefinite). - niyamena (instr.) adv. by necessity, necessarily PvA 287; niyamato (abl.) id. DhsA 145, 304 (so read). - 3. natural law, cosmic order; in Commentarial literature this was fivefold: utu-, bija-, kamma-, citta-, dhammaDA on D II.11; Dial. II.8; DhsA 272; trs. 360.

Niyamana (niyama) (nt.) [Sk. niyamana, to niyameti] fixing, settling, definition, explanation in detail Miln 352 (lakkha-n° aiming at the target); VvA 22 (visesattha°); 231, PvA 255 (so read for nigamana?).

Niyameti (niyameti) [cp. Sk. niyamayati, ni+yamati] to tie down, to fix; explain in detail, exemplify PvA 265; Vism 666. - pp. niyamita see a°.

Niyāteti (niyāteti) See niyyādeti.

Niyāma (niyāma) [Sk. niyama & niyāma] way, way to an end or aim, esp. to salvation, right way (sammatta°); method, manner, practice S I.196; III.225 (sammatta°); A I.122; Sn 371 (*dassin=sammatta-niyāmabhūtassa maggassa dassāvin SnA 365); Nd1 314 (*avakkanti); Nd2 358 (=cattāro maggā); Ps II.236 sq. (sammatta° okkamati); Pug 13, 15; Vbh 342. - niyāmena (instr.) adv. in this way, by way of, according to J I.278; IV.139, 414 (suta° as he had heard); DhA I.79; II.9, 21; VvA 4; PvA 260; Kvu trs. 383. - aniyāmena (see also aniyāmēna) without order, aimlessly, at random J V.337.

Niyāmaka1 (niyamaka) (adj.) [either to niyama or niyāma] sure of or in, founded in, or leading to, completed in D I.190 (dhamma-n. paṭipadā, cp. niyamatā).

Niyāmaka2 (niyamaka) (see niyyāmaka) ship's captain Vism 137 (simile).

Niyāmatā (niyatā) (f.) [abstr. to niyāma, influenced in meaning by niyama] state of being settled, certainty, reliance, surety, being fixed in (-°) S II.25 (dhamma°+dhammaṭṭhitatā); A I.286 (id.), J I.113 (saddhāmassa n. assurance of . . .); Kvu 586 (accanta° final assurance).

Niyāmeti (niyāmeti) [Denom. fr. niyāma or niyama] to restrain, control, govern, guide Miln 378 (nāvām).

Niyujjati (niyuñjati) [Pass. of niyuñjati] to be fit for, to be adapted to, to succeed, result, ensue PvA 49 (=upakappati). (adj.) [pp. of niyuñjati] tied to, appointed to (with loc.), commissioned, ordered DhsA 47; PvA 20 (janapade), 124 (dānādhikāre), 127 (dāne).

Niyoga (niyoga) [ni+yoga] command, order; necessity. abl. niyogā "strictly speaking" Dhs 1417.

Niyojeti (niyojeti) [Caus. of niyuñjati] to urge, incite to (with loc.) Vin II.303; A IV.32; Pv II.14; Miln 229. (Pass. of nayati).


Niyyāta (niyyāta) (pp.)=niyyādita M I.360.
Niyyātana (bīyutana) (nt.) [fr. niyyāti] returning, return to (-°) J V.497 (saka-raṭṭha°); Vism 556; DA I.234.


Niyyāti [bīyaṭi] [Sk. niryāti, nis+yāti] to go out, get out (esp. of saṃsāra); S V.6 (niyyanti dhīra lokamhā); SnA 212; aor. niyyāsi D I.49, 108; J I.263; Sn 417; 3rd pl. nīyyimsu A V.195; fut. nīyyassati A V.194. - See also niyyāna & niyyānika.


Niyyānika (niyyānaka) (adj.) [to niyyāna] leading out (of saṃsāra), leading to salvation, salutary, sanctifying, saving, profitable D I.235, 237; S I.220; V.82, 166, 255, 379 sq.; J I.148 (a°), 106; Dhs 277, 339, 505 (cp. Dhs. trsl. pp. 82, 335); Vbh 12, 19, 56, 319, 324; Nett 29, 31, 63, 83; DhA IV.87. - Also found in spelling niyānika e. g. A III.132 (ariyā diṭṭhi n. nīyi takkarassa sammādukkha-khayāya); D A I.89 (anīyānikattā tiracchanabhūtā kathā).

Niyyāma & Niyyāmaka (niyyama & niyyamaka) [Sk. niyāmaka & niryāma(ka). Cp. also P. niyāmaka] a pilot, helmsman, master mariner, guide J I.107 (thala°); IV.137, 138; Miln 194, 378 sq.; Dāvs IV.42.

Niyyāsā [cp. Sk. niryāsa, Halāyudha 5, 75] any exudation (of plants or trees), as gum, resin, juice, etc. Vism 74 (*rukkha, one of the 8 kinds of trees), 360 (paggharitan.-rukkha). Cp. nīvītāsā.

Niyyūha [Sk. niryūha (& nirvyūha?), perhaps to vah] a pinnacle, turret, gate M I.253; DA I.284 (pāsāda°).

Nirankaroti & Nīrākaroti (Nirakaroti) [Sk. nirākaroti, nis+ā kr] to think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy Th 1, 478; It 83 (nīrākare); J III.280 = V.498; IV.302; Pv III.96 (=chaḍḍeti pajahati PvA 211); VvA 109. - pp. (a)nīrākata It 39.

Niraggala (niraggala) (adj.) [nis-aggala] unobstructed, free, rich in result S I.76 = It 21; A II.43; IV.151; M I.139; Sn 303; Nd2 284 Ca; Vv 6431 (= VvA 285).
Niraggika (niraggika) (adj.) [nis+aggi+ka] without fire Miln 324 (*okāsa).

Nirajjati (nirajjati) [Pass. of nirajati, nis+ajati, Vedic nirajati to drive out cattle] to be thrown out, to be expelled, to lose (with abl.) J VI.502, 503 (raṭṭhā); v. l. BB nirajhati; Com. ni(g)acchati; Th 2, 93 (aor. nirajji 'haṃ=na jānim ahaṃ ThA, 90. Kern (wrongly) proposes reading virajjhi).

Nirajjati (nirajjati) [Pass. of nirajati, nis+ajati, Vedic nirajati to drive out cattle] to be driven out, to be expelled, to lose (with abl.) J VI.502, 503 (raṭṭhā); v. l. BB nirajhati; Com. ni(g)acchati; Th 2, 93 (aor. nirajji 'haṃ=na jānim ahaṃ ThA, 90. Kern (wrongly) proposes reading virajjhi).

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frequently in the Jātaka collection, e. g. Kākola VI.247; Khuradhāra V.269 sq.; Dhūma-roruva V.271; Patāpana V.266, 271, 453; Paduma IV.245; Roruva III.299; V.266; VI.237; Sanghāta V.266; Sañjīva ibid.; Sataporisa V.269; Sattisūla V.143. As the principal one n. is often mentioned with the other apāyas (states of suffering), viz. tiracchānayoni (animal world) & pittivisaya (the manes), e. g. at Nd1 489; Nd2 517, 550; Pv IV.11; ThA 282; PvA 27 sq. (see apāya). - There is a great variety of qualifying adjectives connected with niraya, all of which abound in notions of fearful pain, awful misery & continuous suffering, e. g. kaṭuka, ghora, dāruṇa, bhayānaka, mahābhītāpa, satussada etc. - Descriptions of N. in glowing terms of frightfulness are freq. found from the earliest books down to the late Peta-Vatthu, Pañcagati-dipana & Saddhammopāyana. Of these the foll. may be quoted as characteristic: S Q.152 (10 nirayas); M III.183; A I.141; Sn p. 126-A V.173; Nd1 404 sq.=Nd2 304III.c; J IV.4 (Mittavindaka); Vv 52 (Revati); Pv I.10; III.10; IV.1; 7; DhA I.148. - See on the whole subject, esp. L. Scherman, Materialen zur indischen Visionsliteratur, Leipzig 1792; & W. Stede, Die Gespenstergeschichten des Peta Vatthu, Leipzig 1914, pp. 33-39. - References: Vin I.227 (apāya duggati vinipāta niraya); D I.82, 107 (id.); Vin II.198 (yo kho sangham bhindati kappām nirayamhi paccati), 204; II.203=lt 86; D I.228 (+tiracchānayoni), 54 (read nirayase for niriya); III.111; S IV.126; V.356, 450; M I.73, 285, 308, 334; II.86, 149, 186; III.166, 203, 209; A IV.405; V.76, 182, 184; Sn 248 (patanti sattā niraya avamsirā), 333, 660 sq.; Dh 126, 140, 306, 311, 315; Th 1, 304 (adhammo nirayaṁ neti dhammo pāpeti suggatiṁ)=DhsA 38=DA I.99 =DhA I.22; Th 2, 456; It 12; J IV.463; Pug 60; Ps I.83 (Avići°); Vbh 86, 337; Vism 102; Miln 148; DhA I.22; III.71; Sdhp 7, 285. - See also nerayika. -gāmin (adj.) leading to purgatory (magga) Sn 277; -dukkha the pain of H. Sn 531; -pāla a guardian of P., a devil A I.138, 141; M III.179; Nd1 404; VvA 226. Names of guardians (after their complexion) e. g. Kāḷa (black) & Upakāḷa (blackish) J VI.248. -bhaya the fear of P. J I.168; Vism 392; -saṁvattanika conducive to P. Nd1 489.


Nirasana (Nirasana) (adj.) [nis+asana2] without food or subsistence, poor J IV.128.

Nirassati (Nirassati) [cp. Sk. nirasyati, nis+assati, as to throw] to throw off, despise, neglect Sn 785, 954; Nd1 76 (so read for nidassati, v. l. SS nir°), 444; SnA 522. - pp. niratta2.


Nirākaroti (Nirākaroti) See nirankaroti.

Nirākula (Nirākula) (adj.) [nis+ākula] unconfused, clear, calm, undisturbed J I.17 (v. 94).

Nirātanka (Nirātanka) (adj.) [nis+ātanka] healthy Miln 251 (of paddy).


Nirāma (Nirāma) (adj.) [nis+āma, cp. nirāmaya] healthy, undepraved, without sin, virtuous Sn 251, 252 (*gandha= nikkilesayoga SnA 293), 717 (id.=nikkilesa SnA 499).
Nirāmaya (Nirama) (adj.) [nis+āmaya] not ill, healthy, good, without fault PvA 164.

Nirāmisa (Niramisa) (adj.) [nis+āmisa] having no meat or prey; free from sensual desires, disinterested, not material S I.35, 60; IV.219, 235; V.68, 332; A III.412; D III.278; Vbh 195; Vism 71; Sdhp 475, 477.

Nirārambha (Nirambha) (adj.) [nis+ārambha] without objects (for the purpose of sacrificing), i. e. without the killing of animals (of yañña) S I.76; A II.42 sq.

Nirālamba (Niralamba) (adj.) [nis+ālamba] unsupported Miln 295 (ākāsa).

Nirālaya (Nirala) (adj.) [nis+ālaya] houseless, homeless Miln 244 (=aniketa). At DhA IV.31 as expln of appossukka. - f. abstr. nirālayatā homelessness Miln 162, 276, 420.

Nirāsa (Nirasa) (adj.) [nis+āsā] not hungry, not longing for anything, desireless S I.12, 23, 141; A I.107 sq.; Sn 1048 (anigha+), 1078 (id.); Nd2 360; Pug 27; Pv IV.133 (=nittaṇha PvA 230). See also amama.

Nirāsamsa (Niramsa) (adj.) [nis+āsaṃsa, śaṃs] without wishes, expectations or desires, desireless Sn 1090 (Nd2 reading for nirāsaya); Nd2 361 (cp. DhA IV.185 nirāsāsa= *nirāsamaṇsa, v. l. for nirāsaya).

Nirāsanka (Nirasanka) (adj.) [nis+āsankā] without apprehension, unsuspicious, not doubting J I.264; Vism 180.

Nirāsankatā (Nirasankata) (f.) [abstr. fr. nirāsanka] the not hesitating J VI.337.

Nirāsattin (Nirasattin) (adj.) [adj. to pp. āsatta1 with nis] not hanging on to, not clinging or attached to (c. loc.) Sn 851 (=nittaṇha SnA 549); Nd1 221.

Nirāsaya (Nirasaya) (adj.) [nis+āsaya, fr. śri] without (outward) support, not relying on (outward) things, without (sinful) inclinations Sn 56 (: Nd2 360 b reads nirāsasa), 369, 634, 1090 (Nd2 361 reads nirāsamsa); Dh 410; DhA IV.185 (v. l. BB nirāsaṇa; expld by nittaṇha).


Nirāsāda (Nirasaada) (adj.) [nis+assāda] tasteless, yielding no enjoyment Th 1, 710. Cp. nirassāda.

Nirāhāra (Niraha) (adj.) [nis+āhāra] without food, not eating, fasting J IV.225; Sdhp 389.


Nirindhana (Nirdhana) (adj.) [nis+indhana] without fuel (of fire), ThA 148 (aggi); DhA I.44 (jātaveda). (adj.) [nis+īha] inactive, motionless, without impulse ThA 148 (*ka); Miln 413 (*nijjivata); Vism 484, 594 sq.
Nirujjhati [Nirujhati] [Pass. of nirundhati (niroudhati) ni+rundhati] to be broken up, to be dissolved, to be destroyed, to cease, die Vin I.1; D I.180 sq., 215; II.157; S III.93 (aparisesam); IV.36 sq., 60, 98, 184 sq.; 294, 402; V.213 sq.; A III.165 sq. (aparisesam); V.139 sq.; J I.180; Pug 64; Sdhp 606. - pp. niruddha. Cp. nirodha.


Nirutti [Nirutti] (f.) [Sk. nirukti, nis+vac] one of the Vedāngas (see chaḷanga), expln of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression Vin II.139 (pabbajitā . . . sakāya niruttīyā Buddhavacanaṃ dīṛṣṭenti); D I.202 (loka°, expression); M III.237 (janapada°); S III.71 (tayo n-pathā); A II.160 (*paṭisambhidā); III.201; Dh 352 (*padakoviḍaniruttīyān ca sesapadesu cā ti catūśū paṭisambhidāsu cheko ti attho DhA IV.70; i. e. skilled in the dialect or the original language of the holy Scriptures); Ps I.88 sq.; II.150 (*paṭisambhidā); Nd2 563; Dhs 1307; Nett 4, 8, 33, 105; Miln 22; Vism 441; SnA 358; PvA 97.

Nirudaka [Nirudaka] (adj.) [nis+udaka] without water, waterless M I.543; Nd2 630.

Niruddha [Niruddha] (pp.) [pp. of nirundhati, cp. nirujjhati] expelled, destroyed; vanished, ceased S III.112; Dhs 1038.


Nirupaghāta [Nirupaghata] (adj.) [nis+upaghāta] not hurt, not injured or set back Miln 130.

Nirupatāpa [Nirupatapa] (adj.) [nis+upatāpa] not harassed (burnt) or afflicted (by pain or harm) Th 2, 512.

Nirupaddava [Nirupaddava] (adj.) [nis+upaddava] without affliction or mishap, harmless, secure, happy J IV.139; PvA 262 (sotthi).

Nirupadhi [Nirupadhi] (adj.) (in verse always nirūpadhii) [nis+upadhi, cp. upadhīka] free from passions or attachment, desireless, controlled Vin II.156; S I.194 (vippamutta+); IV.158; A I.80, 138 (sītibhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vippamutta+; expld by niddukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 642 (sītibhūta+); Pv IV.134; DhA IV.225 (=nirupakkilesa); PvA 230.


Nirussāsa (Nirussa) (adj.) [cp. Sk. nirucchvāsa, nis+ussāsa] breathless J III.416; IV.121, cp. VI.197; VI.82.

Nirussukka (Nirussaka) (adj.) [nis+ussukka], careless, unconcerned, indifferent to (c. loc.) ThA 282.

Niroga (Niroga) See niroga.

Nirojā (Niroja) (adj.) [nis+oja] tasteless, insipid J II.304; III.94; VI.561.

Nirodha (Nirodha) [BSk. nirodha, to nirundhati, cp. nirujjhati & niruddha] oppression, suppression; destruction, cessation, annihilation (of senses, consciousness, feeling & being in general: sankhāra). Bdhgh's expln of the word is: "ni-saddo abhāvaṃ, rodha-saddo ca cārakaṃ dipeti Vism 495. - N. in many cases is synonymous with nibbāna & parinibbāna; it may be said to be even a stronger expression as far as the active destruction of the causes of life is concerned. Therefore frequently combd with nibbāna in formula "sabbasankhāra-samatho . . . virāgo nirodho nibbānam,“ e. g. S I.136; It 88. Nd2 s. nibbāna (see nibbāna III.6). Also in combn with nibbidā, e. g. S III.48, 223; III.163 sq.; V.438. - The opposite of nirodha is samudaya, cp. formula "yaṃ kiñci samudaya-dhammaṃ sabban taṃ nirodho-dhammaṃ" e. g. Nd2 under sankhāra & passim. (a) Vin I.1, 10; D II.33, 41, 57 sq., 112; III.130 sq., 136 sq., 226 sq.; J I.133; II.9 sq., 223; III.59 sq., 163; V.438; M I.140, 263, 410; A I.299; IV.456 (=āsavānam parikkhā); Th 2, 6 (=kilesanirodha ThA 13), 158; It 46=Sn 755 (nirodhe ye vimuccanti te janā maccuhāyino); It 62=Sn 754; Sn 731, 1037; Ps I.192; II.44 sq., 221; Pug 68; Vbh 99 sq., 229; Nett 14, 16 sq.; Vism 372; VvA 63; Pvb 220 (jīvitassa). - (b) (as-°): anupubba° D III.266; A IV.409, 456; abhisānaṃ° D I.180; asesavirāga° S II.4, 12; IV.86; V.421 sq.; A I.177; II.158, 161; upādāna° S III.14; kāma° A III.410 sq.; jāti° S IV.86; taṇhā° D III.216; dukkha° D III.136; S III.32, 60; IV.4 sq., 14, 384; A I.177; nandi° S III.14; IV.36; bhava° (=nibbāna) S II.117; III.14; A V.9; Ps I.159; sakkāya° D III.240; S V.410; A II.165 sq.; III.246, 325 sq.; V.238 sq.; saññāvedayita° D III.262, 266; S IV.217, 293 sq.; V. 213 sq.; A I.41; III.192; IV.306; V.209. - dhamma subject to destruction, able to be destroyed, destructible (usually in formula of samudaya-dhamma, see above) Vin I.11; D I.110; S IV.47, 107, 214; M III.280; A V.143 sq.; - dhammatā liability to destruction S IV.217; - dhātu the element or condition of annihilation, one of the 3 dhātus, viz. rūpa, arūpa° n°. D III.215; It 45; Nett 97; -saññā perception or consciousness of annihilation D III.251 sq., 283; A III.334; -sāmāpatti attainment of annihilation Ps I.97, 100; Miln 300; Vism 702.


Nirodheti (Nirodha) [Denom. fr. nirodha] to oppress, destroy Vism 288 (in expln of passambheti).

Nilaya (Nilaya) [fr. ni-li] a dwelling, habitation, lair, nest J III.454.

Nilicchita (Nilicchita) see nillacchita.

Nilīna (Nilina) (adj.) [pp. of nilāyati] sitting on (c. loc.), perched; hidden, concealed, lying in wait J I.135, 293; III.26; VvA 230.
Nilīyati (ni+liyati) to sit down (esp. for the purpose of hiding), to settle, alight; to keep oneself hidden, to lurk, hide J I.222, 292; Miln 257; PvA 178. aor. niliyi J I.158; III.26; DhA II.56; PvA 274. - pp. nilina. Caus. II. niliyāpeti to conceal, hide (trs.) J I.292.


Nillacchita (Nīlachchita) (adj.) [Sk. *nirlāṇchita, nis+lacchita of nillacchiti] castrated Th 2, 440; written as nilacchita at J VI.238 (v. l. BB as gloss niluṇčita). expld by "vacchakakāla . . . nibbijako kato, uddhatābijo" (p. 239).

Nillaccheti (Nīlachcheti) [nis+laccheti of lāṇch, cp. lakkhaṇa] to deprive of the marks or characteristics (of virility), to castrate Th 2, 437 (=purisa-bhāvassa lacchana-bhūtāni bijakāni nillaccheshi nihari ThA 270). See also nillaṇchata & nillacchita.

Nillajja (nilajja) (adj.) [nis+lajjā] shameless Sdhp 382.

Nillāṇchaka & Nilāṇchaka (Nilāṇchaka) (adj.-n.) [cp. Sk. nirláncchana, of nirláncchayati-nis+lacchiti] one who marks cattle, i.e. one who castrates or deprives of virility J IV.364 (spelt tilaṇchaka in text, but right in v. l.), expld as "tisulādi-ankakaranena laṇchakā ca lakkhaṇakarakā ti attho" (p. 366). cp. nillacchita.

Nillapa (Nīlpā) (adj.) [nis+lapa] without deceit, free from slander A II.26=It 113.

Nillāḷeti & Nilloleti (Nīlāḷeti) [nis+lul, cp. Sk. laḍayati & loḍayati] to move (the tongue) up & down S I.118; M I.109; DA I.42 (pp. nillāḷita-jivhā); DhA IV.197 (jivhaṃ nilloleti; v. l. nillāḷeti & lilāḷeti)=J V.434 (v. l. nillelati for °lo°).

Nillekha (nillekhā) (adj.) [nis+lekha] without scratches, without edges (?) Vin II.123 (of jantāghara).

Nillokana (Nilokana) (adj.-n.) [nis+lokana] watching out; watchful, careful J V.43, 86 (*sīla).

Nilloketi (nilloketi) [nis+loketi] to watch out, keep guard, watch, observe Vin II.208.

Nillopa (Nilōpa) [cp. Sk. nirlopa, nis+lup] plundering, plunder D I.52; A I.154; Nd1 144 (*m harati); Nd2 1997; Tikp 167, 280; DA I.159.


Nilloluppa & Nīlloluppa (Nīlōluppa) (adj.) [nis+loluppā] free from greed or desires Sn 56 (=Nd2 362 nittāṇha); J V.358.
Nivatta [Nivattta] (pp.) [pp. of nivattati] returned, turning away from, giving up, being deprived of, being without (^)- Vin II.109 (^bijā); J I.203; VvA 72.

Nivattati [Nivattati] [Vedic nivartati, ni+vattati] to turn back, to return (opp. gacchati), to turn away from, to flee, vanish, disappear Vin I.46; D I.118; J I.223; II.153; IV.142; Sn p. 80; Pv II.934; IV.107; SnA 374; PvA 74, 161. aor. nivatti J II.3; PvA 141. pp. nivatta (q. v.). - Caus. I. nivatteti to lead back, to turn from, to make go back, to convert J I.203; VvA 110; PvA 204 (pāpato from sin). Cp. upa^, pa^ti^, vi^.

Nivattana [Nivattana] (nt.) [fr. nivattati] 1. returning, turning, fig. turning away from, giving up, "conversion" PvA 120 (pāpato). - 2. a bend, curve (of a river), nook J I.324; II.117, 158; IV.256; V.162.

Nivattaniya [Nivattaniya] (adj.) [grd. formation fr. nivattana] only neg. a^ not liable to return, not returning DhA I.63.


Nivattha [Nivattha] (pp.) [pp. of ni+vasati1] clothed in or with (-o or acc.), dressed, covered S I.115; J I.59 (su^), 307 (sā̄tākam); PvA 47, 49 (dibbavattha^), 50.

Nivapati [Nivapatī] [ni+vapati] to heap up, sow, throw (food) M I.151 sq. (nivāpam). - pp. nivutta (q. v.).


Nivarati [Nivarati] [ni+varati] only in Caus. nivāreti (q. v.), pp. nivuta.

Nivasati [Nivasati] [ni+vasati2] to live, dwell, inhabit, stay Vin II.11. - pp. nivuttha, cp. also nivāsana^2 & nivāsin.

Nivaha [Nivaha] [fr. ni+vah] multitude, quantity, heap Dāvs IV.53; V.14, 24, 62.

Nivāta^1 [Nivāta] (adj.) [Sk. nivāta, ni+vāta "wind-down"] with the wind gone down, i. e. without wind, sheltered from the wind, protected, safe, secure Vin I.57, 72; M I.76= A I.137 (kūṭāgāra); A I.101 (id.); It 92 (rahada); Th 1, 1 (kuṭikā); 2, 376 (pāsāda). - (nt.) a calm (opp. pavāta) Vin II.79.

Nivāta^2 [Nivāta] [identical with nivāta1, sheltered from the wind =low] lowliness, humbleness, obedience, gentleness M I.125; Sn 265 (=nīcavatthana KhA 144); J VI.252; Pv IV.712. Cp. M Vastu II.423. Freq. in cpd. nivātavutti (id.) A III.43; Sn 326 (=nīcavutti SnA 333); J III.262; Miln 90, 207; VvA 347.

Nivātaka [Nivātaka] [fr. nivāta1] a sheltered place, a place of escape, opportunity (for hiding) J I.289=V.435; cp. Miln 205 (where reading is nimantaka, with v. l. nivātaka, see note on p. 426). See Com. on this stanza at J V.437.
Nivāpa [Nivāpa] [cp. Sk. nivāpa, ni+vap, cp. nivapati] food thrown (for feeding), fodder, bait; gift, portion, ration M I.151 sq. (Nivāpa-sutta); I I.150; III.271; DhA I.233 (share); III.303; VvA 63 (digunaṃ *m pacitvā cooking a double portion). Cp. nevāpika. -tiṇa grass to eat J I.150; -puttha fed on grains Dh 325 (=kunḍakādinā sūkara-bhattena puṭṭho DhA IV.16=Nett 129=Th 1, 17; -bhajojana a meal on food given, a feeding M I.156).

Nivāyāsa [Nivāyasa] (?) oozing of trees; Bdhgh’s expln of ikkāsa at Vin II.321. See niyyāsa.

Nivāraṇa [Nivāraṇa] (nt. & adj.) [fr. nivāreti] warding off, keeping back, preventing; refusal Sn 1034, 1035, 1106 (=Nd2 363 āvāraṇa rakkhaṇa gopana); DhsA 259; Pva 102, 278; Sdhp 396.

Nivāraya [Nivāraya] (adj.) [grd. of nivāreti] in dunā° hard to check or keep back Miln 21 (+durāvaraṇa).


Nivāretar [Nivāretar] [n. agent to nivāreti] one who holds back or refuses (entrance) (opp. pavesetar) D II.83=S IV.194= A V.194 (dovāriko anīnātānam nivāretā ṇātānam pavesetā).

Nivāreti [Nivāreti] [Caus. of nivāreti] to keep back, to hold back from (c. abl.), to restrain; to refuse, obstruct, forbid, warn Vin I.46; II.220; S I.7 (cittam nivāreyya), 14 (yato mano nivāraya); IV.195 (cittam); Dh 77, 116 (pāpā cittam nivāraya); J I.263; Pva III.74; VvA 69; Pva 79, 102; DhA I.41.

Nivāsa [Nivāsa] [fr. nivasati2] stopping, dwelling, resting-place, abode; living, sheltering J I.115 (°m kappeti to put up); II.110; Pva 76, 78. Usually in phrase pubbe-nivāsāṃ anussarati "to remember one's former abode or place of existence (in a former life)," characterising the faculty of remembering one's former birth D I.13, 15, 16, 81; S I.167, 175, 196; II.122, 213; V.265, 305; A I.25, 164; II.183; III.323, 418 sq.; IV.141 sq.; V.211, 339. Also in pubbenivāsāṃ vedi It 100; Sn 647=Dh 423; p-n-paṭīsaṃyuttā dharmikathā D II.1; p-n-anussatiṇāṇa D III.110, 220, 275; A IV.177. Cp. nevāsika.

Nivāsana1 [Nivāsana] (adj.-nt.) [fr. nivāseti] dressed, clothed; dressing, clothing, undergarment (opp. pārupana) Vin I.46; II.228; J I.182 (manāpa°), 421; III.82; Pva 50, 74, 76, 173 (pilotikakkanḍa° dressed in rags).

Nivāsana2 [Nivāsana] (nt.) [fr. nivāseti] dwelling, abode Pva 44 (°ṭṭhāna place of abode), 76 (id.).


Nivāsin [Nivāsin] (adj.-n.) [to nivāseti] dwelling, staying; (n.) an inhabitant Dāvs V.45.

Nivāseti [Nivāseti] [Caus. of nivāseti] to dress oneself, to put on (the undergarment), to get clothed or dressed. Freq. in ster. phrase "pubbanassamayyeyya nivāsetvā patta- civarām ādāya . . .," describing the setting out on his round of the bhikkhu; e. g. D I.109, 178, 205, 226. - Vin I.46; II.137, 194; D II.127; J I.265; Pug 56; Pva I.103; Pva 49, 61, 75, 127 (nivāsasati+pārupissati),
147 (=pārupāmi). - Caus. II. nivāsāpeti to cause or order to be dressed (with 2 acc.) J I.50; IV.142; DhA I.223.

**Nivicikicchā** (nivicikiccha) See nibbicikicchā; see nibbicikicchā; M I.260.

**Nivijjha** (nivijha) See vi°.

**Nivīṭṭha** (nivīṭṭha) (adj.) [pp. of nivisati] settled, established (in); confirmed, sure; fixed on, bent on, devoted to (loc.) Sn 57 (=satta allīna etc. Nd2 364), 756, 774, 781 (ruciyyā), 824 (saccesu), 892; Nd1 38, 65, 162; It 35, 77; J I.89, 259 (adhammasmiṃ); Miln 361; VvA 97 (*gāma, built, situated); DA I.90 (su° & dun° of a street=well & badly built or situate). Cp. abhi°.

**Nivisatī** (nivisati) to enter, stop, settle down on (loc.), to resort to, establish oneself Vin I.207; J I.309= IV.217 (yasmiṃ mano nivisati). - pp. nivīṭṭha ger. nivissas (q. v.). Caus. niveseti.

**Nivissā—vādin** (nivissāvādin) (adj.-n.) [nivissas (ger. of nivisati)+vādin] "speaking in the manner of being settled or sure," a dogmatist Sn 910, 913, expld at Nd1 326 as "sassaū loka idam eva saccaṃ, mogham aññan ti"; at SnA 560 as "jānāmi passāmi tath’eva etan ti."

**Nivutta** (nivutta) (adj.) [pp. of nivarati (nivāreti) cp. nivārita] surrounded, hemmed in, obstructed, enveloped D I.246; S II.24; IV.127; Sn 348 (tamo°), 1032, 1082; It 8; Nd2 365 (=ophuta, paṭicchanna, paṭikujjita); Miln 161; SnA 596 (=pariyonaddha).

**Nivutta**¹ (nivutta) (pp.) [pp. of ni+vac] called, termed, designated PvA 73 (dasavassa-satāni, vassa-sahassaṃ n. hoti).

**Nivutta**² (nivutta) (pp.) [Sk. *nyupta, pp. of vapati1 to shear] shorn, shaved, trimmed Sn 456 (*kesa=apagataksa, ohāritakesamassu SnA 403).

**Nivutta**³ (nivutta) (pp.) [Sk. *nyupta, pp. of vapati2 to sow] sown, thrown (of food), offered, given M I.152; J III.272.

**Nivuttha** (nivuttha) (pp. of nivasati) inhabited; dwelling, living; see san°.

**Niveṭha** (niveṭha) in pañhe dunniveṭha at Miln 90 see nibbedha.

**Niveṭhana** (niveṭhana) See vi°.

**Niveṭhetti** (niveṭhetti) See nibbestheti.

**Nivedaka** (nivedaka) (adj.) [to nivedeti] relating, admonishing J VI.21.

**Nivedeti** (nivedeti) [ni+vedeti, Caus. of vid.] to communicate, make known, tell, report, announce J I.60, 307; PvA 53, 66 (attānāṃ reveal oneself); Dāvs V 42.
Nivesa (Nivesa) [Vedic niveśa, fr. ni+viś] 1. entering, stopping, settling down; house, abode Vv 82 (=nivesanāni kacchantarāni VvA 50).-2. =nivesana 2, in diṭṭhi° Sn 785 (=idaṃ-śacchābhinisvesa-sankhātāQi diṭṭhi-nivesanāni SnA 522).

Nivesana (Nivesana) (nt.) [Vedic nivesana, fr. nivesati, cp. niviṭṭha] 1. entering, entrance, settling; settlement, abode, house, home D I.205, 226; II.127; J I.294; II.160 (*ṭṭhāna); PvA 22, 81, 112. - 2. (fig.) (also nivesanā f.: Nd2 366) settling on, attachment, clinging to (in diṭṭhi° clinging to a view=dogmatism cp. nivissa-vādin) Sn 1055 (nandi+; =taṇhā Nd2 366); Dh 40 (diṭṭhi*); Nd1 76, 110. See also nivesa.

Nivesita (Nivesita) (adj.) [pp. of nivesati] settled, arranged, designed, built VvA 82 (=sumāpita).

Niveseti (Niveseti) [Caus. of nivesati] to cause to enter, to establish; to found, build, fix, settle; (fig.) to establish in, exhort to (c. loc.), plead for, admonish D I.206; S V.189; Dh 158, 282 (attānaṃ); It 78 (brahmacāriye); Th 2, 391 (manam); J V.99; Pv III.77 (saṃyame nivesayi); DA I.273 (gāmam); PvA 206.

Nivyaggha (Nivyaggha) (adj.) [nis+vyaggha] free from tigers J II.358 (v. l. nibbyaggha).

Nissaga & Nissagga (Nissaga) [nis or nis+ṛṇ] giving forth, bestowing; natural state, nature S I.54 (*ss*). Cp. nisaṭṭha.

Nisankhiti (Nisankhiti) (f.) [Sk. ni-saṃskṛti, ni+saṃ+kṛ] deposit (of merit or demerit), accumulation, effect (of kamma) Sn 953 (=Nd1 442 abhisankhārā).


Nisajjeti (Nisajjeti) [sic MSS. for niss°; Sk. niḥsarjayati, nis+ajjeti, Caus. of ṣṛ] to spend, bestow, give, give up PvA 105 (dānūpakaraṇā nisaṃjjesi read better as *karaṇāni sajjesi). See also nissajjati.

Nisattha (Nisattha) (pp.) [nis+saṭṭha of ṣṛj] given up, spent, lost Th 2, 484 (v. l. *ss*); ThA 286 (=pariccatta). Cp. nisajjeti & nisagga.


Nisabha (Nisabha) [Sk. ṣṛ+śabha, cp. usabha. On relation of usabha: vasabha: nisabha see SnA 40] "bull among men," i. e. prince, leader; "princeps," best of men; Ep. of the Buddha S I.28, 48, 91; M I.386; J V.70; VI.526; Vv 167 (isi*), cp. VvA 83 for expln; Vv 637 (isi*=ājānīya VvA 262).
**Nisamma** {Nisamma} (adv.) [orig. ger. of nisāmeti, Sk. niśamya, śam] carefully, considerately, observing Sn 54; Nd2 367= 481 b (=sutvā). Esp. in phrase n.-kārin acting considerately Dh 24 (=DhA I.238); J III.106; VI.375; Miln 3; cp. n. kiriyāya Miln 59. Cp. nisanti.

**Nisā** {Nisā} (f.) [Sk. niś & niśā, prob. with niśītha (midnight) to ni+śi=lying down] night Vv 352 (loc. nise); VvA 161 (loc. nisati, v. l. nisi=rattiyām); Miln 388 (loc. nisāya); Dāvs II.6; V.2 (nisāyaṃ). See also nisītha.

**Nisātaka** {Nisātaka} in koka° in koka° J VI.538, a certain wild animal; the meaning is not clear, etymologically it is to be derived fr. Sk. niśātayati to strike, to fell. See Kern, Toev. 1. p. 152, s. v. koka. The v. l. is °nisādaka, evidently influenced by nisāda.

**Nisāda** {Nisāda} [cp. Sk. niśāda, a Non-Aryan or barbarian] a robber J IV.364. Cp. nesāda.

**Nisādana** {Nisādana} [=ni+sātana] grinding DhA I.308.

**Nisādika** {Nisādika} (adj.) [cp. Sk. niśādin, ni+sad] fit for lying down, suitable for resting Vin I.239 (go°).

**Nisādin** {Nisādin} (adj.) [fr. ni+sad] lying down D III.44, 47.

**Nisāna** {Nisāna} [ni+śā to sharpen, to whet, cp. nisita] a hone on which to sharpen a knife Miln 282.

**Nisāmaka** {Nisāmaka} (adj.) [cp. Sk. niśāmana] observant, listening to, attending to, careful of A V.166, 168 (dhammānaṃ).

**Nisāmeti** {Nisāmeti} [ni+sāmeti] to attend to, listen to, observe, be careful of, mind J IV.29 (anisāmetvā by not being careful); V.486; DhA I.239 (+upadhāneti); PvA 1 (imper. nisāmayatha). Cp. nisanti, nisamma.

**Nisāra** {Nisāra} (adj.-n.) [ni+sāra] full of sap, excellent, strong (of a tree) Vv 631 (=niratisaya sārassa nisiṭṭṭha rukkhassa VvA 261).

**Nisiñcati** {Nisiñcati} [ni+siñcati] to besprinkle Mhvs VII.8.

**Nisita** {Nisita} (adj.) [Sk. niśita, ni+pp. of śā to whet] sharp M I.281 (āvudhajāta pīta°?); J IV.118 (su°); VvA 233; PvA 155, 192, 213.

**Nisinna** {Nisinna} (adj.) [Sk. niśanna, pp. of nisidati] sitting down, seated J I.50, 255; III.126; KhA 250; PvA 11, 16, 39 & passim. - Often combd & contrasted with tiṭṭham (standing), caraṃ (walking) & sayāṃ (sayāna; lying down), e. g. at Sn 151, 193; It 82.

**Nisinnaka** {Nisinnaka} (adj.)=nisinna; M I.333; J I.163; DhA III.175.
Nisītha (ṭīṣṭha) [Sk. niśtha, see nisi] midnight, night Th 1, 3 (aggi yathā pajjalito nisiṭhe; v. l. BB nisive), 524 (v. l. nisive); J IV.432; V.330, 331 (v. l. BB nisive), 506 (=rattibhāga Com.).

Nisīdati (ṭīṣḍati) [Sk. niśidati, ni+sidati] to sit down, to be seated, to sit, to dwell Nd2 433; J III.392; VI.367; Pv II.93 (nisideyya Pot.); PVA 74. aor. nisīdi Vin I.1; J II.153; PVA 5, 23, 44; 3rd pl. nisidīṃsu (J I.307) & nisidisum (Mhvs VII.40); ger. nisidītvā (J II.160; PVA 5, 74), nisajja D II.127) and nisidītvāna (Sn 1031); grd. nisīditabba Vin I.47. pp. nisinna (q. v.). - Caus. II. nisīdāpeti [cp. Sk. niśdayati] to cause to sit down, to make one be seated, to invite to a seat J III.392; VI.367; PVA 17, 35 (there āsane); Miln 20. Cp. abhi°, san°.

Nisīdana (ṭīṣḍana) (nt.) [Sk. niṣadana, fr. nisīdati] sitting down, occasion or opportunity to sit, a mat to sit on Vin I.295; II.123 (*ena vippavasati); S V.259 (*m gaṇhāti). °paccattharaṇṇa a mat for sitting on Vin I.47, 295; II.209, 218.

Nisumbhati (ṭīṣumbhati) [ni+sumbh (subhṇāti)] to knock down Th 2, 302 (=pāteti ThA 227).


Nisedha (ṭīṣedha) (adj.-n.) [fr. ni+sedh] holding back, restraining; prevention, prohibition Dh 389; DhA IV.148; hiri° restrained by shame S I.168=Sn 462; Dh 143.

Nisedhaka (ṭīṣedhaka) (adj.) [fr. nisedha] prohibiting, restraining; one who prohibits, an obstructer J II.220.

Nisedhanatā (ṭīṣedhanata) (f.) [abstr. to nisedheti] refusing, refusal, prohibition Miln 180 (a*).

Nisedheti (ṭīṣedheti) [Caus. of ni+sedh] to keep off, restrain, prohibit, prevent S I.121 (nisedha, imper.); J III.83, 442; ThA 250; VvA 105 (nirayūppatīṃ). - Cp. nisedha.

Nisevati (ṭīṣevati) [ni+sev] to resort to, practise, pursue, follow, indulge in J II.106; Sn 821 (=Nd1 157); Pv II.319 (=karoti PVA 87); Miln 359. - pp. nisevita.

Nisevana (ṭīṣevana) (nt. also -ā f.) [Sk. niṣevana, cp. nisevati] practising, enjoying; pursuit Pug 20, 24; Sdhp 406.

Nisevita (ṭīṣevita) (adj.) [pp. of nisevati] frequented, practised, enjoyed, indulged in M I.178; Sdhp 373.

Nissamsaya (ṭīṣamsaya) (adj.) [nis+samsaya] having no doubt, free from doubt Miln 237. - acc. as adv. without doubt, undoubtedly Pv IV.81; DhA I.106; PVA 95.

Nissakka (ṭīṣakka) [fr. nis+sakkati=sakk] "going out from," ttg. a name of the ablative case J V.498; VvA 152, 154, 180, 311; PVA 147, 221.
Nissakkana (nt.) [Sk. *niṃśarpana, ni+sakk, confused with sr̥p, see Trenckner, Notes p. 60 & cp. apassakkati, o°, pari°] going out, creeping out; only in bijāra° at D II.83 (v. l. BB as gloss nikkhamana)°S IV.194= A V.195.

Nissaggiya (adj.) [Sk. *niṃśārgya grd. of ni+sajjeti, not= Sk. naisargika] to be given up, what ought to be rejected or abandoned Vin I.196, 254; III.195 sq.


Nissaggiya (adj.) [ni+sajjati, sr̥j. See also nissajjeti] to let loose, give up, hand over, give, pour out Vin II.188; ger. nissajja [Sk. niṃśṛṣya] Sn 839 (v. l. nisajja); Nd1 189 (id.); SnA 545. pp. nisāṭṭha & nissaṭṭha (q. v.). Cp. nissaggiya & pāṭi°.

Nissatā (adj.) [pp. of nis+sarati, sr̥] flown or come out from, appeared; let loose, free, escaped from S III.31; IV.11 sq.; A I.260; IV.430 (a°); V.151 sq.; J III.530; VI.269; Nd2 under nissita; Ps II.10 sq.; Miln 95, 225 (bhava°). See also nissaraṇa. Cp. abhi°.

Nissatttha (adj.) [pp. of nissajjati] dismissed, given up, left, granted, handed over, given Vin III.197 (*cīvara); M I.295; II.203; VvA 341. See also nisatttha & pāṭi°.


Nissadda (adj.) [ni+sadda] noiseless, soundless, silent J I.17 (V.94); DhA III.173.

Nissantāpa (adj.) [ni+santāpa] without grief or selfmortification PvA 62.

Nissanda (Sk. nisyanda & niṣyanda, ni+syand (syad), see sandati] flowing or trickling down; discharge, dropping, issue; result, outcome, esp. effect of Kamma A III.32; J 1.31, 205, 426 (sarīra°); DhA I.395; II.36, 86; VvA 14 (puṇṇa-kammassa n-phala); PvA 47 (puṇṇakammassa), 58 (id.); Miln 20. 117; PgdA 102.

Nissama (f.) [ni+sama] exertion, endeavour J V.243.

Nissaya (adj.) [Sk. niṃśraya, of ni-śri, corresp. in meaning to Sk. āśraya] that on which anything depends, support, help, protection; endowment, resource, requisite, supply; foundation, reliance on (acc. or -°) Vin I.58 (the four resources of bhikkhu, viz. piṇḍīyālopa-bhojanam, pāṃsukūla - cīvaram, rukkhamūla - senāsanam, pūṭimuttabhesajjam); II.274, 278; D III.137, 141; A I.117; III.271; IV.353; V.73; Sn 753, 877; Nd1 108 (two n.: tanhā° & diṭṭhi°), 190, cp. Nd2 s. v.; Nd2 397A (the requisites of a bhikkhu in diff. enumeration); Ps II.49 sq., 58 sq., 73 sq.; II.220; Nett 7, 65; Vism 12, 535. nissayam karoti to rely on, to be founded on to take one's stand in Sn 800. - Cp. nissāya & nissita. -kamma giving assistance or help, an (ecclesiastical) act of help or protection Vin I.49, 143, 325; II.226; A I.99; Pv IV.11 (so to be read at the 2 latter passages for niyassa°). -sampanna finding one's strength in A IV.353.

Nissayatā (f.) [abstr. to nissaya] dependence, requirement, resource Sn 856; Nd1 245.
Nissayati (Niśayati) [Sk. niśrayati, but in meaning=āśrayati, ni+ śri] to lean on, a foundation on, rely on, trust, pursue, Sn 798 (sīlabbata; SnA 530=abhinivisati); VvA 83 (katapuñña). Pass. nissiyati VvA 83. pp. nissita; ger. nissāya (q. v.).

Nissarana (Niśarana) (nt.) [Sk. niḥsaraṇa, to nis+sarati, cp. BSk. nissaraṇa giving up (?) AvŚ II.193] going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (fr. saṃsāra), salvation Vin I.104; D III.240, 248 sq.; S I.128, 142; II.5; III.170 (catunnaṃ dhātīnāṃ); IV.7 sq. (id.); V.121 sq.; A I.258, 260; II.10 (kāmānam etc.); III.245 sq.; IV.76 (uttarīm); V.188; M I.87 (kāmānaṃ), 326 (uttarīm); III.25; It 37, 61; Ps II.180, 244; Vbh 247; Vism 116; ThA 233; DhsA 164; Sdhp 579. Cp. nissaṭa & nissaraṇīya. - dassin wise in knowing results, prescient, able to find a way to salvation S IV.205; - pañña (adj.)=°dassin D I.245 (a°); III.46; S II.194; IV.332; A V.178 (a°), 181 sq.; Miln 401.

Nissaraṇiya (Niśaraṇiya) (adj.) [grd. of nissarati, with relation to nissaraṇa] connected with deliverance, leading to salvation, able to be freed. The 3 n. dhātuyo (elements of deliverance) are nekkhamma (escape from cravings), āruppa (from existence with form), nirodha (from all existence), in detail at It 61 (kāmānaṃ n. nekkhamma, rūpaṇaṃ n. āruppaṇaṃ, yaṃ kiñci bhūtaṃ sankhataṃ n. nirodho). The 5 n-dh. are escape fr. kāma, vyāpāda, vihesā, rūpa, sakkāya: A III.245; cp. A I.99; III.290. Note. The spelling is often nissāraṇiya, thus at Vin IV.225; D III.239 (the five n-dhātuyo), 247, 275.

Nissarati (Niśarati) [nis+sarati] to depart, escape from, be freed from (c. abl.) A I.260 (yasmā atthi loke nissaraṇaṃ tasmā sattā lokamhā nissaranti). - pp. nissaṭa, grd. nissaraṇiya (q. v.); cp. also nissaraṇa & paṭi°.

Nissāya (Niśāya) (prep. c, acc.) [ger. of nissayati, Sk. *niśrāya, BSk niśritya, ni+śri] leaning on (in all fig. meanings) Nd2 368 (=upanissāya, ārammaṇaṃ ālambanam karitvā). - 1. near, near by, on, at J I.167 (pāsānapiṭṭham), 221 (padumasaraṇa); PvA 24 (bāhā), 134 (tam=with him). - 2. by means of, through, by one’s support, by way of J I.140 (rājānaṃ: under the patronage of the k.); IV.137 (id.); II.154 (tumhe); Miln 40 (kāyaṃ), 253 (id.); PvA 27 (ye=yesaṃ hetu), 154 (nadi° alongside of). - 3. because of, on account of, by reason of, for the sake of J I.203 (amhe), 255 (dhanam), 263 (maṃ); PvA 17 (kim), 67 (namon), 130 (tamo). - Cp. nissaya, nissita.

Nissāra (Niśāra) (adj.) [nis+sāra] sapless, worthless, unsubstantial J I.393; Sdhp 51, 608, 612.

Nissārajja (Niśārajja) (adj.) [Sk. niḥ+sāra+ya] without diffidence, not diffident, confident J I.274 (+nibbhaya).

Nissāraṇa (Niśāraṇa) (nt.) [fr. nissarati] going or driving out, expulsion Miln 344 (osāraṇa-n.-paṭisāraṇa), 357.

Nissita (Niśita) (adj.) [Sk. niṣrita, pp. of nissayati, corresp. in meaning to Sk. āśrita] hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. As ° often in sense of a prep.=by means of, on account of, through, esp. with pron. kim° (=why, through what) Sn 458; tam° (therefore, on acct. of this) S IV.102. - For combn with var. synonyms see Nd2 s. v. & cp. Nd1 75, 106. - S II.17 (dvayaṃ; cp. III.134); IV.59, 365; V.2 sq., 63 sq.; A III.128; Dh 339 (rāγa°); Sn 752, 798, 910; J I.145; Nd1 283; Pv
I.86 (sokam hadaya° lying in); II.66 (pāṭhavi° supported by); Vbh 229; Nett 39 ("citta"); Miln 314 (inhabiting); PvA 86 (māna°). - anissita unsupported, not attached, free, emancipated Sn 66, 363, 753, 849, 1069 (unaided); J I.158; Miln 320, 351. - Cp. apassita.

Nissitaka (Nissitaka) (adj.-n.) [fr. prec.] adherent, supporter (orig. one who is supported by), pupil J I.142, 186; DhA I.54.

Nissitatta (Nissitatta) (nt.) [fr. nissita] dependence on, i.e. interference by, being too near, nearness Vism 118 (pantha°). Cp. san°.

Nissirīka (Nissirīka) (adj.) [nis+sirī] having lost his (or its) splendour or prosperity J VI.225 (ājīvika), 456 (rājabhavana).

Nissīma (Nissīma) (adj.) [cp. Sk. niḥsīman with diff. meanings ("boundless"), nis+sīma] outside the boundary Vin I.255 (ṭṭha), 298 (m gantu); II.167 (eṭhit).

Nissuta (Nissuta) (adj.) [fr. nis+sru, see savati] flown out or away, vanished, disappeared M I.280.

Nisseni (Nisseni) (f.) [fr. nis+śri, orig. that which leans against, or leads to something, cp. Sk. śreṇī a row] a ladder, a flight of stairs D I.194, 198; J I.53; II.315; III.505; Miln 263; Vism 244, 340 (in simile); DhA I.259.

Nissesa (Nissesa) (adj.) [nis+sesa] whole, entire; nt. acc. as adv. nissesam entirely, completely Nd2 533.


Nihata (Nihata) (adj.) [pp. of nihanti, ni+han] "slain"; put down, settled; destroyed; dejected, humiliated; humble Vin II.307 (settled); J V.435 (bhoga one whose fortunes are destroyed). - māna "with slain pride," humiliated, humble S IV.203; Th 2, 413 (=apanīta-māna ThA 267); J II.300; VI.367.

Niharati (Niharati) see nigharati.

Nihita (Nihita) (adj.) [Sk. nihita, pp. of ni+dhā, see dahati] put down, put into, applied, settle; laid down, given up, renounced. As "often in the sense of a prep. without, e.g. daṇḍa "sattha without stick & sword (see daṇḍa . . .) D I.70 (=paccāmitta); Pv IV.326 (su° well applied); PvA 252 (bhasma-nihita thrown into the ashes); Sdhp 311.

Nihīna (Nihīna) (adj.) [Sk. nihīna, pp. of nihīyati or nihāyati] lost; degraded, low, vile, base; inferior, little, insignificant S I.12; Sn 890; Nd1 105, 194; PvA 198 (jāti° low-born); Sdhp 86. Opp. to seyya J VI.356 sq. -attha one who has lost his fortune, poor P 4.15; kamma of low action Sn 661=It 43; Dh 306; J II.417; -citta low-minded PvA 107 (=dīna); -jātika of inferior birth or caste PvA 175; -pañña of inferior wisdom Sn 890 (=paritta-pañña Nd1 299); -sevin of vile pursuit A I.126.

Nīhiyatī (nīhiyatī) [ni+hīyati, Pass. of hā, see jahāti] to be left, to come to ruin, to be destroyed A I.126=J III.324 (=vināsaṃ pāpuṇātī). pp. nihīna (q. v.).


Nīka [nika] [Sk. nyaku? Doubtful reading] a kind of deer (or pig) J V.406 (vv.ll. nika, ninga).

Nīgha (nīgha) (in anīgha) see nīgha 1.

Nīcā (nīcā) (adj.) [Vedic nīcā, adj.-formation fr. adv. ni°, cp. Sk. nyañc downward] low, inferior, humble (opp. ucca high, fr. adv. ud°) Vin I.46, 47; II.194; D I.109, 179, 194; A V.82; SnA 424 (niçaṃ karoti to degrade); & passim. -kula of low clan J I.106; Sn 411; -(“ā) kulīna belonging to low caste Sn 462; -cittatā being humble-hearted Dhs 1340; DhsA 395; -piṭhaka a low stool DhA IV.177; -mano humble Sn 252 (=nīcācitto SnA 293); -seyyā a low bed A I.212 (opp. uccāsayana).

Nīceyya (niceyya) (adj.) [compar. of nīca (for “iya?), in function of “eyya as “of the kind of,” sort of, rather] lower, inferior, rather low M I.329; Sn 855, 918; Nd1 244, 351.

Nītā (nītā) (pp.) [pp. of neti] led, guided; ascertained, inferred A I.60 (“attha); J I.262; II.215 (kāma°); Nett 21 (“attha, natural meaning, i. e. the primarily inferred sense, opp. neyyattha); Sdhp 366 (dun°). Cp. vi°.

Nīti (nīti) (f.) [Sk. nīti, fr. nīta] guidance, practice, conduct, esp. right conduct, propriety; statesmanship, polity PvA 114 (“mangala commonsense), 129 (“sattha science of statecraft, or of prudent behaviour), 130 (“cintaka a lawgiver), 131 (“naya polity & law), 132 (“kusala versed in the wisdom of life); Miln 3 (here meaning the Nyāyaphilosophy, cp. Trenckner, Notes p. 58).

Nīdha (nīdha) =nu idha, see nu.


Nīpa (nīpa) (adj.) [Vedic nīpa, contr. fr. ni+āpa "low water"] lit. lying low, deep, N. of the tree Nauclea cadamba, a species of Asoka tree J I.13 (v. 61)=Bu II.51; J V.6 (so read for nipa).

Nībhata (nībhata) [cp. Sk. nirbhṛta, pp. of nis+bhr] bought out J III.471.

Nīyati (nīyati) [Sk. nīyati, Pass. of neti] to be led or guided, to go, to be moved S I.39 (cittena nīyati loko); Dh 175; Pv I.111 (=vahiyyati PvA 56); J I.264 (ppr. nīyamāna); PvA 4 (id.); DhA III.177; Sdhp 292, 302. Also found in spelling niyyati at Sn 851; Nd1 223 (=yāyati, vuyhati), 395. - In the sense of a Med. in imper. nīyāmase (let us take) Pv II.91 (=nayissāma PvA 113).

Nīyāti (nīyati) see niyyāti.
Nīyādita & Nīyādeti \(\text{niyādita \& niyādeti}\) see niyy°.

Nīyānika \(\text{niyānika}\) see niyy°.

Nīraja \(\text{nīraja}\) (adj.) [Sk. nīraja, nis+raja] free from passion Sdhp 370.

Nīrava \(\text{nīrava}\) (adj.) [Sk. nīrava, nis+rava] soundless, noiseless, silent DA I.153 \((\text{tuṇhī+})\).

Nīrana \(\text{nīrana}\) (adj.) [Sk. nīrana, nis+rasa] sapless, dried up, withered, tasteless, insipid J III.111.

Nīroga \(\text{nīroga}\) (adj.) [Sk. nīroga, nis+roga] free from disease, healthy, well, unhurt J I.421; III.26; IV.31; PvA 198 \((\text{ni°})\). Cp. nīruja.

Nīla \(\text{nīla}\) (adj.) [Vedic nīla, perhaps conn. with Lat. nites to shine, see Walde, Lat. Wtb. s. v.] dark-blue, blue-black, blue-green. Nīla serves as a general term to designate the "coloured-black," as opposed to the "coloured-white" \((\text{pīta yellow})\), which pairs \((\text{nīla-pīta})\) are both set off against the "pure" colour-sensations of red \((\text{lohitaka})\) & white \((\text{odāta})\), besides the distinct black or dark \((\text{see kaṇha})\). Therefore n. has a fluctuating connotation \((\text{cp. Mrs. Rh. D. Buddh. Psych. p. 49 & Dhs. trsl. p. 62})\), its only standard combn being that with pīta, e. g. in the enumn of the ten kasina practices \((\text{see kaṇa})\): nīla pīta lohita odāta; in the description of the 5 colours of the Buddha's eye: nīla pītaka lohitaka kaṇha odāta \((\text{Nd2 235, Ia under cakkhumā})\); which goes even so far as to be used simply in the sense of "black & white," e. g. VvA 320. Applied to hair \((\text{loomāni})\) D II.144; M II.136. See further enumn at VvA 111 & under kaṇha. - A III.239; IV.263 sq., 305, 349; V.61; Vism 110, 156, 173; ThA 42 \((\text{mahā° great blue lotus})\); Dhs 617; Pv II.25; PvA 32, 46, 158; Sdhp 246, 270, 360. -abbha a black cloud Pv IV.39. -abhijātī a dark \((\text{unfortunate})\) birth \((\text{cp. kaṇha°})\) A III.383; -uppala blue lotus J III.394; Vv 454 \((=\text{kuvalaya})\); DhA I.384; -kasina the "blue" kaṇa \((\text{q. v.})\) D III.248; Dhs 203; \((\text{Vam 172 etc.}; -\text{gīva "blue neck," a peacock Sn 221 =maṇi-danda-sadisāya gīvāya n. ti SnA 277}; -\text{pupphī N. of plant ("blue-blossom") J II.112; IV.140; DhA III.254}; -\text{vaṇṇa blue colour, coloured blue or green J IV.140 \((\text{of the ocean})\); Dhs 246}

Nīlaka \(\text{nīlaka}\) (adj.) for nīla M II.201; see vi°.

Nīliya \(\text{nīliya}\) [fr. nīli] an \((\text{indigo})\) hair dye J III.138 \((\text{Com. niliyaka})\).

Nīli \(\text{nīli}\) (f.) [Sk. nīli] the indigo plant, indigo colour A III.230, 233.

Nīla \(\text{nīla}\) [Vedic nīḍa] a nest \((\text{J V.92})\); see niḍḍha: cp. *\text{pacchi bird cage J II.361}; roga* It 37; vadharoga* Th I.1093.

Nīvarana \(\text{nīvarana}\) (nt. occasionally m.) [Sk. *\text{nīvaraṇa, nis+ varaṇa of vṛ (vṛṇoti), see nibbuta & cp. nivāraṇa} an obstacle, hindrance, only as tt. applied to obstacles in an ethical sense & usually enumd or referred to in a set of 5 \((\text{as paṇca nīvarāṇāni and p. āvarāṇāni})\), viz. kāmacchanda, \((\text{abhijjā-h}-\text{vyāpāda, thīna-middha, uddhaccakukkucca, vicikicchā i. e.})\).
sensuality, ill-will, torpor of mind or body, worry, wavering (cp. Dhs. trsl. p. 310): D I.73 (*e, acc. pl.), 246; II.83, 300; III.49 sq., 101, 234, 278; S II.23; III.149; V.60, 84 sq., 93 sq., 145, 160, 226, 327, 439; M I.60, 144, 276; III.4, 295; A I.3, 161; III.16, 63, 230 sq.; 386; IV.457; V.16, 195, 322; Sn 17; Nd1 13; Nd2 379; Ps I.31, 129, 163; Pug 68; Dhs 1059, 1136, 1495; Vbh 199, 244, 378; Nett 11, 13, 94; Vism 146, 189; DA I.213; Sdhp 459, 493 and passim. - Other enumns are occasionally found e. g. 10 at S V.110; 8 at M I.360 sq.; 6 at Dhs 1152.

Nīvaraniya (nīvaraniya) (adj.) [fr. nīvarana] belonging to an obstacle, forming a hindrance, obstructing Dhs 584, 1164, 1488; Vbh 12, 30, 66, 130 etc.

Nīvāra (nīvāra) [Sk. nīvāra, unexplained] raw rice, paddy D I.166; A I.241, 295; II.206; Pug 55; J III.144 (यागु).


Nīharati (nīharati) [nis+hṛ] to take out, to throw out, drive out J I.150, 157; III.52; VI.336; Nd2 1997 (ni°): VvA 222, 256; PvA 73, 254; Miln 8, 219. aor. nīhari D I.92; J I.293; II.154; PvA 41, 178 (gehato tamṇ n.). grd. niharitabba DhA I.397 (opp. pavesetabba). - pp. nīhaṭa. - Caus. nīharapeti to have thrown out, to order to be ejected VvA 141.

Nīhāra (nīhāra) [cp. Sk. nirhāra] way, manner Vin I.13; J I.127; DhA IV.7. At Vin I.13 also in nīhāra-bhatta (=nīhāraka).

Nīhāraka (nīhāraka) (adj.-n.) [fr. nīhāra, cp. niharaṇa] one who carries away Vin I.13 (nīhāra-bhatta); S V.12, 320, 325 (piṇḍapāta).

Nu (nu) (indecl.) [Ved. nu, Idg. *nu, orig. adv. of time=now; cp. Lat. num (to nunc, now), see nūna] affirm.-indef. part. "then, now." - 1. most freq. combd with interr. pron. and followed by kho, as kin nu kho J II.159; kaccī J I.279; kaccin nu (for kaccid nu) J II.133; kathā nu (kho) Vin I.83; kattha PvA 22; etc. - 2. as interr. part. (=Lat. ne, num) in enclitic position Vin I.17; J III.52; Sn 866, 871, 1071; etc. As such also combd with na=nunu (Lat. nonne), which begins the sentence: Vin II.303. (nunu tvam vuḍḍho visatīvasso 'sī ti?); Pv I.84; PvA 39, 136 etc. - Often combd with other emphatic or dubitative particles, like api nu Vin II.303; D I.97; nu idha, contr. to nidha Vv 836 or with sandhi as nu-v-idha D I.108 (v. l. nu hv idha). Cp. na1, nūna, no.

Nuṭṭhubhati (nuṭṭhubhati) see niṭṭhubhati. (aor. nuṭṭhubhī, e. g. J II.105).

Nuda (nuda) (-*) (adj.) [Sk. *nud & *nuda, to nudati] expelling, casting out, dispelling; in tamo° dispelling darkness Sn 1133; Vv 352 (=viddhāṃsana VvA 161).

Nudaka & Nūdaka (nudaka) (-*)=nuda J V.401 (āsa-nūdaka).
Nudati [Nudati] (Vedic nudati; Idg. *(s)neu to push, cp. Sk. navate, Gr. neu/w & nu/ssw, Lat. nuo; Ags. neosian, Low Ger. nucken) to push, impel; expel, drive away, reject Dh 28; J IV.443; DhA I.259. aor. nudi Nd2 281. Cp. apa*, pa*, vi* - pp. nunna (nunña).

Nunna (nunña) [pp. of nudati] thrust, pushed, driven away, removed Nd2 220 (ṇṇ)=khitta, cp. panunña A II.41.

Nūtana (nūtana) (adj.) [Vedic nūtana, adj.-formation fr. adv. nū, cp. nūna. In formation cp. Sk. svastana (of to-morrow), Lat. crastinus etc.] "of now," i.e. recent, fresh, new Dāvs IV.47.

Nūnā (nūnā) (& nūnām DhsA 164) (indecl.) [Ved. nūnaṃ=Gr. nu/n, Lat. nunc (cp. nun); Goth. nu, Ger. nun, cp. E. now. See also nu] affirmative-dubitative particle with Pot. or Ind., viz. 1. (dubit.-interrog.) is it then, now, shall I etc. (=Lat. subjunctive, hortative & dubitative) D I.155 (=Lat. num, cp. nu). Esp. freq. with rel. pron. yaḥ-yaḥ nūna what if, shall I, let me (Lat. age) Sn p. 80 (yaḥ nūnāḥ puccheyam let me ask, I will ask); J I.150, 255; III.393; Pv A 5 (y. n. āhāma imassa avassayo bhaveyyam=let me help him). - 2. (affirm.) surely, certainly, indeed Sn 1058 (api nūna pajaheyyaṃ); A V.194; J I.60; V.90; PII.924 (nuna); Miln 20; DhsA 164; PVA 95 (nuna as v. l.; text reads nanda).

Nūpura (nūpura) [Sk. nūpura; Non-Aryan. Cp. Prk. ṇeura & nīdhura (nīyura)] an ornament for the feet, an anklet Th 2, 268; DA I.50.

Ne & Nesan [Die] [Nesan] See na3.

Neka (nēka) (adj.) [Sk. naika=na eka, cp. aneka] not one, several, many Sn 308; Vv 536 (°citta variegated=nānāvidhacitta VvA 236), 641 (id.=anekacitta VvA 275); Tikp 366.

Nekatika (nēkatika) (adj.) [fr. nikati] deceitful, fraudulent; a cheat D III.183; Th 1, 940; Miln 290; PVA 209; J IV.184.

Nekada (nēkada) = anekadā (frequently).

Nekāyika (nēkāyika) (adj.) [fr. nikāya] versed in the 4 (or 5) Nikāyas Miln 22; cp. Cunningham, Stupa of Bharhut 142, 52.

Nekkha (nēkha) [Vedic niśka; cp. nikkha] a golden ornament, a certain coin of gold S I.65; A I.181; II.8, 29; Dh 230 (=DhA III.329 jambonada nikkha); Vism 48; v. l. at Vv 208, 438.

Nekkhamma (nēkkhamma) (nt.) [formally a derivation fr. nikkhamma (ger. of nikkhamati)=Sk. *naiśkramya, as shown also by its semantic affinity to nikkhanta, in which the metaphorical sense has entirely superseded the literal one. On the other hand, it may be a bastard derivation fr. nikkāma=Sk. *naiśkāmya, although the adj. nikkāma does not show the prevailing meaning & the wide range of nikkhanta, moreover formally we should expect nekkamma. In any case the connection with kāma is pre-eminently felt in the connotation of n., as shown by var. passages where a play of word exists between n. & kāma (cp. kāmānaṃ nissaranāṃ yad idam nekkhammam It 61, cp. Vin I.104; A III.245; also M I.115). The use of the similar term abhinikkhamana further warrants its derivation fr. nikkhamati] giving up the
world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desires, dispassionateness, self-abnegation, Nibbāna Vin I.18 (*e ānisaṃsa); D I.110 (id.), III.239, 275, 283; M III.129; A I.147 (=khema, i. e. nibbāna); III.245; IV.186 (ānisaṃsa), 439 sq.; Sn 424 (*m daṭṭhu khamato); Dh 181; Ps I.107 sq.; II.169 sq.; Nd2 370; Vism 116, 325; J I.19; 137; Vv 8442 (= nibbāna VvA 348); Nett 53, 87, 106 sq.; Miln 285 (*m abhinikkhanta); DhA III.227; ThA 266. -ādhimutta bent on self-abnegation (enumd with 5 other ideas of Arahantship: paviveka, avyāpajjha, upādānakkhaya, taṇhakkhaya, asammohā) Vin I.183; A III.376; -ābhīrata fond of renunciation A IV.224; V.175; Ps II.173; -dhātu the sphere or element of dispassionateness S II.152; Vbh 86; Nett 97; Vism 487. -ninna merging into or bent on a holy life S III.233; -vitakka a thought of self-abnegation S II.152; A I.275; II.252; It 82; -sankappa=prec. S II.152; A III.146; Vbh 104, 235; -sāta based or bent on a holy life (opp. geha° q. v.) S IV.232; -sukha the joy or happiness of Arahantship M III.110; A I.80; Dh 267, 272; DhA III.400.

Negama (negama) (adj.-n.) [fr. nigama] the inhabitant of a (small) town; citizen; also collect.=jana, people Vin I.268, 273; D I.136, 139; J IV.121; VI.493; Dāvs III.3; DA I.297. Often combd with "jānapadā (pl.) "townsmen & countryfolk" S I.89; D III.148, 172; J 149.

Necayika (necayika) (adj.) [fr. nicaya] rich, wealthy D I.136, 142 (read nevāsika cp. naivasika M Vastu III.38); A V.149 (v. l. BB nerayika, Com. nevāsiko ti nivāsakaro).

Netar (netar) [Vedic netṛ, n. ag. of neti] a leader, guide, forerunner Sn 86, 213; Nd1 446.

Neti (neti) [nayeti] [Vedic nayati, nī] to lead, guide, conduct; to take, carry (away); fig. to draw a conclusion, to understand, to take as Dh 80, 145, 240, 257; J I.228; IV.241 (nayaṃ n. to draw a proper conclusion); VvA 42 (narati=nayati); imper. naya Pv II.113, & nehi J II.160; PvA 147; poetic imper. nayāhi see in paṭī°; pot. naye Dh 256 (to lead a cause=vinicchineyya DhA III.381). fut. nessāmi J II.159; Pv II.45; aor. nai J IV.137. ger. netvā PvA 5, 6, etc. inf. netuṃ PvA 123, 145 (*kāma), & netave J I.79=Dh 180. grd. neyya (see sep.), pp. nīta. Pass. nīyati (q. v.). Cp. naya, niti, netta etc.; also ā°, upa°, paṭī°, vi°.

Netta¹ (netta) [Sk. netra, fr. neti] a guide J III.111; Nett. 130.

Netta² (netta) (nt.) [Sk. netra] guidance, anything that guides, a conductor, fig. the eye. S I.26 (sārathī nettāni gahetvā =the reins); Vin I.204 (dhūma° for smoke); J IV.363 (id.); D I.12 (*tappana, set t. & cp. DA I.98); Sn 550 (pasanna°), 1120; Nd2 371 (=cakkhu), 669; J VI.290 (tamba° with red eyes); Pv I.83 (eyes=nayanāni Com.); Dhs 597; Vbh 71 sq.

Netti (nitti) (f.) [Vedic netrī, f. to netṛ] a guide, conductor; support (=nettika2) It 37 (āhāra°-pabhava), 38 (bhava°), 94 (nettichinna bhikkhu=Arahant). Cp. nettika2 & dhamma°, bhava°.

Nettimsa (nettimsa) [cp. Sk. nistriṃśa, Halāyudha 2, 317; very doubtful, whether nis+triṃśa (thirty), prob. a dial. distortion] a sword J II.77 (*vara-dhārin; C. nettimsā vuccanti khaggā); IV.118 (C. gives it as adj.=nikkaruṇa, merciless; & says "khaggassa nāmaṇī"); VI.188 (*varadhārin).
Nettika (adj.-n.) [netta+ika] 1. having as guide or forerunner, in Bhagavaṃśādhamma M I.310; A I.199; IV.158, 351; V.355. - 2. a conduit for irrigation; one who makes conduits for watering Dh 80 (=udakaṃ neti nettikā), 145; fig. that which supplies with food or water, in bhava°("the roots of existence, clinging to existence") D I.46 (ucchinna° with the roots of existence cut); sanettika clinging to existence, a bad man A II.54. Cp. netti.

Netthar (netḥa) [see nittharati; does any connection exist with Vedic neṣṭṛ?] only in phrase netthāraṃ vattati to behave in such a way as to get rid of blame or fault Vin II.5; III.183; M I.442. - Bdhgh on Vin II.5 (p. 309) explains: nittharantānaṃ etan ti netthāraṃ yena sakkā nissāraṇañ nittharitum taṃ aṭṭhārasa-vidham sammāvattum vattanti ti attho.

Nepakka (nepaka) (nt.) [fr. nipaka] prudence, discrimination, carefulness; usually as sati° S V.197 sq.; M I.356; A III.11; IV.15; Nd2 629 B; Vbh 244, 249; Vism 3 (=paññā); DhA IV.29.

Nepuṇṇa (nepūṇa) (nt.) [fr. nipuṇa] experience, skill, cleverness Pug 25, 35; Dhs 16, 292; DhsA 147.

Nema (nema) [cp. nemi] edge, point; root S V.445; A IV.404; gambhīra° (adj.) with deeply rooted point, firmly established S V.444; A IV.106.


Nemi (nemi) (f.) [Vedic nemi, perhaps to namati] the circumference of a wheel, circumference, rim, edge (cp. nema) A I.112; Vv 645; Miln 238, 285; Vism 198 (fig. jārāmaranā°, the rim of old age & death, which belongs to the wheel of Saṁsāra of the chariot of existence, bhavaratha); DhA II.124 (°vaṭṭī); VvA 277.

Nemitta (nemitta) [Sk. naimitta, fr. nimirrti] a fortune-teller, astrologer D II.16, 19; A III.243.

Nemittaka & Nemittika (nemittaka) (nemittika) [Sk. naimittika, fr. nimitta] an astrologer, fortune-teller, soothsayer D I.8 (i)=DA I.91; A III.111; J IV.124; Miln 19 (i), 229; Vism 210 (i); DhA II.241 (a).

Nemittikatā (nemittikata) (f.) [abstr. fr. nemittika]=nimitta-kammaṃ, i.e. prognostication; inquisitiveness, insinuation Vbh 352=Vism 23; expld at Vism 28.

Nemiya (nemiya) (adj.) [=nemika] (°) having a circumference etc. J VI.252.

Neyya (neyya) (adj.) [grd. of neti; Sk. neya] to be led, carried etc.; fig. to be instructed; to be inferred, guessed or understood Sn 55, 803, 846, 1113; Nd1 114, 206; Nd2 372; Pug 41; Nett 9 sq., 125; -attha the meaning which is to be inferred (opp. nītattha) A I.60; Nett 21.

Nerayika (nerayika) (adj.) [fr. niraya, cp. BSk. nairayika Divy 165] belonging to niraya or purgatory, hellish; one doomed to suffering in purgatory (n. sattā=inhabitant of n.) Vin II.205 (āpāyiko n. kappāṭṭho); IV.7; D III.6, 9, 12; A I.265; II.231 (vedanaṃ vediyati ... seyyathā pi sattā nerayikā); III.402 sq.; Sn 664; Nd1 97 (gati); Vv 521, J IV.3 (sattā); Pug 51; Vbh 412 sq.; Vism 415 (*sattā), 424; Miln 148 (sattā); PVA 27 (id.), 52 (*bhāva), 255; VVA 23; Sdhp 193, 198.
Nerutta (nerutta) (adj.-n.) [fr. nirutti] based on etymology; an etymologist or philologist ThA 153; Nett 8, 9, 32, 33.

Nela & Nela (nela) (adj.) [na+ela=Sk. anenas, of enas fault, sin. The other negated form, also in meaning "pure, clean," is anela (&anelaka), q. v. On |: n. cp. làngala; nangala; tulā; tūṇa etc.] 1. without fault or sin, blameless, faultless; not hurting, humane, gentle, merciful, innocuous D I.4 (Bdhgh explains: elaṃ vuccati doso; n'assā (i. e. vācāya) elan ti nelā; nidossā ti attho. "Nelango setapacchādo" ti ettha vutti na elaṃ viya; DA I.75); A II.209; V.205; J V.156; Vv 5018, 636 (=nidosa Vv 262); Pug 29, 57; Dhs 1343 (vācā)=nidosa DhsA 397. - 2. (somewhat doubtful) "clean," with ref. to big cats (mahā-bilārā nelamaṇḍalaṃ vuccati), whereas young ones are called "elephants, cubs" (something like "pigs") (taruṇa bhinka-cchāpqḍalaṃ) J V.418. -anga of faultless limbs or parts, of a chariot (ratha) =running perfectly S IV.291=Ud 76 (nelagga text, nelanga v. l.)=DA I.75=DhsA 397. -patī (f.)=neḷavatī (of vācā) humane, gentle J VI.558 (na elapatī elapāt-rahitā madhurā Com.).

Neva (neva) (indecl.) [na+eva] see na2. - nevasaṇā-nāsaṇa (being) neither perception nor non-perception, only in cpd. āyatana & in nevasaṇā-nāsaṇin: see saṇā.


Nesajjika (nesajjika) (adj.) [fr. nisajjā] being & remaining in a sitting position (as an ascetic practice) A III.220; Th 1, 904, 1120; Nd2 587; J IV.8; Pug 69; Vism 79; Miln 20, 342. The n-"anga is one of the dhūtanga-precepts, enjoining the sitting posture also for sleeping, see Vin V.193, Vism 61, & dhūtanga.

Nesāda (nesada) [fr. nisāda; cp. Sk. niṣāda & naiṣāda=one who lies in wait] a hunter; also a low caste Vin IV.7 (+veṇa & rathakāra); S I.93 (*kula); A I.107; II.85; J II.36; III.330; IV.397, 413; V.110, 337; VI.71; Pug 51 (*kula); Miln 311; DhA III.24; PvA 176.

No1 (no) (indecl.) affirm. & emphatic part.=nu (cp. na1): indeed, then, now Sn 457, 875, 1077; J V.343 (api no= api nu), 435 (=nipātamattaṃ p. 437).

No2 (no) (indecl.) [Sk. no=na-u, a stronger na; cp. na2] negative & adversative particle=neither, nor, but not, surely not, indeed not. - (a) in neg. sentences: Sn 852, 855, 1040; It 103 (but not); Pv II.313 (but not). as answer: no hi etam "indeed not, no indeed" Vin I.17; D I.3; no hi idāṃ D I.105. - no ca kho "but surely not" D I.34, 36; A V.195. - Often emphasized by na, as no na not at all J I.64; na no Sn 224 (="avadhārāne" KhA 170); disjunctively na hi . . . no neither-nor Sn 813; na no . . . na neither-nor (notnor) Sn 455. - (b) in disjunctive questions: "or not," as evaṃ hoti vā . . . no vā (is it so-or not) D I.61, 227; kacca . . . no (is it so-or not; Lat. ne-annon) D I.107; nu kho . . . no udāhu (is it that-or not; or rather) D I.152. - (c) noce (no ce=Sk. no ced) if not (opp. sace) Sn 348, 691, 840; J I.222; VI.365; VvA 69. Also in sense of "I hope not" J V.378.

No3 (no) [Sk. naḥ] enclitic form, gen. dat. acc. pl. of pron. 1st (we)=amhākaṃ, see vayaṃ; cp. na3.
Nodeti (nodeti) [fr. nud] see vi°.

Nonīta (nonīta) See navanīta.

Nhāru (nhāru) see nahāru. Found e. g. at Vin I.25.
Pa° [pra] (indecl.) [Ved. pra, Idg. *pro, cp. Gr. pro/, Lat. pro, Goth. fra, Lith. pra, prō, Oir. ro-] directional prefix of forward motion, in applied sense often emphasising the action as carried on in a marked degree or even beyond its mark (cp. Ger. ver- in its function of Goth. fra & Ger. vor). Thus the sphere of pa- may be characterised in foll. applications: 1. forth, forward, out: pañcata fall forward, i. e. down; *neti bring forth (to); *gaṇhāti hold out; *tharati spread forth; *dhāvati run out; *bajati go forth; *sāreti stretch out; etc. - 2. (intensive) in a marked degree, more than ordinarily (cp. E. up in cut up, heap up, fill up; thus often to be trsld by "up," or "out," or "about"): pakopeti up-set; *chindati cut up; *bhañjati break up; *cinati heap up; *kiṇṇa scattered about; *nāda shouting out; *bhāti shine forth; *bhavati grow up, prevail; *dūseti spoil entirely; *jhati give up entirely; *tapeti make shine exceedingly (C. ativiya dipeti); *jalati blaze up; *jānati know well. - In this meaning often with adjectives like patanu very thin; *thaddha quite stiff; *dakkhiṇa right in pre-eminence; *bala very strong. - 3. "onward": paṭṭhāya from . . . onward; pavattati move on; fig. "further, later": paputta a later (secondary) son, i. e. grandson. - 4. "in front of," "before": padvāra, before the door. - 5. Sometimes in trs. (reflexive) use, like pakūjin singing out to (each other, cp Ger. besingen, an-rufen). - The most frequent combination with other (modifying) prefixes is samppa; its closest relatives (in meaning 2 especially) are ā and pari. The double (assimilation) p is restored after short vowels, like appadhaṃsiya (a+pa°).

Pa° [pa] (adj.) [Cp. Ved. *pa, adj. base of pā to drink, as *ga fr. gam or *ṭha fr. sthā] drinking; only in foll. cpds.: dhenu° drinking of the cow, suckling calf M I.79; Sn 26 (=dhenuṃ pivanto SnA 39); - pāda° a tree (lit. drinking with its feet, cp. expln at PvA 251 "pādasadisehi mūl'āvayavehi udakassa pivanato pādapo ti") Pv IV.39; - majja° drinking intoxicants Sn IV.400; Pv IV.177 (a°).

Paṃsu [pamṣu] [cp. Ved. pāṃsu] dust, dirt, soil S V.459; A I.253; Pv II.37. - paṃsvāgarakā playmates S III.190; saha- paṃṣukīla id. (lit. playing together with mud, making mud pies) A I.186; J I.364; PvA 30. Cp. BSk. sahāpaṃsūkriṣṭāta MVastu III.450. -kūla rags from a dust heap (cp. Vin. Texts II.156) Vin I.58; M I.78; S II.202; A I.240, 295; II.206; IV.230; It 101=A II.26; Dh 395; Pug 69; PvA 141, 144. A quāsi definition of p.-k. is to be found at Vism 60. -kūlika one who wears clothes made of rags taken from a dust heap M I.30; S II.187; A III.187, 219, 371 sq.; Vin III.15; IV.360; Ud 42; Pug 55; DhA IV.157. *attan (nt. abstr.) the habit of wearing rags M I.214; III.41; A I.38; III.108. -gūṭhita (vv. ll. *kuṇḍita, *kuṇṭhita) covered with dust or dirt S I.197; J VI.559; Pv II.35. - pisācaka a mud sprite (some sort of demon) J III.147; IV.380; DhA II.26. -muṭṭhi a handful of soil J VI. 405. -vappa sowing on light soil (opp. kalalavappa sowing on heavy soil or mud) SnA 137.

Paṃsuka [pamṣuka] (adj.) [Epic Sk. pāṃśuka; Ved. pāṃsura] dusty; (m.) a dusty robe KhA 171 (v. l. paṃsukūla).

Pakaṭṭhaka [pakatthaka] [pa+kaṭṭha+ka; kaṭṭha pp. of krṣ, cp. Sk. prakarasaka of same root in same meaning, but cp. also kaṭṭha2] (adj.) troublesome, annoying; (m.) a trouble, worrier S I.174 (v. l. pagaṇḍaka; C. rasagiddha; trsld. "pertinacious").

Pakaṭṭhita [pakatthita] See pakk°.
Pakata (Pakata) [pp. of pa+kṛ] done, made; as ° by nature (cp. pakati) Sn 286; J IV.38; Pv I.68; II.316; III.105 (pāpaṃ= samācaritaṃ PvA 214); Miln 218; DhA II.11 (pāpaṃ); PvA 31, 35, 103 (t), 124. - icchāpakata covetous by nature A III.119, 219 sq.; Pug 69; Vism 24 (here however taken by Bdhgh as "ichāya apakata" or "upadduta"); issāpakata envious by nature by nature S I.260; PvA 46, cp. macchariyā pakata afflicted with selfishness PvA 124. On pakata at It 89 see apakata. - pakatatta (pakata+ attan) natural, of a natural self, of good behaviour, incorrupt, "integer" Vin II.6, 33, 204; J I.236 (bhikkhu, +sīlavā, etc.). At Vin II.32 the pakatatta bhikkhu as the regular, ordained monk is contrasted with the pārivāsika bh. or probationer.

Pakati (Pakati) (f.) [cp. Ved. prakṛti] 1. original or natural form, natural state or condition (lit. make-up); as °: primary, original, real Vin. I.189; II.113; J I.146 (vesena in her usual dress); KhA 173 (kammakara, jeṭṭhaputta); VvA 12 (pabhassara), 109 (bhaddată). - instr. pakatiyā by nature, ordinarily, as usual Ps II.208; VvA 78; PvA 215, 263. - 2. occasion, happening, opportunity, (common) occurrence D I.168 (trsīl "common saying"); Pv II.89 (pavutti PvA 110). - Der. pakatika & pākatika. - upanissaya sufficing condition in nature: see Cpd. 194 n. 3.

gamana natural or usual walk DhA I 389.
citta ordinary or normal consciousness Kvu 615 (cp. Kvu trsl. 359 n. 5, and BSk. prakṛti-nirvāṇa Bodhicary. at Poussin 256). -yānaka ordinary vehicle DhA I.391. - sīla natural or proper virtue DA I.290.

Pakatika (Pakatika) (adj.) [fr. pakati] being by nature, of a certain nature J II.30; Miln 220; DA I.198; PvA 242 (=rūpa); DhAs 404.

Pakattheti (Pakattheti) [pa+kattheti] talk out against, denounce J V.7 (mā °katthāsi; C. akkosi garahi nindi; gloss paccakkhāsi). Should it be 'pakiḍḍhāsi?'

Pakappanā (Pakappanā) (f.) [fr. pakappeti] fixing one's attention on, planning, designing, scheme, arrangement Sn 945 (cp. Nd1 72 186, where two pakappanā's, viz. taṇhā° & diṭṭhi°; at Nd1 429 it is synonymous with taṇhā; Bdhgh has reading pakampana for °kapp° and expld by kampa-karaṇa SnA 568).

Pakappita (Pakappita) [pp. of pakappeti] arranged, planned, attended to, designed, made Sn 648 (=kata SnA 471). 784, 786 (diṭṭhi "prejudiced view" Fausböll; cp. Nd1 72 and pakappanā), 802, 838 (=kappita abhisankhata saṇṭhapita Nd1 186), 902, 910.

Pakappeti (Pakappeti) [pra+Caus. of kl, cp. Ved. prakalpayitar] to arrange, fix, settle, prepare, determine, plan S II.65 (ceteti p. anuseti); Sn 886 (pakappayitvā=takkayitvā vitakkayitvā saṃkappayitvā Nd1 295). - pp. pakappita (q. v.).

Pakampati (Pakampati) [pa+kampati. Cp. BSk. prakampati Jtm 220; Mvyutp. 151=kampati.] to shake, quake, tremble J I.47 (v. 269); PvA 199. - Caus. pakampeti S I.107.

Pakampana (Pakampana) See pakappanā.

Pakampita /Pakampita/ [pp. of pa+kamp] shaken, trembling S I.133= Th 2, 200.

Pakaranā (Pakaranā) (nt.) [fr. pa+kṛ] 1. performance, undertaking paragraph (of the law) D I.98 ("offence"? see Dial. I.120); S III.91; Miln 189. - 2. occasion Vin I.44; II.75; III.20. - 3. exposition,
arrangement, literary work, composition, book; usually in titles only, viz. Abhidhamma° J I.312; DpvS V.37; Kathāvatthu° Paṭṭhāna° Miln 12; Netti° one of the Canonical books (see netti).

**Pakaroti** [pakr, Ved. prakaroti] to effect, perform, prepare, make, do S I.24 (pakubbati); Sn 254 (id.), 781, 790 (ppr. med. pakubbamāna; cp. Nd1 65); It 21 (puññam); SnA 169 (pakurute, corresponding with sevati). - pp. pakata (q. v.).

**Pakāra** [pakr, cp. last; but Sk. prakāra "similarity"] 1. make-up, getting up, fixing, arrangement, preparation, mode, way, manner J II.222; DA I.132; Pva 26, 109, 123, 135, 178, 199; Sdhp 94, 466. - 2. ingredient, flavour, way of making (a food) tasty Sn 241 (kathappakāro tava āmagandho); Miln 63. - 3. (-o) of a kind, by way of, in nānā° (adj.) various, manifold J I.52 (sakunā), 278 (phalāni); Pva 50; vutta° as said, the said Vism 42, 44; Pva 136.

**Pakāraka** (nt.) [fr. pakāra] of that kind S II.81; J VI.259.

**Pakāreti** [Denom. fr. pakāra] to direct one's thoughts towards (dat.) J VI.307.

**Pakāsati** [pakāś] to shine forth, to be visible, to become known Sn 445, 1032 (=bhāsati tapati virocati Nd2 373). - Caus. pakāseti to show up, illustrate, explain, make known, give information about Vin II.189; S I.105; It 111 (brahmacariyaṃ); Dh 304; Sn 578, 1021; Pug 57; J VI.281 (attham to explain the meaning or matter); DhA II.11 (id.); Pva 1, 12 (ānisaṃsaṃ) 29 (attham upamāhi), 32 (attānaṃ), 40 (adhippāyaṃ), 42 (saccāni) 72 etc. - grd. pakāsaniya to be made known or announced in °kamma explanation, information, announcement Vin II.189 (cp. Vin. Texts III.239). - pp. pakāsita (q. v.).

**Pakāsana** (nt.) [pākāś, cp. pakāsati] explaining, making known; information, evidence, explanation, publicity Ps I.104 (dhamma°); Miln 95; SnA 445; Pva 2, 50, 103 (expln of āvi).

**Pakāsita** [pakāsita] explained, manifested, made known S I.161, 171 sq.; II.107 (su°); Pva 53, 63.

**Pakiṇāti** [pakrkiṇāti] to deal in Vin II.267 (grd. *kiṇitabba).

**Pakiṇṇaka** (adj.) [pākiṇṇa (pp. of kirati)+ka] scattered about; fig. miscellaneous, particular, opp. to sādhāraṇa KhA 74; cp. Cpd. 13, 952; Vism 175 (*kathā); 317 sq. (id.). - As Np. name of the xivth book of the Jātakas.

**Pakitteti** [pakrkiteti] to proclaim J I.17 (v. 85).

**Pakirati** [pakrkiρati] 1. to let down (the hair), scatter, let fall D II.139=148 (ger. pakiriya); J V.203 (so read for parikati); VI.207 (aor °kirimsu). - ger. pakira (=pakiritvā) J VI.100 (read pakira-cārī, cp. C. on p. 102), 198 (read p. -pari). - Caus. pakireti 1. to throw down, upset Vin IV.308 (thūpaṃ); S I.100; It 90 (v. l. kirati). - 2. to scatter S I.100=It 66; Pug 23. - pp. pakirīṇa (see °ka).
Pakiledeti (pakiledeti) [Caus of pa+kliś, cp. kelideti] to make wet, moisten (with hot water) J VI.109 (=temetvā khipati C.).

Pakujjhati (pakujjhati) [pa+krudh] to be angry S I.221, 223 (*eyyaṃ).


Pakuppati (pakuppati) [pa+kup] to be angry J IV.241.

Pakubb° (pakubb°) See pakaroti.

Pakūjin (pakujin) (adj.) [pa+kūj] to sing out to (each other) (aññamaññaṃ) J VI.538.

Pakopa (pakopa) agitation, effervescence, anger, fury Dhs 1060; Vism 235, 236.

Pakopana (pakopana) (adj.) [pa+kopana, of kup] shaking, upsetting, making turbulent It 84 (moho citta-pakopano).

Pakka (pakka) (adj.) [Ved. pakva, a pp. formation of pac to cook, Idg. *peqŪo=Lat. coquo "cook," Av. pac-, Obulg. peka, Lith. kepū, Gr. pe/ssw, aṛtoko/pos baker, pe/pwn ripe; also pp. of pacati pakta=Gr. pepto/s, Lat. coctus] 1. ripe (opp. āma raw, as Vedic,; and apakka) and also "cooked, boiled, baked" S I.97 (opp. āmaka); IV.324 (bhikkhā); Sn 576; J V.286. - nt. pakkam that which is ripe, i. e. a fruit, ripe fruit Pug 44, 45; often in connection with amba° i. e. a (ripe) mango fruit J II.104, 394; Pv IV.123; DhA III.207; PVA 187. - apakka unripe PugA 225; Sdhp 102. - 2. ripe for destruction, overripe, decaying, in phrase gatta (adj.) having a decaying body, with putrid body [BSk. pakvagātra Divy 82], combd with arugatta at M I.506; S IV.198; Miln 357 (cp. Miln trs1. II.262), 395. - 3. heated, glowing Dpsv I.62. - āsaya receptacle for digested food, i. e. the abdomen (opp. āmāsaya) Vism 260, 358; KhA 59. - odana (adj.) having cooked one's rice Sn 18 (=siddhabhatta SnA 27), cp. J III.425. - jjhāna "guessing at ripeness," i. e. foretelling the number of years a man has yet to live; in list of forbidden crafts at D I.9, expld at DA I.94 as "paripāka-gata-cintā." - pakka ripe fruit KhA 59. - pūva baked cake J III.10. - vaṇṇin of ripe appearance Pug 44, 45, cp. PugA 225. - sadisa ripe-like, appearing ripe PugA 225.

Pakkaṭhati (pakkathati) [pa+kaṭhati of kvath] to cook, boil up; only in Caus. II. pakkaṭṭhāpeti (with unexpld ṭṭh for ṭh) to cause to be boiled up J I.472 (v. l. pakkuṭṭh°, cp. J.P.T.S. 1884, 84). - pp. pakkaṭhita (q. v.).

Pakkaṭ & Pakkuthita (pakkathita) (pakkuthita) [also spelt with ṭṭh instead of ṭh or th, perhaps through popular etym. pakka+ṭṭhita for pa+kaṭhita. To kvath, P. kuthita & kaṭhita, appearing in pp. as kaṭhita, kuthita, kaṭṭhita and kuṭṭhita, cp. Geiger, P.Gr. § 42] cooked up, boiled, boiling hot, hot Thāpavamsa 4833; J V.268 (pakaṭṭh° vv. ll. pakkudh° & jakankathi); VI.112 (*kaṭṭh°), 114 (id.; v. l. BB "kuṭhita"); DhA I.126 (kaṭṭh°, v. l. pakkanta), 179 (kaṭṭh°, v. l. pakuṭṭh°); II.5 (kaṭṭh°, vv. ll. pakuṭṭh° & pakkuth°); III.310 (1st passage kaṭṭh°, v. l. pakuṭṭh°, 

Pakkaṭa (pakkata) (adj.) 

Toev. s. v. expld it as miswriting for pakuṭṭha (=Sk. prakoṭṭha an inner court in a building, Prk. paọṭṭha, cp. P. koṭṭha1 & koṭṭhaka1). Spelling pakulla at Nd2 485 B (for magga, v. l. makula).

Pakkatthī (paṭṭha) (f.) [fr. pa+kvat, evidently as abstr. to pakkatthita; reading uncertain] a boiling (-hot) mixture (of oil?) M I.87, expld by C. as katita- (=kaṭṭha*) gomaya, boiling cow-dung, v. l. chakaṇakā see p. 537. The id. p. at Nd2 199 reads chakaṇatī, evidently a bona fide reading. The interpretation as "cow-dung" is more likely than "boiling oil."

Pakkanta (paṭṭha) [pp. of pakkamati] gone, gone away, departed S I.153; Sn p. 124; J I.202 (spelt kkh); PvA 78.

Pakkandati (paṇḍati) [Ved. prakrandati, pra+krand] to cry out, shout out, wail Sn 310 (3rd pret. pakkandum) J VI.55 (id.), 188 (id.), 301 (id.).

Pakkama (paṃma) [fr. pa+kram] going to, undertaking, beginning D I.168 (tapo°; trsl. "all kinds of penance").

Pakkamati (paṃmati) [Ved. prakramati, pra+kram] 1. to step forward, set out, go on, go away, go forth M I.105; Pug 58; DA I.94; PvA 13. - pret. 3 sg. pakkāmi S I.92, 120; Sn pp. 93, 124; PvA 5 (uṭṭhayāsanā), 19 (id.); 3rd pl. pakkamuṇ Sn 1010, and pakkamipūṇa S I.199. - pp. pakkanta (q. v.). - 2. to go beyond (in archery), to overshoot the mark, miss the aim Miln 250.

Pakkava (paṇava) [etym. ?] a kind of medicinal plant Vin I.201 (cp. paggava).

Pakkula (puḷa) See pākula.

Pakkosati (paṇosati) [pa+kosati, kruś] to call, summon J I.50; II.69, 252 (=avheti); V.297; VI.420; DhA I.50; PvA 81 (v. l. °āpeti). - Caus. II. pakkosāpeti to call, send for, order to come J I.207; PvA 141, 153; DhA I.185.

Pakkha (paṃha) 1 [Ved. pakṣa in meanings 1 and 3; to Lat. pectus, see Walde, Lat. Wtb. s. v.] 1. side of the body, flank, wing, feathers (cp. pakkhā), in cpds. “bilāla a flying fox (sort of bat) Bdgh on ulūka-camma at Vin I.186 (MV. V.2, 4; cp. Vin. Texts II.16 where read ulūka° for lūka°); J VI.538; and °hata one who is struck on (one) side, i.e. paralysed on one side, a cripple (cp. Sk. pakṣāghāta) Vin II.90; M III.169; A III.385; Pug 51 (=hatapakkho pithasappi PugA 227); Miln 245, 276 (cp. Miln trsl. II.62, 117) - also as wing of a house at DhsA 107; and wing of a bird at S II.231; SnA 465 (in expln of pakkhā). - 2. side, party, faction; adj (°) associated with, a partisan, adherent Vin II.299; Sn 347 (aṅñāna°), 967 (kaṇhassa p.=Māra° etc., see Nd1 489; Nett 53 (taṇhā° & diṭṭhi°) 88 (id.), 160 (id.); DA I.281; DhA I.54; PvA 114 (paṭiloma°). pakkhasankanta gone over to a (schismatic) faction Vin I.60; IV.230, 313. - pakkham dāpeti to give a side, to adhere to (loc.) J I.343. - 3. one half of the (lunar) month, a fortnight. The light or moon-lit fortnight is called sukka-pakkha (or junpha°), the dark or moonless one kāla° (or kaṇha°) M I.20 (cātuddasī pañcadasī atṭhami ca pakkhaṃsa 14th, 15th & 8th day of the fortnight) = Sn 402; A I.142 (aṭṭhami pakkhāsa), 144=Vv 156 (cātuddasī etc.; cp. VvA 71): A V.123 sq. (kāla°, junha°); Th 2, 423 (=āḍḍhamāsa-mattam ThA 269); Pv II.955 (bhumāsa ca pakkhe ca=kaṇhasukka-bheda p. PvA 135); Vism 101 (dasāhaṃ vā pakkhami vā); VvA 314 (sukka°); PvA 55
(kāla°). - 4. alternative, statement, loc. pakkhe (-°) with regard or reference to KhA 80 (tassa pañhassa vyākaraṇapakkhe); SnA 168 (id.).

**Pakkha**² (Pakkha) (adj.) [cp. Ved. prakhyā clear, & Sk. (-°) prakhyā like, of pra+khyā] visible, clear; -° resembling, like Miln 75 (mātu° and pitu°).

**Pakkha**³ (Pakkha) [cp. Sk. phakka (?)] a cripple. Cp III.6, 10; J VI.12 (=pīṭha-sappī C.). Note BSk. phakka is named at Mvyut. 271120 with jātyaṇa, kunda & pangu, reminding of the combn kāṇo vā kūṇi vā khaṇjo vā pakkahato vā Vīn II.90=S I.94=A I.85; III.385.=Pug 51.

**Pakkhaka** (Pakkhaka) (& °ika) (nt.?)[fr. pakkha1] a dress made of wings or feathers, in cpd. ulūka° of owl’s wings (see ulūka°) Vīn III.34 (°ṃ nivāsetvā); A II.206 = (“ika).

**Pakkhatta** (Pakkhatta) (nt.) [fr. pakkha1] being a partner of, siding in with Vism 129, 130.

**Pakkhanda** (Pakkhanda) at DA I.38 read as pakkanta.

**Pakkhandaka** (Pakkhandaka) (adj.)=pakkhandi kā SnA 164. - f. pakkhandikā [Ved. (?) prakandikā, BR. without refs.] diarrhœa, dysentery D II.127 (lohitā°); J III.143; V V.441 (lohitā°); Miln 134.

**Pakkhandati** (Pakkhandati) [pa+khandati, of skand] to spring forward, to jump on to M I.86; J I.461; Vv 8412 (ger. pakkhandiyāna=pakkhandītvā anupavisītā VvA 338); to be after someone in pursuit Dḥa I.198; usually fig. to rejoice in, find pleasure or satisfaction in (loc.), to take to, in phrases cittam pakkhandati pāsīdati niṣṭhātī M I.186; S III.133; cp. Miln 326 (nibbāne); A II.165; III.245 (adukkha-m-asukhe); It 43 (dhamme); and na me tattha mānasam p. Miln 135. - pp. pakkhanna (q. v.).


**Pakkhandin** (Pakkhandin) (adj. n.) [fr. pakkhandati] 1. (adj.) bold, braggart, lit. jumping on or forth Dh 244; Sn 89 (=pakkhandaka SnA 164). - 2. a military scout, lit. an onrusher, a bravo D I.51 (cp. Dial. I.68); Dḥa I.157; J II.32, 281.

**Pakkhanna** (Pakkhanna) [pp. of pakkhandati; often wrongly spelt pakkhanta] jumped on, fallen on to or into, chanced upon, acquired M I.39; Th 1, 342 (diṭṭhigahanā°); J V.471; Miln 144 (samsaya°), 156, 390 (kupatha°).

**Pakkhara** (Pakkhara) [cp. Sk. prakṣara & prakara "ein Panzer für Pferde" BR.] bordering, trimming J VI.223 (of a carriage).

**Pakkhalati**¹ (Pakkhalati) [pa+kṣal] to wash, cleanse J V.71 (ger. pakkhalaya=dhovitvā C. p. 74). Caus. pakkhāleti (q. v.).

**Pakkhalati**² (Pakkhalati) [pa+khalati, of skhal] to stumble, trip, stagger J III.433; VI.332; DA I.37; DhsA 334.
**Pakkhāyati** (Pakkhayati) [pa+khyā, Ved. prakhyāyate; cp. khāyati & pakkha2] to appear, shine forth, to be clearly visible D II.99 (cp. Th 1, 1034, where pakkhanti for pakkhāyanti metri causā); M II.32; S IV.144; V.153, 162; A III.69 sq.

**Pakkhāleti** (Pakkheleti) [Caus. of pa+ksal, cp. khaleti] to wash, cleanse Vin I.9 (pāde); D II.85 (id.); M I.205; S I.107; J VI.24 (pāde); VvA 261.

**Pakkhi** (Pakkhika) (adj.) [for pakkhiya=Ved. pakṣya of pakkha1 3] 1. belonging or referring to the (2) lunar fortnights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. Vin. Texts III.220). As one special provision of food mentioned in enumn of five bhojanāni, viz. niccabhatta, salākabhatta, pakkhika, uposathika, pāṭipadika, Vin I.58=II.175; IV.75; J II.210; Vism 66. - 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with (-°) Vism 130, in phrase vighāta° anibbāna-saṃvattanika associated with destruction, etc. M I.115; DhsA 382. Also in mūga° leading to deafness J I.45 (V.254). - DhA I.82 (paramattha-sacca°).

**Pakkhitta** (Pakkhitta) [pp. of pakkhipati] put down into, thrown into (loc.) Sn p. 15 (pāyāso udake p.); PvA 58 (ātave p. naḷo is perhaps better read ātāpe paditto), 153 (pokkharaṇṇiyaṃ p.).

**Pakkhin** (Pakkhin) (adj. n.) [fr. pakkha1=pakkhānaṃ atthitāya pakkhi ti vuccati SnA 465; Ved. pakṣin bird] 1. winged, the winged one, a bird D I.71 (+sakuṇa=pakkhayutto sakuṇo DA I.208)=A II.209=V.206=Pug 58, S II.231; Sn 606 (=sakuṇo SnA 465); Pv III.53 (°gaṇṇa =sakuṇa-gaṇṇa PvA 198). - 2. (cp. pakkha 2) participating in, contributing to S V.97 (vighāta° for the usual °pakkhika).

**Pakkhipati** (Pakkhipati) [pa+kṣip, in sense of putting down carefully cp. nikkhipati & BSk. prāṣipati to start a ship Divy 334] 1. to put down into (with loc. of receptacle), place into, enclose in (often used for ceremony of putting a corpse into a shell or mount) D II.162 (tela-донiā Bhagavato sarīraṃ p.); S II.85; J I.210 (mukhe); Miln 247 (Atmatosadhaṃ); PvA 41 (atthikāni thūpe p.); Da I.71 (the corpse into the fire). - 2. to throw into, hurl into, in Niraya-passage at M III.183=A I.141= Nd2 304III; cp. nikkhipati. - 3. (fig.) to include in, insert, arrange, interpolate Miln 13 (Abhidhammapiṭakaṃ kusalā dhammā, akusalā dh., avyākatā dh. ti tisu padese p.). - Caus. II. pakkhipāpeti J I.467; DA I.136. - pp. pakkhitta (q. v.).

**Pakkhima** (Pakkhima) [=pakkhin] a bird Th 1, 139 (read °me for °maṃ); J V.339.

**Pakkhika** (Pakkhiya) (adj.) [for pakkhiya=Ved. pakṣya of pakkha1 3] 1. belonging or referring to the (2) lunar fortnights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. Vin. Texts III.220). As one special provision of food mentioned in enumn of five bhojanāni, viz. niccabhatta, salākabhatta, pakkhika, uposathika, pāṭipadika, Vin I.58=II.175; IV.75; J II.210; Vism 66. - 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with (-°) Vism 130, in phrase vighāta° anibbāna-saṃvattanika associated with destruction, etc. M I.115; DhsA 382. Also in mūga° leading to deafness J I.45 (V.254). - DhA I.82 (paramattha-sacca°).

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**Pakkhima** (Pakkhima) [=pakkhin] a bird Th 1, 139 (read °me for °maṃ); J V.339.

**Pakkhi** (Pakkhiya) (adj.) [for pakkhiya=Ved. pakṣya of pakkha1 3] 1. belonging or referring to the (2) lunar fortnights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. Vin. Texts III.220). As one special provision of food mentioned in enumn of five bhojanāni, viz. niccabhatta, salākabhatta, pakkhika, uposathika, pāṭipadika, Vin I.58=II.175; IV.75; J II.210; Vism 66. - 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with (-°) Vism 130, in phrase vighāta° anibbāna-saṃvattanika associated with destruction, etc. M I.115; DhsA 382. Also in mūga° leading to deafness J I.45 (V.254). - DhA I.82 (paramattha-sacca°).
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Lat. pecto to comb, pecten comb, Ohg. fahs hair] an eyelash, unsally as adj.: having eyelashes (⁻°) D II.18 (go°); S I.132 (antarikāyaṃ between the lashes); J V.216 (visāla° for alārapamha T.); ThA 255 (dīgha° for āyatapamha Th 2, 383); VvA 162, 279.

Pagaṇḍaka (Pajandaka) See pakaṭṭhaka.

Pagabbha (Pagabha) (adj.) [cp. Epic Sk. pragalbha] bold, daring, forward, reckless M I.236; S I.201 (sup°); A III.433; Sn 89, 852 (ap°=na pagabbha KhA 242, cp. also Nd1 228); Dh 244 (=kāyapagabbbhīyādihi samannāgata DhA III.354); J II.32, 281, 359; V.448; Miln 389; Dāvs III.26. - apagabbha at Vin. III.3 is used in quite a diff. sense, viz. "one who has no more connection with a womb" (a+pa+gārība)

Pagabbhata (Pagabba) (f.) [abstr. fr. pagabbha, cp. Sk. pragalbhata] resoluteness, boldness, decision J VI.273. See also pāgabbbiya.

Pagabhinn (Pagabhinn) (adj.) [=pagabbha] bold J VI.238.

Pagama (Pajama) [fr. pra+gam] going forth from (⁻°) DhSA 329.

Pagalha (Pajalha) [pp. of pagahati] sunk into, immersed in (loc.) Sn 441, 772 (=ogālha ajjhogaṇṭha nimugga Nd1 26).

Pagāhati (Pagahati) [pa+gāhati] to dive into, sink into Sn 819 (= ajjhogaṇṭha SnA 537; =ogāhati ajjhogaṇṭha pavisati Nd1 152). - pp. pagālha.


Paguna (Pajuna) (adj.) [pa+guna cp. Sk. praguṇa straight, der. "kind"] learned, full of knowledge, clever, wellacquainted, familiar D III.170; Vv 532 (=nipuna VvA 232); J II.243; IV.130; V.399; Vism 95 (Majjhimo me paguṇa: I am well versed in the M.), 242 (dve tayo nikāya paguṇa); DA I.95; SnA 195; KhA 73. - paguṇaṁ karoti, to make oneself familiar with, to learn by heart, to master thoroughly J II.166; III.537 (tayo vede); Miln 12 (Abhidhamma-piṭakaṁ). - bhāva familiarity with, acquaintance, efficient state, cleverness in, experience. knowledge (cp. pāguṇña) J III.537; Dhs 48, 49.

Pagunata (f.) & Pagunatta (nt.) (Pajunata) (Pajunatta) (doubtful) abstr. to paguṇa in expln of pāguṇatā at Dhs 48 & 49 (trsl. fitness, competence).

Pagumba (Pagumba) [pa+gumba] a thicket, bush, clump of trees Sn 233.

Pageva (Pageva) (adv.) [page=Sk. prage+eva, but BSk. prāgeva] (how) much more or much less, a fortiori, lit. "right at the earliest" J I.354; V.242; Miln 91; Vism 93, 259, 322; VvA 258, PvA 115, 116, 117. - Compar. pagevataraṇa M III.145; atippage too early J III.48; atippago id. M I.84; S II.32; A V.48.
**Paggaṇhāti** (pa+gaṇhāti) 1. to stretch forth, hold out or up, take up; D I.123 (sujaṁ the sacrificial ladle); S I.141; II.280; J I.89 (pavenīm); PvA 74 (turiyāni). ger. paggayha taking up, raising up, stretching forth Sn 350 (=uttāretvā SnA 349); Dh 268 (tulaṁ); Pv II.917 (bāhūm); IV.74 (uccaṁ p.); VvA 7 (aṅjāliṁ). Often in phrase bāhā paggayha kandati to wail or lament with outstretched arms (a special pose of mourning) J V.267; VI.188; PvA 92 (=pasāreti). - 2. to take up, take care of, favour, support, befriend (opp. niggagāhāti) J I.511; II.21; V.116, 369; Miln 185, 186; PvA 114 (sappurisa- dhammaṁ). - 3. to put to, exert, strain, apply vigorously (cittaṁ one's mind) S V.9; Ps II.20 (paggāhantu viriyena carati). - pp. paggahita (q. v.). - Caus. paggaheti to exert Miln 390 (mānasam). - Caus. II. paggāhāpeti to cause to hold up or out, to cause to uphold or support Miln 21 (dhamma-dhajam); J V.248; PvA 74 (turiyāni).

**Paggalita** (pa+galita) [pp. of pa+gal] dripping PvA 56 (v. l. for T. vigalita).

**Paggava** (pa+garva) [etym?] a medicinal plant with bitter fruit J II.105 (v. l. pakkava).

**Paggaha & Paggāha** (pa+garha) [fr. paggaṇhāti] 1. exertion, energy; (a) paggaha: D III.213 (v. l. paggāha, also nimitta); Ps II.8 (cariyā), 20 (ṭṭha); DA I.63 (viriy-indriyassa Qlakkhaṇa); (b) paggāha: A I.83, 256 (nimitta); Dhs 277 (trsl. "grasp"), 336, 1359 (nimitta); DhsA 406. - 2. (paggaha) favour, kindness, patronage [same meaning in Ep. Sk.] Vin III.145=A III.66; J V.116 (opp. niggaha); VI.371 (id.).


**Paggahita** (pa+garhīta) [pp. of paggaṇhāti, cp. BSk. praghṛīta lofty Divy 7, 102] holding up, or (being) held up Vin II.131 (chatta° holding up a parasol,) 207 (id.); J VI.235; SnA 175 (=Sn p. 21).

**Paggāha** (pa+garha) see paggaha.

**Paggāhika** (pa+garhīka) (adj.) [paggāha-ika] belonging to, receiving (or trading?) in cpd. sālā a shop Vin II.291 (cp. Vin. Texts III.383: "would he set up as a hawker in cloth, or would he open a shop").

**Paggharaṇa** (pa+garhāraṇa) (adj.-n.) [fr. paggharati] trickling, oozing, dripping J I.146; VI.187 (a°); f. t D I.74 (=bindubindum udakaṁ paggharati DA I.218); the ‘mark’ of liquid DhsA 332.

**Paggharaṇaka** (pa+garhāraṇaka) (adj.) [fr. paggharati] flowing, trickling, oozing out J VI.187 (app°-velā), 531; DḥA I.126 (lohitam); Vism 262.

**Paggharati** (pa+garhāri, which stands for kṣarati, also appearing as jharati, cp. Sk. nirjhara, Prk. pahjharati Mālati-M. p. 51. BSk. praghṛarati Divy 57, 409; AvŚ I.282] to flow forth or out, to ooze, trickle, drip S I.150; Sn p. 125 (pubbaṁ ca lohitāṁ ca. p.); J VI.328; Pv I.67 (gabbho pagghari=vissandi PvA 34); II.911 (=vissandati PvA 119); II.926 (akhkhiṁ p.=vissandanti PvA 123, sic legel!); Miln 180; VvA 76 (navaṁ dvārehi puḷuvakā paggharimṣu). - pp. paggharita (q. v.).
Paggharita (Paggharita) [pp. of paggharati] flowing, trickling S II.179; Th 2, 466; PvA 198 (khīra).


Panka (Panka) [cp. Epic Sk. panka, with k suffix to root *pene for *pele, as in Lat. palus; cp. Goth. fani mire, excrements, Ohg. fenna "fen," bog; also Ital. fango mud, Ohg. fūht wet. See Walde Lat. Wtb. under palus. BSk. panka, e. g. Jtm 215 panka-nimagna] mud, mire; defilement, impurity S I.35, 60; III.118; A III.311; IV.289; Sn 970 (*danta rajassāra with dirt between their teeth and dust on their heads, from travelling); III.236 (id.); IV.362 (id.); Sn 535, 845, 945, 1145 (Nd2 374: kāma-panko kāma-kaddamo etc.) Dhs 141, 327; Nd1 203; Pv III.33; IV.32; Miln 346; Dhs 1059, 1136.

Panga (Panga) [?] only in cpd. pangacīra (nt.) at D I.6 "blowing through toy pipes made of leaves" (Dial. I.10, where is cpd. Sinhalese pat-kulal and Marathī pungī after Morris J.P.T.S. 1889, 205). Bdhgh explns as "p. vuccati paṇṇa-nāḷikā; taṃ dhamantā kiḷantī" DA I.86.

Pangu (Pangu) (adj.) [Sk. pangu; etym.?] lame, crippled, see pakkha3 and next.

Pangula (Pangula) (adj.) [fr. pangu] lame J VI.12; Vism 280.

Pacati (Pacatī) [Ved. pacati, Idg. *peqūō, Av. pac-; Obulg. peka to fry, roast, Lith, kepū bake, Gr. pe/ssw cook, pe/pwn ripe] to cook, boil, roast Vin IV.264; fig. torment in purgatory (trs. and intrs.): Niraye pacitvā after roasting in N. S II.225, PvA 10, 14. - ppr. pacanto tormenting, gen. pacato (*Caus. pācayato) D I.52 (expld at DA I.159, where read pacato for paccato, by pare daṇḍena piḷentassa). - pp. pakka (q. v.). - Caus. pacāpeti & pāceti (q. v.). - Pass. paccati to be roasted or tormented (q. v.).

Pacana (Pacana) (nt.) [fr. pac, su pacati] cooking J III.425 (*thālikā); V.385 (*bhājana); ThA 29 (bhatta*); DA I.270; PvA 135.

Pacarati (Pacaratī) [pa+carati] to go after, walk in; fig. practise, perform, observe Vv 329 (v. l. pavarati, cp. VvA 136).

Pacala (Pacala) [fr. pa+cal] shaking, trembling, wavering DhsA 378.

Pacalati (Pacalatī) [pa+calati] to dangle VvA 36 (v. l. BB paj*).

Pacalayati (Pacalayati) [quasi-denom. or caus. fr. pacala, pa+cal, cp. daṇḍāyati and pacāleti] to make (the eyelid) waver, to wink, to be sleepy, nod, begin to doze A III.343= IV.344; IV.85 (quot. at DhsA 236); J I.384 (*āyituṃ ārabbhi); Vism 300.

Pacalāyikā (Pacalāyika) (f.) [abstr. fr. pacalāyati] noding, wavering (of the eyelids), blinking, being sleepy Dhs 1157 (=akkhidalādīna pacalabhāvaṃ karoti DhsA 378).

Pacalita (Pacalita) [pp. of pacalati] shaken, wavering, unstable Th 1, 260.
Pacāpeti [Caus. of pacati] to cause to be cooked, to cook Vin IV.264; J I.126 (āhāram); II.15 (bhattam), 122.

Pacāreti [pa+cāreti, Caus. of car] to go about in (acc.), to frequent, to visit A I.182, 183 (pacārayāmi, gloss sañcarissāmi).

Pacālaka (ad.) [fr. pacāleti] swinging, shaking; nt. acc. as adv. in kāya- (& bāhu°) ppacālakāṃ after the manner or in the style of swaying the body (or swinging the arms) Vin II.213.

Pacāleti [pa+Caus. of cal] to swing, sway, move about Th 1, 200 (mā pacālesi "sway and nod" Trsln).

Pacinati [or *cināti] 1. to pick, pluck, gather, take up, collect, accumulate S III.89; IV.74 (dukkham=ācināti p. 73); Dh 47, 48 (pupphāni= ocinati DhA I.366); J III.22. fut. pacinissati DhA I.361. 2. to pick out (mentally), to discern, distinguish, realise, know Sn 837 (ppr. pacinām=pacinanto vicinanto tulayanto tīrayanto Nd1 185=paviciṇati SnA 545); fut. pacessati Dh 44, 45 (sic F.; MSS. vijessati, & vissati the latter perhaps preferable to pac°; expld at DhA I.334 by vicinissati upaparikkhissati paṭivijjhissati sacchikarissati). - Pass. paciyati to be heaped up, accumulate S IV.74 (opp. khiyati).

Pacuṭa °is doubtful reading at DA I.164 (with vv. ll. pamuṭa, pamuca, papuṭa) for D I.54, T. paṭuva (vv. ll. pamuṭa, samudda) and is expld by gaṇṭhika, i. e. block or knot. The whole passage is corrupt; see discussed under pavuṭā.

Pacura (adj.) [cp. late Sk. pracura] general, various, any; abundant, many J V.40 (=bahu salabha C.); Miln 408 (*jana) Dāvs IV.11, 50; VvA 213 (*jano for yādisākādiso Vv 5011). See also pasura.

Pacca° is contracted form of paṭi before a°, like paccakampittha pret. fr. paṭikampati.

Paccakkosati [paṭi+ā-kruś] to curse in return S I.162; A II.215.


Paccakkha (adj.) [paṭi+akkha3, cp. Ved. pratyakṣa] "before the eye," perceptible to the senses, evident, clear, present DhsA 254; PvA 125; Sdhp 416. Often in obl. cases, viz. instr. *ena personally J I.377; abl. *ato from personal experience J V.45, 195, 281; appaccakkhāya without seeing or direct perception, in expln of paccaya at Vism 532; also in phrase paccakkhato iñvatā having seen or found out for himself, knowing personally J I.262; III.168. - kamma making clear, i. e. demonstration, realisation, only neg. a° not realising etc. S III.262; Dhs 390 (trsl. "inability to demonstrate"; cp. DhsA 254).

**Paccakkhāti** [Paccakkhati] [paṭi+akkhāti=ā+khyā] lit. to speak against, i.e. to reject, refuse, disavow, abandon, give up, usually in connection with Buddhaṃ, dhammaṃ, sikkhaṃ or similar terms of a religious-moral nature Vin III.25; S II.231, 271; A IV.372. - ger. paccakkkhāya, in foll. conns ācariyaṃ J IV.200; sikkhaṃ Vin III.23, 34 (a°); S II.231; IV.190; Pug 66, 67; sabbam S IV.15; ariyasaccaṃ S V.428. paccakkhāsi at J V.8 is gloss for pakatthāsi. - pp. paccakkhāta (q.v.). - Intens. paccācikkhati (q.v.).

**Paccakkhāna** [Paccakkhana] (nt.) [fr. paṭi+ā+khyā] rejection, refusal J VI.422.

**Paccagū** [Paccagu] (adj.-n.) [a difficult word, composed of pacca+ gū, the latter a by-form of °ga, as in paṭṭhagū, vedagū pāragū. pacca may be praṭya, an adv. formn of prep. praṭi, and paṭṭha its doublet. It is not certain whether we should read paṭṭhagū here as well (see paṭṭhagū)]. The form may also be expld as a substantivised pl. 3rd pret. of praṭi+gacchati=paccaguṃ] "one who goes toward," a pupil S I.104 (Mārassa); vv. ll. baddhabhū, paṭṭhagū. Windisch, Māra & Buddha trsls "unter M's Herrschaft," and refers paṭṭhagū to Sk., pātyagāḥ. Bdhgh (see Kindred Sayings, 1, p. 319) reads baddhagū and explns by bandhavara sissa antevāsika.

**Paccaggaḷa** [Paccaggala] (adj.) [pratyak+gaḷ] in phrase paccaggaḷe aṭṭhāsi "stuck in his throat" M I.333.

**Paccaggha** [Paccaggha] (adj.) [paṭi+aggha, cp. Sk. pratyaggra of diff. derivation] recent, new, beautiful, quite costly Vin I.4; J I.80; II.435; Pv II.316 (=abhinava mahaggha vā PvA 87); III.105 (=abhinava PvA 214); Dāvs V.25; PvA 44.

**Paccanga** [Paccanga] (nt.) [paṭi+anga] lit. "by-limb," small limb, only in compd angapaccangāni limbs great and small, all limbs: see anga.


**Paccati** [Paccat] [Pass. of pacati, cp. BSk. pacyate Divy 422] to be boiled, fig. to be formented or vexed, to suffer. Nearly always applied to the torture of boiling in Niraya, where it is meant literally. - S I.92; V.344 (kālena paccanti read for kāle na p.); A I.141 (phenuddehakaṃ p. niraye); Sn 670, 671; Dh 69, 119, 120 (pāpana suffer for sin, cp. DhA III.14); J V.268; Pv IV.129 (=dukkhaṃ pāpuṇanti PvA 228); IV.339 (niraye paccare janā=paccanti PvA 255); DhA III.64 (expln for tappati).

**Paccatta** [Paccatta] (adj.) [paṭi+attan] separate, individual; usually acc. °adv. separately, individually, singly, by himself, in his own heart D I.24 (yeva nibbuti viditā); DA on D II.77=attano attano abhantare; M I.251, 337 (=vedaniya N. of a purgatory, 422; S II.199; III.54 sq., IV.23, 41 sq., 168, 539; Sn 611, 906; Dh 165; Pk 714 (=vedanā separate sufferings, visuṃ visum attanā anuhūyamāṇā mahādukkhavanāṇa PvA 214); Dh 1044 (ajjhatta+; trsld "self referable"); Miln 96 (=purisa-kāra); DhsA 169; VvA 9, 13; PvA 232. - vacana expression of separate relation, i.e. e. case of reference, or of the direct object, reflexive case, N. of the acc. case SnA 303; VvA 281; PvA 30, 35; KhA 213, 236; in lieu of karaṇa KhA 213, of sāmin SnA 594.

**Paccatthata** [Paccatthata] [pp. of gaṭi+ā+stṛ] spread out D II.211.
Paccattharaṇa (Paccattharanā) (nt.) [paṭi+ā+str, cp. BSk. pratyāstaraṇā Divy 19] something spread against, i.e. under or over, a cover, spread, rug, cushion or carpet to sit on, bedding of a couch (nisīdana°) Vin I.47, 295, 296; II.208, 218; D I.7 (kadali-miga-pavara*, cp. DA I.87); A I.137 (id.); III.50 (id.); J I.126; IV.353 (uṇṇāmaya); Pva 141, 137.

Paccatthika (Paccatthikā) (adj. n.) [paṭi+attha+ka, lit. opposite to useful, cp. Sk. pratyanīka & pratyarthin] an opponent, adversary, enemy Vin II.94 sq. (atta° personal enemy); A V.71 (id.; T. attha°); D I.50, 70, 137; It 83; Pva 62. Cp. paccāmitta.

Paccanā (Paccana) (nt.) [fr. paccati, cp. pacana] being boiled, boiling. torture, torment J V.270; SnA 476 (*okāsa).


Paccanubhāsati (Paccanubhasati) [paṭi+anubhāsati, cp. BSk. pratyavabhāṣate to call to Divy 9] to speak out or mention correspondingly, to enumerate KhA 78, 79 sq.

Paccanubhoti (Paccanubhoti) [paṭi+anū+bhū, BSk. pratyanubhavati Divy 54, 262 etc.] to experience, undergo, realise M I.295; S V.218, 264 sq., 286 sq. 353; A III.425 sq.; It 38; Pva 26, 44, 107 (dukkhaṃ). - fut. paccanubhosati D II.213; S I.133, 227; Pvi III.56. - Pass. paccanubhaviyati Pva 146 (for upalabbhati). - pp. paccanubhūta M II.32; S II.178; It 15.

Paccanusiṭṭha (Paccanusittha) [paṭi+anusiṭṭha] advised, admonished D II.209=225.

Paccanta (Paccanta) (adj. n.) [paṭi+anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh 315; J I.11 (V.47, *desa), 377 (*vāsika); Pva 201 (*nagara); Daṃ III.488 (id.); Sdhp 11 (*visaya). - (m.) the border, outskirts, neighbourhood Vin I.73; J I.126 (vihāra°); II.37; Miln 314 (*e kupite in a border disturbance); Daṃ I.101 (id.); Pva 20 (id.). *m vūpasāmeti to appease the border PvA 20. - P. in sense of "heathen" at Vism 121.

Paccantima (Paccantima) (adj.) [fr. paccanta, cp. BSk. pratyantima frontier Divy 21, 426] bordering, adjoining, next to Vin. II.166; Sdhp 5.


Paccaya (Paccaya) [fr. paṭi+i, cp. Ved. prataya & P. pacceti, paṭicca] lit. resting on, falling back on, foundation; cause, motive etc. See on term as t.t. of philosophy Tikapāṭṭhāna I, foreword; J.P.T.S. 1916, 21 f.; Cpd. 42 sq. & esp. 259 sq. - 1. (lit.) support, requisite, means, stay. Usually with ref. to the 4 necessaries of the bhikkhu's daily life, viz. cīvara, piṇḍapāta, senāsana, (gilānapaccaya-) bhesajja, i.e. clothing, food as alms, a dwelling-place, medicine: see under cīvara. Sn 339 (paccaya-gilāna-paccaya SnA 342); Miln 336; Mhvs 3, 15. - 2. (appld) reason, cause, ground, motive, means, condition M I.259 (yam yad eva paccayam paṭicca by whatever cause or by whichever means); S II.65; Nett 78 sq.; DA I.125; Pva 104. The fourfold cause (catubbidho paccayo) of rūpa (material form) consists of kamma, citta, utu, āhāra: Vism 600.
Var. paccayas discussed at VbhA 166 sq. (twofold, with ref. to paṭisandhi), 183 (eightfold), 202, 205 sq. 254 (4). sappaccaya founded, having a reason or cause S V.213 sq.; A I.82; Nd2 mūla; Dhs 1084, 1437. - yathā paccayaṁ karoti do as he likes Nd2 p. 280=S III. 33. Often coupled with hetu, e. g. at S IV.68 sq.; A. I.66; IV.151 sq.; D III.284; Nd2 under mūla; Ps II.116 sq., paccaya came to be distinguished from hetu as the genus of which hetu was the typical, chief species. I. e. paccaya became synonymous with our "relation," understood in a causal sense, hetu meaning condition, causal antecedent, and 23 other relations being added as special modes of causality. Later still these 24 were held reducible to 4 Tikp 1 f. (and foreword); Cp. 197. Cp. Paṭṭhāna. - Abl. paccaya as adv. by means of, through, by reason of, caused by D I.45 (vedanā "taṇhā etc., see paṭicca-samuppāda); M I.261 (jātippaccayā jāramaraṇaṁ); Pv I.52 (kamma*); IV.150 (tap*); PVA 147 (kamma*). - 3. ground for, belief, confidence, trust, reliance J I.118, 169; apara* without relying on anyone else S III.83, 135; A IV.186, 210; PVA 226. -ākāra the mode of causes, i. e. the Paṭicasamuppāda DhsA 2, 3; VbhA 130 sq. (cp. Vism 522 sq.).

Paccayatā (Paccayata) (f.) [abstr. fr. paccaya] the fact of having a cause, causation, causal relation, in phrase idappaccayatā (adv.) from an ascertained cause, by way of cause Vin I.5; D I.185; S I.136; II.25.

Paccayika (Paccayika) (adj.) [fr. paccaya] trustworthy D I.4; S I.150; A II.209; J VI.384 (paccāyika); Pug 57; DA I.73; SnA 475.

Paccaladdhaṃsu (Paccaladdhusu) See paṭilabhati.

Paccavidhum & Paccavyādhiṃ (Paccavidhim / Paccavyadhim) See paṭivijjihari.

Paccavekkhati (Paccavekkhati) [paṭi+avekkhati] to look upon, consider, review, realise, contemplate, see M I.415; S III.103; 151 sq., IV.111, 236 sq.; J V.302; Vbh 193, 194 (cp. A III.323); Miln 16; PVA 62, 277; VvA 6, 48.

Paccavekkhana (Paccavekkhana) (nt.) & *nā (f.) [paṭi+avekkhana, cp. late Sk. pratyaveksana & *nā] looking at, consideration, regard, attention, reflection, contemplation, reviewing (cp. Cp. 58) M I.415; D III.278; A III.27; Pug 21 (a*); Dhs 390 (a*=-dhammānaṁ sabhāvaṁ pati na apekkhati DhsA 254, trsl. "inability to consider"); Miln 388; Nett 85; VbhA 140; Vism 43 (twofold); Sdhp 413.

Paccavekkhā (Paccavekkha) (f.) [cp. late Sk. pratyavekṣā] imagination Mbhv 27.

Paccasāri (Paccasari) See paṭisarati.

Paccassosi (Paccassosi) See patissuṇāti.

Paccākata (Paccakata) [pp. of paṭi+a+kr] rejected, disappointed Vin IV.237, 238.

Paccākoṭita (Paccakotita) [pp. of paṭi+ākoṭeti] flattened or smoothed out, pressed, ironed (ākoṭita+of the robes) M I.385; S II.281; DhsA I.37.
Paccāgacchati [Paccagacchati] [paṭi+āgacchati] to fall back on, return again, to go back to (acc.), withdraw, slide back from (+ to) Vin I.184; M I.265; III.114; Nd1 108, 312; KvU 624 (spelt wrongly pacchā*); PvA 14, 109, 250. Cp. pacceti.

Paccāgata [Paccagata] [pp. of paccāgacchati] gone back, withdrawn J V.120; Miln 125.


Paccācamati [Paccacamat] [paṭi+ā+camati; often spelt °vamati, but see Trenckner, Miln 425] to swallow up, resorb S V.48= A V.337; J I.311; Miln 150; Caus. °camāpeti Miln 150.

Paccācikkhati [Paccacikkhati] [Intens. of paccakkhāti, paṭi+ā+cikkhati of khyā] to reject, repudiate, disallow D III.3; M I.245, 428; Vin IV.235.

Paccājāta [Paccajata] [pp. of paccājāyati] reborn, come to a new existence D I.62; III.264; M I.93; Pug 51.

Paccājāyati [Paccajayati] [paṭi+ā+jāyati] to be reborn in a new existence M III.169; S II.263; V.466, 474. - pp. paccājāta (q. v.).

Paccāneti [Paccaneti] [paṭi+ā+neti] t o lead back to (acc.) Pv II.116 (=punar āneti C.).


Paccābhāsati [Paccabhasati] [paṭi+ābhāsati] to retort, recite, explain, relate PvA 57 (sic lege for pacchā*). - pp. paccābhaṭṭha.


Paccāropeti [Paccaropeti] [paṭi+āropeti] to show in return, retort, explain M I.96; A IV.193. Cp. paccabhāsati.

Paccāsati [Paccasati] [fr. paṭi+āsā or=paccāsamsati or °siṃsati?] to ask, beg, pray Pv IV.56 (*anto for °asaṃsanto? C. explnns by āsiṃsanto).

Paccāsanne [Paccasanne] (adv.) [paṭi+āsanne] near by PvA 216=280


Paccāsāreti [Paccasareti] [paṭi+ā+sāreti, Caus. of sṛ] to make go (or turn) backward M I.124=A III.28 (=paṭinivatteti C.); Vism 308 (sāreti pi p. pi).

Paccāsiṃsati [Paccasimsati] [paṭi+āsiṃsati] to expect, wait for, desire, hope for, ask D II.100; A III.124; J I.346, 483; III.176; V.214; DhA I.14; II.84; DA I.318; VvA 336, 346; PvA 22, 25, 63, 260.
Paccāharati /Paccahrati/ [paṭi+āharati] to bring back, take back Vin II.265; III.140; J IV.304.

Paccukkaḍḍhati /Paccakkadhati/ [paṭi+ukkaḍḍhati] to draw out again Vin II.99.

Paccukkaḍḍhana /Paccukkadhana/ (nt.) [fr. preceding] drawing out again Vin V.222.

Paccuggacchati /Paccuggacchati/ [paṭi+ud+gam] to go out, set out, go out to meet Vin II.210; M I.206; Sn 442 (=abhimukho upari gacchati SnA 392).

Paccuggata /Paccuggata/ [pp. of paccuggacchati] illustrious J VI.280.

Paccuggamana /Paccuggamana/ (nt.) [fr. preceding] going out to, meeting, receiving J IV.321; PvA 61, 141 (*ṁ karoti).

Paccuṭṭhapanā /Paccuttapana/ (f.) [paṭi+ud+Caus. of sthā] putting against, resistance, opposition Sn 245 (=paccanīkaṭ ṭhanā SnA 228).

Paccuṭṭhāti /Paccuttati/ [paṭi+ud+sthā] to rise, reappear, to rise from one's seat as a token of respect; always combd with abhivadati D I.61 (Pot. °uṭṭheyya), 110 (Fut. °uṭṭhassati).

Paccuṭṭhāna /Paccuttana/ (nt.) [fr. preceding] rising from one's seat, reverence D I.125.

Paccuttarati /Paccuttarati/ [paṭi+uttarati, but cp. BSk. pratyavatarati to disembark Divy 229] to go out again, to withdraw S I.8; A III.190. Cp. paccupadissati.

Paccudāvattati /Paccudavattati/ [paṭi+ud+ā+vattati] to return again to (acc.) S I.224; II.104; A V.337.


Paccudāharati /Paccudaharati/ [paṭi+ud+ā+hṛ] recite in reply Th 2, 40.

Paccudeti /Paccudeti/ [paṭi+ud+i] go out towards J VI.559.

Paccuddharati /Paccuddharati/ [paṭi+uddharati] to wipe off or down (with a cloth, colakena) Vin II.122 (udakapuñchaniṁ; trsl. Vin. Texts II.152 "to wear out a robe"), 151 (gerukaṁ; trsl. Vin. Texts II.151 "to wipe down").

Paccuddhāra /Paccuddhara/ [paṭi+uddhāra] taking up, casting (the lot) again Vin IV.121.

Paccupaṭṭhahati /Paccupaṭṭhahati/ [paṭi+upā+sthā] "to stand up before," to be present; only in pp. paccupaṭṭhitā and in Caus. paccupaṭṭhāpeti (q. v.).

Paccupaṭṭhāna /Paccupathana/ (nt.) [fr. paṭi+upā+sthā; cp. Cpd. 13 & Lakkhaṇa] 1. (re)appearance, happening, coming on, phenomenon J III.524; Nett 28; SnA 509; DhsA 332; ThA 288. 2. tending D III.191. 3. vv. ll. gilānupaṭṭhāna.
Paccuṭṭhāpeti (Paccupatthapeti) [Caus. of paccuṭṭhaṭṭhati] 1. to bring before or about, to arrange, provide, instal, fix S IV.121; J III.45; IV.105; V.211. 2. to minister to, wait upon D III.189 sq.

Paccupatthita (Paccupatha) [pp. of paccuṭṭhaṭṭhati; cp. BSk. pratyupasthita, Divy Index] (re)presented, offered, at one's disposal, imminent, ready, present D III.218 ("kāma"); It 95 (id.); Sn p. 105; It 111; Kv 157, 280; Miln 123.

Paccupadissati (Paccupadissati) [reading uncertain; either paṭi+upadissati, or fut. of paṭi+upadisati, cp. upadamseti. It is not to be derived fr. "upadadāti" to accept, receive; or: to show, point out J V.221 (v. l. paccuttarissati to go through, perhaps preferable; C. on p. 225 expls by sampāṭicchissati).

Paccupalakkhana (Paccupalakkha) (f.) [paṭi+upalakkhā] differentiation S III.261 (a°) Dhs 16=Pug 25; Dhs 292, 555, 1057.

Paccupeekkhaṇā (Paccupeekkhanā) (f.)=paccavekkhaṇā S III.262 (a°).

Paccupeti (Paccupeti) [pati+upeti] to go up or near to, to approach, serve, beset J III.214. fut. °upessati J IV.362 (gloss upasevati).

Paccuppanna (Paccuppanna) [pp. of paṭi+uppajjati, cp. Sk. pratyutpanna] what has arisen (just now), existing, present (as opposed to atita past & anāgata future) M I.307, 310; III.188; 190, 196; S I.5; IV.97; A I.264; III.151, 400; D III.100, 220, 275; It 53; Nd1 340; Pⅳ.62; Dhs 1040, 1043; VbhA 157 sq.; PⅳA 100. See also atita.

Paccuuyāti (Paccuyati) [paṭi+ud+yā] to go out against, to go to meet somebody S I.82, 216.

Paccūsa° (Paccusa°) [paṭi+Ved. uṣas f.; later Sk. pratyūṣa nt.] "the time towards dawn," morning, dawn; always. in compn with either °kāle (loc.) at morning DhA IV.61; DA I.168; or °velāyaṁ (loc.) id. VvA 105, 118, 165; PⅳA 61; or °samaye (loc.) id. S I.107; J I.81, 217; SnA 80; PⅳA 38.

Paccūha (Paccuha) [cp. late Sk. pratyūha, prati+vah] an impediment, obstacle S I.201 (bahū hi saddā paccūhā, trsln. "Ay there is busy to-and-fro of words." C. expls by paṭiloma-saddā); J VI.571.

Pacceka (Pacceka) (adj.) [paṭi+eka, cp. BSk. pratyeka Divy 335, 336] each one, single, by oneself, separate, various, several D I.49 (itthi); II.261 ("vasavattin, of the 10 issaras"); S I.26 ("gāthā a stanza each), 146 ("brahma an independent Brahma"); A II.41 ("sacca"); V.29 (id.); Sn 824 (id.), 1009 ("ganino each one having followers= visum visum gaṇavanto SnA 583); J IV.114 ("bodhiṇaṇa"); Nd1 58 ("muni"); DA I.148 (paccēka itthiyo); SnA 52 ("bodhisatta one destined to become a Pacceka buddha"); 67 (id.), 73 ("sambodhi"); Sdhp 589 ("buddhi"). - pacceka (adv.) singly, individually, to each one VvA 282. See also pāṭekka. -buddha one enlightened by himself, i. e. one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world. M III.68; S I.92 ("Silent Buddha" trsln); J III.470; IV.114; Ud 50 (P. Tagarasikhi); Nett 190; KhA 178, 199; SnA 47, 58, 63; Dhs I.80, 171, 224, 230; IV.201; PⅳA 144, 263, 265 (=isi), 272, 283.
Pacceti [pāṭ+ī] to come on to, come back to, fig. fall back on, realise, find one's hold in D I.186 ("take for granted," cp. note Dial. I.252); M I.309 (kaṃ hetum), 445 (id.); S I.182 ("believe in," C. icchati pattheti); Sn 662, 788, 800, 803, 840=908; Dh 125 (=pāṭieti DhA III.34); Nd1 85, 108 (=paccāgacchati), 114; Pv II.320 (=avagacchati PVA 87); Nett 93; Miln 125, 313; PVA 116 (bālam), 241 (agree to=pāṭijānāti). - ger. pāṭicca (q. v.). Cp. paccāgacchati - pp. pāṭīta (q. v.).

Paccoṭḍita [pāṭ+oḍḍita] laid in return (of a snare) J II.183 (v. l. paccoṭṭīta).


Paccorohati [pāṭorohati] to come down again, descend D I.50; II.73; A V.65, 234.

Paccosakkati [pāṭosakkati which is either ava+sakkati (of śvaṃk Geiger, P.Gr. § 282 or sṛp Trenckner Notes 60), or apa+sakkati] to withdraw, retreat, go away again D I.230; J I.383; Mhvs 25, 84.


Pacchaḍḍana [pāchaḍḍana] (nt.) [pa+chaḍḍana] vomiting, throwing out Sdhp 137.

Pacchato [pācchato] (adv.) [abl. formation fr. *paccha=Ved. paścā & paścāt, fr. 1.dg. *pos as in Lith. pās near by, pastaras the last; cp. Av. pasca behind, Lat. post, after] behind, after Dh 348 (=anāgatesu khandhesu DhA IV.63; opp. pure); PVA 56, 74; DhA III.197 ("vatti"). Often doubled pacchato pacchato, i. e. always or close behind, J II.123 (opp. purato purato). - Cp. pacchā & pacchima.

Pacchada [pācchada] [fr. pa+chad, cp. Sk. pracchada] a cover, wrapper; girdle Th 2, 378 (=uracchada ThA253); DhsA 397 (v. l. for *cchāda).

Pacchanna [pācchanna] [pa+channa, of chad] covered, wrapped, hidden Th 1, 299; J III.129.

Pacchā [pācchā] (adv.) [Vedic paścā & paścāt see pacchato] behind, aft, after, afterwards, back; westward D I.205; Sn 645, 773, 949; Nd1 33 (=pacchā vuccati anāgatam, pure vuccati atītam); Nd2 395; Dh 172, 314, 421; PVA 111, 115 (opp. purato); II.99 (=aparabhāge PVA 116); PVA 4, 50, 88; VVA 71. -ānutappati [fr. ānutāpa] to feel remorse PVA II.712; J V.117. -ānutāpa [cp. Sk. paścattāpa] remorse, repentance Sdhp 288. -āsa (nt.) āsa2) "eating afterwards, " i. e. aftermath S I.74 - gacchati at Kvu 624 see paccā". -gataka going or coming behind J VI.30. -jāta (-paccaya), 11th of the 24 paccayas, q. v. causal relation of posteriority in time. -nipātin one who retires to rest later than another (opp. pubb'uttāhin getting up before others) D I.60; III.191; A III.37; IV.265, 267 sq.; DA I.168. - bāhaṃ "arm behind," i. e. with arms (tied) behind
one's back D I.245; J I.264; DhA II.39. - bhatta "after-meal," i.e. after the midday meal, either as °m (acc.-adv.) in the afternoon, after the main meal, usually combd with piṇḍapāta. paṭikkanta "returning from the alms-round after dinner" A III.320; PvA 11, 16, 38 and passim (cp. BSk. paścādbhakta-piṇḍapāta-pratikrānta, see Indexes to AvŚ. & Divy), or as °kicca the duties after the midday meal (opp. purebhutta*) DA I.47 (in detail); SnA 133, 134. - bhattika one who eats afterwards, i.e. after the afternoon, after the main meal, usually combd with piṇḍapāta. paṭikkanta "returning from the alms-round after dinner" A III.320; PvA 11, 16, 38 and passim (cp. BSk. paścādbhakta-piṇḍapāta-pratikrānta, see Indexes to AvŚ. & Divy), or as °kicca the duties after the midday meal (opp. purebhutta*) DA I.47 (in detail); SnA 133, 134. - bhattika one who eats afterwards, i.e. afternoon, when it is improper to eat A III.220 (khalu°, q. v.). - bhāga hind or after part J II.91; PvA 114. - bhāsati see paccā°.- bhūma belonging to the western country S III.5. - bhūmakara id. S IV.312 = A V.263. - mukha looking westward M III.5; D II.207; Th 1, 529; DhA III.155 (opp. pācīna eastern). - vāmanaka dwarfed in his hind part J IV.137. - samaṇa [BSk. paścācchramaṇa & opp. purahśramaṇa AvŚ II.151, 150; Divy 154, 330, 494] a junior Wanderer or bhikkhu (Thera) who walks behind a senior (Thera) on his rounds. The one accompanying Gotama Buddha is Ānanda Vin I.46; III.10 (Ānanda); IV.78 (id.); Ud 90 (Nāgasamāla); J IV.123; Miln 15 (Nāgasena); PvA 38, 93 (Ānanda).

Pacchāda [Pacchada] [pa+chāda] cover, covering, wrapper, in phrase nelango setappacchādo S IV.291 = Ud 76 = DA I.75 = DhsA 397.

Pacchānutappati [Pacchānutappati] See under pacchā.

Pacchāyā [Pacchāyā] (f.) [pa+chāyā] a place in the shade, shaded part Vin I.180; II.193; D I.152 (= chāyā DA I.310); II.205; A III.320.

Pacchāliyan [Pacchāliyan] at A III.76 is of uncertain reading & meaning; in phrase p. khipanti: either "throw into the lap" (?) or (better) read pacchīyāṇa, loc. of pacchi 'into the basket' (of the girls & women).

Pacchāsa [Pacchāsa] [cp. pacchālī? perhaps fr. pacchā+as] aftermath S I.74.

Pacchi [Pacchi] (f.) [etym. doubtful] a basket J I.9, 243; II.68; III.21; VI.369 (pañca*), 560 (phala*); DhA II.3; IV.205 (* pasībaka).

Pacchijjati [Pacchijjati] [pa+chijjati, Pass. of chid] to be cut short, to be interrupted J I.503 (lohitām p.).


Pacchita [Pacchita] [pa+chita, Sk. pracchita, pp. of chā, only in combn with prefixes] cut off, skinned J VI.249.

Pacchindati [Pacchindati] [pa+chindati] 1. to break up, cut short, put an end to Vin IV.272; J I.119 (kathām °itvā), 148 (kathām °itu°); IV.59; PvA 78 (dānavidhi°). - 2. to bring up (food), to vomit DhA I.183 (āhāram).

Pacchima [Pacchima] (adj.) [Sk. paścima, superl. formation fr. *paśca, cp. pacchato & pacchā] 1. hindmost, hind-, back-, last (opp. purima), latest D I.239; M I.23 (pañca the last night watch); DA I.45 sq. (id. ° kicca duties or performances in the 3rd watch, corresp. to purima° &
majjhima°); Sn 352; J IV.137 (*pāda); VI.364 (*dvāra); PvA 5, 75. - 2. western (opp. purima or puratthima) D I.153 (disā); S I.145. - 3. lowest, meanest Vin II.108; M I.23; S II.203.


**Pacchedana (Pacchedana)** (nt.) [fr. pa+chid] breaking, cutting DA I.141.

**Pajagghati (Pajagghati)** [pa+jagghati] to laugh out loud J VI.475.

**Pajappati (Pajappati)** [pa+jappeti] to yearn for, crave, to be greedy after S I.5=J VI.25 (anāgata°); Sn 592; Dhs 1059, 1136.

**Pajappā (Pajappa)** (f.) [pa+jappā] desire, greed for, longing J V I.25 (anāgata°); Sn 592; Dhs 1059, 1136.


**Pajaha (Pajaha)** (adj.) [pa+jaha, pres. base of jahati] only neg. a° not giving anything up, greedy A III.76.

**Pajahati (Pajahati)** (°jahāti) [pa+jahati of hā] to give up, renounce, forsake, abandon, eliminate, let go, get rid of; freq. as synonym of jahati (see Nd2 under jahati with all forms). Its wide range of application with reference to all evils of Buddhist ethics is seen from exhaustive Index at S VI.57 (Index vol.). - Pres. pajahati S I.187; III.33=Nd2 680, Q 3 (yam na tumhākaṃ tam pajahatha); It 32 (kim appahīnāṃ kim pajahāma); 117; A IV.109 sq. (akusalaṃ, sāvajjaṃ); Sn 789 (dukkhaṃ), 1056, 1058; Ps I.63; II.244. ppr. pajahatha S II.226. - aor. pajahi & pahāsi Vin I.36; S I.12=23 (sankhaṃ); Sn 1057. - ger. pahāya S I.12 (kāme), 23 (vicikicchaṃ), 188 (nīvaraṇāni), Sn 17, 209, 520 & passim; Nd2 430; PvA 16, 122 (=hitvā), 211; pahatvāna Sn 639, and pajahitvā. fut. pajahissati S II.226. - grd. pahātabba M I.7; Sn 558; VvA 73, & pajahitabba - pp. pahīna (q. v.). - Pass. pahīyati (q. v.).

**Pajā (Paja)** (f.) [Ved. prajā, pra+jan] progeny, offspring, generation, beings, men, mankind (cp. use of Bibl. Gr. ge/nhma in same meaning) D II.55; S V.346, 362 sq.; A II.75 sq.; IV.290; V.232 sq., 253 sq.; Sn 298, 545, 654, 684, 776, 936, 1104 (=sattā Nd2 377); Dh 28, 85, 254, 343 (=sattā Dha IV.49); Nd1 47, 292; Pv II.117; IV.334; Pug 57; Vism 223 (=pajāyana-vasena sattā); Dha I.174; PvA 150, 161. - Very freq. in formula sassamana-brāhmaṇi pajā "this world with its sāmanas and brāhmans" D I.250; S I.160, 168, 207; II.170; III.28, 59; IV.158; V.204, 352; A II.130; V.204; Sn p. 15; It 121 etc.

**Pajānanā (Pajanana)** (f.) [fr. pajānāti] knowledge, understanding, discernment; used in exegetical literature as syn. of paññā Nd2 380=Dhs 16, 20, 555; Pug 25; Nett 28, 54. As nt. a° at Vism 436.

**Pajānāti (Pajanati)** [pa+jānāti] to know, find out, come to know, understand, distinguish D I.45 (yathābhūtaṃ really, truly), 79 (ceto paricca), 162, 249; Sn 626, 726 sq., 987; It 12 (ceto paricca); Dh 402; Pv I.1112 (=jānāti PvA 60); J V.445; Pug 64. - ppr. pajānaṃ Sn 884, 1050, 1104.
Pajāpati (paññāpati) (*t) 1. (adj.) together with his wife Vin I.23, 342; IV.62; J I.345; PvA 20. (m.) [Ved. prajāpati, prajā+pati Lord of all created beings, Lord of Creation] Prajāpati (Np.), the supreme Lord of men, only mentioned in one formula together with Inda & Brahmā, viz. devā saindakā sabrahmakā sapajāpatikā in sense of foll. Also at VbhA 497 with Brahmā. - 2. prajāpati (f.) [of Ved. pra+jāvant, adj.-n. fr. pra+jā "having (or rich in) progeny," with p for v, as pointed out by Trenckner Notes 6216] "one who has offspring," a chief wife of a man of the higher class (like a king, in which case="chief queen") or a gahapati, in which case simply "wife"; cp. BSk. pra+jāpati "lady" Divy 2, 98. - Vin I.23; III.25; IV.18, 258; S II.243; A 1.137 (catasso iyo); IV.210, 214; Vv 416 (=one of the 16,000 chief queens of Sakka VvA 183); DhA I.73; PvA 21, 31. sapajāpatikā (adj.) together with his wife Vin I.23, 342; IV.62; J I.345; PvA 20.

Pajāyati (paññāyati) [pa+jāyati] to be born or produced J V.386; VI.14.

Pajāyana (paññāyana) (nt.) [fr. pa+jāyana] "one who has offspring," a chief wife of a man of the higher class (like a king, in which case="chief queen") or a gahapati, in which case simply "wife"; cp. BSk. pra+jāyana "lady" Divy 2, 98. - Vin I.23; III.25; IV.18, 258; S II.243; A 1.137 (catasso iyo); IV.210, 214; Vv 416 (=one of the 16,000 chief queens of Sakka VvA 183); DhA I.73; PvA 21, 31. sapajāyana (adj.) together with his wife Vin I.23, 342; IV.62; J I.345; PvA 20.

Pajjat(a) (paññāt(a)) [pad, Ved. paddedya only in meaning "to come to fall," later Sk. also "to go to"] to go, go to; usually not in simplex, but only in compn with prefixes; as āpajjati, uppajjati, nipajjati etc. - Alone only in one doubtful passage, viz. A IV.362 (vv. ll. paccati, pabbati, gacchati.). - pp. panna (q. v.).

Pajjalati (paññalati) [pa+jalati of jval] to burn (forth), blaze up, go into flame Vin I.180; Sn 687 (sikhi pajjalanto); J I.215; ThA 62; PvA 38. - pp. pajjalita (q. v.).

Pajjalita (paññalita) [pp. of pajjalati] in flames, burning, blazing S I.133; Sn p. 21 (aggi); Dh 146; PvA 43 (sāṭakā).

Pajjunna (paññunna) [Ved. parjanya, for etym. see Walde, Lat. Wtb. under quercus & spargo] rain-cloud J I.332 (p. voucatti megho); IV.253. Otherwise only as Np. of the Rain God D II.260; S I.29; J I.331.

Pajjota (paññota) [cp. Ved. pradyota, pra+dyut] light, lustre, splendour, a lamp S I.15, 47; A II.140; Sn 349; Pug 25; Sdh 590. - telapajjota an oil lamp Vin I.16=D I.85= A I.56 =; Sn p. 15. - dhammapajjota the lamp of the Dhamma Miln 21. paññā-pajjota the torch of knowledge Dhs 16, 20, 292, 555; VbhA 115. pajjotassa nibbaṇaṃ the extinguishing of the lamp D II.157; S I.159; A IV.3.

Pajjhāyati (pañjhāyati) [pa+jhāyati2] to be in flames, to waste, decay, dry up; fig. to be consumed or overcome with grief, disappointment or remorse Vin III.19; IV.5; A II.214, 216; III.57; J III.534
**Pañca** (Pālic) (adj.-num.) [Ved. pañca, Idg. *penqů; cp. Gr. pe/nte, Lat. quīnque, Goth. fimf, Lith. penki, Oir. coic] number 5. - Cases: gen. dat. pañcannaṃ, instr. abl. pañcahi, loc. pañcasu; often used in compositional form pañca* (cp. Ved. pañcāra with 5 spokes I.16413; Gr. pempw/bolos, Lat. quinqu-ennis etc.). - 1. Characteristics of No. 5 in its use, with ref, to lit. & fig. application. "Five" is the number of "comprehensive and yet simple" unity or a set; it is applied in all cases of a natural and handy comprehension of several items into a group, after the 5 fingers of the hand, which latter lies at the bottom of all primitive expressions of No. 5 (see also below pañc'angulika. The word for 5 itself in its original form is identical with the word for hand *praq, cp. Lat. com*, decem, centum etc.) - A. No. 5, appld (a) with ref. to time: catupañcāhaṁ 4 or 5 days J II.114 (cp. quinque diebus Horace Sat I.316); maraṇaṁ tuyhaṁ oraṁ māsehi pañcahi after 5 months Vv 6310, p. māse vasītā DA I.319 (cp. qu. menses Hor. Sat. II.3289). - (b) of space: *yojanatthāna J III.504; *yojan-ubbedho gajavaro VvA 33; *bhūmako pāsādo J I.58 (cp. the house of Death as 5 stories high in Grimm, Märchen No. 42 ed. Reclam). - (c) of a group, set, company, etc. (cp. 5 peoples RV III.379; VI.114; VIII.92 etc.; gods X.553; priests II.3414; III.77; leaders of the Greek ships Hom. Iliad 16, 171; ambassadors Genesis 472; quinque viri Hor. Sat. II.555; Epist. II.124): p. janā J V.230; p. amaccā J V.231; p. hathhino DhA I.164; pañca nāriyo agamimsu Vv 322; p. puttāni khādāmi Pv I.63. - Note. No. 5 in this appln is not so frequent in Pāli as in older literature (Vedas e. g.); instead of the simple 5 we find more freq. the higher decimals 50 and 500. See also below §§ 3, 4. B. No. 15 in two forms: pañcadasa (f. ṯi the 15th day of the month Vv 156=A I.144; Sn 402) VvA 67 (*khāpana-sahassāni dāpesi), and pañnarasa (also as f. ṯi of the 15th or full-moon day Pv III.31; DhA I.198; III.92; IV.202; VvA 314; SnA 78) Sn 153 (pannaraso uposatho); Vv 642 (pañnarase va cando; expld as pañnarasiyāṃ VvA 276); DhA I.388 (of age, 15 or 16 years); DA I.17 (*bhedo Khuddaka-nikāyo); SnA 357 (pannarasahi bhikkhu-satehi=1500, instead of the usual 500); PvA 154 (*yojana). The appln is much the same as 5 and 50 (see below), although more rare, e. g. as measure of space: *yojana DhA I.17 (next in sequence to pañṇāsa-yojana); J I.315; PvA 154 (cp. 15 furlongs from Jerusalem to Bethany John 11, 18; 15 cubits above the mountains rose the flood Gen. 7. 20). C. No. 25 in two forms: pañcavāsita (the usual) e. g. DhsA 185 sq.; Miln 289 (citta-dubbali-karaṇā dhammā); paṇḍha-vāsi, e. g. J IV.352 (nāriyo); Th 2, 67, and paṇḍhu-pāsita (only at J III.138). Similarly to 15 and 25 the number 45 (pañca-cattāliṣa) is favoured in giving distances with *yojana, e. g. at J I.147, 348; DhA I.367.-Application: of 25: (1) time: years J III.138; DhA I.4; (2) space: miles high and wide DhA II.64 (ahipeto); VvA 236 (*yojanāni pharitvā pabhā). 2. Remarks on the use of 50 and 500 (5000). Both 50 and 500 are found in stereotyped and always recurring combinations (not in Buddhist literature alone, but all over the Ancient World), and applied to any situation indiscriminately. They have thus lost their original numerical significance and their value equals an expression like our "thousands," cp. the use of Lat. mille and 600, also similarly many other high numerals in Pāli literature, as mentioned under respective units (4, 6, 8 e. g. in 14, 16, 18, etc.). Psychologically 500 is to be expld as "a great hand," i. e. the 5 fingers magnified to the 2nd decade, and is equivalent to an expression like "a lot" (originally "only one," cp. casting the lot, then the one as a mass or collection), or like heaps, tons, a great many, etc. - Thus 50 (and 500) as the numbers of "comm-union" are especially freq. in recording a company of men, a host of servants, animals in a herd, etc., wherever the single constituents form a larger (mostly impressive, important) whole, as an army, the king's retinue, etc. - A. No. 50 (pañṇāsa; the by-form pañṇāsa only at DhA III.207), in foll. applns: (a) of time: does not occur, but see below under 55. - (b) of space (cp. 50 cubits the breadth of Noah's ark Gen. 6. 15; the height of the gallows (Esther 5. 14; 7. 9) J I.359 (yojanāni);
DhA III.207 ("hattho ubbedhena rukkho"); Vism 417 (paripuṇṇa "yojana suriyamandala"); DhA I.17 ("yojana"). - (c) of a company or group (cp. 50 horses RV II.185; V.185; wives VIII.1936; men at the oars Hom. II. 2. 719; 16. 170, servants Hom. Od. 7, 103, 22, 421) J III.220 (corā); V.161 (pallankā), 421 (díjakānṇhāyō); Sn p. 87; SnA 57 (bhikkhū). - Note. 55 (pañcapanāṇāsa) is used instead of 50 in time expressions (years), e. g. at DhA I.125; II.57; PvA 99, 142; also in groups: DhA I.99 (janā). - B. No. 500 (pañcasata", pañcasatā, pañcasatāni). - (a) of time: years (as Peta or Peti) Vv 8434; Pv II.15; PvA 152 (with additional 50). (b) of space: miles high Pv IV.328; J I.204 ("yojana-satikā"); Vism 72 ("dhana-satika, 500 bows in distance"). - (C) of groups of men, servants, or a herd, etc. (cp. 500 horses RV X.9314; witnesses of the rising of Christ 1 Cor. 15–6; men armed Vergil Aen. 10. 204; men as representatives Hom. Od. 3. 7; 500 knights or warriors very frequently in Nibelungenlied, where it is meant only to denote a "goody company, 500 or more") Arahants Kha 98; Bhikkhus very frequent, e. g. D I.1; Vin II.199; J I.116, 227; DhA II.109, 153; III.262, 295; IV.184, 186; Sāvakas J I.95; Upāsakas J II.95; PvA 151; Paccekabuddhas DhA IV.201; Pva 76; Vighāsāda J II.95; DhA II.154; Sons Pva 75; Thieves DhA II.204; PvA 54; Relatives Pva 179; Women-servants (parivārīkā itthiyō) Pv II.126; VvA 69, 78, 187; PvA 152; Oxen A IV.41; Monkeys J III.355; Horses Vin III.6. - Money etc. as present, reward or fine representing a "round-sum" (cp. Nibelungen 314: horses with gold, 317: mark; dollars as reward Grimm No. 7; drachms as pay Hor. Sat. II.743) khaṇḍānas Sn 980, 982; PvA 273; blows with stick as fine Vin I.247. - Various: a caravan usually consists of 500 loaded wagons, e. g. J I.101; DhA II.79; Pva 100, 112; chariots VvA 78; ploughs Sn p. 13. Cp. S I.148 (vyagghi-nisā); Vin II.285 (ūṇa-pañcasatāni); J II.93 (accharā); V.75 (vāṇijā); DhA I.89 (suvaṇṇasiviṅka); 352 (rāja-satāni); IV.182 (jāti°) Kha 176 (paritta-dipā). Also BSκ. pañ/opasthāyīkā-satāni Divy 529; pañca-mātrāṇi strī-śatāni Divy 533. - Note. When Gotama said that his "religion" would last 500 years he meant that it would last a very long time, practically for ever. The later change of 500 to 5,000 is immaterial to the meaning of the expression, it only indicates a later period (cp. 5,000 in Nibelungenlied for 500, also 5,000 men in ambush Joshua 8. 12; converted by Peter Acts 4. 4; fed by Christ with 5 loaves Matthew 14. 21). Still more impressive than 500 is the expression 5 Kotis (5 times 100,000 or 10 million), which belongs to a comparatively later period, e. g. at DhA I.62 (ariyā-sāvaka-koṭiyo), 256 ("mattā-ariyasāvakā"); IV.190 (p. koti-mattā ariya-sāvakā). 3. Typical sets of 5 in the Pali Canon. *āggam first fruits of 5 (kinds), viz. khett", rās", koth", kumbhi", bhojan° i. e. of the standing crop, the threshing floor, the granary, the pottery, the larder SnA 270. *āngā 5 gentlemanly qualities (of king or brahmin): sujāta, ajjhāyaka, abhirūpa, silāvā, pāndita (see anga; on another combn with anga see below). The phrase pañc/angasamānāgata & *vippahīna (S I.99; A V.16) refers to the 5 aṅgavāṇa: see expld at Vism 146. *āngikamā 5 kinds of music: ātata, viriya, sati, saṃudder, paññā (see indriya B. 15–19). *vīda° (rāja–) kakudhabhandāṃ, insignia regis viz. vālāvanī, unhisā, khaggā, chatta, pādūka. *kalyāṇāni, beauty-marks: kesa°, māṃsa°, at̄thi°, chavi°, vaya°. *kāmagnā pleasures of the 5 senses (=taggocarāṇi pañc’āyataṇāni gahitāni honti SnA 211). *gorsā 5 products of the cow: khūra, dadhi, takka, navanītā, sappi. *cakkhūni, sorts of vision (of a Buddha): māṃsa° dibba° paññā° buddha° samanta°. *tānā cravings, specified in 4 sets of 5 each: see Nd2 271v. *nikāya 5 collections (of Suttantas) in the Buddha. Canon, viz. Dīgha° Majjhima° Samyutta°, Anguttara° Khuddaka°, e. g. Vin II.287. *nivaranāni or obstacles: kāmacchanda, abhijjhā-vyāpāda, thīnamiddha, uddhacca-kukkucca, vicikicchā. *patīṭhitaṃ 5 fold prostration or veneration, viz. with forehead, waist, elbows, knees, feet (Childrens) in phrase *ena vandati (sometimes *m vandati, e. g. SnA 78, 267) J V.502; SnA 267, 271, 293, 328, 436; VvA 6; DhA I.197; IV.178, etc. *bandhana either 5 ways of binding
or pinioning or 5 fold bondage J IV.3 (as "ure pañcangika-bandhanam") cp. kaṇṭhe pañcamedhi bandhanëhi bandhivtë S IV.201); Nda 304III.2 (rājā bandhāpeti andhu-bandhanena vā rajju*, sankhalika*, latā*, parikkhepa*), with which cp. Śikṣāsamucc. 165: rājñā pañcapāśakena bandhanenā baddhaḥ. - There is a diff. kind of bandhana which has nothing to do with binding, but which is the 5 fold ordeal (obligation: pañcavidhabandhana-kāramā) in Niraya, and consists of the piercing of a red hot iron stake through both hands, both feet and the chest; it is a sort of crucifixion. We may conjecture that this "bandhana" is a corruption of "vaddhana" (of vyadh, or viddhana?), and that the expression originally was pañcavidhanna-kāraṇa (instead of pañca-vidha-bandhana-k*). See passages under bandhana & cp. M III.182; A I.141; Kvu 597; SnA 479. *balāṇi 5 forces: Saddhā viriya sati samādhi paññā D II.120; M II.12; S III.96; A III.12 (see also bala). *bhujānāni 5 kinds of food: odāna, kummāsa, sattu, maccha, maṃsa Vin IV.176. *macchariyāni 5 kinds of selfishness: āvāsa* kula* lābha* vaṇṇa* dhamma*. *rañi defilements: rūpa*, sadda* etc. (of the 5 senses) Nd1 505; SnA 574. *vaṇṇa 5 colours (see ref. for colours under pīta and others), viz. nila, pītaka, lohitaka, kāṭha, odāta (of B's eye) Nd2 235Q; others with ref. to paduma-puṇḍarīka VVa 41; to paduma Dха III.443; to kusumānī DA I.140; Dха IV.203. *vaṇṇa in another meaning (fivefold) in connection with pīti (q. v.). *sāṃyojanāni fetters (q. v.). *sāngha impurities, viz. rāga, dosa, moha, māna, diṭṭhi (cp. taṇhā) Dха IV.109. *sāla the 5 moral precepts, as sub-division of the 10 (see dasasilā and Nd2 under sīla on p. 277). 4. Other (not detailed) passages with 5: Sn 660 (abbudānī), 677 (nahutāni koṭiyo pañca); Th 2, 503 (*kaṭuka-pancakāmaguṇa-rasa ThA 291); Dха II.25 (*mahānidhi); SnA 39 (*pākāra-gomāṇḍala-puṇṇabhāva). Cp. further: guṇh Miln 249; paṇnāni Vin I.201 (nimba*, kuṭaja*, paṭola*, sullā*, kappāsika*); Paṇḍu-ṛāja-puttā J V.426; pabbaganṭhiyo Miln 103; pučchā DhsA 55; mahā-paricāgā Dха III.441; mahā-vilokanāni Dха I.84; vatthūni Vin II.196 sq.; vāhanāni (of King Pajjota) Dха I.196; siddhāvāsa Dhs A 14. In general see Vin V.128-133 (var. sets of 5). -anga five (bad) qualities (see anga 3 and above 3), in phrase vipphāna free from the 5 sins D III.269; Nd2 284 C; cp. BSk. pañcānga-viprahāna. Ep. of the Buddha Divy 95, 264 & *sammānāgata endowed with the 5 good qualities A V.15 (of senāsana, expld at Vism 122): see also above. -angika consisting of 5 parts, fivefold, in foll. combns: *jāhā (viz. vitakka, vicāra, pīti, sukha, cīttass'ekaggatā) Dhs 83; *turiya, orchestra S L.131; Th 1, 398; 2, 139; Vv 364; Dха IV.274, 394; *bandhana bond J IV.3. -angula* *angulika* J IV.153 (gandha*); SnA 39 (usabhaṃ nahāpetvā bhojetvā *m datvā mālam bandhivtā). -angulika (also *aka) the 5 finger-mark, palm-mark, the magic sign of the spread hand with the fingers extended (made after the hand & 5 fingers have been immersed in some liquid, preferably a solution of sandal wood, gandha; but also blood). See Vogel, the 5 finger-token in Pāli Literature, Amsterdam Akademie 1919 (with plates showing ornaments on Bharhut Tope), cp. also J.P.T.S. 1884, 84 sq. It is supposed to provide magical protection (esp. against the Evil Eye). Vin II.123 (cp. Vin. Texts II.116); J I.166, 192; II.104 (gandha *m deti), 256 (gandhaā, appld to a cetiya); III.23, 160 (lohitā*); Vv 3318 (gandha*m adāsim Kassapassa thūpasimīm); Mhvs 32, 4 (see trsl. p. 220); Dха III.374 (goṇānaṃ gandha-*āni datvā); SnA 37 (samaṃlāhi saṇgha-gandha-sugandhehi p*akehi ca alankātā paripūṇa-angapaccangā, of oxen). Cp. MVastu I.269 (stūpeśu pañcangulāni; see note on p. 579). Quotations of similar use in brahmanical literature see at Vogel p. 6 sq. -āvudha (āyudha) set of 5 weapons (sword, spear, bow, battle-axe, shield, after Childers) Miln 339 (as Miln trsl. II.227), cp. p* *sannadhā J III.436, 467; IV.283, 437; V.431; VI.75; sannadhāp* J IV.160 (of sailors). They seem to be different ones at diff. passages. -āhaṃ 5 days Vin IV.281; J II.114. -cūlaka with 5 topknots J V.250 (of a boy). -nakhā with 5 claws, N. of a fiveailed animal J V.489 (so read for pañca na khā, misunderstood by C.). -paṭṭhika at Vin II.117, 121, 152; is not clear (v. l. paṭṭika). Vin. Texts III.97 trsl. "cupboards" and connect it with Sk. paṭṭikā, as celappattikām Vin II.128 undoubtedly is ("strip of cloth laid down for ceremonial purposes," trsl. III.128). It also occurs at Vin IV.47. -patikā (f.) having had 5 husbands J V.424,
Pañcaka (Pancaka) (adj.) [fr. pañca] fivefold, consisting of five J I.116 (*kammaṭṭhāna); Dhs. chapters 167-175 (*naya fivefold system of jhāna, cp. Dhs. trsln 52); SnA 318 (*nipāta of Anguttara). - nt. pañcakam a pentad, five Vin I.255 (the 5 parts of the kathina robe, see Vin. Texts I.155), cp. p. 287; pl. pañcakā sets of five Vism 242. The 32 ākāras or constituents of the human body are divided into 4 pañcaka's (i. e. sets of 5 more closely related parts), viz. taca° "skin-pentad," the 5 dermatoid constituents: kēsā, lomā, nakhā, dantā, taco; vakka° the next five, ending with the kidneys; papphāsa° id. ending with the lungs & comprising the inner organs proper; matthalunga° id. ending with the brain, and 2 chakka's (sets of 6), viz. meda° & mutta°. See e. g. VbhA 249, 258.

Pañcakkhattum (Pancakkhattum) (adv.) five times.

Pañcadhā (Pancadha) (adv.) in five ways, fivefold DhsA 351.

Pañcamā (Pancama) (adj.) [compar.-superl. formation fr. pañca, with *ma as in Lat. supremus, for the usual *to as in Gr. pe/mptos, Lat. quintus, also Sk. pañcathāḥ] num. ord. the fifth D I.88; Sn 84, 99, 101; VvA 102; PvA 52 (*e māse in the 5th month the Petī has to die); Dha I.195 (*e sattāhe in the 5th week). - f. pañcamā PvA 78 (ito *āya jātiyā) and pañcamī Sn 437 (senā); PvA 79 (jāti).

Pañcamakā (Pancamaka) (adj.)=pañcama J I.55.

Pañcaso (Pancaso) (adv.) by fives.

Pañja (Panja) [is it to be puñja?] heap, pile A II.75 (meaning different?); Cp. I.1016.

Pañjara (Panjara) (m. & nt.) [cp. Epic Sk. pañjara, which probably belongs to Lat. pango, q. v. Walde, Lat. Wtb. s. v.] a cage, J I.436; II.141; III.305 (sihā°); IV.213; V.232 (siha), 365; VI.385 (sihā°); 391; Miln 23 (*antaragata gone into the c.); 27; Dha II.164 (nakha°), where meaning is "frame"; VbhA 238; *sihā° meaning window.


Pañjalika (Panjalika) (adj.) [fr. pañjali] holding up the clasped hands as token of respectful salutation S I.226; Sn 485, 598.
Pañjasa (pañjasa) (adj.) [pa+añjasa] in the right order, straight A II.15.

Pañña (pañña) (-*) (adj.) [the adj. form of pañña] of wisdom, endowed with knowledge or insight, possessed of the highest cognition, in foll. cpds.: anissaranā* D I.245; S II.194; IV.332; anoma* Sn 343; appa* S I.198; J II.166; III.223, 263; avakujja* A I.130; gambhīra* S I.190; javana* S I.63; Nd2 235; tikkha*; dup* D III.252, 282; S I.78, 191; II.159 sq.; M III.25; A II.187 sq.; Dh 111, 140; Pug 13; Dha II.255; nibbedhika* S I.63; A II.178; Nd2 235; puṭhu* ibid.; bhāvita* S IV.111; A V.42 sq.; bhūri* S III.143; IV.205; manda* VbhA 239; mahā* S I.63, 121; II.155; A I.23, 25; II.178 sq.; Nd2 235; SnA 347; sap* S I.13, 22, 212; IV.210; A IV.245; Pv I 88; 115; PVa 60 (=pañḍita), 131 (+buddhimant); suvimutta° A V.29 sq.; hāsa° S I.63, 191; V.376; Nd2 235. By itself (i. e. not in cpd.) only at Dh 208 (=lokiyalokuttara-paññāya sampanna DhA III.172) and 375 (=pañḍita DhA IV.111).

Paññatā (paññatā) (f.) [secondary abstract formation fr. pañña, in meaning equal to pañña] having sense, wisdom A III.421 (dup°=foolishness) V.159 (id.); mahā*, puthu*, vipula° A I.45. See also paññatta2.

Paññatta1 (paññatta) [pp. of paññapeti, cp. BSk. prajñapta] pointed out, made known, ordered, designed, appointed, or dained S II.218; A I.98, 151; IV.16, 19; V.74 sq.; Pv IV.135; Dha I.274; VvA 9 (su° mañca-pītha), 92 (niccabhatta); PvA 78. Esp. freq. in ster. formula paññatte āsane nisīdi he sat down on the appointed (i. e. special) chair (seat) D I.109, 125, 148; S I.212; Dh 148; SnA 267; PvA 16, 23, 61.

Paññatta2 (paññatta) (nt.) [abstr. fr. pañña] wisdom, sense etc. S V.412 (v. l. paññatā). See also paññatā.

Paññatti (paññatti) (f.) [fr. paññapeti, cp. paññatta1] making known, manifestation, description, designation, name, idea, notion, concept. On term see Cpd. 3 sq., 198, 199; Kvu trsln 1; Dhs trsln 340. - M III.68; S III.71; IV.38 (māra°), 39 (sattā°, dukkha°, loka°); A II.17; V.190; Ps II.171, 176; Pug 1; Dhs I.309; Nett 1 sq., 38, 188; KhA 102, 107; DA I.139; SnA 445, 470; PvA 200. The spelling also occurs as paññatti, e. g. at J II.65 (“vahāra”); Miln 173 (loka°); KhA 28; adj. paññattika (q. v.).

Paññavant (paññavant) (adj.) [pañña+vant, with reduction of ā to a see Geiger, P.Gr. § 23] possessed of insight, wise, intelligent, sensible Vin I.60; D III.237, 252, 265, 282, 287; M I.292; III.23; S I.53, 79; II.159 sq., 207, 279 (daharo ce pi p.); IV.243; V.100, 199, 392, 401; A II.76, 187, 230; III.2 sq., 127, 183; IV.85, 217, 271, 357; V.25, 124 sq.; Sn 174; Nd2 259; Dh 84; J I.116; Pug 13; Dha II.255; KhA 54; VbhA 239, 278; PvA 40. Cp. pañña+vant.

Pañña (pañña) (f.) [cp. Vedic prajñā, pa+jiṇā] intelligence, comprising all the higher faculties of cognition, "intellect as conversant with general truths" (Dial. II.68), reason, wisdom, insight, knowledge, recognition. See on term Mrs. Rh. D. "Buddhism" (1914) pp. 94, 130, 201; also Cpd. 40, 41, 102 and discussion of term at Dhs. trsln. 17, 339, cp. scholastic definition with all the synonyms of intellectual attainment at Nd2 380=Dhs 16 (pañña pañjānaṇā vicayo etc.). As tt. in Buddhist Psych. Ethics it comprises the highest and last stage as 3rd division in the standard "Code of religious practice" which leads to Arahantsip or Final Emancipation. These 3 stages are: (1) sīla-kkhandha (or °sampadā), code of moral duties; (2) samādhi-kkhandha (or cittasampadā) code of emotional duties or practice of con centration & meditation; (3) pañña-
kkhandha (or °sampadā) code of intellectual duties or practice of the attainment of highest knowledge. (See also jhāna.) They are referred to in almost every Suttanta of Dīgha 1. (given in extenso at D I.62-85) and frequently mentioned elsewhere, cp. D II.81, 84, 91 (see khandha, citta & sīla). - D I.26=162 (°gatena caranti diṭṭhigatānī), 174 (°vāda), 195 (°pāripūrin); II.122 (ariyā); III.101, 158, 164, 183, 230, 237, 242, 284 sq.; S I.13=165 (sīla, citta, paññā), 17, 34, 55; II.185 (sammā°), 277; V.222 (ariyā); M I.144 (id.); III.99 (id.), 245 (paramā), 272 (sammā°); A I.61, 216; I.1 (ariyā); IV.105 (id.); III.106 (sīla, citta, p.), 352 (kusalesu dhammesu); IV.11 (id.); V.123 sq.; It 35, 40 (°uttara), 51 (sīla°samādhi p. ca), 112 (ariyā°); Sn 77, 329, 432, 881, 1036 and passim; Dh 38, 152, 372; Nd1 77; Nd2 380; Ps I.53, 64 sq., 71 sq., 102 sq., 119; II.150 sq., 162, 185 sq.; Pug 25, 35, 54 (°sampadā); Dhs 16, 20, 555; Nett 8, 15, 17, 28, 54, 191; VbhA 140, 396; PvA 40 (paññāya abhāvato for lack of reason); Sdhp 343. On paṭilābha see sep. article. See also adhipanna (adhisīla, adhicitta+). -ādhipateyya the supremacy of wisdom A II.137. -indriya the faculty of reason (with sati° & samādhi°) D III.239, 278; Dhs 16, 20 etc.; Nett. 7, 15 sq; 191. -obhāsa the lustre of wisdom Ps I.119; Dhs 16, 20 etc. -kkhandha the code of cognition (see above) D III.229, 279; It 51; Nd1 21; Nett 70, 90, 128. It is always combd with sīla° & samādhi-kkhandha. -cakkhu the eye of wisdom (one of the 5 kinds of extraordinary sight of a Buddha: see under cakkhumanta) D III.219; S V.467; It 52; Nd1 354; Nd2 235. -pāsāda the stronghold of supreme knowledge Dh 28 (=dibba-cakkhuṃ sankhātam “m”). -bala the power of reason or insight, one of the 5 powers D III.229, 253; M III.72; A IV.363; Sn 212; Dhs 16, 20 etc.; Nett 54, 191; VvA 7. -bhūmi ground or stage of wisdom; a name given to the Paṭicca-samuppāda by Bhdh at Vism XVII, pp. 517 sq. (“niddesa). -ratana the gem of reason or knowledge Dhs 16, 20 etc. -vimutta freed by reason D II.70; III.105, 254; M I.35, 477; A I.61; II.6; IV.452; Sn 847; Nd1 207; Kvu 58; Nett 199. -vuddhi increase of knowledge S V.97, 411; A I.45; Ps II.189. -visuddhi purity of insight D III.288. -vimutti emancipation through insight or knowledge (always paired with ceto-vimutti) D I.156, 167; III.78, 102, 108, 132, 281; It 75, 91; Sn 725, 727; Nett 7, 40, 81, 127; DA I.313; VbhA 464. -pātīlābha acquisition of wisdom S V.411; A I.45; Ps II.189.

Paññāna (Pannana) (nt.) [pa+ñāna, cp. Vedic prajñāno in both meanings & paññā] 1. wisdom, knowledge, intelligence D I.124 (sīla+); S I.41; A IV.342; Sn 96, 1136; DA I.171, 290. - 2. mark, sign, token J V.195.

Paññānavant (Pannanavant) (adj.) [paññāna+vant] reasonable, sensible, wise Sn 202, 1090; J V.222; VI.361; Nd2 382.

Paññāta (Panna) [pp. of pajānāti] known, renowned DA I.143; ap° unknown, defamed Vin IV.231; S IV.46; A III.134 (where also der. appaññātika).

Paññāpaka (Pannapaka) (adj. n.) [fr. paññāpeti] one who advises, assigns or appoints Vin II.305 (āsana°).
Paññāpana (Pañnapana) (nt.) [fr. paññāpeti] disclosure, discovering M III.17; S III.59; declaration DhsA 11.

Paññāpetar (Pañnapetar) [n. ag. of paññāpeti] one who imparts knowledge, discloser of truths, discoverer D II.223.

Paññāpeti (Pañnapeti) [Caus. of pajānāti] 1. to make known, declare, point out, appoint, assign, recognise, define D I.119 (brāhmaṇa brāhmaṇam), 180, 185, 237; It 98 (tevijjam brāhmaṇam), Pug 37, 38; PvA 61 (āsanaṃ). - 2. to lay down, fold out, spread PvA 43 (sanghāṭim). - pp. paññatta (q. v.). - Caus. II. paññāpāpeti J III.371.

Paññāya (Pañnyaya) (indecl.) [ger. of pajānāti, in relation °ñāya: ñatvā as uṭṭhāya: ñatvā; so expld by P. Commentators, whereas modern interpreters have taken it as instr. of paññā] understanding fully, knowing well, realising, in full recognition, in thorough realisation or understanding. Used most frequently with yathābhūtaṃ (q. v.) S I.13 (bhāveti), 44 (lokasmithā), 214 (parisujjhati); II.7 sq. (uppajjati), 68 (suppaṭividdho); III.6 (id.); V.324 (ājīvannakhi); A I.125 (asanaṃ); IV.13 sq. (paññāmin); V.39 (disvā) Sn 1035 (see Nd2 380I); It 93 (moh'aggiṃ, v. l. saññāya); PvA 60 (upaparikkhitvā, as expln of ñatvā), 140=viceyya.

Paññāyati (Pañnyati) [Pass. of pajānāti] to be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear It 89; DhA I.14, 95 (fut. paññāyissathā you will be well known); II.75; PvA 83 (pālito eva), 166 (dissati+); ppr. paññāyahāna DhA I.29; PvA 96 (=perceivable). - aor. paññāyi PvA 172 (paccakkhato).

Pañha (Pañha) [Ved. praśna, for details of etym. see pucchati] mode of asking, inquiry, investigation, question D I.11 (deva™) M I.83; III.30; A I.103, 288; III.81, 191 sq., 419 sq.; V.50 sq.; Sn 512, 957, 1005, 1024, 1148 etc., Nd1 464; Miln 28, 340; DA I.97. pañham pucchati to ask a question Nd2 under pucchā (q. v.). -paṭibhāna an answer to a question M I.83; Miln 28. - vāmaṃsaka one who tests a question Sn 827; Nd1 166; SnA 538. -vyākarana mode of answering questions, of which there are 4, viz. ekāmsa "direct," vibhajjya "qualified," paṭipucchā "after further questioning," ṭhānapiya "not to be answered or left undecided," thus enumd at D III.229; A I.197 sq.; II.46. Miln 339.

Paṭa (Paṭa) [cp. Epic Sk. paṭa, etym. unknown, prob. dialectical] cloth; cloak, garment S II.219 (*pilotika); Th 1, 1092 (bhinnapaṭa-dhara "wearing the patchwork cloak" trsl.); J IV.494; KhA 45, 58 (*tantu); DA I.198; DhA II.45 (puppha™); III.295 kañca, v. l. kalpat); Vism 16 (bhinnapaṭa-dhara in defn of bhikkhu); VbhA 327 (id.); DhsA 81 (paṭa-paṭa sāda); VvA 73, 201; PvA 185. Cp. paṭikā & paṭalikā; also kappa.

Paṭaggī (Paṭaggī) [paṭia+agghi] counter-fire Vin II.138; J I.212; kacc. 31.

Paṭanga (Paṭanga) [cp. *Sk. paṭaṇa, but influenced by Sk. pataga a winged animal, bird] a grasshopper Sn 602; J VI.234, 506; Miln 272, 407; DhA IV.58; PvA 67; Pgdp 59.

Paṭaccarin (Paṭaccarin) (adj.) [paṭa+carin but cp. Sk. paṭaccara a shoplifter Halāyudha 2, 185] poor (lit. dressed in old clothes): so read perhaps at J VI.227 (vv. II paṭaccari & paṭiccari).
The text contains a detailed explanation of Pali terms related to "Paṭala," "Paṭalika," and "Paṭaha". It discusses meanings such as covering, membrane, lining, skin, film, etc., and their usage in various contexts. The text also includes definitions of related words and phrases, such as "Paṭāṇī," "Paṭāka," and "Paṭi." The document includes complex grammatical and etymological discussions, making it a comprehensive resource for understanding Pali language and terms.
(re-): °dasseti (re-appear), °nijhatta, °nivattati, °pavesati, °pākatika (re-stored), °bujjhati, °vinicchati, °sāñjīvita (re-suscitated), °sandhi (re-incarnation), °sammājātī. - (4) away from, back to (esp. in compn paṭivi°): °kuṭati (shrink back), °ghāta (repulsion), °dhāvati, °neti, °paṇāmeti (send away), °bandhati (hold back), °bāhati (id.), °vijacchati, °vineti, °vinodeti (drive out), °vīrata, °sāṃhārati, °sutta, °sumbhita. - II. (applied, in reflexive sense): (1) to, on to, up to, towards, at-: °oloketi (look at), °gījha (hankering after) °ggaha, °jānāti °pūjeti, °peseti (send out to), °lābha °lobheti, °sāmeti, °sevati (go after), °ssata. (2) together (con-, com-), esp. combd with °sam°; °sāṃyujati; °paṭaddha, °sāṃyujati; °sāṃyujati; °sambhati. - (3) asunder, apart (“up”): °kopeti (shake up), °vīṃsa (part), °vibhatta (divided up). (4) secondary, complementary, by sham (developed out of meaning I. 1 c.): °nāsikā (a false nose), °sīsaka (sham top knot); esp. freq. in redupl. (iterative) cpds., like anga-paccanga (limb & by-limb, i. e. all kinds of limbs), vata-paṭivatta (duties & secondary duties, all duties). In the latter application paṭi resembles the use of ā, which is more frequent (see ā5). - III. The opposite of pati in directional meaning is anu, with which it is freq. combd either (a) in neg. contrast or (b) in positive emphasis, e. g. (a) anuvātā paṭivātā with and against the wind; anuloma-paññiloma with and against the grain; (b) sotām w. & against the stream; (b) anumassati paṭimasati to touch closely (lit. up & down). - Note. The spelling pati for paṭi occurs frequently without discrimination; it is established in the combn with sthā (as patiṭṭhāti, patiṭṭhita etc.). All cases are enumd under the respective form of paṭi°, with the exception of patiṭṭhā°

Paṭi—āneti (Patianeti) [paṭi+ā+nī] to lead or bring back, in duppaṭi-ānaya difficult to bring back J IV.43.

Paṭi—orohati (Patiorohati) [paṭi+ava+ruh] to descend from DA I.251 (‘itvā).

Paṭikankhāti (Patikankhāti) [paṭi+kānkṣ] to wish for, long for S I.227. adj. °kankhin M I.21. See also pāṭikankhin.

Paṭikacca (Patikacca) (indecl.) [so read for °gacca as given at all passages mentioned, see Trenckner Miln p. 421, & Geiger Pr. § 381. - ger. fr. paṭikaroti (q.v.), cp. Sk. pratikāra in same meaning "caution, remedy"] 1. previously (lit. as cautioned) Vin IV.44; Miln 48 (v. l. °kacca) usually as paṭikac’eva, e.g. Vin I.342; D II.118. - (2) providing for (the future), preparing for, with caution, cautiously V.225; S I.57; V.162; A II.25; D II.144; Th 1, 547; J III.208; IV.166 (in expln of paṭikata & paṭikaroti); V.235.

Paṭikanṭaka (Patikanṭaka) [paṭi+kantaka4] an enemy, adversary, robber, highwayman J I.186; II.239; DII II.453 (v. l. °kaṇḍaka).

Paṭikata (Patikata) [pp. of paṭikaroti] "done against," i. e. provided or guarded against J IV.166.

Paṭikatheti (Patikatheti) [paṭi+katheti] to answer, reply J VI.224; DA I.263.

Paṭikampati (Patikampati) [paṭi+kampati] to shake; pret. paccakampittha J V.340.

**Paṭikara** (Pāli) [fr. paṭi+kṛ] counteracting; requital, compensation Vin IV.218 (a°); D I.137 (ovāda° giving advice or providing for? v. l. pari°); III.154.

**Paṭikaroti** (Pāli) [paṭi+karoti] 1. to redress, repair, make amends for a sin, expiate (āpattiṃ) Vin I.98, 164; II.259; IV.19; S II.128=205; A V.324; Dh I.54. - 2. to act against, provide for, beware, be cautious J IV.166. - 3. to imitate J II.406. - ger. paṭikacca (q. v.) - pp. paṭikata (q. v.).

**Paṭikassana** (Pāli) (nt.) [paṭi+kṛṣ] drawing back, in phrase mūlāya p. "throwing back to the beginning, causing to begin over & over again" Vin II.7, 162; A I.99.

**Paṭikassati** (Pāli) [paṭi+kassati] to draw back, remove, throw back Vin I.320 (mūlāya); II.7 (id.).

**Paṭikā** (Pāli) (f.) [Sk. paṭikā dial. fr. paṭa cloth] a (white) woollen cloth (: uṇṇāmayo set'attharako DA I.86) D I.7; A I.137, 181; III.50; IV.94, 231, 394; Dāvs V.36. See also paṭiya.

**Paṭikārika** (Pāli) (adj.) [fr. preceding] of the nature of an amendment; app° not making good, not making good J V.418.

**Paṭikiṭṭha** (Pāli) inferior, low, vile A I.286=Dh I.144; in meaning "miserable" at DhA II.3 is perhaps better to be read with v. l. as pakkiliṭṭha, or should it be paṭikuṭṭha?


**Paṭikirati** (Pāli) [paṭi+kirati] to strew about, to sprawl Pv IV.108 (uttāna paṭikirāma=vikirīyamān'angā viya vattāma PvA 271).


**Paṭikujjita** (Pāli) [pp. of paṭikujjata] covered over, enclosed A I.141; Th 1, 681; J I.50, 69; V.266; Pv I.1013 (=upari pidahita PvA 52); DhsA 349.

**Paṭikujjhati** (Pāli) [paṭi+krudh] to be angry in return S I.162= Th 1, 442.
**Paṭikuṭati** (paṭikutati) [paṭi+kuṭ as in kuṭila, cp. kuc & paṭikujjati] to turn in or over, to bend, cramp or get cramped; fig. to shrink from, to refuse A IV.47 sq. (v. l. *kujjati); Miln 297 (pati*; cp. Miln trsln II.156); Vism 347 (v. l. BB; T. *kuṭṭati); DhA I.71; II.42. - Caus. patikoṭṭeti (q. v.). - pp. paṭikuṭita (q. v.). See also paṭiliyati.

**Paṭikuṭṭha** (paṭikuttha) [pp. of paṭi+kruś, see paṭikkosati & cp. BSk. pratikruṣṭa poor Divy 500] scolded, scorned, defamed, blameworthy, miserable, vile Vin I.317; PvA 268 (v. l. paṭikiliṭṭha); as neg. app° blameless, faultless S III.71-73; A IV.246; Kvu 141, 341. See also paṭikiṭṭha.

**Paṭikuṇika** (paṭikunika) (adj.) [for °kuṭita?] bent, crooked PvA 123 (v. l. kuṇita & kuṇḍita).

**Paṭikuṇṭhita** (paṭikunthita) [cp. kuṇṭhita]=pariguṇṭhita (q. v.); covered, surrounded J VI.89.

**Paṭikuttaka** (paṭikuttha) [or uncertain etym.; paṭi+kuttaka?] a sort of bird J VI.538.

**Paṭikubbara** (paṭikubbara) [paṭi+kubbara] the part of the carriage-pole nearest to the horse(?) A IV.191.

**Paṭikulyatā** (paṭikulyata) (f.) [fr. paṭikūla, perhaps better to write patikkulyatā] reluctance, loathsomeness M I.30; A V.64. Other forms are paṭikūlatā, pāṭikkūlyatā, & pāṭikulyā (q. v.).

**Paṭikūta** (paṭikuta) (nt.) [paṭi+kūṭa1] cheating in return J II.183.

**Paṭikūlatā** (paṭikulata) (f.) [fr. paṭikkūla] disgustiveness Vism 343 sq.

**Paṭikeḷanā** (paṭikelana) See parikeḷanā; i.e. counter-playing Dh I.286.

**Paṭikoṭṭeti** (paṭikotteti) [paṭi+koṭṭeti as Caus. of kuṭṭati] to bend away, to make refrain from M I.115; S II.265 (cp. id. p. A IV.47 with trs. *kuṭṭati & v. l. *kujjati which may be a legitimate variant). The T. prints pati*.

**Paṭikopeti** (paṭi+kopeti) to shake, disturb, break (fig.) J V.173 (uposatham).

**Paṭikkanta** (paṭikkanta) [pp. of paṭikkamati] gone back from (*), returned (opp. abhi*) D I.70 (abhikkanta*); A II.104, 106 sq., 210; Pv IV.143 (cp. PvA 240); DA I.183 (=nivattana); VvA 6 (opp. abhi*) PvA 11 (pinḍapāta*), 16 (id.). For opp. of paṭikkanta in conn. with pinḍāya see paviṭṭha.

**Paṭikkantaka** (paṭikkantaka) [fr. last] one who has come or is coming back DhA I.307.

**Paṭikkama** (paṭikkama) [fr. paṭi+kram] going back Pv IV.12 (abhikkama*"going forward and backward"; cp. PvA 219).
**Paṭikkamati** (Paṭikkamati) [paṭi+kram] to step backwards, to return (opp. abhi°) Vin II.110, 208; M I.78; S I.200, 226; II.282; Sn 388 (ger. *kkamma=nivattivā SnA 374); SnA 53. - Caus. paṭikkamāpe to cause to retreat J I.214 Miln 121. - pp. paṭikkanta (q. v.).

**Paṭikkamana** (Paṭikkamana) (nt.) [fr. paṭikkamati] returning, retiring, going back Dh I.95; in *sālā meaning "a hall with seats of distinction" SnA 53.

**Paṭikkāla** (Paṭikkāla) (adj.) [paṭi+kāla] lit. against the slope; averse, objectionable, contrary, disagreeable Vin I.58 (*kāla); D III.112, 113; M I.341 (dukkha°); J I.393; VvA 92 (K.); PvA 77; VbhA 250 sq. - app° without objection, pleasant, agreeable Vv 532 (K.); Vism 70 (k). - nt. °m loathsomeness, impurity VvA 232. See also abstr. paṭikkūlyatā (paṭi°). -gāhitā as neg. a° "refraining from contradiction" (Dhs trsln) Pug 24 (k.); Dhs 1327 (k.). -manasikāra realisation of the impurity of the body DhA II.87 (*kkula); VbhA 251. -saññā (āhāre) the consciousness of the impurity of material food D III.289, 291; S V.132; A IV.49; adj. *saññin S I.227; V.119, 317; A III.169.

**Paṭikkosati** (Paṭikkosati) [paṭi+kruś] to blame, reject, revile, scorn Vin I.115; II.93; M III.29; D I.53 (=paṭibāhati DA I.160); S IV.118 (+apavadati); Sn 878; Dh 164; J IV.163; Miln 131, 256; DhA III.194 (opp. abhinandati). - pp. paṭikuṭṭha (q. v.).


**Paṭikkhari** (Paṭikkhari) [paṭi+iks] to look forward to, to expect Sn 697 (paṭikkhamā sic ppr.=āgamayanā SnA 490).

**Paṭikkhitta** (Paṭikkhitta) [pp. of paṭikkhipati] refused, rejected D I.142; M I.78, 93; A I.296; II.206; J II.436; Nett 161, 185 sq.; DhA II.71.

**Paṭikkhipati** (Paṭikkhipati) [paṭi+khipati] to reject, refuse, object to, oppose J I.67; IV.105; Miln 195; DA I.290; DhA I.45; II.75; PvA 73, 114, 151, 214 (aor. *khipi=vāresi). -appatikkhippa (grd.) not to be rejected J II.370. - Contrasted to samādiyati Vism 62, 64 & passim.

**Paṭikkhepa** (Paṭikkhepa) [fr. paṭi+kṣip] opposition, negation, contrary SnA 228 for "na"), 502; PvA 189 (*vacana the opp. expression). *to (abl.) in opposition or contrast to PvA 24.

**Paṭikkhamāpita** (Paṭikkhamāpita) [pp. of paṭikkhipati] Caus. of khamati] forgiven DhA II.78.

**Paṭigacca** (Paṭigacca) See paṭikacca.

**Paṭigacchati** (Paṭigacchati) to give up, leave behind J IV.482 (gehaṃ); cp. paccagū.

**Paṭigandhiya** (Paṭingandhiya) Only as neg. appaṭi° (q. v.).


**Paṭīgādha** (Paṭīgādha) [paṭi+gādha2] a firm stand or foothold A III.297 sq.; Pug 72=Kvu 389.
**Paṭīgāyati** (paṭīgāyati) (*gāti*) [paṭi+gāyati] to sing in response, to reply by a song J IV.395 (imper. *gāhi*).

**Paṭigijjha** (paṭigijjha) (adj.) [paṭi+gijjha, a doublet of giddha, see gijjha2] greedy; hankering after Sn 675 (SnA 482 reads *giddha and explns by mahāgijjha).

**Paṭigīta** (paṭigīta) (nt.) [paṭi+gīta] a song in response, counter song J IV.393.

**Paṭigijjha** (paṭigijjha) (adj.) [paṭi+gijjha, a doublet of giddha, see gijjha2] greedy; hankering after Sn 675 (SnA 482 reads *giddha and explns by mahāgijjha).

**Paṭigīta** (paṭigīta) (nt.) [paṭi+gīta] a song in response, counter song J IV.393.

**Paṭigūhati** (paṭigūhati) (*gūhati*) [paṭi+gūhati] to concert, keep back Cp. I.918.

**Paṭiggaṇhanaka** (paṭiggaṇhanaka) (adj.-n.) [paṭiggahaṇa (=paṭiggahaṇa) +ka] receiving, receiver PvA 175.

**Paṭiggaṇhāti** (paṭiggaṇhāti) [paṭi+gaṇhāti] to receive, accept, take (up) D I.110 (vatthām), 142; Vin I.200; II.109, 116 (a sewing-needle); S IV.326 (jātarūpa-rajataṃ); Sn 479, 689, 690; Dh 220; J I.56, 65; DA I.236; PVA 47. In special phrase accayam paṭiggaṇhāti to accept (the confession of) a sin, to pardon a sin Vin II.192; D I.85; M I.438; J V.379. - pp. paṭiggahita (q. v.). - Caus. *ggahehti Vin II.213; M I.32.

**Paṭiggaha** (paṭiggaha) [fr. paṭiggaṇhāti] 1. receiving, acceptance; one who receives, recipient J I.146; II.9; VI.474; PVI.111. - 2. friendly reception J VI.526. - 3. receptacle (for water etc.) Vin II.115, 213 (udaka°). - 4. a thimble Vin II.116.

**Paṭiggahaṇa** (paṭiggahaṇa) (nt.) [fr. paṭiggaṇhāti] acceptance, receiving, taking M III.34; S V.472; SnA 341. - accaya° acceptance of a sin, i. e. pardon, absolution J V.380.

**Paṭiggahita** ([paṭiggaṇhāti] pp. of paṭiggaṇhāti] received, got, accepted, appropriated, taken Vin I.206, 214; J VI.231. - As appaṭiggahitaka (nt.) "that which is not received" at Vin IV.90.

**Paṭiggahitar** ([paṭiggaṇhāti] n. ag. of paṭiggaṇhāti] one who receives, recipient D I.89.

**Paṭiggāha** (paṭiggāha) see patiṭṭhāha.

**Paṭiggāhaka** (paṭiggāhaka) (adj.-n.) [fr. paṭiggaṇhāti] receiving, accepting; one who receives, recipient Vin II.213; D I.138; A I.161; II.80 sq.; III.42, 336; J I.56; PVA 7, 128, 175 (opp. dāyaka); Vva 195; Sdhp 268.


**Paṭigha** (paṭigha) (m. & nt.) [paṭi+gha, adj. suffix of ghan=han, lit. striking against] 1. (ethically) repulsion, repugnance, anger D I.25, 34; III.254, 282; S I.13; IV.71, 195, 205, 208 sq.; V.315; A I.3, 87, 200; Sn 371, 536; Dhs 1060; Miln 44; DA I.22. - 2. (psychologically) sensory reaction D III.224, 253, 262; S I.165, 186; A I.41, 267; II.184; Dhs 265, 501, 513, 579; VbhA 19. See on term Dhs trsln 72, 204, 276 and passim. - appaṭigha see separately s. v. Note. How shall we read paṭighaṭṭha nānighamsa at DhsA 308? (paṭigha-ṭhāna-nighamsa, or paṭighaṭṭha-nighamsa?)
Paṭighavant (paṭighavanta) (adj.) [fr. paṭigha] full of repugnance, showing anger S IV.208, 209.

Paṭighāta (paṭighāta) [paṭi+ghāta, of same root as paṭigha] 1. (lit.) warding off, staying, repulsion, beating off D III.130; M I.10; A I.98; IV.106 sq.; J I.344; Vism 31 (=paṭihana); Miln 121; DhA II.8; PvA 33. - 2. (psych.) resentment Dhs 1060, cp. Dhs trsl. 282.

Paṭighosa (paṭighosa) [paṭi+ghosa] echo Vism 554.

Paṭicamma (paṭicamma) in °gataṃ sallām at J VI.78 to be expld not with C. as from paṭi+camati (cam to wash, cp. ācamati), which does not agree with the actual meaning, but according to Kern, Toev. II.29, s. v. as elliptical for paṭibhinna-camma, i. e. piercing the skin so as to go right through (to the opp. side) which falls in with the C. expln "vāmapassena pavisitvā dakhiniṇapassena viniggatan ti."

Paṭicaya & Paṭiccaya (paṭicaya) (paṭiccaya) [paṭi+caya] adding to, heaping up, accumulation, increase Vin II.74; III.158 (pati*); S III.169; A III.376 sq. (v. l. pati*); IV.355; V.336 sq.; Th 1, 642; Ud 35 (pati*); Miln 138.

Paṭicarati (paṭicarati) [paṭi+carati] 1. to wander about, to deal with Miln 94. - 2. to go about or evade (a question), to obscure a matter of discussion, in phrase aññena aññaṃ p. "to be saved by another in another way;" or to from one (thing) to another, i. e. to receive a diff, answer to what is asked D I.94; Vin IV.35; M I.96, 250, 442; A IV.168 (v. l. paṭivadati); expld at DA I.264 by ajjhottharati paṭicchādeti "to cover over," i. e. to conceal (a question). See on expression Dialogues I.116.

Paṭicaleti (paṭicaleti) [Caus. of paṭicalati] to nudge J V.434.

Paṭicāra (paṭicāra) [fr. paṭi+car] intercourse, visit, dealing with Miln 94.


Paṭicodeti (paṭicodeti) [paṭi+codeti] to blame, reprove M I.72; Vin IV.217; Ud 45.

Paṭicca (paṭicca) [ger. of pacceti, paṭi+i; cp. BSk. pratītya] grounded on, on account of, concerning (with acc.) M I.265 (etaṃ on these grounds); S III.93=It 89 (atthavasaṃ); J II.386 (=abhiṣandhāya); Sn 680, 784, 872, 1046; SnA 357; DhA I.4; PvA 64 (maranāṃ), 164, 181 (kammaṃ), 207 (anuddayaṃ). See also foll. -vinīta trained to look for causality M III.19.


Paṭicca-samuppāda (paṭiccasamuppāda) [p.+samuppāda, BSk. prātītyasamutpāda, e. g. Divy 300, 547] "arising on the grounds of (a preceding cause)" happening by way of cause, working of cause & effect, causal chain of causation; causal genesis, dependent origination, theory of the twelve causes. - See on this Mrs. Rh. D. in Buddhism 90 f., Ency. Rel. & Ethics, s. v. & KS II., preface. Cpdp. p. 260 sq. with diagram of the "Wheel of Life"; Pts. of Controversy, 390 f. - The
general formula runs thus: Imasmiṃ sati, idaṃ hoti, imass'uppādā, idaṃ uppajjati; imasmiṃ asati, idaṃ na hoti; imassa nirodhā, idaṃ nirujjhati. This being, that becomes; from the arising of this, that arises; this not becoming, that does not become: from the ceasing of this, that ceases M II.32; S II.28 etc. The term usually occurs applied to dukkha in a famous formula which expresses the Buddhist doctrine of evolution, the respective stages of which are conditioned by a preceding cause & constitute themselves the cause of resulting effect, as working out the next state of the evolving (shall we say) "individual" or "being," in short the bearer of evolution. The respective links in this chain which to study & learn is the first condition for a "Buddhist" to an understanding of life, and the cause of life, and which to know forward and backward (anuloma-paññiloma manas'ākāsi Vin I.1) is indispensable for the student, are as follows. The root of all, primary cause of all existence, is avijjā ignorance; this produces sankhāra: karma, dimly conscious elements, capacity of impression or predisposition (will, action, Cpd.; synergies Mrs. Rh. D.), which in their turn give rise to viññāna thinking substance (consciousness, Cpd.; cognition Mrs. Rh. D.), then follow in succession the following stages: nāmarūpa individuality (mind & body, animated organism Cpd.; name & form Mrs. Rh. D.), salāyatana the senses (6 organs of sense Cpd.; the sixfold sphere Mrs. Rh. D.), phassa contact, vedanā feeling, taṇhā thirst for life (craving), upādāna clinging to existence or attachment (dominant idea Cpd.; grasping Mrs. Rh. D.), bhava (action or character Cpd.; renewed existence Mrs. Rh. D.), jāti birth (rebirth conception Cpd.), jarāmaraṇa (+soka-parideva-dukkhadomanass'ūpayāsā) old age & death (+tribulation, grief, sorrow, distress & despair). The BSk. form is pratītya-samutpāda, e. g. at Divy 300, 547. The Paṭicca-samuppāda is also called the Nidāna ("basis," or "ground," i. e. cause) doctrine, or the Paccay'ākāra ("related-condition"), and is referred to in the Suttas as Ariya-ñāya ("the noble method or system"). The term paccay'ākāra is late and occurs only in Abhidhamma literature. - The oldest account is found in the Mahāpadāna Suttanta of the Dīgha Nikāya (D II.30 sq.; cp. Dial. II.24 sq.), where 10 items form the constituents of the chain, and are given in backward order, reasoning from the appearance of dukkha in this world of old age and death towards the original cause of it in viññāna. The same chain occurs again at S II.104 sq. - A later development shows 12 links, viz. avijjā and sankhāra added to precede viññāna (as above). Thus at S II.5 sq. - A detailed exposition of the P.-s. in Abhidhamma literature is the exegesis given by Bdhgh at Vism XVII. (pp. 517-586, under the title of Paññā-bhūmi-niddesa), and at VbhA 130-213 under the title of Paccayākārarā-vibhanga. - Some passages selected for ref.: Vin I.1 sq.; M I.190, 257; S I.136; II.1 sq., 26 sq., 42 sq., 70, 92 sq., 113 sq.; Al.177; V.184; Sn. 653; Ud 1 sq.; Ps I.50 sq.; 144; Nett 22, 24, 32, 64 sq.; DA I.125, 126. -kusala skilled in the (knowledge of the) chain of causation M III.63; Nd1 171; f. abstr. °kusalatā D III.212.


Paṭicchati (Paṭicchati) [paṭi+icchati of īṣa; cp. BSk. praticačhati Divy 238 and sampaṭicchhati] to accept, receive, take A III.243 (udakaṃ); Vin IV.18; Th 2, 421; J I.233; II.432; III.171; IV.137; V.197; DhA III.271. - pp. paṭicchita (q. v.). Caus. II. paṭicchāpeti to entrust, dedicate, give J I.64, 143, 159, 383, 506; II.133; PvA 81.

Paṭicchanna (Paṭicchanna) [pp. of paṭicchādeti] covered, concealed, hidden Vin II.40; A I.282; Sn 126, 194; Ps I.102 (kesehi=paṭicchādita Pva 48); II.102 (kesehi); DA I.276, 228; SnA 155; KhA 53; VbhA 94 (*dukkha); PvA 43, 103. -appaṭicchanna unconcealed, open, unrestrained Vin II.38; J I.207. -kammanta of secret doing, one who acts underhand or conceals his actions A II.239; Sn 127.
Paṭicchavi (Paticchavi) in appaṭicchavi in appaṭicchavi at Pv II.113 read with v. l. as sampatitacchavi.


Paṭicchādaka (Paticchadaka) = prec. DhsA 51.

Paṭicchādana (Paticchadana) (nt.) [fr. paṭicchādeta] covering, hiding, concealment M I.10; A III.352; Vbh 357=Sn 180.

Paṭicchādaniya (Paticchadaniya) (nt.) [fr. paṭicchādeta] the flavour of meat, flavouring, meat broth or gravy Vin I.206, 217; Miln 291.


Paṭicchādī (Paticchadī) (f.) [fr. paṭicchādeta] 1. covering, protection Vin II.122. - 2. antidote, remedy, medicine (or a cloth to protect the itch) Vin I.296; IV.171.

Paṭicchādeti (Paticchadeti) [paṭi+chādeti, Caus. of chad] 1. to cover over, conceal, hide S I.70, 161; DA I.264; VvA 65 (dhanam); KhA 191; PvA 76, 88, 142 (kesehi), 194 (=parigūhati). - 2. to clothe oneself Vin I.46. - 3. to dress (surgically), to treat (a wound) M I.220. - 4. to conceal or evade (a question) DA I.264. - pp. paṭicchādita & paṭicchanna (q. v.).

Paṭicchita (Paticchita) [pp. of paṭicchati] accepted, taken up Sn 803 (pl. *tāse, cp. Nd1 113 & SnA 531).


Paṭijaggati (Patijaggati) [paṭi+jaggati, cp. BSk. pratijāgarti Divy 124, 306] lit. to watch over, i. e. to nourish, tend, feed, look after, take care of, nurse Dh 157; J I.235, 375; II.132, 200, 436; Vism 119; DhA I.8, 45, 99, 392; IV.154; PvA 10, 43. - pp. paṭijaggita (q. v.). - Caus. *jaggāpeti.

Paṭijaggana (Patijaggana) (nt.) [fr. paṭijaggati] rearing, fostering, tending; attention, care J I.148; Miln 366; DhA I.27; II.96.

Paṭijagganaka (Patijagganaka) (adj.) [fr. paṭijaggana] to be reared or brought up J VI.73 (putta).

Paṭijaggāpeti (Patijaggāpeti) Caus. II. of paṭijaggati] to make look after or tend Vism 74.

Paṭijaggita (Patijaggita) [pp. of paṭijaggati] reared, cared for, looked after, brought up J V.274, 331.

Paṭijaggiya (Patijaggiya) (adj.) grd. of paṭijaggati] to be nursed DhA I.319.
Paṭijānāti [paṭi+jānāti] to acknowledge, agree to, approve, promise, consent D I.3, 192; S I.68, 172; II.170; III.28; V 204, 423; Sn 76, 135, 555, 601, 1148; J I.169; DhA I.21; PvA 223 (pot. paṭinānēyya), 226 (id.), 241; ger. paṭinānāya Vin II.83 (a°). - pp. paṭināta (q. v.).

Paṭijīvan [paṭijīvan] (-*) in phrase jīva-paṭijīvan at J II.15 is to be taken as a sort of redupl. cpd. of jīva, the imper. of jīvati "live," as greeting. We might translate "the greeting with ‘jīva’ and reciprocating it."

Paṭinā (paṭinā) (adj.) [=paṭinā] acknowledged; making belief, quāsi-; in phrase samaṇa* a quāsi-Samaṇa, pretending to be a Samaṇa A I.126; II.239; cp. Sakyaputtiya* S II.272; sacca* J IV.384, 463; V.499.

Paṭinā (f.) [fr. paṭi+jñā; cp. later Sk. pratijñā] acknowledgment, agreement, promise, vow, consent, permission D III.254; J I.153; Pv IV.112, 144; Miln 7; DhA II.93: PvA 76, 123; SnA 397, 539.-patināṃ moceto to keep one's promise DhA I.93.

Paṭināta [paṭināta] [pp. of paṭijānāti] agreed, acknowledged, promised Vin II.83, 102; D I.88; A I.99; IV.144; PvA 55.

Paṭita (paṭita) (adj.) satisfied, happy DhA II.269 (°ācāra) etc. see pati°.


Paṭitthambhati (paṭitthambhati) [paṭi+thambhati] to stand firm (against) Miln 372.

Paṭidanda [paṭidanda] [paṭi+danda] retribution Dh 133, cp. DhA III.57, 58.

Paṭidadāti [paṭidadāti] to give back, to restore J I.177; IV.411 (°diyyare); PvA 276 (ger. °datvā).

Paṭidasseti [paṭidasseti] to show oneself or to appear again, to reappear Pv III.227.


Paṭidisā [paṭidisā] (f.) [paṭi+disā] an opposite (counter-) point of the compass, opposite quarter D III.176 (disā ca p. ca vidisā ca).

Paṭidissati [paṭidissati] [paṭi+dissati; usually spelt pati°] to be seen, to appear J III.47=PvA 281; Sn 123; J IV.139; SnA 172.


Paṭideseti [paṭideseti] [paṭi+deseti] to confess Vin II.102. See also paṭidesaniya.
Paṭidhāvati (Paṭidhāvati) [paṭi+dhāvati] to run back to (acc.) M I.265 = S II.26 (pubbanṭaṃ; opp. aparantaṃ ādhāvati M, upadāvati S); Sdhp 167.

Paṭinandati (Paṭinandati) [paṭi+nandati] to accept gladly, to greet in return S I.189.

Paṭinandita (Paṭinandita) [pp. of paṭi+nand] rejoicing or rejoiced; greeted, welcomed Sn 452 (pati°); J VI.14, 412.

Paṭināsikā (Paṭināsikā) (f.) [paṭi+nāsikā] a false nose J I.455, 457.

Paṭiniįjhatta (Paṭiniįjhatta) (adj.) [paṭi+nįjhatta] appeased again J VI.414.

Paṭiniddesa (Paṭiniddesa) [paṭi+niddesa] coming back upon a subject Nett 5.

Paṭinivattati (Paṭinivattati) [paṭi+nivattati] to turn back again Vin I.216; J I.225; Miln 120, 152 (of disease), 246; Pv 100, 126. - Caus. *nivatteti to make turn back PvA 141; C. on A III.28 (see paccāsāreti).


Paṭinissagga (Paṭinissagga) [paṭi+nissagga of nissajjati, nis+sṛj, Cp. BSk. pratinisarga AvŚ II.118, pratiniḥsarga ib. II.194; MVastu II.549; pratinissagga MVastu III.314, 322] giving up, forsaking; rejection, renunciation Vin III.173; M III. 31; S V. 421 sq.; A I.100, 299; IV.148, 350; Ps I.194 (two p., viz. paricāga° and pakkhandana°); Pu 19, 21, 22. - ādāna° S V.24; A V.233, 253 sq.; upadhi° It 46, 62; sabbūpadhi° S I.136; III.133; V.226; A I.49; V.8, 110, 320 sq.; ānupassanā Ps II.44 sq.; ānupassin M III.83; S IV.211; V.329; A IV.88, 146 sq.; V.112, 359.

Paṭinissaggin (Paṭinissaggin) (adj.) [fr. paṭi+nissagga] giving up, renouncing, or being given up, to be renounced, only in cpd. duppaṭi° (sup°) hard (easy) to renounce D III.45; M I.96; A III.335; V.150.

Paṭinissajjati (Paṭinissajjati) [paṭi+nissajjati, cp. BSk. pratinisṛjati AvŚ II.190] to give up, renounce, forsake Vin III.173 sq.; IV.294; S II.110; A V.191 sq. - ger. paṭinissajja S I.179; A IV.374 sq.; Sn 745, 946 (cp. Nd 430). - pp. paṭinissattha (q. v.).

Paṭinissaṭṭha (Paṭinissaṭṭha) [pp. of paṭi+nissajjati, BSk. pratiniḥsṛṭa Divy 44 and °nirṣṛṭa Divy 275] given up, forsaken (act. & pass.), renouncing or having renounced Vin III.95; IV.27, 137; M I.37; S II.283; A II.41; It 49; Nd 430, 431 (vanta pahiṇa p.); PvA 256.

Paṭinissarati (Paṭinissarati) [paṭi+nissarati] to depart, escape from, to be freed from Nett 113 (=niyyāti vimuccati C.).

Paṭineti (Paṭineti) [paṭi+neti] to lead back to (acc.) Vv 5217; Th 2, 419; Pv II.1221 (imper. *nayāhi); PvA 145, 160.
**Paṭipakkha** *(Paṭipakkha)*
(adj.-n.) [paṭi+pakkha] opposed, opposite; (m.) an enemy, opponent (cp. pratipakṣa obstacle Divy 352) Nd1 397; J I.4, 224; Nett 3, 112, 124; Vism 4; DhA I.92; SnA 12, 21, 65, 168, 234, 257, 545; Pvä 98; DhsA 164; Sdhp 211, 452.

**Paṭipakkhika** *(Paṭipakkhika)*

**Paṭipajjati** *(Paṭipajjati)*
[paṭi+pad, cp. BSk. pratipadyate] to enter upon (a path), to go along, follow out (a way or plan), to go by; fig. to take a line of action, to follow a method, to be intent on, to regulate one's life D I.70 (saṃvarāya). 175 (tathattāya); S II.98 (kantāramagga); IV.63 (dhammass’anudhamma); V.346 (id.); IV.194 (maggam); A I.36 (dhammaṇudhamma); II.4; Sn 317, 323, 706, 815, 1129 (cp. Nd2 384); Dh 274 (maggam); Pug 20 (saṃvarāya); Pvä 43 (maggam), 44 (ummaggam), 196 (dhanam); Sdhp 30. - 3rd sg. aor. paccāpādi J IV.314. - ger. pajjitabba to be followed Pvä 126 (vidhi), 131 (id.), 281. - pp. paṭipanna (q. v.). - Caus. paṭipādeti (q. v.).

**Paṭipajjana** *(Paṭipajjana)*
(nt.) [fr. paṭipa+jjati] a way or plan to be followed, procedure, in °vidhi method, line of action Pvä 131 (v. i. BB), 133.

**Paṭipanaṃeti** *(Paṭipanaṃeti)*
[paṭi+pa+Caus. of nam] to make turn back, to send back, ward off, chase away M I.327 (siriṃ); S IV.152 (ābādhaṃ); Miln 17 (sakaṭāni).

**Paṭipanna** *(Paṭipanna)*
(nt.) [paṭi+panṇa] a letter in return, a written reply J I.409.

**Paṭipatti** *(Paṭipatti)*
(f.) [fr. paṭi+pad] "way," method, conduct, practice, performance, behaviour, example A I.69; V.126 (dhammāṇudhamma), 136; Ps II.15; Nd1 143; Nd2 s. v.; Miln 131, 242; DhA II.30; DhA IV.34 (sammā° good or proper behaviour); Pvä 16 (parahita°), 54, 67; DA I.270; Sdhp 28, 29, 40, 37, 213, 521.

**Paṭipatha** *(Paṭipatha)*
a confronting road, opposite way Vin II.193 ("m gacchati to go to meet"); III.131; IV.268; Miln 9; Vism 92; DhA II.88.

**Paṭipadā** *(Paṭipadā)*
(f.) [fr. paṭi+pad] means of reaching a goal or destination, path, way, means, method, mode of progress (cp. Dhs. trsln 53, 82, 92, 143), course, practice (cp. BSk. pratipad in meaning of pratipatti "line of conduct" AvŚ II.140 with note) D I.54 (dvatti p.), 249 (way to); S II.81 (niruddhāṛūppā-gāmini p.); IV.251 (bhaddikā), 330 (majjhima) V.304 (sabbattha-gāminī), 361 (udaya-gāminī sotāpatti°), 421; D III.288 (niṇṇadassana-visuddhi°); A I.113, 168 (puñña°) II.76, 79, 152 (akaṁhamā); Vbh 99, 104 sq., 211 sq., 229 sq., 331 sq. - In pregnant sense The path (of the Buddha), leading to the destruction of all ill & to the bliss of Nibbāna (see specified under magga, ariyamagga, sacca), thus a quāsi synonym of magga with which freq. combd (e.g. D I.156) Vin I.10; D I.157; III.219 (anuttariya); M II.11; III.251, 284; S I.24 (daḷhā yāya dhīrā paccant); A I.295 sq. (āgālā nijjhāma majjhima); Sn 714 (cp. SnA 497), 921; Ps II.147 (majjhima); Nett 95 sq.; Pug 15, 68; Vvä 84 ("sankhāta ariyamagga"). Specified in various ways as follows: āsava-niruddha-gāmini p. D I.84; dukkha-niruddha-g°. D I.84, 189; III.136; S V.426 sq.; A I.177; Ps I.86, 119; Dhs 1057; lokanirodha-g° A II.23; It 121; with the epithets sammā° anulomsapaccanika° anvattah° dhammāṇudhamma° Nd1 32, 143, 365; Nd2 384 etc. (see detail under sammā°). - There are several groups of 4 paṭipadā mentioned, viz. (a) dukkha dandhābhiṁṇā, sukhā & khippābhiṁṇā dandh° & khipp°, i. e. painful practice resulting in
knowledge slowly acquired & quickly acquired, pleasant practice resulting in the same way D III.106; A II.149 sq., 154; V.63; SnA 497; (b) akkhamā, khamā, damā & samā p. i. e. want of endurance, endurance, self-control, equanimity.

Paṭipanna (paṭipajjati) (having) followed or following up, reaching, going along or by (i. e. practising), entering on, obtaining S II.69; IV.252; A I.120 (arahattāya); IV.292 sq. (id.), 372 sq.; It 81 (dhammānudhamma*); Sn 736; Dh 275 (maggam); Vv 3423 (=maggaṭṭha one who has entered the path VvA 154)=Pv IV.349; Pug 63; Miln 17; DA I.26; PvA 78, 112 (maggam), 130, 174 (sammā*), 242; (dhammiyam paṭipadaṃ); DhA I.233 (magga* on the road, wandering).

Paṭippannaka (paṭipannakā) (adj. n.) [fr. paṭipanna] one who has entered upon the Path (ariyamagga) Pug 13 (=maggaṭṭhaka, phalatthāya paṭippannattā p. nāma PugA 186); Miln 342, 344; Nett 50; DhsA 164. See also Miln trsl. II.231, 237.

Paṭiparivatteti (paṭiparivattati) [paṭi+p.] to turn back or round once more M I.133.

Paṭipavīṭṭha (paṭipavīṭha) [pp. of paṭipavisati] gone inside again Sn 979.

Paṭipavisati (paṭipavīṭha) [paṭi+pavisati] to go in(to) again; Caus. °paveseti to make go in again, to put back (inside) again Vin I.276. - pp. paṭipavīṭha (q. v.).

Paṭipasamsati (paṭipasamsati) [paṭi+pasamsati] to praise back or in return J II.439.

Paṭipaharati (paṭipaharati) to strike in return DhA I.51.

Paṭipahiṇati (paṭipahiṇati) [paṭi+pahini] to send back (in return) DhA I.216.

Paṭipākatika (paṭipākatika) (adj.) [paṭi+pākatika] restored, set right again, safe and sound J III.167 (=pākatika at PvA 66); IV.407; VI.372; PvA 123, 284.

Paṭipāṭi (paṭipāṭi) (f.) [paṭi+pāṭi] order, succession Vin I.248 (bhatta*); Vism 411 (khandha*); usually in abl. paṭipāṭiyā adv. successively, in succession, alongside of, in order Vism 343 = J V.253 (ghara* from house to house); ThA 80 (magga*); DhA I.156; II.89; III.361; SnA 23, 506; PvA 54; VvA 76, 137.

Paṭipāṭika (paṭipāṭika) (adj.) [fr. last] being in conformity with the (right) order ThA 41.

Paṭipāḍaka (paṭipāḍaka) [fr. paṭi+pad] the supporter (of a bed) Vin I.48; II.208.

Paṭipādeti (paṭipādeta) [Caus. of paṭipajjati, cp. BSk. pratipādayati in same meaning AvŚ I.262, 315] to impart, bring into, give to, offer, present M I.339; J V.453, 497; PII.81 (vittaṃ).

Paṭipimōsati (paṭipimōsati) [paṭi+piṃsati] to beat against S II.98 (ure); J VI.87; Vism 504 (urāni).

Paṭipinḍa (paṭipinḍa) [paṭi+pinḍa] alms in return J II.307; V.390 (pinḍa* giving & taking of alms); Miln 370.
Paṭipīta in asuci° in asuci° at A III.226 is not clear (v. l. °pišita perhaps to be preferred).


Paṭipuggala (nt.) [paṭi+puggala] a person equal to another, compeer, match, rival M I.171=Miln 235; S I.158; Sn 544; It 123 (natthi te paṭipuggala). - appaṭipuggala without a rival, unrivalled, without compare S I.158; III.86; Th 2, 185; J I.40; Miln 239 (cp. Miln trsl. II.43).

Paṭipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal, individual Dhs 1044. Perhaps read pāṭi° (q. v.).

Paṭipucchati [paṭi+pucchati] to ask (in return), to put a question to, to inquire D I.60; M I.27; S III.2; Sn p. 92; J I.170; IV.194; Pva 32, 56, 81; A I.197; II.46; also neg. appaṭipucchā (abl. adv.) without inquiry Vin I.325.

Paṭipucchā (f.) [paṭi+pucchā] a question in return, inquiry; only °- (as abl.) by question, by inquiry, by means of question & answer in foll. cpds.: *karaṇīya Vin I.325; *vinīta A I.72; *vyākaraṇīya (pañha) D III.229.

Paṭipurisa (nt.) or °ā (f.) [fr. paṭi+pūr] a rival, opponent Nd1 172.

Paṭipūjana (nt.) or °ā (f.) [fr. paṭi+pūj] worship, reverence, honour Miln 241.

Paṭipūjeti [paṭi+pūjeti] to honour, worship, revere Sn 128; P v I.13; Miln 241.

Paṭipeseti [paṭi+peseti] to send out to Pva 20.

Paṭippanāmeti [paṭi+paṇāmeti] to bend (back), stretch out DhsA 324.

Paṭippassaddha [pp. of paṭippassambhati] allayed, calmed, quieted, subsided S IV.217, 294; V.272; A I.254; II.41; J III.37, 148; IV.430; Ps II.2; Pug 27; KhA 185; Pva 23, 245, 274. Note. The BSk. form is pratiprasrabdhā Divy 265.

Paṭippassaddhi (f.) [fr. paṭippassaddha] subsidence, calming, allaying, quieting down, repose, complete ease Vin I.331 (kammass suppression of an act); Ps II.3, 71, 180; Nett 89; Dhs 40, 41, 320; SnA 9. Esp. frequent in the Niddesas in stock phrase expressing the complete calm attained to in emancipation, viz. vūpasama paṭinissagga p. amata nibbāna, e. g. Nd2 429.

Paṭippassambhati [paṭi+ppa+sambh of śrambh. Note however that the BSk. is °prāśrambyati as well as °srambyati, e. g. MVastu I.253, 254; Divy 68, 138, 494, 549, 568] to subside, to be eased, calmed, or abated, to pass away, to be allayed S I.211; V.51; aor. °sambhi Dha II.86 (dohaḷo); IV.133 (ābādho). - pp. paṭippassaddha (q. v.). - Caus. paṭippassambheta to
quiet down, hush up, suppress, bring to a standstill, put to rest, appease Vin I.49 (kammaṃ),
144 (id.), 331 (id.); II.5 (id.), 226 (id.); M I.76; J III.28 (doḥaṃ).

**Paṭipassambhaṇā (f.) & Paṭipassambhitatta (nt.)** [Paṭipassambhāna] [Paṭipassambhitatta] are exegetical (philosophical) synonyms of paṭipassaddhi at Dhs 40, 41, 320.

**Paṭippaharati** [Paṭippaharati] [paṭi+pharati] to effulge, shine forth, stream out, emit, fig. splurt out,
bring against, object M I.95 sq.; A IV.193 (codakaṃ); J I.123, 163; Nd1 196 (vādaṃ start a word-
fight); Miln 372; DhA IV.4 (vacanaṃ).

**Paṭibaddha** [Paṭibaddha] (adj.) [paṭi+baddha, pp. of bandh] bound to, in fetters or bonds, attracted
to or by, dependent on D I.76; Vin IV.302 (kāya’); A V.87 (para’); Dh 284; Miln 102 (āvajjana’);
PvA 134 (*jivika dependent on him for a living). - Freq. in cpd. *citta affected, enamoured,
one's heart bound in love Vin III.128; IV.18; Sn 37 (see Nd2 385), 65; PvA 46, 145 (*tā f. abstr.),
151, 159 (rañño with the king).

**Paṭibandha** [Paṭibandha] (adj.) [paṭi+bandha] bound to, connected with, referring to Ps I.172, 184.

**Paṭibandhati** [Paṭibandhati] [paṭi+bandhati] to hold back, refuse J IV.134 (vetanaṃ na p.=aparihāpetvā dadāti).

**Paṭibandhu** [Paṭibandhu] [paṭi+bandhu] a connection, a relation, relative Dhs 1059, 1136, 1230;
DhsA 365.

**Paṭibala** [Paṭibala] (adj.) [paṭi+bala] able, adequate, competent Vin I.56, 342; II.103, 300; III.158; A V.71; Miln 6.

**Paṭibāḷha** [Paṭibāḷha] [pp. of paṭibāhati, though more likely to paṭi+ vah2] (op)pressed, forced,
urged Vbh 338=Miln 301.

**Paṭibāhaka** [Paṭibāhaka] [of paṭi+bādh] antidote Miln 335; repelling, preventing J VI.571.

**Paṭibāhanti** [Paṭibāhanti] [paṭi+bādhanti] to ward off, keep off, shut out, hold back,
refuse, withhold, keep out, evade V I.356; II.162, 166 sq., 274; IV.288; J I.64, 217; DhA II.2
(rañño ānaṃ), 89 (sītaṃ); V V 68; PaV 96 (maraṇaṃ), 252, 286 (grd. appaṭibāhanīya). Caus.
*bāheti in same meaning J IV.194; DhA II.71; PaV 54. - pp. paṭibāḥa (q. v.).

**Paṭibāhana** [Paṭibāhana] exclusion, warding off, prevention Miln 81; Vism 244.

**Paṭibāhiya** [Paṭibāhiya] (adj.) [grd. of paṭibāhati] to be kept off or averted, neg. ap° J IV.152.

**Paṭibāhira** [Paṭibāhira] (adj.) [paṭi+bāhira] outside, excluded Vin II.168.

**Paṭibimba** [Paṭibimba] (nt.) [paṭi+bimba] counterpart, image, reflection Vism 190; V V 50; VbhA
164.
Paṭibujjhati  
{Patibujjhati}  
[paṭi+buji̯haṭi] to wake up, to understand, know, A III.105 sq.; ThA 74; PvA 43, 128. - pp. paṭibuddha (q. v.).

Paṭibuddha  
{Patibuddha}  
[pp. of paṭibujjhati] awakened, awake Sn 807.

Paṭibodha  
{Patibodha}  
[fr. paṭi+budh, cp. paṭibujjhati] awaking, waking up Vv 5024.

Paṭibhajati  
{Patibhajati}  
[paṭi+bhaj] to divide M III.91.

Paṭibhaṇḍa  
{Patibhanda}  

Paṭibhanḍati  
{Patibhandati}  
[paṭi+bhaṇḍati] to abuse in return S I.162 (bhaṇḍantaṃ p.); A II.215 (id.); Nd1 397 (id.).

Paṭibhaya  
{Patibhaya}  
[paṭi+bhaya] fear, terror, fright S IV.195; PvA 90; Dāvs IV.35. Freq. in cpd. ap° & sap°, e. g. Vin IV.63; M I.134; III.61.

Paṭibhāga  
{Patibhaga}  
[paṭi+bhāga] 1. counterpart, likeness, resemblance Nd2 s. v.; Vism 125 (*nimitta, imitative mental reflex, memory-image); SnA 65, 76, 83, 114, 265; PvA 46, 178, 279. - 2. rejoinder J VI.341 (pañha°). - 3. counterpart, opposite, contrary M I.304. - appaṭibhāga (adj.) unequalled, incomparable, matchless Miln 357 (+appaṭiseṭṭha); DhA I.423 (=anuttara).

Paṭibhāti  
{Patibhati}  
[paṭi+bhā] to appear, to be evident, to come into one's mind, to occur to one, to be clear (cp. Vin. Texts II.30) S I.155 (*tu taṃ dhammakathā); V.153 (T. reads patibbāti); Sn 450 (p. maṃ=nama bhāgo pakāsati Sna 399); Nd1 234=Nd2 386 (also fut. e bhāyissati); J V.410; VvA 78=159 (maṃ p. ekaṃ paṇhāṁ pucchituṃ "I should like to ask a question").

Paṭibhāna  
{Patibhana}  
(nt.) [paṭi+bhāna. Cp. late Sk. pratibhāna, fr. Pali] understanding, illumination, intelligence; readiness or confidence of speech, promptitude, wit (see on term Vin. Texts III.13, 172; Pts. of Controversy, 378 f.) D I.16, 23; S I.187; A II.135, 177, 230; III.42; IV.163; V.96; Ps II.150, 157; J VI.150; Pug 42; Vbh 293 sq.; VbhA 338, 394, 467; Miln 21; DA I.106. - appaṭibhāna (adj.) bewildered, not confident, cowed down Vin II.78=III.162; M I.258; A III.57; J V.238, 369; VI.362.

Paṭibhānavant  
{Patibhanavant}  
(adj.) [fr. paṭibhāna] possessed of intelligence or ready wit A I.24; Sn 58, 853, 1147; Nd1 234=Nd2 386; SnA 111 (pariyatti° & paṭivedha°).

Paṭibhāneyyaka  
{Patibhaneyyaka}  

Paṭibhāsati  
{Patibhasati}  
[paṭi+bhās] to address in return or in reply S I.134; Sn 1024.

Paṭimamsa  
{Patimamsa}  
(adj.) [for paṭimassa=Sk. *pratimṛṣya, ger. of prati+mṛṣ, cp. in consonants haṃsa for harsa etc.] as neg. app° not to be touched, untouched; faultless Vin II.248 (acchidda+); A V.79.
Paṭimagga (Paṭimagga) [paṭi+magga, cp. similarly paṭipatha] the way against, a confronting road; °m gacchati to go to meet somebody J IV.133; VI.127.

Paṭimāṇḍita (Paṭimāṇḍita) [pp. of paṭi+maṇḍ] decorated, adorned with J I.8, 41, 509; PvA 3, 66, 211.

Paṭimantaka (Paṭimantaka) [fr. paṭi+mant] one who speaks to or who is spoken to, i.e. (1) an interlocutor J IV.18 (=paṭivacana-dayaka C.); - (2) an amiable person (cp. Lat. affabilis=affable) M I.386.

Paṭimanteti (Paṭimanteti) [paṭi+manteti] to discuss in argument, to reply to, answer, refute; as paṭi° at Vin II.1; D I.93 (vacane), 94; Dh I.263; J VI.82, 294.

Paṭimalla (Paṭimalla) [paṭi+malla] a rival wrestler S I.110; Nd1 172.

Paṭimasati (Paṭimasati) [paṭi+masati of mṛṣ, cp. paṭimamsa] to touch (at) D I.106; Sn p. 108 (anumasati+). - Caus. paṭimāseti (q. v.).

Paṭimā (Paṭimā) (f.) [fr. paṭi+mā] counterpart, image, figure J VI.125; Dāvs V.27; VvA 168 (=bimba); DhsA 334. -appatīma (adj.) without a counterpart, matchless, incomparable Th 1, 614; Miln 239.

Paṭimāṇita (Paṭimāṇita) [pp. of paṭimāneti] honoured, revered, served PvA 18.

Paṭimāneti (Paṭimāneti) [paṭi+Caus. of man] to wait on, or wait for, look after, honour, serve Vin II.169; IV.112; D I.106; J IV.2, 203; V.314; Miln 8; PvA 12; DA I.280. - pp. paṭimāṇita (q. v.).

Paṭimāreti (Paṭimāreti) [paṭi+Caus. of mṛ] to kill in revenge J III.135.

Paṭimāseti (Paṭimāseti) [Caus. of patimasati] to hold on to, to restrain, keep under control; imper. paṭimāse (for *māsaya) Dh 379 (opp. codaya; expld by *parivīmaṃse "watch" DhA IV.117).

Paṭimukka (Paṭimukka) (adj.) [pp. of patimuṇcati; cp. also paṭimitutta & ummukka, see Geiger, P.Gr. § 197] fastened on, tied to, wound round, clothed in S IV.91; M I.383; It 56; Th 2, 500 (? v. l. paripunṇa, cp. ThA 290); J I.384; VI.64; Miln 390; DhA I.394 (sīse); VvA 167 (so read for *mukkha), 296.

Paṭimukha (Paṭimukha) (adj.) [paṭi+mukha] facing, opposite; nt. °m adv. opposite SnA 399 (gacchati).

Paṭimuṇcati (Paṭimuṇcati) [paṭi+muc] 1. to fasten, to bind (in lit. as well as appld sense), to tie, put on Vin I.46; S I.24 (veraṃ *muṇcati for *muccati!); J I.384; II.22, 88, 197; IV. 380 (ger. *mucca, v. l. °muṇca), 395; V.25 (attain), 49; VI.525; DhA III.295. - Pass. paṭimuṇcati to be fastened, aor. *mucci J III.239; VI.176. - 2. to attain, obtain, find J IV.285=VI.148.
Paṭimutta (Patimutta) (& ‘ka)(adj.) [pp. of paṭimuñcati, cp. paṭimukka] in sup* well purified, cleansed, pure J IV.18 (*kambu=paṭimutta-suvaṇṇālankāra C.); V.400; Pv IV.133 (*ka-suṭṭhu paṭimuttabhāṇin PvA 230).


Paṭiya (Patyi) (nt.) [=paṭiṅkā] a white woollen counterpane J IV.352 (=uṇṇāmaya-paccattharaṇāni setakambalāni pi vadanti yeva C.).

Paṭiyatta (Patiyatta) [pp. of paṭi+yat] prepared, got ready, made, dressed Vin IV.18 (alankata*); J IV.380 (C. for pakata), PvA 25 (C. for upaṭṭhita), 75 (alankata*), 135 (id.), 232 (id.), 279 (id.); KhA 118 (alankata*).

Paṭiyāti (Patiyati) [paṭi+yā, cp. pacceti] to go back to, reach J VI.149 (C. for paṭimuñcati).

Paṭiyādita (Patiyadita) [pp. paṭi+yādeti] given, prepared, arranged, dedicated Miln 9; DhA II.75.

Paṭiyādeti (Patiyadeti) [for *paṭiyāteti=Sk. pratiyātayati, Caus. of paṭi+yat, like P. niyyādeti=Sk. niryātayati] to prepare, arrange, give, dedicate SnA 447. - pp. paṭiyādita (q. v.). - Caus.II. paṭiyādāpeti to cause to be presented or got ready, to assign, advise, give over Vin I.249 (yāguṃ); Sn p. 110 (bhajaniyam); P.vA 22, 141.

Paṭi—y—ālokaṃ (Patiyalokam) gacchati "to go to the South" Vin IV.131, 161.

Paṭiyodha (Patiyodha) [paṭi+yodha] counterfight J III.3.

Paṭiyoloketi (Patiyoloketi) (T. paṭi-oloketi) [paṭi+oloketi] to look at, to keep an eye on, observe J II.406.

Paṭirava (Patirava) [paṭi+rava] shouting out, roar Dāvs IV.52.

Paṭirājā (Patiraja) [paṭi+rājā] hostile king, royal adversary J VI.472; DhA I.193.

Paṭiruddha (Patiruddha) [pp. paṭi+rudh] obstructed, hindered, held back, caged J IV.4 (oruddha-paṭiruddha sic.).

Paṭirūpa (Patirupa) (adj.) [paṭi+rūpa] fit, proper, suitable, befitting, seeming D I.91; Vin II.166 (seyya); M I.123; S I.214; II.194 (ap°); Th 2, 341; Pv II.1215; J V.99; Pug 27; DhA III.142; PvA 26, 122 (=yutta), 124. -"desavāsa living in a suitable region D III.276=A II.32; Nett 29, 50. - Spelt pati* at Dh 158; Sn 89, 187, 667; SnA 390. Cp. pāṭirūpika.

Paṭirūpaka (Patirupaka) (adj.) (°) [fr. paṭirūpa] like, resembling, disguised as, in the appearance of, having the form of S I.230; DhA I.29 (putta°); PvA 15 (samaṇa°). As pati* at SnA 302, 348, 390. - nt. an optical delusion DhA III.56.

Paṭirodati (Patirodati) [paṭi+rodati of rud] to cry in return, to reply by crying J III.80; pp. paṭirodita-paṭirodana.

Paṭirodana (Patirodana) (nt.) [paṭi+rodana] replying through crying J III.80.

Paṭirodati (Patirodati) [paṭi+Caus. of rud] to scold back S I.162.

Paṭirosati (Patirosati) [paṭi+rosati] to annoy in return, to tease back S I.162; A II.215; Nd1 397.

Paṭiladdha (Patiładha) [pp. of paṭilabhati] received, got, obtained PvA 15 (=laddha), 88.

Paṭilabhati (Patilabhi) [paṭi+labhati] to obtain, receive, get It 77; J I.91; Nd2 427 (pariyesati p. paribhūṇatī); Pug 57; Vva 115; PvA 6, 7, 16, 50, 60, 67 etc. - pret. 3rd pl. paccaładdhamsu S I.48 (so v. l. & C. T. °latthamsu), expld by paṭilabhimsu cp. K. S. 319. - aor. 1st sg. paṭilacchī J V.71. - Caus. paṭilābheti to cause to take or get, to rob J V.76 (paṭilābhantī naṃ "rob me of him").

Paṭilābha (Patiładha) [fr. paṭi+labh] obtaining, receiving, taking up, acquisition, assumption, attainment D I.195; M I.50; A II.93, 143; Ps II.182, 189; Nd1 262; Dh 333; Pug 57; VvA 113; PvA 50, 73, 74. - attabhāva° obtaining a reincarnation, coming into existence S II.256; III.144; A II.159, 188; III.122 sq. - See also paribhoga.

Paṭilika (Patiika) V. l. BB together with paṭalika for talika at J III.80 (cp. A III 367).

Paṭilīna (Patiśa) [pp. of paṭilīyati] having withdrawn, keeping away S I.48 ("nisabha "expert to eliminate"); reading paṭi*); with reading paṭi also; A II.41; IV.449; Sn 810, 852; Nd1 130, 224 (rāgassa etc. pahīnattā patilīno).

Paṭilīyati (Patiśa) [paṭi+līyati o] to withdraw, draw back, keep away from, not to stick to A IV.47=Miln 297 (+paṭikuṭṭati paṭivaṭṭati; Miln & id. p. at S II.265 print paṭi*); Vism 347 (+paṭikuṭṭati pativaṭṭati). - pp. paṭilīna; Caus. paṭilīṇeti (q. v.).

Paṭileṇeti (Patiśa) [Sec. dern fr. pp. paṭilīna in sense of Caus.; cp. Sk. °lāpayati of lī] to withdraw, to make keep away, not to touch S II.265 (paṭi*, as at Miln 297 paṭilīyati).

Paṭilobheti (Patiśa) [paṭi+Caus. of lubh] to fill with desire, to entice J V.96.

Paṭiloma (Patiśa) (adj.) [paṭi+loma] "against the hair," in reverse order, opposite, contrary, backward; usually combd with anuloma i. e. forward & backward Vin I.1; A IV.448; etc (see paṭiccasamuppāda); J II.307. °pakkha opposition PvA 114 (cp. paṭipakkha).

Paṭivacana (Patiśa) (nt.) [paṭi+vacana] answer, reply, rejoinder J IV.18; Miln 120; PvA 83 (opp. vacana); ThA 285.
Paṭivaṭṭati \(\text{Paṭivaṭṭati}\) (& *vattati)[paṭi+vr] (intrs.) to roll or move back, to turn away from A IV.47=Miln 297 (paṭiliyati paṭikutati p.); Caus. paṭivaṭṭeti in same meaning trs. (but cp. Childers s. v. "to knock, strike") S II.265 (T. spells paṭi*, as also at Miln 297). - grd. paṭivaṭṭiya only in neg. ap* (q. v.). - pp. paṭivatta (q. v.).

Paṭivatta \(\text{Paṭivatta}\) (nt.) [pp. of paṭivaṭṭati] moving backwards, only in cpd. vatta-paṭivatta-karaṇa "moving forth or backwards," performance of different kinds of duties; doing this, that & the other DhA I.157.

Paṭivattar \(\text{Paṭivattar}\) [paṭi+vattar, n. ag. of vac] one who contradicts S I.222.

Paṭivadati \(\text{Paṭivadati}\) [paṭi+vadati] to answer, reply A IV.168 (v. l. for paṭicarati); Sn 932; Dh 133; Nd1 397; PvA 39.

Paṭivasati \(\text{Paṭivasati}\) [paṭi+vasati] to live, dwell (at) D I.129; Vin II.299; S I.177; J I.202; SnA 462; PvA 42, 67.

Paṭivāṇa, Paṭiyāṇīta & Paṭivāṇī etc. occur only in neg. form app*, q. v.

Paṭivātam \(\text{Paṭivātam}\) (adv.) [paṭi+vātam, acc. cp. Sk. prativāta & prativātaṃ] against the wind (opp. anuvātaṃ) Vin II.218; S I.13; Sn 622; Dh 54, 125; PvA 116; Sdhp 425.

Paṭivāda \(\text{Paṭivāda}\) [paṭi+vāda] retort, recrimination Miln 18 (vāda* talk and counter-talk).

Paṭivāpeti \(\text{Paṭivāpeti}\) [Caus. of paṭi+vap] to turn away from, to free from, cleanse M I.435=A IV.423; DhsA 407.


Paṭiviṃsa \(\text{Paṭiviṃsa}\) [paṭi-amsa with euphonic consonant v instead of y (paṭi-y-amsa) and assimilation of a to i (paṭiviṃsa> paṭivimṣa)] lit. "divided part," sub-part, share, bit, portion, part Vin I.28; III.60 (T. reads paṭivisa); J II.286; DhsA 135; DhA I.189; III.304; VvA 61 (*vīsa), 64 (v. l. *visa), 120 (id.).

Paṭiviṃsaka \(\text{Paṭiviṃsaka}\) [prec.+ka] part share, portion DhA II.85.

Paṭivigacchati \(\text{Paṭivigacchati}\) [paṭi+vi+gacchati] to go apart again, to go away or asunder A III.243; Miln 51.

Paṭiviṃjānāti \(\text{Paṭiviṃjānāti}\) [paṭi+vi+jānāti] to recognise Vin III.130; Nd2 378 (ājānāti vijānāti p. paṭiviṃjāni); Miln 299.

Paṭiviṃjhā \(\text{Paṭiviṃjhā}\) (adj.) [grd. of paṭiviṃjha] in cpd. dup° hard to penetrate (lit. & fig.) S V.454.
**Paṭivijjhati** (paṭiviṃjhati) [paṭi+vijjhati of vyadh] to pierce through, penetrate (lit. & fig.), intuit, to acquire, master, comprehend Vin I.183; S II.56; V.119, 278, 387, 454; A IV.228, 469; Nd2 378; J I.67, 75; Ps I.180 sq.; Miln 344; DhA I.334. - aor. paṭivijjha Sn 90 (=aññāsi sacchākāsi SnA 166), and paccavyādhī Th 1, 26=1161 (*byādhi); also 3rd pl. paccavidhuṃ A IV.228. - pp. paṭividdha (q. v.). On phrase uttariṣaṃ appaṭivijjhanto. See uttari.

**Paṭivijjhanaka** (paṭiviṃjhanaka) (adj.) [paṭi+vijjhana+ka, of vyadh] only in neg. ap° impenetrable DhA IV.194.

**Paṭividita** (paṭiviṃdita) [pp. of paṭi+vid] known, ascertained D I.2; Ps I.188.

**Paṭividdha** (paṭiviṃdha) [pp. of paṭivijjhati] being or having penetrated or pierced; having acquired, mastering, knowing M I.438; S II.56 (sup°); Ps II.19, 20; J I.214; VvA 73 (*catusacca=saccānāṃ kovida). - appaṭividdha not pierced, not hurt J VI.446.

**Paṭivinaya** (paṭiviṃnya) [paṭi+vi+nī] repression, subdual, only in cpd. āghāta° D III.262, 289; A III.185 sq. See āghāta.

**Paṭivinicchinati** (paṭiviṃnicchinati) [paṭi+vinicchinati] to try or judge a case again, to reconsider J II.187.

**Paṭivinīta** (paṭiviṃnīta) [pp. of paṭivineti] removed, dispelled, subdued S II.283; V.76, 315.

**Paṭivinetti** (paṭiviṃnetti) [paṭi+vi+nī] to drive out, keep away, repress, subdue S I.228; M I.13; A III.185 sq.; J VI.551; Pva 104 (pipāsaṃ). Cp. BSk. prativinetti MVastu II.121. - pp. paṭivinīta (q. v.).

**Paṭivinodana** (paṭiviṃnoda) (nt.) [fr. paṭivinodeti] removal, driving out, expulsion A II.48, 50; Miln 320.

**Paṭivinodaya** (paṭiviṃnodaya) (adj.-n.) [fr. paṭivinodeti] dispelling, subduing, riddance, removal; dup° hard to dispel A III.184 sq.

**Paṭivinodeti** (paṭiviṃnodeti) [paṭi+vi+Caus. of nud, Cp. BSk. prativinudati Divy 34, 371 etc.] to remove, dispel, drive out, get rid of D I.138; M I.48; Pv III.58; Pug 64; VvA 305; Pva 60.

**Paṭivibhajati** (paṭiviṃbhajati) [paṭi+vibhajati] to divide off, to divide into (equal) parts M I.58 (cp. III.91; paṭibhaj° & v. l. vibhaj°).

**Paṭivibhatta** (paṭiviṃbhatta) (adj.) [paṭi+vibhatta] (equally) divided M I.372; A IV.211; VvA 50. On neg. ap° in cpd. "bhogin see appaṭivibhatta.

**Paṭivirata** (paṭiviṃrata) (adj.) [pp. of paṭiviramati, cp. BSk. prativiramati Divy II, 302, 585] abstaining from, shrinking from (with abl.) D I.5; M III.23; S V.468; It 63; Pug 39, 58; DA I.70; Pva 28, 260. - app° not abstaining from Vin II.296; S V.468; It 64.

**Paṭivirati** (paṭiviṃrati) (f.) [fr. paṭivirata] abstinence from Dhs 299; M III.74; Pva 206.
Paṭiviramati [pāṭi+viramati] to abstain from M I.152.

Paṭivirujjhati [pāṭi+vi+rudh] to act hostile, to fall out with somebody, to quarrel (saddhiṃ) J IV.104. - pp. paṭiviruddha (q. v.).

Paṭiviruddha [pāṭi+viruddha] [pp. of paṭivirujjhati, cp. BSk. prativiruddha rebellious Divy 445] obstructed or obstructing, an adversary, opponent J VI.12; DA I.51 (*ā satta=pare); Miln 203, 403.

Paṭivirūhati [pāṭi+virūhati] to grow again Vism 419.

Paṭivirodha [pāṭi+virodha] hostility, enmity, opposition Dhs 418, 1060; Pug 18; Miln 203.


Paṭivissaka (aḍj.) [fr. pāṭi+*veśman or *veśya] dwelling near, neighbouring M I.126; J I.114, 483; III.163; IV.49; V.434; DhA I.47 (*itthi), 155, 235 (*dārakā).

Paṭivutta [pāṭi+vutta, pp. of vac] said against, replied Vin III.131, 274.

Paṭivekkhiya [pāṭi+vekkhiya] See ap°.

Paṭivedeti [pāṭi+vedeti, Caus. of vid] to make known, declare, announce Vin I.180; S I.101, 234; Sn 415 (aor. *vedayi); DA I.227; Pva 6 (pītisomanassā).

Paṭivedha [pāṭi+vyadhī cp. paṭivijjhati & BSk. prativedha MVastu I.86] lit. piercing, i. e. penetration, comprehension, attainment, insight, knowledge A I.22, 44; D III.253; Ps I.105; II.50, 57, 105, 112, 148, 182; Vbh 330; Miln 18; SnA 110, 111; Sdhp 65. - appaṭivedha non-intelligence, ignorance Vin I.230; S I.92; III.261; V.431; A I.1; Dhs 390, 1061, 1162; Pug 21. - duppaṭivedha (adj.) hard to pierce or penetrate; flg. difficult to master Miln 250. - maggaphala° realisation of the fruit of the Path DhA I.110.

Paṭivera [pāṭi+vera] revenge DhA I.50.

Paṭivellati [pāṭi+vellati] to embrace, cling to J V.449.

Paṭivyāharati [pāṭi+vyāharati] to desist from, aor. paccavyāhāsi D II.232.

Paṭivyūhati (pāṭi°) [pāṭi+vyūhati] to heap up against (?) SnA 554.

Paṭisamṣamati [pāṭi+samṣamati] to restrain, to exercise self-control J IV.396.
Paṭisaṃyujati (Paṭisaṃyujati) [paṭi+saṁ+yuj] to connect with, fig. to start, begin (vādaṃ a discussion or argument) S I.221 (bālena paṭisaṃyuje=paṭipphareyya C.; "engage himself to bandy with a fool" K.S. 284); Sn 843 (vādaṃ p.= paṭipphareyya kalahaṃ kareyya Nd1 196). - pp. paṭisaṃyutta (q. v.).

Paṭisaṃyutta (Paṭisaṃyutta) [pp. of paṭisamyujati] connected with, coupled, belonging to Vin IV.6; S I.210 (nibbāna °dhammi kathā); Th 1, 598; It 73; VvA 6, 87; PvA 12.

Paṭisaṃvidita (Paṭisaṃvidita) [pp. of paṭi+saṁ+vid; same (prati) at MVastu III.256] apperceived, known, recognised, in phrase "pubbe appaṭisaṃvidita pañho" S II.54.

Paṭisaṃvedin (Paṭisaṃvedin) (adj.) [fr. paṭi+saṁ+vedeti; BSk. pratisaṁvedin Divy 567] experiencing, feeling, enjoying or suffering M I.56; S I.196; II.122; IV.41; V.310 sq.; A I.164 (sukhadukkha*); IV.303 (id.); V.35 (id.); It 99; Ps I.95, 114 (evamsukhadukkha*), 184, 186 sq.; Pug 57, 58.

Paṭisaṃvedeti (Paṭisaṃvedeti) [paṭi+saṁ+vedeti, Caus. of vid] to feel, experience, undergo, perceive D I.43, 45; A I.157 (domanassam); IV.406 (id.); Pug 59; PaV A 192 (mahādukkham). There is also a by-form, viz. paṭisaṃvediyati S II.18, 75, 256 (attabhāva-paṭilābham); It 38 (sukkha-dukkha*; v. l. °vedeti).


Paṭisaṃharati (Paṭisaṃharati) [paṭi+saṁ+hṛ, cp. BSk. pratisaṃharati MVastu I.82] to draw back, withdraw, remove, take away, give up Vin II.185 (sakavanṇaṃ); D I.96; S V.156; PaV A 92 (devarūpaṃ).

Paṭisakkati (Paṭisakkati) [paṭi+sakkati] to run back Vin II.195; A IV.190.

Paṭisankhayanto (Paṭisankhayanto) is ppr. of paṭi+saṁ+kṣi, to be pacified Th 1, 371.

Paṭisankharoti (Paṭisankharoti) [paṭi+saṁ+kṛ] to restore, repair, mend Vin II.160; A II.249; J III.159 (nagaram). Caus. II. paṭisankhārāpeti to cause to repair or build up again M III.7; J VI.390 (gehāni).

Paṭisankhā (Paṭisankhā) (f.) [paṭi+saṁkhā of khyā] reflection, judgment, consideration Vin I.213; S IV.104 (*yoniso); Ps I.33, 45, 57, 60, 64; Pug 25, 57; Dhs 1349. appaṭisankhā (see also °sankhāti) want of judgment, inconsideration Ps I.33, 45; Dhs 1346=Pug 21. - Note. In combn paṭisankhā yoniso "carefully, with proper care or intention" p. is to be taken as ger. of paṭisankhāti (q. v.). This connection is frequent, e. g. S IV.104; A II.40; Nd1 496; Nd2 540.

Paṭisankhāti (Paṭisankhāti) [paṭi+saṁkhāyā] to be careful, to think over, reflect, discriminate, consider; only in ger. paṭisankhā (as adv.) carefully, intently, with discrimination Vin I.213; M I.273; III.2; J I.304; Nd2 540; Pug 25; cp. paṭisankhā (*yoniso); also ger. paṭisankhāya Sddp 394. - Opp. appaṭisankhā inconsiderately, in phrase sahasā app° rashly & without a thought M I.94; S II.110, 219. - Cp. paṭisaṅcikkhāti.
**Paṭisankhāna** (paṭisankhāna) (nt.) [fr. paṭisankhāti] carefulness, mindfulness, consideration J I.502; VvA 327; DhsA 402 (*paññā); Sdhp 397. °bala power of computation A I.52, 94; II.142; D III.213, 244; Ps II.169, 176; Dhs 1354 (cp. Dhs trsln 354); Nett 15, 16, 38.

**Paṭisankhārika** (paṭisankharika) & °ya (adj.) [fr. paṭisankharoti] serving for repair Vin III.43 (dārūni); PvA 141 (id.; °ya).

**Paṭisañcikkhati** (paṭisañcikkhati) [paṭi+saṃ+cikkhati of khyā; cp. paṭisankhāti & BSk. pratisaṅcikṣati MVastu II.314] to think over, to discriminate, consider, reflect Vin I.5; D I.63; M I.267, 499; III.33; S I.137; A I.205; Pug 25; Vism 283.

**Paṭisañjīvita** (paṭisañjīvita) [pp. of paṭi+saṃ+jīv] revived, resurrected M I.333.

**Paṭisatena** (paṭisatena) (adv.) [paṭi+instr. of sataṃ] by the hundred, i. e. in front of a hundred (people) Vin I.269.

**Paṭisattu** (paṭisattu) [paṭi+sattu] an enemy (in retaliation) J II.406; Nd1 172, 173; Miln 293.

**Paṭisanthata** (paṭisanthata) [pp. of paṭisantharatī] kindly received (covered, concealed? C.) J VI.23 (=paṭicchāditāṃ guttaṃ paripuṇṇāṃ vā C.).

**Paṭisantharati** (paṭisantharati) [paṭi+saṃ+tharati of str] to receive kindly, to welcome, Miln 409; DhsA 397Q ger. °santhāya J VI.351. °pp. paṭisanthata (q. v.).

**Paṭisandahati** (paṭisandahati) [paṭi+sandahati] to undergo reunion (see next) Miln 32.

**Paṭisandhi** (paṭisandhi) [fr. paṭi+saṃ+dha] reunion (of vital principle with a body), reincarnation, metempsychosis Ps I.11 sq., 52, 59 sq.; II.72 sq.; Nett 79, 80; Miln 140; DHA II.85; VvA 53; PvA 8, 79, 136, 168. A detailed discussion of p. is to be found at VbhA 155-160. - appaṭisandhika see sep.

**Paṭisasama** (paṭisasama) (adj.) [paṭi+sama] equal, forming, a counterpart Miln 205 (rāja°); neg. appaṭisasama not having one's equal, incomparable J I.94; Miln 331.

**Paṭisambhidā** (paṭisambhidā) (f.) [paṭi+saṃ+bhid] the BSk. pratisamvid is a new formation resting on confusion between bhid & vid, favoured by use & meaning of latter root in P. paṭiṣamvidita. In BSk. we find pratisamvid in same application as in P., viz. as fourfold artha° dhamma° nirukti° pratiḥbāna° (?) MVastu III.321 lit. "resolving continuous breaking up," i. e. analysis, analytic insight, discriminating knowledge. See full discussion & expln of term at Kvu trsln 377-382. Always referred to as "the four branches of logical analysis" (catasso or catupaṭisambhidā), viz. attha° analysis of meanings "in extension"; dhamma° of reasons,
conditions, or causal relations; niruttii of [meanings "in intension" as given in] definitions paṭibhānā or intellect to which things knowable by the foregoing processes are presented (after Kvu trsln). In detail at A I.160; III.113. 120; Ps I.88, 119; II.150, 157, 185, 193; Vbh 293-305; VbhA 386 sq. (cp. Vism 440 sq.), 391 sq. - See further A I.22; IV.31; Nd2 386 under paṭibhānavant; Ps I.84. 132, 134; II.32, 56, 116, 189; Miln 22 (attha-dh*nirutti-paṭibhāna-pāramippatta), 359; VvA 2; DhA IV.70 (catūsu p* āsu cheka). p°-patta one who has attained

Paṭisammajjati [paṭi+sammajjati] to sweep over again Miln 15.

Paṭisammodeti [paṭi+saṃ+Caus. of mud] to greet friendly in return J VI.224 (=sammodaniya-kathāya paṭikatheti C.).

Paṭisaraṇa (nt.) [paṭi+saraṇa] refuge in (°), shelter, help, protection M I.295 (mano as p. of the other 5 senses); III.9; S IV.221; V.218; A I.199 (Bhagavam°); II.148 (sa° able to be restored); III.186 (kamma°); IV.158, 351; V.355; J I.123; VI.398. - appaṭisaraṇa (adj.) without shelter, unprotected Vin II.153 (so read for appaṭiss°). - Note. In meaning "restoration" the derivation is prob. fr paṭi+sṛ to move (Sk. saraṇa and not saraṇa protection). Cp. paṭisāraṇiya.

Paṭisarati1 [paṭi+sr] to run back, stay back, lag behind Sn 8 sq. (opp. atisarati; aor. paccasāri expld by ohīyī SNA 21).

Paṭisarati2 [paṭi+smr] to think back upon, to mention DA I.267.

Paṭisallāna (& *āṇa, e. g. S V.320) (nt.) [for *paṭisallayana, fr. paṭi+saṃ+ lī, cp. paṭilīna & paṭiliyati, also BSk. pratisālaṇaya Divy 156, 194, 494] retirement for the purpose of meditation, solitude, privacy, seclusion D III.252; M I.526; S I.77; III.15; IV.80, 144; V.12, 398, 414; A II.51, 176; III.86 sq., 116 sq., 195; IV.15, 36, 88; V.166, 168; Sn 69 (cp. Nd2 s. v.); J II.77 (pati°); Vbh 244, 252; Miln 138, 412. -ārāma fond(ness) of solitude or seclusion (also *rata) A III.261 sq.; It 39; Nd2 433. -sāruppa very suitable for seclusion Vism 90.

Paṭisalliyati [paṭi+šr] to be in seclusion (for the purpose of meditation) Vin III.39 (inf. *salliyituṃ); D II.237; S V.12 (id.), 320, 325; Miln 139. - pp. paṭisallīna (q. v.).

Paṭisallīna (nt.) [pp. of paṭisalliyati; cp. BSk. pratisālīna Divy 196, 291.] secluded, retired, gone into solitude, abstracted, plunged in meditation, separated Vin I.101 (rahogata+); D I.134, 151; S I.71, 146 sq. (divāvihāragata+), 225; II.74 (rahogata+); IV.80, 90, 144; V.415; A II.20; SNA 346 (pati°); J I.349; Miln 10, 138 sq.; VvA 3; DA I.309 (pati°).


**Paṭisāmeti** *(Patisameti)* [paṭi+Caus. of śam, samati to make ready; cp. BSk. pratiśāmayati Divy passim] to set in order, arrange, get ready Vin II.113, 211, 216; M I.456; J III.72; Miln 15 (pattacivaram); VvA 118 (v. l. *yāpeti*), 157 (v. l. *nameti*).

**Paṭisāyati** *(Pattayati)* [paṭi+sāyati] to taste, eat, partake of food Vin II.177.

**Paṭisāra** *(Patisara)* [paṭi+smṛ] see vi°.

**Paṭisārana** *(Patisarana)* (nt.) [fr. paṭi+sāreti] act of protection, expiation, atonement Miln 344 (in law); appld.

**Paṭisāraniya** *(Patisaraniya)* (adj. nt.) [a grd. formation fr. paṭi+sāreti, Caus. of sṛ to move] only as t.t. in combn with kamma (official act, chapter), i.e. a formal proceeding by which a bhikkhu expiates an offence which he has committed against someone, reconciliation (cp. Vin. Texts II.364) Vin I.49 (one of the 5 Sangha-kammas, viz. tajjaniya*, nissaya*, pabbājaniya*, p.*, ukkhepaniya*), 143 (id.), 326; II.15-20, 295; A I.99; IV.346; DhA II.75.

**Paṭisārin** *(Patisarin)* (adj.) [fr. paṭi+sṛ, cp. paṭisāraniya & paṭisarana Note] falling back upon, going back to, trusting in, leaning on (-°) D I.99 (gotta*); S I.153 (id.); II.284 (id.).

**Paṭisāsana** *(Patisasana)* (nt.) [paṭi+sāsana] counter-message, reply DhA I.392.

**Paṭisibbita** *(Patisibbita)* [pp. of paṭi+sibbati] sewn, embroidered VvA 167 (pati*).

**Paṭisīsaka** *(Patisisaka)* [paṭi+sīsaka] a false top-knot, "chignon" (?) J II.197 (°ṃ paṭimuḍcitvā); V.49 (id.); Miln 90 (muṇḍaka*).

**Paṭisutta** *(Patisutta)* [pp. of paṭi+svap] sunk into sleep Th 1, 203.

**Paṭisumbhita** *(Patisumbhita)* [pp. of paṭi+śumbh] fallen down Pv III.18 (=patita PvA 174).

**Paṭisūrā** *(Patisūra)* [paṭi+sūra] a rival hero or fighter, an opponent in fight Sn 831 (=paṭipurisa paṭisattu paṭimalla Nd1 172); Nd1 173 (id.).

**Paṭiseṭṭha** *(Patiseththa)* (adj.) [paṭi+setṭha] having a superior; neg. app* incomparable, unsurpassed Miln 357 (appāṭibhāga*).

**Paṭisedha** *(Patisedha)* [fr. paṭi+sidh1, sedhati drive off] warding off, prohibition Miln 314 ("resubjugation"); SnA 402 (with ref. to part "na"); KhA 170 (id.); PvA 11 ("nipāta="mā"); VvA 224.

**Paṭisedhaka** *(Patisedhaka)* (adj. n.) [fr. paṭisedha] warding off, one who prevents or puts a stop to S I.221; Miln 344.

**Paṭisedhati** *(Patisedhati)* & (Caus.) °sedheti [paṭi+sedhati] to ward off, prohibit, prevent, refuse S IV.341; PvA 11.
Paṭisedhana (paṭisedha) (nt.) [cp. paṭisedha] warding off, refusal, prohibition, stopping S I.221, 223; PvA 11, 25; Sdhp 397.

Paṭisedhitar (paṭisedhati) [n. ag. fr. paṭisedha] one who prohibits or refuses J II.123.=V.91.

Paṭisena [paṭi+sena, of either sī or śri, cp. usseneti] repulsion, opposition, enmity, retaliation; only in compn with kṛ as *senikaroti to make opposition, to oppose, retaliate Sn 932, cp. Nd1 397; -*senikattar (n. ag.), one who repulses, fighter, retaliator, arguer Sn 832, cp. Nd1 173.

Paṭiseneti [paṭi+seneti, see usseneti] to repel, push away, be inimical towards, retaliate (opp. usseneti) A II.215 (paṭisseneti); Sn 390 (*seniyati).

Paṭisevati (paṭisesati, cp. BSk. pratisevate Divy 258 in same meaning] to follow, pursue, indulge in (acc.), practise Vin II.296 (methunāṃ dhammaṃ); M I.10; A II.54 (methunāṃ); J I.437; VI.73, 505; Dh 67; Nd1 496; Pug 62; Miln 224; DhA II.40; PvA 130; Sdhp 396.

Note. paṭisevati is spelt pati° at Dh 67, 68; J III.275, 278.


Paṭisevitar [paṭisesati, see usseneti] one who practises, pursues or indulges in (acc.) A III.143 sq. (bhesajjām).

Paṭisosotam (paṭisotam) (adv.) [paṭi+sotam, acc. of sota] against the stream (opp. anusotam) It 114; J I.70; PvA 154. - patisotagāmin going against the stream, toiling, doing hard work S I.136; A II.6 (opp. anu°), 214 sq.

Paṭissata (paṭissata) [paṭi+sata, pp. of smṛ] recollecting, thoughtful, mindful, minding Sn 283=Miln 411; Dh 144 (t); Vv 2110; and with spelling pati° at S III.143; IV.74, 322, 351; A III.24; It 10, 21, 81; Sn 283, 413.


Paṭissatika (paṭissatika) (adj.) [fr. paṭissati] mindful, thoughtful Th 1, 42.

Paṭissava (paṭissava) [fr. paṭi+śru] assent, promise, obedience J VI.220; VvA 351 (cp. paṭissaya VvA 347).


Paṭissā & Paṭissā (paṭissā) (f.) [paṭi+śru, cp. paṭissūnāti & paṭissāvin; in BSk. we find pratīsa which if legitimate would refer the word to a basis different than śru. The form occurs in cpd. sapratiśa respectful Divy; also MVastu I.516; II.258; besides as sapratisa MVastu III.345] deference, obedience, only in cpd. sappaṭissā (q. v.) obedient, deferential It 10 (sappatissa); Vv
Paṭissāvin (Patisavin) (adj.) [fr. paṭi+śru] assenting, ready, obedient, willing D I.60; S III.113 (kinkāra-pāti*).

Paṭissuṇāti (Patisunati) [paṭi+śru] to assent, promise, agree aor. paccassosi Vin I.73; D I.236; S I.147, 155; Sn p. 50, and paṭisuṇi SnA 314; ger. “suniṭvā freq. in formula "sādhū ti patissuṇītvā" asserting his agreement, saying yes S I.119; PvA 13, 54, 55; & passim; also paṭissutvā S I.155. - f. abstr. paṭissutavatā SnA 314.

Paṭisseneti (Patiseneti) see paṭisseni.

Paṭihamsati (Patihamsati) [for ghaṁsatī?] to beat, knock against PvA 271 (for ghaṭṭeti Pv IV.108; v. l. paṭipisati).

Paṭihankhati (Patihankhati) [fut. of paṭihanti] only in one stock phrase viz. purāṇaṅ ca vedanāṁ paṭihankhāmi navaṅ ca vedanaṁ na uppādessāmi "I shall destroy any old feeling and not produce any new" S IV.104=A II.40= III.388=IV.167=Nd1 496=Nd2 5402; Vism 32, 33.

Paṭihata (Patihata) [pp. of paṭihanti] stricken, smitten, corrupted Pv III.79; PvA 20 (*citta), 207 (id.).- app* unobstructed DhA II.8; VvA 14.


Paṭihanati (Patihanati) [paṭi+han] to strike against, ward off, keep away, destroy M I.273; Miln 367; ppr. paṭihanamāṇa meeting, impinging on, striking against Vism 343. - ger. paṭihacca S V.69, 237, 285; fut. paṭihankhati; pp. paṭihata (q. v.). - Pass. paṭihanāṇiṭi It 103; J I.7; DhsA 72.

Paṭiharati (Patiharati) [paṭi+hṛ] to strike in return Vin II.265; D I.142; S IV.299. - Caus. paṭihāreti to repel, avoid J VI.266, 295. - Cp. pāṭihāriya etc.


Paṭupādana (Pattupadana) (nt.) [paṭa (?) +upp*] subtraction (opp. sankalana) DA I.95. The word is not clear (cp. Dial. I.22).

Paṭuva (Patuvā) at D I.54 is read as paṭuṭa by Bdhgh. & trsln (see Dial. I.72). See under pavuṭā.

Paṭola (Patula) [diaI.?] a kind of cucumber, Trichosanthes Dioeca Vin I.201 (*paṇṭa).

Paṭṭa (Patta) [cp. late Sk. paṭṭa, doubtful etym.] 1. slab, tablet, plate, in cpds. ayo° iron plate A IV.130, 131; J IV.7 (suvaṇṇa°); PvA 43 (ayomaya°); loha° brass plate PvA 44; silā° stone slab J...
I.59 etc. When written on, it is placed into a casket (mañjūsā) J II.36; IV.335.  2. a bandage, strip (of cloth) Vv 3341 (āyoga°)=VvA 142.  3. fine cloth, woven silk, cotton cloth, turban (-cloth) Vin II.266 (dussa°=setavattha-paṭṭa &Bacute;dhgh, see Vin. Texts III.341); S II.102 (id.) J I.62 (sumana° cloth with a jasmine pattern); VI.191 (*sāṭaka), 370 (nāḍī); KhA 51 (*bandhana); DA I.87 (āmilāka); DhA I.395 (*vattha); II.42 (rajata°). -dupaṭṭa "double" cloth, see under dvi B II.

Paṭṭaka (Pattaka) (adj. n.) [fr. paṭṭa] made of or forming a strip of cloth; a bandage, strip (of cloth), girdle Vin II.136 (paṭṭikā); A I.254 (=paṭṭikā C.); J V.359 (aya° an iron girdle), VbhA 230 (paṭṭikā).

Pattana (Pattana) (nt.) [*Sk. paṭṭana] a place, city, port J I.121; IV.16, 137, V.75; PvA 53. - *ka a sort of village J VI.456.

Paṭṭikā (Pattika) see paṭṭaka.

Paṭṭoli (Pattoli) in yāna° at Vism 328 is doubtful. It might be read as yāna-kaḷopi (on account of combn with kumbhimukha), or (preferably) as putoḷi (with v. l. BB), which is a regular variant for mutoli. The trsln would be "provision bag for a carriage." See further discussed under mutoli.

Paṭṭha (Pattha) (adj.) [fr. pa+sthā, see patthahati] "standing out," setting out or forth, undertaking, able (clever?) Vin III.210 (dhammimī kathāṃ kātuṃ); IV.60 (cīvaramānaṃ kātuṃ), 254 (dhammimī kathāṃ kātuṃ) 285, 290; Nd2 p. 46 (for Sn prose part paṭṭha; v. l. seṭṭha); Nd2 no. 388 (in expln of paṭṭhagū Sn 1095; here it clearly means "being near, attending on, a pupil or follower of"). See also paddha1 and paddhagu.

Paṭṭhapita (Patthapita) [pp. of paṭṭhahati; cp. BSk. prasthapita Divy 514] established, or given PvA 119 (cp. patṭhāpitatta).

Paṭṭhahati (Patthahati) [pa+sthā=P. tiṭṭhati, with short base *ṭṭha for *tiṭṭha in trs. meaning, see paṭṭhāhāti] to put down, set down, provide; ppr. paṭṭhayamāna PvA 128 (varamāna°; v. l. paṭṭhap°); aor. paṭṭhayai Pv II.934 (dānaṃ; v. l. paṭṭhayapī, expld by paṭṭhapesi PvA 126). ger. paṭṭhāya see sep. - Caus. II. paṭṭhapeti to put out or up, to furnish, establish, give S II.25; Pv II.924 (fut. ayissati dānaṃ, v. l. paṭṭhayissati; expld by pavattessati PvA 123); J I.117; PvA 54 (bhattam), 126 (dānaṃ). - pp. paṭṭhapita (q. v.).

Paṭṭhāna (Patthana) (nt.) [fr. pa+sthā, cp. paṭṭhāhāti] setting forth, putting forward; only in cpd. sati° setting up of mindfulness (q. v. and see discussion of term at Dial II.324). Besides in later lit. meaning "origin," starting point, cause, in title of the 7th book of the Abhidhamma, also called Mahāpākaraṇa. See Ledi, J.P.T.S. 1915-16, p. 26; Mrs. Rh. D., Tika p. 1, vi. - At Sdhp 321 it has the Sk. meaning of "setting out" (?).

Paṭṭhāya (Patthaya) (indecl.) [ger. fr. paṭṭhāhāti] putting down, starting out from, used as prep. (with abl.) from . . . onward, beginning with, henceforth, from the time of, e. g. ajjato p. from to-day VvA 246; ito p. from here, henceforth J I.60, 63, 150; cp. J I.52 (mūlato); VI.336 (sīsato); PvA 11 (galato), 13 (gihikālato). paṭṭhāyāvā (with acc.) from-up to Vism 374.
Paṭṭhika (Paṭṭhika) in pañca* see under pañca. to read, Sk. paṭhati] to read (of a text) VvA 72; PvA 58, 59, 70 etc.; see also paṭha.

Paṭhama (Paṭhama) (adj.) [Ved. prathama, cp. Av. fratəma; also Ved. prataram further, Gr. pro/teros superl. formation fr. prep. *pro, Sk. pra etc. see pa°] num. ord. "the first," in foll. meanings: (1) the first, foremost, former Sn 93, 436, 1031; J II.110; KhA I.192; DhA III.5, 196 (*vaya, contrasted with majjhima & pacchima); PvA 5, 13, 56. nt. acc. paṭhaman at first, for the first time Vin I.16; D II.14; Dh 158; J I.222; II.103, 153; often as first part of cpd. °-, meaning either "first" or "recently, newly, just" Vin I.1 (*ābhisambuddha having just attained Buddhahship); D III.253 (*āhinibbatta), Sn 420 (*uppatika "in his first youth"); J III.394 (*uggata newly sprung up). - A second compar. formation is paṭhamatara, only as adv. °ṃ at the (very) first, as early as possible, first of all Vin I.30; J VI.510; DhA I.138; VvA 230; PvA 93.


Paṭhavi (Paṭhavi) (f.) [Ved. prthivī, doublets in Pāli pathavi, puthavī, puṭhuvī, see Geiger, P.Gr. §§ 124, 17n. To ad., prthu: see puthu, prath to expand, thus lit. the broad one, breadth, expansion. Not (as Bdhgh at Vism 364: paṭhātattā pathavi, cp. Cpd. 155 even modern linguists!) to be derived fr. pattharati] the earth. Acc. to Nd2 389 syn. with jagati. It figures as the first element in enumn of the 4 elements (see dhātu 1), viz. p., āpo, tejo, vāyo (earth, water, fire, wind or the elements of the extension, cohesion, heat and motion: Cpd. 155). At D III.87 sq.= Vism 418 rasa* is opposed to bhūmi-pappaQaka. Otherwise it is very frequent in representing the earth as solid, firm, spacious ground. See D II.14, 16; M I.327 sq.; S I.113 (p. udrīyati), 119 (id.), 186; II.133, 169 sq.; V.45, 78, 246, 456 sq.; A II.50; IV.89, 374, V.263 sq.; Sn 307, 1097; It 21; Dh 41, 44, 178 (pathavyā); Pv II.66; Miln 418; PVA 57, 75, 174. -mahā° M I.127; S II.179, 263; III.150; J I.25, 74; III.42; Miln 187; aya° iron soil (of Avīci) DhA I.148. In compn both paṭhavi° & pathavi°. -oja (paṭhavojā) sap or essence of the earth DhA II.154. -kampa shaking the earth, an earthquake DA I.130. -kampana=kampa J I.47. -kasiṇa the earth artifice (see Dhs trsl 43) D III.286. -dham the earth element (see above) D I.215; II.294; III.228, 247; M I.185; 421; S II.170; Dhs 588, 648, 962 (cp. Dhs. trsln 241); Nett 73, 74; VbhA 55. -maṇḍala the circle of the E. D I.134; S I.101; A IV.90. -rasa taste of earth S I.134; SnA 5. -lekha writing on (or in) earth A I.283; Pug 32. -saṇnā earth consciousness M. II.105; A IV.312; V.7 sq., 318 sq. 353 sq. -sama like the earth M I.127, 423; Dh 95.

Paḍayhati (Paḍayhati) v. l. at PvA 60 for T. pariṣṭhāvati.

Paṇa (Paṇa) [in this meaning unknown in Sk; only in one faulty var. lect. as "house"; see BR s. v. paña. Usual meaning "wager"] a shop J IV.488 [v. l. pana].

Paṇaka (Paṇaka) see paṇaka. -paṇaka (comb) see phaṇaka.

Paṇati (Paṇati) [cp. Sk. paṇati] to sell, barter, bargain, risk, bet J V.24 (=voharati attānaṃ vikkiṇati C.). - See also paṇitaka & paṇiya.
**Paṇamati** (Pannamati) [pa+Qam] to bend, to be bent or inclined Ps I.165, 167; - pp. pañata ibid. - Caus. paṇāmeti (q. v.).

**Paṇaya** (Punaya) [classical Sk. paṇaya, fr pra+ni] affection J VI.102.

**Paṇava** (Punava) [cp. Ep. Sk. paṇava, dial; accord. to BR a corruption of prānava] a small drum or cymbal D I.79; S II.128; IV.344; A II.117, 241; J III.59 (of an executioner; PvA 4 in id. p. has paṭaha); Th I, 467; Bu I.32; Vv 8110; Dhs 621 (*sadda); DhA I.18.

**Paṇāma** (Panama) [fr. pa+nam, see paṇamati] bending, salutation, obeisance (cp. paṇāmeti 1) VvA 321 (°ṃ karoti=añjaliṃ karoti). - As paṇāmana nt. at J IV.307.

**Paṇāmita** (Panamita) [pp. of paṇāmeti] 1. (=paṇāmeti 1) raised, bent or stretched out Sn 352 (aṇjali sup°). - 2. (=paṇāmeti 3) dismissed, given leave Vin I.54; M I.457 (bhikkhusangho); Miln 209 (id.), 187.

**Paṇāmeti** (Panameti) [Caus. of paṇamati] 1. to bend forth or over, stretch out, raise, in phrase aṇjaliṃ p. to raise the hands in respectful salutation Vin II.188; D I.118; Sn p. 79. - 2. to bend to or over, to shut, in kavaṭaṃ p. to shut the door Vin I.87; II.114, 207; pattaṃ Vin II.216. - 3. to make go away, to turn someone away, give leave, dismiss Vin I.54; II.303; S I.7; Th I, 511, 557; J V.314; Miln 187 (parisaṃ); Pass. paṇāmiyati (ibid.) - pp. paṇāmita (q. v.).

**Paṇitaka** (Panitaka) (adj. nt.) [fr. paṇita - pp. of paṇati] staked, wagered, bet, wager, stake at play J VI.192 (so read for pañīta*).

**Paṇidahati** (Panidahati) [pa+ni+dhā] to put forth, put down to, apply, direct, intend; aspire to, long for, pray for S V.156 (atthāya cittaṃ paṇidahīm). ger. paṇidhāya S I.42=Sn 660 (vācam manaṃ ca pāpakāṃ); S I.170 (ujuṃ kāyaṃ); A III.249 (deva-nikāyaṃ p.); IV.461 sq. (id.); Vbh 244 (ujuṃ kāyaṃ p.)=DA I.210. Also lit. (as prep with acc.) "in the direction of, towards" M I.74 (angārā-kāsum). - pp. paṇihita (q. v.).

**Paṇidhāna** (Panidhana) (nt.) [fr. paṇidahati; cp. philosophical literature & BSk. pranidhana] aspiration, longing, prayer VvA 270; Sdhp 344.

**Paṇidhi** (Panidhi) (f.) [fr. paṇidahati; cp. BSk. pranidhi Divy 102, 134, in same meaning. The usual Sk. meaning is "spy"] aspiration, request, pray, resolve D III.29, 276; S II.99, 154; III.256 (ceto*); IV.303; A II.32; IV.239 sq. (ceto*); V.212 sq.; Sn 801; Vv 4712; Nd1 109; Dhs 1059, 1126; SnA 132 (=paṇidhāna); DhA II.172; DhsA 222 (rāga-dosa-moha*). -kamma (in deva cult) payment of a vow D I.12, cp. DA I.97 (which Kern, however, Toev. s. v., interprets as "application of an enema," comparing Sk. pranidheya to be injected as a clyster).

**Paṇipatati** (Panipatati) [pa+ni+pat] to fall down before Th I, 375.

**Paṇipāta** (Panipata) [fr. pa+ni+pat] prostration, adoration Dāvs V.53.

**Paṇipātika** (Panipatika) (adj.) [fr. paṇipāta] consisting of a footfall, humbling or humble, devotional SnA 157.
Paṇiya (paṇyai) (adj.) [ger. formation fr. paṇ, see paṇati & cp. BSk. paṇya in tara-paṇya fare AvŚ I.148] to be sold or bought, vendible, nt. article of trade, ware A II.199; Vv 847 (=bhaṇḍa VvA 337); J IV.363 (=bhaṇḍa C. 366).

Paṇihita (pāṇihit) [pp. of paṇidahati] applied, directed, intent, bent on, well directed, controlled S IV.309 (dup°); A I.8; V.87; Dh 43; (sammā ° m citta); Sn 154 (su° mano= suṭṭhu ṭhapito acalo SnA 200); Ps II.41 (vimokkha); Miln 204, 333, 413. -appañihita in connection with samādhi & vimokkha seems to mean "free from all longings," see Vin III.93=IV.25; S IV.295, 309, 360; Ps II.43 sq., 100; Miln 337.

Paṇāma (pañāma) [fr. pa+nam, see paṇamati] bowing, bow, obeisance Th 2, 407 (° ṭhākatī).

Paṇīta (paṇīta) (adj.) [pp. of paṇeti in same application BSk.; cp. Divy 385] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see paṇeti daṇḍaṃ) Pv IV.166 (°daṇḍa receiving punishment= ṭhapita-saṅkha-daṇḍa Paṇena 242). - 2. (appld) brought out or forth, (made) high, raised, exalted, lofty, excellent; with ref. to food (very often used in this sense) "heaped up, plentiful, abundant." Synonymous with uttama (DA I.109, 171), 127 (id.) III.215 (with hīna & majjhima-dhātu); S I.136 (dhammo gambhīro etc.); II.153 (dhātu), 154 (paṇidhi); III.47; IV.360; V.66 (dhammā), 226 (etaṃ padaṃ), 266 (sattā); A I.284; II.171, 190; IV.10, 332, 423; V.8, 36 and passim; Sn 240, 389; It 44; Pv I.53; IV.127; Pug 28 ("ādhamma having high aspirations), 30, 60; Dhs 269, 1027, 1411; Paṇena 12, 35 (āhāra), 42 (id.); Daṇḍaka II.154 (bhojana). Compar. paṇītaka, often combd with abhikkantatara, e. g. D I.62, 74, 216; S I.80; A I.119, 171; V.37, 140, 203 sq.

Paṇītaka (panītaka) [perhaps=Sk. paṇita, or paṇ (see paṇa), as P. formation it may be taken as pa+nī+ka, viz. that which has been produced] a gambler's stake J VI.192. See paṇītaka.

Paṇudati & Paṇunna (paṇudati) (paṇunna) see panudati etc.

Paṇeti (paṇeti) [pa+nii] to lead on to, bring out, adduce, apply, fig. decree (a fine or punishment), only used in phrase daṇḍaṃ paṇeti to give a punishment D II.339=Miln 110; M II.88; Dh 310; J II.207; III.441; IV.192; Miln 29; Daṇḍaka III.482. - pp. paṇīta (q. v.).

Paṇḍa (panda) see bhaṇḍaṭi.

Paṇḍaka (pandaka) [cp late (dial.) Sk. paṇḍa & paṇḍaka; for etym. see Walde, Lat. Wtb. under pello] a eunuch, weakling Vin I.86, 135, 168, 320; IV.20, 269; A III.128; V.71; Sdhp 79. - With ref. to the female sex as paṇḍikā at Vin II.271 (itthi°).

Paṇḍara (pandara) (adj) [Ved. pāṇḍara; cp. paṇḍu, q. v. for etym.] white, pale, yellowish J II.365; V. 340; Ndh 1 3; Dhs 6= Vbh 88 (Dhs trsl. "that which is clear"? in def. of citta & mano) Dhs 17, 293, 597; Miln 226; Daṇḍaka IV.8; VvA 40; Paṇena 56 (=seta); Sdhp 430.

Paṇḍicca (pandicca) (nt.) [fr. paṇḍita] erudition, cleverness, skill, wisdom J I.383; Ps II.185; Pug 25; Dhs 16 (=paṇḍitassa bhave DhsA 147), 292, 555. As pandicciya J VI.4.
**Paṇḍita** (Paṇḍita) (adj.) [cp. Ved. paṇḍita] wise, clever, skilled, circumspect, intelligent Vin II.190 (+buddhimanto); D I.12 (*vedaniya comprehensible only by the wise*), 120 (opp. duppaṇṇa); III.192; M I.342; III.61, 163, 178; S IV.375 (*vijayatta medhāvin*); V.151 (*vyatta kusala*); A I.59, 68, 84, 101 sq., 162 (paṇḍitā nibbāna adhigacchanti); II.3 sq., 118, 178, 228; III.48=I 16; Sn 115, 254, 335, 523, 721, 820, 1007, 1125 (Ep. of Jatukannī); It 86; Dh 22, 28, 63 (*mānin*), 79, 88, 157, 186, 238, 289; J III.52 (sasa*); Nd 124; Pv IV.332 (opp. bāla; =sappāṇṇa PvA 254); Dhs 1302; Miln 3, 22; DA I.117; DhA IV.111; VvA 257; PvA 39, 41, 60 (=paṇṇa), 93, 99.


**Paṇḍu** (Paṇḍu) (adj.) [cp. Ved. pāṇḍu, palita, pāṭala (pale-red); Gr. pelito/s, pello/s, po/lios (grey); Lat. palneo (to be pale), pullus (grey); Lith. patvas (pale yellow), pilkas (grey); Ohg. falo (pale, yellowish, withered); E. pale, pale yellow, light yellow, grey; only at Th 2, 79 (kisā pāṇḍu vivaṇṇa), where pāṇḍu represents the usual up-pāṇḍu=uppaṇḍuka-jātā: "thin, pale and colourless" see ThA 80). Otherwise only in c.pds., e. g. -kambala a light red blanket, orange-coloured cloth S I.64 (=ratta-kambala C.); A I.181; Sn 689 (=ratta SnA 487); also a kind of ornamental stone, Sakka's throne (p.-k.-silā) is made of it J I.330; II.93; II.53, (*silāsana); V.92 (id.); Pv II.960 (*silā=p.-k.-nāmaka silāsana PvA 138); VvA 110 (id.); KhA 122 (*varāsana); DhA I.17 (*silāsana). -palāsa a withered leaf Vin I.96=III.47; IV.217; Dh 233, VbhA 244; KhA 62; on *palāsika (DA I.270) see J.P.T.S. 1893, 37. -mattikā yellow loam, clay soil KhA. 59. -roga jaundice Vin I.206 (*ābāga) 276 (id.); J I.431; II.102; DhA I.25. -rogin suffering from jaundice J II.285; III.401. -vīṇa a light red flake (of Paṇḍasikha): see beluva. -siha yellow lion, one of the 4 kinds SnA 125 (cp. Manor.-pūr. on A II.33). -sutta orange-coloured string D I.76.

**Paṇḍuka** (Paṇḍuka) (-roga) perhaps to be read with v. l. at M II.121 for bandhuka*

**Paṇṇa** (Paṇṇa) (nt.) [Ved. parṇa, cp. Ags. fearn, E. fern] 1. a leaf (esp. betel leaf) Vin I.201 (5 kinds of leaves recommended for medicinal purposes, viz. niṃba* Azadirachta Indica, kuṭaja* Wrightia antidysenterica, paṭola° Tricho- Qanthes dioeca, sulasi* or tulasi* basil, kappāsika° cotton, see Vin. Texts II.46) A I.183 (tiṇa*) Sn 811 (p. vuccati paduma-pattām Nd1 135); J I.167; II.105 (niṃba*); KhA 46 (khitta-p.-kosa-sālāha); PVa 115 (=patta) tālapaṇṇa a fan of palm leaves Vv 3343 (=tālapatthi kata-maṇḍala-vijāna VvA 147); harita-paṇṇa greens, vegetable SnA 283; sūpeyya-paṇṇa curry leaf J I.98. - 2. a leaf for writing upon, written leaf, letter, donation, bequest (see below paṇṇākāra) J I.409 (cp. paṭipanna); II.104; IV.151 (ucchangato p. *m nihariati); DhA I.180; PVa 20 (likhā° written message). paṇṇa aropeti to send a letter J I.227; pahiṇati id. J IV.145; V.458; peseti id. J I.178; IV.169. paṇna likhati to write a letter J II. 174; VI.369 (pañche wrote on a leaf), 385 iṇa° a promissory note J I.230; IV.256. - p. as ticket or label at DhA 110. - 3. a feather, wing see su°. -ākāra "state or condition of writing" (see ākāra 1), i. e. object of writing; that which is connected or sent with a letter, a special message, donation, present, gift J I.377; II.166; III.10; IV.316, 368; VI. 68, 390; SnA 78; DhA .184 326, 392, 339: II.80; III.292 (dasavidhā dibba*, viz. āyu etc.: see thāna); IV.11. -kuti a hut of leaves D III.94; S I.226; J II.44; Pv III.220; DA I.318. -chāta a fan of leaves J II.277. -chattaka a leaf-awning J I.90, 92. - dhāra a holder made of leaves J V.206. -pacchi leaf-basket, a b. for greens J VI.369. -puṭa a palm-leaf basket PvA 168. -saṇṭā a mark of leaves (tied up to mark the boundary of a field) J I.153. -santhāra a spreading leaf, leaf cover, adj. spread with leaves A I.136; J VI.24. -sāla a hut of leaves, a hermitage J I.6, 7, 138; II.101 sq.; VI.30, 318 (nala-bhittikam *m katvā); VI.24. -susa (& sosa) drying the leaves (said of the wind) KhA 15.
Paṇṇaka (Pannaka) [paṇṇa-ka] 1. green leaves (collectively), vegetable, greens J VI.24 (kāra° vegetable as homage or oblation); Pv III.33 (panko paṇṇaka ca, expld as "kaddamo vā udakacchikhalo vā" PvA 189, but evidently misunderstood for "withered leaves"); PvA 256 (tinakaṭṭha-paṇṇaka-sala, is reading correct?). - 2. N. of a water plant, most likely a kind of fern (see Kern, Toev. II.16 q. v.). Often combd with sevāla (Blyxa Octandra), e. g. at J II.324; V.37. - The spelling is also paṇaka, even more frequent than paṇṇaka and also combd with sevāla, e. g. Vin III.177 (in combn sankha°-sevāla°, where Bdhgh explains "sankho ti dighamulako paṇṇasevālo vuccati, sevālo ti nilasevālo, avaseso udaka-pappataka-nilabijak'ǎdi sabbo 'ti paṇako ti sankham gacchati"); S V.122; A III.187, 232, 235; J IV.71 (sevāla°); Miln 35 (sankha°-sevāla°, cp. Schubring's kalpasūtra p. 46 sq.). - 3. (see paṇṇa 2) a written leaf, a ticket DhsA 110.

Paṇṇatti (Pannatti) see paññatti.

Paṇṇattika (Pannattika) (adj.) [fr. paṇṇatti] having a manifestation or name, in a°-bhāva state without designation, state of non-manifestation, indefinite or unknown state (with ref. to the passing nature of the phenomenal world) Dha I.89; II.163.

Paṇṇarasa & Paṇṇavīsati (Pannarasā) (Pannavisati) See paṇca see pañca 1. B, & C.

Paṇṇāsa (Pannasa) see pañca 2. A.

Paṇṇi (Panni) (f.) [=paṇṇa] a leaf Vin I.202 (taka°).

Paṇṇika (Pannika) [paṇṇa+ika] one who deals with greens, a florist or greengrocer J I.411; II.180; III.21 (*dhītā); Miln 331.

Paṇṇikā (Panhika) (f.) [fr. paṇhi] the heel J I.491; KhA 49 (*aṭṭhi); Vism 253 (id.); PvA 185.

Paṇhin (Panhin) (adj.) [fr. paṇhi] the heel J I.491; KhA 49 (*aṭṭhi); Vism 253 (id.); PvA 185.

Paṇhi (Panhī) (m. & f.) [Ved. pārśṇi, Av. paṣṇa, Lat. perna, Gr. pte/rnα, Goth. fairzna, Ohg. fersana=Ger. ferse] the heel Vin I.280 (*samphassa); J II.240; V.145; Sdhp 147, 153. See next.

Paṇnikā (Panhikā) (f.) [to paṇṇaka; cp. Sk. paṇnikā; meaning uncertain, cp. Kern, Toev. p. 17 s. v.] greens, green leaves, vegetable Vin II.267 (na harītaka° m pakinitabbam, trsl. at Vin. Texts III.343 by "carry on the business of florist and seedsman," thus taken as paṇnikā, cp. also Vin. Texts III.112); J I.445 (paṇnikāya saṇñām adāsi is faulty; reading should be saṇñikāya "with the goad," of saṇ(ṇ)i=kā=Sk. śrṇi elephant-driver's hook).

Paṇhi (Panhī) (m. & f.) [Ved. pārśṇi, Av. paṣṇa, Lat. perna, Gr. pte/rna, Goth. fairzna, Ohg. fersana=Ger. ferse] the heel Vin II.280 (*samphassa); J II.240; V.145; Sdhp 147, 153. See next.

Paṇnikā (Panhikā) (f.) [fr. paṇhi] the heel J I.491; KhA 49 (*aṭṭhi); Vism 253 (id.); PvA 185.

Paṇhinn (Panhīna) (adj.) [fr. paṇhi] having heels D II.17 (āyata° having projecting heels, the 3rd of the 32 characteristics of a Mahāpurisa).

Patati (Pataṭi) [Ved. patati, Idg. *pet "to fly" as well as "to fall." Cp. Av. pataiti fly, hurry; Gr. pe/tomai fly, w)kupe/ths quick, pi/ptw fall; Lat. praepe quick, peto to go for, impetus, attack etc.] to fall, jump, fall down on (loc., acc. & instr.), to alight J I.278 (dipake); Sn 248 (nirayaṃ);
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Pv IV.108 (1st pl. patāmase); Miln 187; PvA 45, ppr. patanto J I.263 (asaniyā); III.188 (nāvāya); fut. patissati J III.277; aor. pati Sn 1027 (sirasā); J III.55; Pv I.78; ger. patitvā J I.291; III.26; PvA 16; DhA III.196 (vv. ll. papāta & papatā the latter aor. of papatati, q. v.); ger. patitvā J I.291; III.26; PvA 16. - pp. patita (q. v.). - Caus. pāṭeti (q. v.). Pass. (Caus.) patiyati is brought to fall also intrs. rush away J IV.415 (=palāyati C.); Miln 187.

**Patatthi** (patathī) at J VI.276 is misprint for pathaddhi (q. v.).

**Patana** (patana) (nt. adj.) [fr. patati] falling, falling out, ruin, destruction J I.293 (akkhīni); II.154; III.188 (geha°); VI.85 (usu° range of his arrow).

**Patanaka** (patanaka) (adj.) [fr. patana] on the point of falling, going to fall, falling J VI.358.

**Patanu** (patanu) (adj.) [pa+tanu] very thin J VI.578 (*kesa); Dhs 362 (*bhāva)=DhsA 238; Kv u 299 (id.).

**Patara** (patara) [Vedic pradara, pa+dr, with t. for d.; see Trenckner, Notes 6216; Geiger, P.Gr. § 39, 4] a split, a slit J IV.32.

**Patarati** (patarati) [pa+tarati] 1. to go through or forth, to run out, to cross over D I.248; J III.91 (aor. patari). - 2. to overflow, boil over (of water) Miln 260. - Caus. patāreti (q. v.).

**Patākā** (patakā) (f.) [cp. later Sk. patākā] a flag, banner (cp. dhaja) J I.52; VvA 31, 173.

**Patāpa** (patapa) [fr. pa+tap] splendour, majesty Vv 408 (=tejas, ānubhāvo VvA 180).

**Patanacavani** (patanacavani) (adj.) [fr. patana] splendid, majestic Sn 550 (=jutimanatāya p. SnA 453); Th 1, 820.

**Patarati** (patarati) [pa+tarati] 1. to go through or forth, to run out, to cross over D I.248; J III.91 (aor. patari). - 2. to overflow, boil over (of water) Miln 260. - Caus. patāreti (q. v.).


**Patāyati** (patayati) [in form=pa+tāyati, diff. in meaning; not sufficiently expld, see Kern, Toev. p. 29 s. v. It is probably a distorted *sphāṭayati: see under pharati, phalaka and phāteti] to spread out, intrs. to spread (?) A IV.97 (kodho p., as if fr. trā, Kern. trsls "to be for sale").

**Patāreti** (patarati) [Caus. of patarati] to make go forth, to bring over or through M I.225; A III.432 (v. l. M. pakarothi). - aor. patārayi in meaning "strive" at J III.210 (=patarati vāyamati C. but Rhys Davids. "to get away from"); as "assert" at J V.117.

**Pati** (pati) [Ved. pati, Av. paitis lord, husband; Gr. po/sis husband, Lat. potis, potens, possum, hos-pes; Goth. brūp-faps bridegroom, hunda faps centurion, Lith. pāts husband] lord, master, owner, leader. - 1. in general D III.93 (khettānam p. gloss adhipati). Mostly -"; see under gavam*, gaha*, dāna*, yūtha*, senā*. - 2. husband S I.210; Sn 314; J III.138; PvA 161. See also sapatika (with her husband), patibbatā & patika. -kula her husband's clan ThA 283; VvA 206; -devatā a devoted wife J III.406; VvA 128.

Patiṭṭhahati & Paṭṭhāti [Paṭṭhāhari] [paṭṭhā to stand fast or firmly, to find a support in (loc.), to be established (intrs.), to fix oneself, to be set up, to stay; aor. paṭṭhāhahi DhA III.175 (sotāpattiphale), PvA 42 (id.), 66 (id.); VvA 69 (sakadāgāmphale); and paṭṭhāsi Miln 16. - fut. °ṭṭhahissati J V.458 (°hessati); DhA III.171. - ger. paṭṭhāya Sn 506; J II.2 (rajje); III.52; V.458 (rajje); Miln 33; PvA 142. - pp. paṭṭhā (q. v.). - Caus. paṭṭhāpeti (q. v.).

Patika (adj.) [only f. patikā and only as -°] having a husband in mata° "with husband dead," a widow Th 2, 221 (=vidhuva ThA 179); J V.103 (ap° without husband, v. l. for appatīta, C. explns by assāmika). pavutthā° (a woman) whose husband lives abroad Vin II.268; III.83; Miln 205 (pavuttha°). See also pañcapatika & sapatika.

Patiṭṭhāna (nt.) [fr. paṭi+sthā cp. late Sk. pratiṣṭhānā] fixing, setting up, support, help, ground (for salvation) Sn 1011: PvA 123.

Patiṭṭhāpita [Patiṭṭhāpita] [pp. of paṭṭhāpeti] put down, set down, established PvA 139.

Patiṭṭhāpitar [Patiṭṭhāpitar] [n. ag. of paṭṭhāpeti] one who establishes A V.66.

Patiṭṭhāpeti [Patiṭṭhāpeti] [Caus. of paṭṭhahati, cp. BSk. pratiṣṭhāpayati Jtm 224] to establish, set up, fix, put into, instal D I.206; S I.90; J I.152; 168, 349 (sotāpatti-phale); PvA 22 (id.), 38 (id.) 50 (saraṇesu ca silesu ca), 223 (id.), 76 (ceṭiyāṃ), 78 (upāsakabhāve), 131, 132 (hatthe). - aor. paṭṭhāpesi J I.138. - pp. paṭṭhāpita (q. v.).

Patiṭṭhāha [Patiṭṭhāha] [fr. paṭṭhahati] having one's footing in, hold on, tenacity Dhs 381=Nd2 271III DhsA 253. The v. l. at Nd2 is paṭṭihāha which is also read by Dhs.

Patiṭṭhita [Patiṭṭhita] [pp. of paṭṭhahati] established in (loc.), settled, fixed, arrayed, stayed, standing, supported, founded in D III.101 (supaṭṭhita-citta); M I.478; S I.40, 45, 185 (dhammesu); It 77; Sn 409, 453; J I.51 (kucchimhi), 262 (rajje); Pv 1.44; II.969 (dussīlesu); Miln 282; VvA 110 (°gabbhā), 259 (°saddha); PvA 34 (jāta°) - nt. °ṃ arrangement, settling, in paṇca° the fivefold array, a form of respectful greeting, see under paṇca.

Patiṭṭhiyati [Patiṭṭhiyati] [only apparently (Pass.) to paṭṭhahati, of sthā, but in reality=Sk. pratiṣṭhāyate, of sthā, see thīna. Ought to be paṭṭhiyati; but was by popular analogy with
patiṭṭhāya changed to patiṭṭhīyati] to be obdurate, to offer resistance A I.124; II.203; III.181 sq.; J IV.22 (aor. "ṭṭhiya"); Pug 36; KhA 226.

**Patita** ([Paṭita](#)) [pp. of patati] fallen Dh 68, 320; J I.167; Miln 187; PvA 31 (read pāṭita), 56.

**Patitaka** ([Paṭitaka](#)) (adj.) [fr. last] thrown or fallen into (loc.), dropped Vism 62.

**Patitīṭṭhati** ([Paṭiṭṭhati](#)) [paṭi+tīṭṭhati] to stand up again Th 1, 173.

**Patittha** ([Paṭittha](#)) [pa+ṭittha] a bank of a river or lake, su° (adj.) with beautiful banks S I.90; Pv II.120 (=sundaratittha PvA 77).

**Patittha** ([Paṭittha](#)) see paṭi°.

**Patīta** ([Paṭita](#)) [pp. of pacceti] pleased, delighted Dh 68; Sn 379, 679; Vv 8410 (=pahaṭṭha VvA 337). - neg. appatīta displeased M I.27; J V.103 (v. l. appatiṭṭhika, C explns by assāmi, i. e. without husband).

**Patīyati** ([Paṭiyati](#)) see patati.

**Pateyya** ([Paṭeyya](#)) in phrase alam-pateyya in phrase alam-pateyya at D III.71 (kumārikā alam-pateyyā), 75 (id.) means "surely fit to have husbands, ripe for marriage" (?)

**Patoda** ([Paṭoda](#)) [fr. pa+tud cp. Ved. pratoda] a goad, driving stick, prick, spur M I.124; III.97; S IV.176; A II.114; III.28; IV.91; V.324; Th 1, 210; J I.57, 192; Dhs 16, 20, 292; Pug 25; SnA 147; ThA 174; Sdhp 367. - laṭṭhi a driver's stick, goad-stick [cp. BSk. pratodayaṣṭi Divy 7, 76, 463, 465] D I.105, 126; J VI.249; Miln 27; DhA I.302; II.38; IV.216; VvA 64. As “yaṭṭhi at Dpvs XI.30.

**Patodaka** ([Patodaka](#)) (adj. n.) [fr. pa+tud] lit. pushing, spurring; only in phrase anguli* nudding with one's fingers Vin III.84 =IV.110 (here to be taken as "tickling"); D I.91 (cp. Dial. I.113); A IV.343.

**Patta** ([Paṭta](#)) (nt.) [Ved. patra, to *pet as in patati (q. v. & see also paṇṇa); cp. Gr. ptero/n wing, pte/ruc id.; Lat. penna feather=Ger. fittig.; acci-piter; Ohg. fedara=E. feather etc.] 1. the wing of a bird, a feather Vin IV.259; D I.71. kukkuṭa° a hen's quill (for sewing) Vin II.215. - 2. a leaf M I.429; Sn 44=64 (sañchinna°, see Nd2 625); 625 (pokkhara° lotus l.); Dh 401 (id.); Nd1 135 (paduma°); Pv II.95 (=paṇṇa PvA 15); VvA 147 (tāla°); ThA 71; PvA 283 (nigrodha°). asi-pattavaṇa "sword-leaf-forest" (a forest in Niraya) Sn 673; PvA 221. - 3. a small thin strip of metal at the lute Miln 53; VvA 281. - 4. a toy measure made of palm-leaves Vin II.10; III.180; D I.6 (cp. DA I.86); M I.266; A V.203; Miln 229. - 5. a bird Sn 606 (=pattehi yanti ti pattayānā SnA 465); J II.443. - 6. a leaf and fruit, vegetables Sn 239 (=yaṃ kiṃci harita-pannaṃ SnA 283); PvA 86. - yāna having wings as vehicle, "winggoer," i. e. a bird Sn 606 (=pattehi yanti ti pattayānā SnA 465); J II.443. - 7. a taste of leaves Dhs 625. - 8. the taste of leaves Vin I.246 (+puppharasa & ucchurasa). -salākā leaf-ticket DhA IV.65.
Patta² (Pata) (m. & nt.) [Ved. pātra, fr. Idg. *pōṭom=Lat. pocus beaker, OIr. öl. See pāna & pibati] a bowl, esp. the alms-bowl of a bhikkhu Vin I.46, 50, 51, 61, 224 (patte pūresu); II.111, 126, 224, 269; S I.112; A IV.344; Sn 413, 443; J I.52, 55 (pattam thavikāya pakkhipati), 69; III.535 (puṇṇa m deli to give a full bowl, i. e. plenty); V.389 (pl. pattāni); Vism 108 (āṇigaṇṭhikāhato ayopatto); DhA IV.220 (*m pūreti); PaV 35, 61, 76, 88, 141. - Two kinds of bowls are mentioned at Vin III.243, viz. ayo° of iron & mattikā° of clay, dāru° a wooden bowl Vin II.112, 143. uda° a bowl of water or a water-bowl M I.100; S V.121; A III.230 sq. cp. odapattakinī. - pattassa mukhavatthi J V.38. - fut. pātī (q. v.). - ādhāraka bowl support, bowl-hold Vin II.113. - kaṇḍolikā a wicker-work stand for a bowl Vin II.114 (cp. Vin. Texts III.86). -gata gone into the bowl, alms-given Th 1, 155; Pv IV.73. -gāhāpaka one who is going to take a bowl, a receiver of a b. Vin II.177 (+sāṭiya° etc.); A III.275. -cīvara bowl and robe (see note in Dial II.162) Vin I.46; II.78, 194; S I.76; J III.379; Pv II.1316; DA I.45, 186; PaV 61. -dhovana "bowl-washing," (the water used for) washing the bowl Vin II.214. -pāṇin on bowl, bowl in hand Sn 713; It 89=S III.93=; onīta° removing the hand from the bowl: see onīta. -piṇḍika "eating from one vessel only" A III.220. -mālaka a circular artificial bottom of a bowl Vin II.112. -mālaka a raised parapet (?) on which to put the bowl Vin II.114 (cp. Vin. Texts III.86). -mūla the bottom of the bowl Vin II.269. -vaṭṭi the brim of a bowl S IV.168. -saññin paying attention to one's bowl Vin II.214.

Patta³ (Pata) [pp. of pāpunāti] obtained, attained, got, reached (pass. & med.) Sn 55, 138, 478, 517, 542, 992; Dh 134 (nībānaṃ) 423; J I.255 (vināsaṃ); IV.139 (samuddaṃ); PaV 4 (anayavyasanaṃ), 5 (śīsacchedaṃ), 71 (manussabhāvaṃ). Very frequent as ° and in meaning equal to finite verb or other phrase, when spelling °pattā is restored (Sk. prāpta), e. g. ummādappatta out of mind PaV 6; jara° old J III.394; dukkha° afflicted with pain J VI.336; domanassa° dejected J II.155; patti° attained one's (possible) share It 32; bala° (become) strong D II.157; vaya° (become) old, come of age J II.421 (+soḷasa-vassa-kāle); PaV 68; somanassa° pleased J III.74; haritu° covered with green M I.343; J I.50, 399. Also as °, but less frequent, meaning often equal to prep. "with." "after," etc., as pattābhiseka after consecration DhA IV.84; SnA 484; pattuṇṇa with wool SnA 263; "dhamma mastering the Dh. Vin I.16; the same at DhA IV.200 in meaning of patti°, i. e. "merit attained"; "mānas (?) It 76 (v. l. satta°); "sambodhi It 97 (v. l. satta°). - Opp. appatta not obtained (see also patti 2), i. e. without Dh 272 (cp. DhA III.58); Pug 51 (*pānabhojana, so read for appanna°). - Cp. sam

Patta⁴ (Pata) at Dpsv XI.18 for pattin or pattika, foot-man, infantry.

Patta-kkhandha (Patakkhandha) [perhaps patta1+khandha, thus "leafshouldered," i. e. with shoulders drooping like leaves; the Commentators explain patta as contracted form of patita fallen, thus "with shoulders falling." We may have to deal with an old misspelling for panna (=pāṇam bent down, put down), which expln would suit the sense better than any other] downcast, dejected, disappointed Vin II.77=III.162 (trsld "with fallen hearts," expld as patita, see Vin. Texts III.13); S I.124; M I.132, 258; III.298; A III.57; J V.17; Miln 5.

Pattaka (Pataka) (nt.) [fr. patta2] a (little) bowl Th 2, 28.

Pattatta (Pattama) (nt.) (-) [abstr. fr. patta3] the fact of being furnished or possessed with Vism 524.
Pattabba (Pāḷa) (adj.) [grd. of pāpuṇāti] to be gained or attained; nt. that which can be attained or won SnA 443. See also pattiya2.

Pattali (Pāḷa) (°lī) (f.) [according to Kern, Toev. s. v. to be read as either sattali or sattalā] plantain Th 2, 260 (=kadali ThA 211).

Patti1 (Pāḷa) [Ved. patti, *pad (of pada)+ti] on foot, one who is on foot, a foot-soldier Vin IV.105 (as one of the 4 constituents of a senā or army, viz. hatthī elephants, assā, horses, rathā chariots, patti infantry); J IV.494 (hatthī, assā, rathā, patti); 463 (hatthī assā rathā, patti senā padissate mahā); Vism 19. Cp. pattika1. -kāya a body of foot soldiers, infantry S I.72 (cp. BSk. same, at Jtm 215 with hasty-aśva-ratha*). -kārika (for “kārika, of prec.) a foot soldier, lit. one of a body of infantry J IV.134; V.100; VI.15 (hatthāruhā anīkaṭṭhā rathikā pattikārikā), 21, 463 (hatthī assā rathikā p.).

Patti2 (Pāḷa) (f.) [Classical Sk. prāpti fr. pa+āp, cp. patta3] 1. (-*) obtaining, acquiring, getting, entering into, state of S I.189=Th 1, 1230 (nibbāna*); Sn 68 (paramattha*), 186 (nibbāna*); PvA 5 (vyasana), 112 (id.); Sdhp 379. - 2. attainment, acquisition S II.29 (aggassa); Sn 425 (yogakkhemassa); Nd2 390 (=lābhā paṭṭilābhā adhigamo phussanāṃ sacchikiriya); esp. in phrase apattassa patti "attt of the unattained" D III.255= A IV.332; S I.217; II.29; A II.148; III.179; Kvū 581. - 3. gaining, gain, profit, advantage S I.169 (brahma° "best vantage ground"). - 4. merit, profit, in special sens of a gift given for the benefit of someone else (as a "dakkhinā"), accrediting, advising, transference of merit, a gift of merit J II.423, 425 (=dakthinā); IV.21; DhA I.270 (opp. to mūla price); II.4; IV.200 sq. (opp. to mūla). See also cpds. *dāna & *dhāma. - 5. that which obtains (as a rule), occasion, happening, state, place, as gram. t. t. loc. pattiyaṃ or pattiya (-*) in lieu of SnA 310, 317. - See sam°.-dāna an assigned or accredited gift, giving of merit (as permanent acquisition), transference of merit VvA 188, 190; PvA 9 (*vasena dānadhamma-pariccāgo), 49 (=dakthinā) 88 (id.); Sdhp 229. -dhamma the practice of transferred merit, see Kvū trsln 1611, 170, & cp. pattadhamma. -patta, one who has obtained what can be obtained, or the highest gain (i. e. Nibbāna) Sn 536 (=pattabbaṃ patto pattabbaṃ arahattāṃ patta ti vuttaṃ hoti SnA 433), 537, 540.

Patti3 (Pāḷa) (f.) [for patta1?] leaf, leafy part of a plant Vin I.201 (taka, taka-patti, taka-paṇṇi).

Pattika1 (Pāḷa) [fr. patti1 cp. pajja2] on foot, a pedestrian or soldier on foot, D I.50, 89, 106, 108; II.73; A II.117 (hatth’-āruha, assāruha, rathika, p.); J VI.145; Vism 396 (manussā pattikā gacchanti); Sn 418; a form pattikārika is found, e. g. at J IV. 134; V.100; VI.15, 463; Ap. 316.

Pattika2 (Pāḷa) [fr. patti2] having a share, gain or profit; a partner, donor DhA I.270, 271.


Pattikā (Pāḷa) (f.) [fr. patta1 or patti3] a leaf, in tāla° palm-leaf S II.217, 222.

Pattin (Pāḷa) (adj. n.) [fr. patta3, Sk. *prāptin] attaining, one who obtains or gains Sn 513 (kiṃ=kiṃ patta, adhigata SnA 425).
Pattiya\textsuperscript{1} \textit{Pattiya} (adj. n.) [for *pratyaya=paccaya, cp. Trenckner, Notes 73, 9] believing, trusting, relying J V.414 (para°); (m.) belief, trust J V.231 (parapattiyena by relying on others), 233 (id.), 414 (id.).

Pattiya\textsuperscript{2} \textit{Pattiya} (adj.) [grd. of pāpuṇāti; cp. pattabba] to be attained, to be shared or profited Pv II.931 (para° profitable to others, see expln at PvA 125).

Pattiyāyati \textit{Pattiyāyati} [denom. fr. pattiya1] to believe, trust, rely on J I.426; V.403; DA I.73.


Pattiya\textsuperscript{2} \textit{Pattiya} (adj.) [grd. of pāpuṇāti; cp. pattabba] to be attained, to be shared or profited Pv II.931 (para° profitable to others, see expln at PvA 125).

Pattha\textsuperscript{1} \textit{Pattha} [fr. pa+sthā. Cp. Epic Sk. prastha plateau] a lonely place, in cpd. vana° D I.71; Pug 59 etc., a wilderness in the forest, expld by Bdgh as "gāmaṇtaṃ atikkamitvā manussānaṃ anupacāra-ṭṭhānaṃ yatha na kasanti na vapanti" DA I.210; Ud 43 (patthaṇ ca sayanāsanaṃ, ed.; but better with id. p. Dh 185 as pantaṃ, which is expld at DhA III.238 by "vivittam," i.e. separately). Cp. with this Sk. vana-prastha a forest situated on elevated land.

Pattha\textsuperscript{2} \textit{Pattha} [cp. late Sk. prastha] a Prastha (certain measure of capacity)=1/4 of an Āḷhaka; a cooking utensil containing one

Prastha \textit{Prastha} DhA II.154; SnA 476 (cattāro pattha āḷhakaṃ).


Patthanā \textit{Patthanā} (f.) [of ap+arth, cp. Sk. prārthayati & prārthana nt., prārthanā f.] aiming at, wish, desire, request, aspiration, prayer S II.99, 154; A I.224; III.47; V.212; Nd1 316, 337 (p. vuccati taṇhā); Nd2 112; Nett 18, 27; Dhs 1059; Miln 3; SnA 47, 50; DhA II.36; PvA 47. - patthanāma karoti to make a wish J I.68; DhA I.48; "māṭhapeti id. DhA I.47; II.83; IV.200.

Patthara \textit{Patthara} [cp. late Sk. prastara. The ord. meaning of Sk. pr. is "stramentum"] 1. stone, rock S I.32. - 2. stoneware Miln 2.

Pattharika \textit{Pattharika} [fr. patthara] a merchant Vin II.135 (kaṃsa°).
**Patthita** [Pāli: Patthita] [pp. of pattheti] wished for, desired, requested, sought after Sn 836; Miln 227, 361; DhA IV.201; PvA 47 (*ākāra of the desired kind, as wished for); Sdhp 79 (a°).

**Patthīna** [Pāli: Patthīna] [pa+thīna] stiff D II.335; DhsA 307. Also as patthinna at Vin I.286 (=atirajitattā thaddha Bdhgh, on p. 391); Vism 361 (=thīna p. 262); VbhA 67 (*sneha).

**Pattheti** [Pāli: Pattheti] [pa+arth, cp. Sk. prārthayati] to wish for, desire, pray for, request, long for S IV.125; V.145; Sn 114, 899; Th 2, 341; Nd1 312, 316; PugA 208 (āsamsati+); PvA 148; Sdhp 66, 319; ppr. patthento PvA 107; patthayanto J I.66 (paramābhismodbhīm); patthayam Sn 70 (=ichanto patthayanto abhijappanto Nd 392); patthayamāna M I.4; Sn 902; J I.259; DhA III.193; PvA 226 (=āsimsamāna); & patthayāno Sn 900; It 67, 115. - grd. patthetabha PvA 96, patthayitabba PvA 95, and patthiyya which only occurs in neg. form apatthiya what ought not to be wished J IV.61; Pug II.67 (=apathayitabhaa PvA 95); DhA I.29; also as napatthiya (med.) one who does not wish for himself Sn 914 (cp. Nd 337). - pp. patthita (q. v.).

**Patvā** [Pāli: Patvā] see pāpuṇāti.

**Patha** [Pāli: Patha] [of path, Ved. pathi with the 3 bases pathi, path° and panth°, of which only the last two have formed independent nouns, viz. patha and pantha (q. v.)] 1. path, road, way D I.63; Sn 176 (loc. pathe), 385, 540, 868; Nd 485 B (+pantha, in expln of magga); J I.308 (loc. pathe); II.39; VI.525 (abl. pathā); Th 1, 64; Pug 22, 57; Mhvs 21, 24 (pathe); 36, 93 (loc. pathi, see Geiger, Gr. § 89); Sdhp 241. - 2. Very frequent as °t, where it is sometimes pleonastic, and acts in the function of an abstract formation in °tā or °ttaṃ (cp. similar use of anta: see anta1 5; and pada: see pada 3), e. g. anila° (air) J IV.119; anupariyāya° A IV.107; ādicca° (path of the sun, sky) DhA III.177; ummagga° S I.193; kamma° DhA I.36; gaṇana° (range of) calculation Miln 20; cakkhu° J IV.403 (=cakkhūna etam nāmaṃ C.); catummahā° A III.28, 42, 394; dve° Vv 5317; nakkhatta° Dh 208; yañña° (=yāñña) Nd 524; yogga° A III.122; rajā° S II.219; rāga° (sensuality) S IV.70; vacana° (way of saying, speech) Vv 6317 (=vacana VvA 262), etc. See also cakkhu°, ñeyya°, dveḷhā°, manussa°, yañña°, vāda°, sagga°, hattha°; der. pātheyya. - See also byappatha. -apatha where there is no way or road, wrong way J II.287; ThA 255; VvA 337. -addhan "the journey or stretch of the path": see under addhan. -addhi (?) so perhaps to be read for patatthi, according to Fausböll J VI.276. Unclear in meaning, expld by nibbidha viṭṭhi (frequented road?) -gamana "going on their course," of the stars D I.10 (see Dial. I.20 "their usual course").

**Pathabya** [Pāli: Pathabya] [fr. pathavi=paṭhavi] belonging to the earth, ruler of the earth (?) A IV.90 (reading uncertain).

**Pathavi** [Pāli: Pathavi] see paṭhavi.

**Pathāvin** [Pāli: Pathavin] [fr. patha] a traveller Vin IV.108; J VI.65; DA I.298.

**Pada** [Pāli: Pada] (nt.) [Ved. pad, pād (m.) foot, and also pāda; pada (nt.) step. Cp. Gr. pw/s (pou/s)=Lat. pēs, Goth. fōus =Ogh fōuze=E. foot; further Arm. het track, Gr. peda/ after, pe/don field, pezo/s on foot, etc.; Lith. péda track; Ags. fetvan=E. fetch. - The decl. in Pāli is vocalic (a), viz. pada; a trace of the consonant (root) decl. is instr. sg. padā (Th 1, 457; Sn 768), of cons. (s) decl. instr. padasā with the foot, on foot (D I.107; J III.371; DhA I.391). - Gender is nt., but
nom. pl. is frequently found as padā, e. g. at Dh 273; Nett 192 (mūla*)] 1. foot Dh 273=SnA 366 (? saccānaṃ caturā padā); DA I.85; usually "-, like hathhipadāṃ elephant's foot M I.176, 184; S I.86; V.43, 231; and with numerals dvi° & di°, cutup°, aṭṭhā° (q. v.). In aṭṭhā° also meaning "square of a chessboard." - 2. step, footsteps, track Dh 179 (of a Buddha, cp. ḌhA I.194 & 197) J I.170 (footmark) II.154; in redup.-iterative formation padāpadam° by step by step Sn 446 (v. l. padānupadām), and pade pada Sn p. 107 (cp. SnA 451). - 3. (Often synonymous with "patha i. e. way, kind, & sometimes untranslatable) (a) lit. way, path, position, place Vin II.217 (nakkhatta° constellation); J I.315 (assama° -assama); V.75 (id.); 321 (id.); VI.76 (id.); VI.180 (v. l. patha; C. mahāmagga); mantapada=manta D I.104 (cp. DA I.273). See also janapada, saggapada. - (b) in appld meaning (modal): case, lot, principle, part, constituent, characteristic, ingredient, item, thing, element M I.176 (cattāri padāni 4 characteristics); S I.7 (pade pade "now in this thing, now in that") C. ārammane ārammane), 212 (amataṃ p.=nibbāṇa); II.280 (id.); A II.51 (id.), It 39 (p. asankhatam-nibbāṇa); Sn 88 (dhammapade sudesite; expld as nibbānadhamma SnA 164; dhammapada=Dhamma), ibid. (anavajja-padāni sevamāni=principles), 700 (moneyya pade pade "now in this thing, now in that" C. āramma padaso (adv.) sentence by stce or word by word Vin IV.14 (dhamma°, nibbāna°, santi°, sikkhā°. 

"square of a chessboard."
sandhi euphonic combination of words Nd1 445; Nd2 137; KhA 155, 224; SnA 28, 40, 157 etc.; PvA 52. -silā a stone for stepping on, flag Vin II.121=154.

Padaka¹ (Padaka) (adj.) [fr. pada4] one who knows the padas (words or lines), versed in the padapāṭha of the Veda (Ep. of an educated Brahmin) D I.88=Sn p. 105 (where AvŚ II.19 in id. p. has padaśo=P. padaso word by word, but Divy 620 reads padako; aṭjheti vedeti cā ti padako); M I.386; A I.163, 166; Sn 595; Miln 10, 236.

Padaka² (Padaka) (nt.)=pada 3, viz. basis, principle or pada 4, viz. stanza, line J V.116 (=kāraṇa-padāṇi C.).

Padaka³ (Padaka) (nt.) [fr. pada1] in cpd. aṭṭha an "eight-foot," i. e. a small inset square (cp. aṭṭha-pada chess-board), a patch (?) Vin I.297. See also padika.

Padakkhina (Padakkhina) (adj.) [pa+dakkhaṇa] 1. "to the right," in phrase padakkhinam karoti (with acc. of object) to hold (a person, etc.) to one's right side, i. e. to go round so as to keep the right side turned to a person, a mode of reverential salutation Vin I.17; S I.138; A I.294; II.21, 182; III.198; Sn 1010; J I.50, 60; III.392. - 2. "(prominent) with the right," i. e. skilful, quick in learning J IV.469 (=susikkhita C.). - 3. lucky, auspicious, turning out well or favourable J V.353 (=sukha-nipphattin vuddhi-yutta C.). -ggāhin "right-handed," i. e. cleverly taking up (what is taught), good at grasping or understanding A III.79, 180, V.24 sq., 90, 338; DhA II.105. - Opp. appadakkhinaggāhin "left-handed," unskilled, untrained (cp. Ger. "linkisch") S II.204 sq.; J III.483. -ggāhitā skilfulness, quick grasp, cleverness KhA 148.

Padatta (Padatta) (nt.) [abstr. fr. pada] being or constituting a lot, part or element SnA 164.

Padara (Padara) (nt.) [pa+dara of ḍṛ, cp. dabba, darati, dāru] 1. a cleft, split, fissure, crevice M I.469; S II.32; Sn 720 (=darī SnA 500); combd with kandara at Miln 36, 296, 411; PvA 29. - 2. a board, plank J II.10 91 (=sakaṭa) 112; III.181; V.47 sq.; VI.432 (=cchanna); SnA 330 (dabba° oar), 355; DhA II.55; III.296. - 3. Wrong spelling for badara at J IV.363 (beluvā p°āni ca) & VI.529. - sañcita filled with clefts (?) Vin IV.46. -samācāra refractiousness, disobedience (?) M I.469.

Padahati (Padahati) [pa+dāh] 1. to strive, exert D III.221 (cittam pagganhaṭi p.); PvA 31 (yoniso p.). - 2. to confront, take up, fight against, stand J VI.508 (usiram muniṣapubbajām urasā padahessāmi "I shall stand against the grasses with my chest"; C. expls by dvedhā katvā purato gamissāmi, i. e. break and go forward). - Note. padahasi at J IV.383 read pade hasi (see Windisch, Māra & B. p. 124 & Morris, J.P.T.S. 1893, 51. Windisch takes padahasi as pa+dah to burn, & translates "du willst das Feuer brennen," i. e. you attempt something impossible, because the fire will burn you). - pp. pahita (q. v.).

Padahana (Padahana) see padhāna.

Padātar (Padatar) [n. ag. of padāti] extravagant, a squanderer Pdgp. 65, 68.

Padāti (Padati) [padadāti, padeti] [pa+dā] 1. to give, bestow Pv I.116 (ger. padatvā, perhaps better to read ca datvā, as v. l. BB); J III.279 (fut. padassati); V.394 (id.). - 2. to acquire, take, get J I.190 (inf. padātave, C. gahetum). - Pass padiyati (q. v.).
**Padāna** (Padana) (nt.) [fr. pa+dā] giving, bestowing; but appears to have also the meaning of "attainment, characteristic, attribute" A I.102 (bāla° & pañṭīta°); J I.97 (sotāpittavigg'ādi°); PvA 71 (anubala°); ThA 35 (anupattidhammatā°). - At Th 1, 47 Kern (Toev. II.138) proposes to read tuyham padāne for T. tuyh'āpadāne, and translates padāna by "footstep, footprint." See also sampadāna.

**Padāraṇa** (Padarana) (nt.) [pa+dr] splitting, tearing Th 1, 752.

**Padālana** (Padalana) (nt.) [fr. padāleti] cleaving, bursting open, breaking Nett 61, 112 (mohajāla°); ThA 34 (mohakkhandha°).

**Padālita** (Padalita) [pp. of padāleti] broken, pierced, destroyed S I.130; III.83; A V.88 (appadālita-pubbaṁ lobhakkhandhaṁ); Sn 546 (āsavā te p.; quoted at VvA 9); ThA 34 (as A. V.88 with moha°).

**Padālitatta** (Padalitatta) (nt.) [abstr. fr. padālita] the fact of having (med.) or being (pass.) pierced or broken, abl. padālitattā on account of having broken Miln 287.

**Padāletar** (Padaletar) [n. ag. to padāleti] one who pierces or destroys, a destroyer, breaker, in phrase mahato kāyassa padāletā the destroyer of a great body (or bulk) A I.284 sq. (in sequence dūre-pātin, akkhaṇavedhin, m. k. p.); II.170 sq., 202; cp. padāleti1.

**Padāleti** [Caus. of pa+dal] 1. to cleave, break, pierce, destroy, in combn °khandhaṁ padāleti to destroy the great mass of . . ., e. g. tamo° It 8 (padālayuṁ); Th 2, 28 (ger. padāliya=moha° padālitvā ThA 34); lobha° S V.88; avijjā° A I.285. - 2. to break, break down, tear down, burst open J I.73 (pabbata-kūṭāni); IV.173 (matthakaṁ petvā uṭṭhitā); V.68 (silāya matthakam); Miln 332 (diṭṭhi-jālaṁ); DA I.37 (Sineruṁ). See also sam° - pp. padālita (q. v.).

**Padika** (Padika) (adj.) [fr. pada 1; cp. padaka3] consisting of feet or parts, -fold; dvādasa° twelve fold J I.75 (paccayakāra).

**Paditta** (Paditta) [pp. of pa+dīp, cp. Sk. pradīpta] kindled, set on fire, blazing S III.93 ≈ (chav'ālatam ubhato padittam); J VI.108; Sdhp 208 (‘angārakāsu).°

**Padippati** (Padippati) [pa+dippati] to flame forth, to blaze Cp III 93 (davaḍāho p.). - pp. paditta (q. v.). - Caus. padipeti (q. v.).

**Padissa** (Padissa) (adj.) [grd. of padissati] being seen, to be seen, appearing D II.205 (upasantappā°).

**Padissati** (Padissati) [pa+dissati, Pass. of drś] to be seen Sn 108 (doubtful; v. l. padussati; expld at SnA 172 by paṭidissati, v. l. padussati, cp. p. 192); Cp I.102 J VI.89; Sdhp 427.

**Padīpa** (Padīpa) [cp. Epic Sk. pradīpa] 1. a light Dh 146; Vv 462 (jalati blazes); Tikp 14; Miln 40; VvA 51 (padipām ujjāvṛtā lighting a lamp, making a light); PvA 38; Sdhp 250. - 2. a lamp Sn 235 (nibbanti dhīrā yath' āyaṁ p.); DhA II.163 (anupādāno viya p.). °m karoti to make a light,
to light up Vin I.118; "ṃ ujjāleti see under 1. Usually as tela-pādīpa an oil lamp Vin I.15; S II.86 (telaṇ ca vaṭṭīṇ ca telapadīpo jhāyati)=IV.213; V.319; A I.137; VvA 198. -appadīpa where there is no light, obscure Vin IV.268. -kāla lighting time Vv 96.

**Padīpita** [pp. of padīpeti] lit, burning, shining Miln 40.

**Padīpiya & Padīpeyya** (nt.) [padīpa+(i) ya] that which is connected with lighting, material for lighting a lamp, lamps & accessories; one of the gifts forming the stock of requisites of a Buddhist mendicant (see Nd2 523; yañña as deyyadhamma). The form in "eya is the older and more usual one, thus at A II.85, 203; IV.239; It 65; Pug 51; VvA 51. - The form in "ya at Vv 225, 266, 376; J VI.315; VvA 295.

**Padīpeti** [Caus. of padippati] to light a light or a lamp Vin I.118 (padīpeyya, padīpetabba); Miln 40; ThA 72 (Ap. v. 46); Sdhp 63, 332, 428. - pp. padīpita (q. v.).

**Padīyati** [Pass. of padāti] to be given out or presented; Pv II.916; Sdhp 502, 523.

**Paduṭṭha** [pp. of padussati] made bad, spoilt, corrupt, wicked, bad (opp. pasanna, e. g. at A I.8; It 12, 13) D III.32 ("citta"); M III.49; A II.30; Sn 662; Dh 1; J II.401; DhA I.23 (opp. pasanna); PVA 34, 43 ("manasa". -appaduṭṭha good, not corrupt D I.20; III.32; M III.50; S I.13; Pv IV.710.

**Padubbhati** [pa+dubbhati] to do wrong, offend, plot against J I.262 (ger. "dubbhitvā").

**Paduma** (nt.) [cp. Epic Sk. padma, not in RV.] the lotus Nelumbium speciosum. It is usually mentioned in two varieties, viz. ratta° and seta°, i. e. red and white lotus, so at J V.37; SnA 125; as ratta° at VvA 191; PVA 157. The latter seems to be the more prominent variety; but paduma also includes the 3 other colours (blue, yellow, pink?), since it frequently has the designation of pañcavaṇṇa-paduma (the 5 colours however are nowhere specified), e. g. at J I.222; V.337; VI.341; VvA 41. It is further classified as satapatta and sahassapatta-p., viz. lotus with 100 & with 1,000 leaves: VvA 191. Compared with other species at J V.37, where 7 kinds are enumd as uppala (blue, red & white), paduma (red & white), kumuda (white) and kallahāra. See further kamala and kuvalaya. - (1) the lotus or lotus flower M III.93; S I.138, 204; A I.145; II.86 sq.; III.26, 239; Sn 71, 213; J I.51 (daṇḍa° N. of a plant, cp. Sk. daṇḍāphala), 76 (khandha°, latā°, daṇḍaka°, olambaka°); IV.3; VI.564; Dh 458; Nd1 135; VvA 354 (=puṇḍarika VvA 161); 4412 (nānā-paduma-sañchanna); PVA 120 (id.); II.122 (id.); Pug 63; Vism 256 (ratta°); DA I.219; KhA 53; SnA 97; Sdhp 359. - (2) N. of a purgatory ("niraya) S I.151-152; Sn 677; p. 126; SnA 475 sq. -acchara (heavenly) lotus-maiden SnA 469. -uttara N. of Buddha SnA 341, 455 etc. - kanṭikā a peak in the shape of a lotus VvA 181. -kalāpa a bunch of lotuses VvA 191. -gabbha the calyx of a l. ThA 68 ("vaṇṇa"). -patta a l. leaf Nd1 135 (=pokkhara); DhA IV.166 (=pokkhara-patta). -puṇja a l. cluster J III.55. -puppha a lotus flower Nd2 393; SnA 78. -rāga "lotus hued," a ruby VvA 276. -vyūha one of the 3 kinds of fighting, viz. p.°; cakka°, sakaṭa° J II.406= IV.343 (cp. Sk. p.-vyūha-samādhi a kind of concentration, & see J trsln II.275). -sara a lotus pond J I.221; V.337; SnA 141.

**Padumaka** [fr. paduma] 1. the Paduma purgatory S I.152. - 2. a lotus J I.325.
Padumin (Padumin) (adj.-n.) [cp. Sk. padmin, spotted elephant] having a lotus, belonging to a lotus, lotus-like; N. of (the spotted) elephant Sn 53 (expld at SnA 103 as "padumasadisagattatāya vā Padumakule uppannatāya vā padumī," cp. Nd2 p. 164). - f. paduminī [cp. Sk. padmini lotus plant] 1. a lotus pond oQ pool of lotuses D I.75; II.38; M III.93; S I.138; A III.26. - 2. the lotus plant Nelumbium speciosum J I.128 (*panṇa); IV.419 (*patta); SnA 369; KhA 67 (*patta); PVA 189.

Padulla (Padulla) (?) in cpd. padulla-gāhin is perhaps misreading; trsl. "clutching at blown straws (of vain opinion)," expld by C. as duṭṭhullagāhin; at id. p. S I.187 we find duṭṭhullabhānin "whose speech is never lewd" (see Psalms of Brethren 399, n. 3).

Padussati (Padussati) [pa+ussati] to do wrong, offend against (with loc.), make bad, corrupt DA I.211 (see padosa); Sn 108 (v. l. for padissati); aor. padussi J II.125, 401. - pp. paduṭṭha; Caus. padūseti (q. v.).

Padūsita (Padusita) [pp. of padūseti] made bad, corrupted, spoilt It 13 (v. l. padussita).

Padesa (Padesa) [fr. pa+diś, cp. late Sk. pradeśa] indication, location, range, district; region, spot, place S II.227, 254; V.201; A II.167 (cattāro mahā°); Dh 127 (jagati°), 303; J II.3, 158 (Himavanta°); III.25 (id.), 191 (jāti-gottakula°); SnA 355; PVA 29, 33 (hadaya°), 36 (so read for padase), 43, 47; Sdhp 252. -kārin effecting a limited extent S V.201. -ṇāṇa knowledge within a certain range, limited knowledge S V.457. -bodhisatta a limited Bodhisatta Kvu 283. -rājā a local or sub-king Vism 301 (cakkavatti°). -lakkhaṇa regional or limited characteristics Kvu 283. -vasin raining or shedding rain only locally or over a (limited) district It 64-66.

Padesika (Padesika) (adj.) (°) [fr. padesa] belonging to a place of indication, indicating, regional, reaching the index of, only with numerals in reference to age (usually solasavasast at the time of 16 years) J I.259 (id.) 262 (id.) II.277 (id.). - See also uddesika in same application.

Padosa1 (Padosa) [pa+dosah, Sk. pradoṣa] defect, fault, blemish, badness, corruption, sin D I.71 (=padussati paraṃ vā padūseti vināsetī ti padoso DA I.211); M III.3; S IV.322 (vyāpāda°); A I.8 (ceto°); III.92 (vyāpāda); It 12; J V.99; Pug 59, 68; Dhs 1060. - Note. At ThA 72 we find reading "apace paduse (pados?e?) pi ca" as uncertain conjecture for v. l. BB "amacce manase pi ca."

Padosa2 (Padosa) [pa+dosah, Sk. pradeśa, see remarks to dosah] anger, hatred, ill-will; always as mano° "anger in mind" M I.377; Sn 328 (=khāṇu-kaṇṭakādīmhi p. SnA 334), 702; J IV.29; Miln 130; Vism 304; SnA 477.
Padosika (Padosika) (adj.) [fr. padosa1] sinful, spoiling or spoilt, full of fault or corruption, only in 2 phrases, viz. khiḍḍā° "debauched by pleasure" D I.19; and mano° "debauched in mind" D I.20, 21.

Padosin (Padosin) (adj.) [fr. padosa1] abusing, damaging, spoiling, injuring S I.13 (appaduttha°); Pv IV.710.

Padoseti (Padoseti) See padūseti.


Paddha² (Paddha) (adj.) [cp. Sk. prārdha] half (?) J III.95 (probably =paddha1, but C. explns as aḍḍha upaḍḍha).

Paddhagu (Paddhagula) (adj. n.) [cp. Sk. prādhvaga] 1. going, walking J III.95 (T. na p’addhagum, but C. reads paddhagum). - 2. humble, ready to serve, servant, attendant, slave S I.104 (so read for paccagū); Sn 1095 (T. for paṭṭhagū, q. v. - Nd2 reads paṭṭhagū but SnA 597 paddhagū and explns by paddhacara paricārika); J VI.380 (hadayassa); Th 1, 632.

Paddhacara (Paddhacara) (adj.-n.) [paddha1+cara, cp. Sk. prādhva and prahva humble] ready to serve, subject to, ministering; a servant S I.144 (T. baddhacara, v. l. paṭṭha°; trsl. "pupil"); J IV.35 (read paddhacara 'smi tuyha for T. baddha carāmi t., as pointed out by Kern, Toev. s. v. baddha. The Cy. misunderstood the wrong text reading and expld as "tuyha baddha carāmi," but adds "veyyāvacakārikā padacārikā"); V.327 (as baddhañcara; C. veyyāvakacaka-kara); VI.268 ("a female servant=C. pāda-paricārika); Nd1 464 (+paricārika); SnA 597 (+paricāraka, for paddhagū).

Padma (Padma) See paduma.

Padmaka (Padmaka) (m. & nt.) [Sk. padmaka] N. of a tree, Costus speciosus or arabicus J V.405, 420; VI.497 (reading uncertain), 537.

Padvāra (Padvāra) (nt.) [pa+dvāra] a place before a door or gate J V.433; VI.327. -gāma suburb Dāvs V. 3.

Padhaṃsa (Padhaṃsa) See appadhaṃsa.

Padhaṃsati (Padhaṃsati) [pa+dhaṃsati] to fall from (abl.), to be deprived of Vin II.205 (yogakkhemā p.; so read for paddh°). - Caus. padhamseti to destroy, assault, violate, offend J IV.494. (=jīvitakkhañām pāpeti); PvA 117. - grd. padhaṃsiya in cpds. su° & dup° easily (or with difficulty) overwhelmed or assaulted Vin II.256= S II.264. Also neg. appadhaṃsiya (& °ka) (q. v.). - pp. padhaṃsita (q. v.).

Padhansita (Padhansita) [pp. of padhamseti] offended, assaulted J II.422. See also app°.
Padhāna (Padhana) (nt.) [fr. pa+dhā, cp. padahati] exertion, energetic effort, striving, concentration of mind D III.30, 77, 104, 108, 214, 238; M II.174, 218; S I.47; II.268; IV.360; V.244 sq.; A III.65-67 (5 samayā and 5 asamayā for padhāna), 249; IV.355; V.17 sq.; Sn 424, 428; It 30; Dh 141; J I.90; Nd2 394 (=viriya); Vbh 218 (citta-samādhi p° etc.); Nett 16; DA I.104; DhA I.85 (mahā-padhānāṃ padahitvā); ThA 174; PvA 134. Padhāna is fourfold, viz. saṃvara°, pahāna°, bhāvana°, anurakkhanā° or exertion consisting in the restraint of one's senses, the abandonment of sinful thoughts, practice of meditation & guarding one's character. These 4 are mentioned at D III.225; A II.16; Ps I.84; II.14 sq., 56, 86, 166, 174; Ud 34; Nd1 45, 340; Sdhp 594. Very frequently termed sammappadhāna [cp. BSk. samyak-pradhāna MVastu III.120; but also samyakprahāna, e. g. Divy 208] or "right exertion," thus at Vin I.22; S I.105; III.96 (the four); A II.15 (id.); III.12; IV.125; Nd1 14; Ps I.21, 85, 90, 161; SnA 124; PvA 98. - As padahana at Ps I.17, 21, 181.

Padhānavant (padhanavant) (adj.) [fr. padhāna] gifted with energy, full of strength (of meditation etc.), rightly concentrated S I.188, 197; Sn 70 (cp. Nd2 394), 531.


Padhāniya (padhanīya) (adj.) [fr. padhāna] belonging to or connected with exertion, worthy of being pursued in cpd. *anga (nt.) a quality to be striven after, of which there are 5, expressed in the attributes of one who attains them as saddho, appābādho, āraṇgha-viriyo, paṇāvā D III.237=M II.95, 128=A III.65; referred to at Miln trsln I.188. Besides these there is the set called pārisuddhi-padhānīy’anga and consisting either of 4 qualities (sīla°, citta°, diṭṭhi°, vimutti°) A II.194, or of 9 (the four+kankhā-vitarana°, maggamagga-ñāṇa° paṭipadānāṇa-dassana°, ṇāṇa-dassana° paññā°) D III.288; Ps I.28.

Padhārita (padharita) ("born in mind") read patthārita at Th 1, 842 (see pattharati). - padhārehi (v. l. F.) at Sn 1149 read dhārehi. - padhārita in meaning of "considered, understood" in cpd. su° at S III.6; V.278.

Padhāvati (padhavati) [pa+dhāvati] to run out or forth Pv III.17 (ger. *itvā=upadhāvītvā PvA 173).

Padhāvin (padhavin) (adj.) [fr. padhāvati] rushing or running out or forth M II.98.

Padhūpāti (padhupati) (=padhūpāyati) [pa+dhūpāyati] to blow forth smoke or flames Vin I.25 (aor. padhūpāsi); IV.109 (id.); Vism 400 (id.), (so read for padhūmāsi T., v. l. SS padhūpāyi & padhūmāyi). - pp. padhūpita (q. v.).

Padhūpita (padhupita) [pa+dhūpita, latter only in meaning "incensed," cp. dhūpa etc.] fumigated, reeking, smoked out S I.133 (trsld "racked [wrapt] in flames"; C. santāpita); VvA 237 (so read with v. l. SS. for T. pavūsita; meaning: scented, filled with scent).

Padhota (padhota) (adj.) [pa+dhota] cleansed, in cpd. sup° well cleansed D II.324.

Pana (pana) (indecl.) [doublet of Sk. puna(h) with diff. meaning (see puna), cp. Geiger, P.Gr. § 34] adversative & interrogative particle, sometimes (originally, cp. puna "again, further") merely
connecting & continuing the story. - (1) (adversative) but, on the contrary J I.222; II.159; VvA 79 (correl. with tāva). ca pana "but" J I.152; atha ca pana "and yet" D I.139; J I.279; na kho pana "certainly not" J I.151; vā pana "or else" Vin I.83; Dh 42; Sn 376, 829. - (2) (in questions) then, now J II.4 (kiṃ p.), 159 (kahaṃ p.); VvA 21 (kena p.); PvA 27 (katamaṃ p.). - (3) (conclusive or copulative) and, and now, further, moreover D I.139 (siyā kho p. be it now that . . . ); Sn 23, 393, 396, 670; J I.278; PvA 3.

**Panaccati** (panaccati) [pa+naccati] to dance (forth), to dance ThA 257 (ppr. panaccanta). - pp. panaccita (q. v.).

**Panaccita** (panaccita) [pp. of panaccati] dancing, made to dance Th 2, 390.

**Panasa** (panasa) [cp. late Sk. panasa, Lat. penus stores, Lith. p&etilde;nas fodder, perhaps Goth. fenea] the Jack or bread-fruit tree (Artocarpus integrifolia) and its fruit J I.450; II.160; V.205, 465; Vv 4413; KhA 49, 50, 58 (*phala, where Vism 258 reads panasa-taca); SnA 475; VvA 147.

**Panassati** (panassati) [pa+nassati, cp. also BSk praṇāśa Divy 626] to be lost, to disappear, to go to ruin, to cease to be M I.177; S II.272 (read panassissati with BB); J V.401; VI.239; Th 1, 143.

**Panāda** (panada) [pa+nāda] shouting out, shrieks of joy J VI.282.

**Panādeti** (panadeti) [Caus. of pa+nad] to shout out, to utter a sound Th 1, 310.

**Panāḷikā** (panalika) (f.) [fr. panāḷī] a pipe, tube, channel, water course DA I.244.

**Panāḷī** (panali) (f.) [pa+nāḷī] a tube, pipe A IV.171 (udapāna*).

**Panigghosa** (panighosa) in cpd. appanigghosa is wrongly registered as such in A Index (for A IV.88); it is to be separated appa + nigghosa (see nigghosa).

**Panudati** (panudati) [pa+nudati] to dispel, repel, remove, push away S I, 167 sq., 173; Dh 383; Sn 81, 928 (pot. panudeyya or metri causa panūdeyyaVpajaheyya etc. Nd1 385); J VI.491 (1. pl. panudāmase). - ger. panuditvā SnA 591, & panujja Sn 359, 535, 1055 (expld at Nd2 395 as imper. pres.=pajaha, cp. SnA 591=panudehi); J III.14; V.198 (=pātetvā C.). - Fut. panudahissati Th 1, 27, 233. - Pass. panujjati, ppr. panujjamāna in phrase "api panujjamānena pi" even if repulsed M I.108, cp. A IV.32 & Nett 164 (v. l. to be substituted for T. pamajjamānena). - pp. panunna & panudita (q. v.).

**Panudita** (panudita) [pp. of panudati] dispelled, driven out Sn 483 (panūdita metri causa, v. l. panudita). See also panunna.

**Panunna, (Panunna & Panuṇṇa)** (Panunna) [pp. of panudati] (med. & pass.) put away, rejected or rejecting, dispelled, driven away, sent A II.29; V.31; Sn 469 (*kodha); J VI.247, 285; Kv 597 (ito p., trsld "ending here"). - paccekasacca one who has rejected each of the four false truths (the 5th of the 10 noble states, ariyavāsā: see Vin. Texts I.141) D III.269, 270; A II.41; V.29 sq.
**Panūdana** (Panūdana) (nt.) [fr. panudati] removal, dispelling, rejection Sn 252 (sabba-dukkhāpanūdana SNA 293 should be read as sabba-dukkha-apanūdana, as at Vin II.148=J I.94), 1106 (=pahānaṃ etc. Nd2 396).

**Panta** (Panta) (adj.) [cp. Epic Sk. prānta edge, margin, border, pra+anta; also BSk. prānta in meaning of Pali, e. g. MVastu III.200; Divy 312 (prānta-sāyan-āsana-sevin)] distant, remote, solitary, secluded; only in phrase panta senāsanaṃ (sayanāsanaṃ) or pantāni senāsanāni "solitary bed & chair" M I.17, 30; A I.60; II.137; III.103; V.10, 202; Sn 72 (cp. Nd2 93), 338, 960 (*amhi sayanāsane), 969 (sayanamhi pante); Dh 185 (=vivitta DhA III.238); Ud 43 (so read for patthañ); J III.524 (*amhi sayanāsane); Vism 73 (pana-senāsane rata); SnA 263 (v. l. pattha).

**Panti** (Panti) (f.) [Ved. pankti set or row of five, group in general] a row, range, line Vism 392 (tisso sopāna-pantiyo); DhA III.219 (uddhana°); ThA 72 (satta pantiyo); VvA 198 (amba°).

**Pantha** [base panthan°, Ved. panthāḥ, with bases path° panth° and pathi. Same as patha (q. v.). For etym. cp. Gr. po/ntos sea(-path), pa/tos path, Av. pantāḥ, also Goth. finpan=E. find, of ldg *pent to come or go (by)] a road, roadway, path S I.18 (gen. pl. panthānam= kantāramagga C; "jungle road" trsl.); Sn 121 (loc. panthasam); Nd2 485 B (+patha in expln of magga), Miln 157 (see panthām) -gū a traveller (lit. going by road) S I.212 (v. l. addhagū, as at id. p. Th 2, 55); J III.95 (v. l.). -ghāta highway robbery J I.253; IV.184. -duhana waylaying, robbery; m. a robber D I.135 (see DA I.296); J II.281, 388; D III.68, and Tikp 280 (*dūhana). -dūbhin a highwayman J II.327. -dūsaka a robber Miln 20. -devatā a way spirit, a spirit presiding over a road, road-goddess J VI.527. -makkātaka a (road) spider Miln 364, 407. -sakuna a "road-bird," i. e. a bird offered (as a sacrifice) to the goddess presiding over the roads, propitiation; it is here to be understood as a human sacrifice J VI.527 (vv. ll. pattha° & bandha°).

**Panthaṇa** (Panthaṇa) (for saṇṭhāna) at SnA 20: see saṇṭhāna 3.


**Panna** [pp. of pajjati but not satisfactorily expld as such, for pajjati & panna never occur by themselves, but only in cpds. like āpajjati, āpanna, upp°, upa°, sam°, etc. Besides, the word is only given in lexic. literature as pp. of pajjati, although a tendency prevails to regard it as pp. of patati. The meaning points more to the latter, but in form it cannot belong to pat. A more satisfactory expln (in meaning and form) is to regard panna as pp. of pa+nam, with der. fr. short base. Thus panna would stand for panata (paṇata), as unna for unnata, ninna for ninnata, the double nn to be accounted for on analogy. The meaning would thus be "bent down, laid down," as panna-ga= going bent, panna-dhaja=flag bent or laid down, etc. Perhaps patta of patta-kkhandha should belong here as panna° fallen, gone, gone down; also: creeping, only in foll. cpds.: -ga a snake Th 1, 429 (*inda chief of snake-demons); J V.166; Miln 23. -gandha with gone down (i. e. deteriorated) smell, ill-smelling, or having lost its smell J V.198 (=thokam duggandha C.). -dhaja one whose flag gone or is lost, i. e. whose fight is over (Ep. of the Buddha), cp. BSk. prapātito māna-dhvajah Lal. V. 448 (with derivation from pat instead of pad, cp. papāta) M I.139 sq., 386; A III.84 sq.; in eulogy on the Buddha (see exegesis to mahesi Nd1 343; Nd2 503) reference is made to mānadhaja (*papātanaṃ) which is
opposed to dhamma-dhaja (-ussapana); thus we should explain as "one who has put down the flag of pride." -bhāra one who has put down his burden, one whose load has gone, who is delivered or saved M I.139; A III.84; S I.233; Dh 402 (=ohitakhandha-bhāra DhA IV.168); Sn 626, 914 (cp Nd1 334); Th 1, 1021. -bhūmi state of one who has fallen DA I.139; A III.84; S I.233; Dh 402 (=ohitakhandha-bhūmi, one of the 8 purisa-bhūmiyo. - cp. D I.54 & Dial. I.722). -loma one whose hairs have fallen or are put down (flat, i.e. do not stand erect in consequence of excitement), subdued, pacified (opp. haṭṭha loma) Vin II.184 (cp. Vin II.5 & Bdhgh on p. 309 lomaṃ pāteti, Bdhgh pādeti; also Vin. Texts II.339); III.266; M I.450; J I.377. Another form is palloma (q. v. & cp. J.P.T.S. 1889, 206). See also remarks on parada-vutta.


Pannarasa (Pannarasa) (adj. num.) [see pañcadasa & pañnarasa under pañca] fifteen (and fifteenth), usually referring to the 15th day of the lunar month, i.e. the full-moon day Sn 153 (pañnaraso uposatho); pañnarase on the 15th day S I.191=Th 1, 1234; M III.20; Sn 502, 1016; f. loc. pañnarasāya id. S I.233. See also pañnarasa.


Pannarasika (Pannarasika) (adj.) [fr. pannarasa] belonging to the 15th day (of the lunar month) Vin IV.315.

Papa (Papa) (nt.) [see pipati, pāṇīya etc. of pā] water J I.109 (āpaṃ papaṃ mahodakan ti attho). The word is evidently an etym. construction. See also papā.

Papaccati (Papaccati) [Pass. of pa+pacati] to be cooked, to become ripe PvA 55 ("itvā).

Papañca (Papañca) [in its P. meaning uncertain whether identical with Sk. prapañca (pra+pañc to spread out; meaning "expansion, diffuseness, manifoldeossedness"); cp. papañceti & papañca 3) more likely, as suggested by etym. & meaning of Lat. im-ped-iment-un, connected with pada, thus perhaps originally "pa-pad-ya," i.e. what is in front of (i.e. in the way of) the feet (as an obstacle)] 1. obstacle, impediment, a burden which causes delay, hindrance, delay DhA I.18; II.91 (kathā°). "m karoti to delay, to tarry J IV.145; "m akatvā without delay J I.260; VI.392. - ati° too great a delay J I.64; II.92. - 2. illusion, obsession, hindrance to spiritual progress M I.65; S I.100; IV.52, 71; A II.161 sq.; III.393 sq.; Sn 530 (=tānha-diṭṭhi-mānaḥbheda-p. SnA 431; and generally in Commentaries so resolved, without verbal analysis); Ud 77 (as f. papañca); Th 1, 519, 902, 989 (cp. Brethren 344, 345 & J.R.A.S. 1906, 246 sq.; Neumann trsλs "Sonderheit," see Lieder p. 210, 211 & Mittlere Sammlung I.119 in trsλ of M I.65 nippapañca); Dh 195, 254 ("ābhiraṭa pājā, nippapañcā Tathāgataḥ; =tānhaḍisu p° esu abhiratā DhA III.378); J I.9; Pv IV.134 (=tānha'-ādi-p. PvA 230); Nett 37, 38; SnA 495 (gihi). - nippapañca (q. v.) without obsession. - 3. diffuseness, copiousness SnA 40. -sankhā sign or characteristic of obsession Sn 874 (cp. SnA 553; =tānha° diṭṭhi° and māna° Nd1 280), 916 (=avijjādayo kilesā mūlaṃ SnA 562). - saññā ("sankhā) idea of obsession, idée fixe, illusion D II.277 (cp. Dial II.312); M I.109, 112, 271, 383; S IV.71.

Papañceti [Denom. fr. papañca] 1. to have illusions, to imagine, to be obsessed M I.112; DhA I.198 (tesaṃ suvanṇa-lobhena papañcentānaṃ). - 2. to be profuse. to talk much, to delay on SnA 136. - pp. papañcita.

Papaṭā (papatā) (f.) [fr. papāṭa? Cp. papaṭika] a broken-off piece, splinter, fragment; also proclivity, precipice, pit (?) S II.227 (papatā ti kho lābha-sakkāra-silokass'etaṃ adhivacanaṃ; cp. S III.109: sobbho papāṭo kodh'ūpāyāsas'setaṃ adhivacanaṃ); So 665 (=sobbha SnA 479; gloss papada). See also pappaṭa.

Papaṭikā (f.) [cp. Sk. prapāṭikā (lexic. & gram.) young shoot, sprout; and parpharīka (RV.) one who tears to pieces; also Sk. parpaṭa N. of a plant] 1. a splinter, piece, fragment, chip Vin II.193 (read tato pap.°); A IV.70 sq. (of ayophāla); J V.333 (same as Vin passage); Miln 179. - 2. the outer dry bark or crust of a tree, falling off in shreds; also shoots, sprouts M I.78, 192 sq., 488; A I.152; III.19 sq., 44, 200, 360; IV.99, 336; V.4 sq., 314 sq.; J III.491. Cp. pheggu.

Papati (patati) to fall forward, to fall down, off or from, to fall into (acc.) Vin II.284; M I.79, 80; S I.48 (visame magge), 187 (=Th 1, 1220 patanti); 100, II.114; V.47; Dh 336; J V.31; Pv I.1012 (nirayaṃ patapiss'aham, cp. PvA 52; v. l. SS niray'ūpapatis' āham). - aor. papatā Vin III.17, cp. II.126; J VI.566. See also patati.


Papada (or Papadā?) (pa+pada) tip of the foot. toes; but in diff. meaning (for papaṭa or papāta to pat) "falling down, abyss, pit" at Sn 665 (gloss for papaṭa; expld at SnA 479 by "mahāniraya").

Papā (f.) [Ved. prapā, pa+pā] a place for supplying water, a shed by the roadside to provide travellers with water, a well, cistern D III.185; S I.33=Kvu 345 (=pañiyādāna-sālā SA); S I.100 (read papaṅ ca vivāne); J I.109; DhA III.349=J I.302 (=pañiyā-cāṭī C.); Vv 5222 (+udapānā); Pv II.78 (n. pl. papāyo=pāniya-sālā PvA 102); II.925 (+udapānā).

Papāta (f.) [cp. Epic. Sk. prapāta, of pra+pat] 1. falling down, a fall Vin II.237=A IV.198, 200 (samuddo na āyatakena p.); -ta ṭa a rocky or steep declivity DhA I.73.

Papātin (adj.) [fr. papatati] falling or flying forward, flying up J III.484 (uccā* flying away).

Papitāmaha (pa+pitāmaha) a paternal great-grandfather Dāvs III.29.

Paputta [Pa·putta, cp. Sk. praputra (BR.: "doubtful") Inscr.] a grandson J VI.477.

Papupphaka [Pa·pupphaka] (adj.) [pa+pupphaka] "with flowers in front," flower-tipped (of the arrows of Māra) Dh 46 (but expld at DhA I.337 as "p.° sankhātāni tebhūmakāni vaṭṭāni," i. e. existence in the 3 stages of being).

Pappaṭaka [Pa·pappaṭaka] [etym. uncertain] 1. a broken bit, splinter, small stone (?) (Rh. D. in Dial. III.83 "outgrowth") D III.87 (bhūmi ° paribhuñjati); Vism 418 (=), Nett 227 (Com.) (°ojaṃ khādāpento). -2. a water plant: see paṇṇaka 2; cp, also papāṭikā & Sk. parpaṭa N. of medicinal plant.

Pappotheti [Pa·pappotheti] [pa+poṭheti; sometimes spelt paphoṭeti] to strike, knock, beat, flap (of wings) Vin I.48; II.208, 217; M I.333 (papph°); J II.153 (pap°); III.175 (papoth°= sañcuṇṇeti C.); Miln 368 (papph°); DA I.7; Vism 283 (pph).

Pappoti [Pa·pappoti] [the contracted form of pāpuṇāti, Sk. prāpnoti] to obtain, get, gain, receive, attain D III.159, 165; Sn 185, 187, 584; Dh 27; DhA I.395. - Pot. 1st pl. pappomu J V.57 (=pāpuṇeyyāma C.). - ger. pappuyya S I.48; Sn 482 (or pot?), 593, 829 (=pāpuṇītvā Nd1 170). - For further ref. see pāpuṇāti.

Papphāsa [Pa·papphāsa] (nt.) [fr. sound-root* phu, not corresponding directly to Sk. pupphusa (cp. Geiger, P.Gr. § 34), to which it stands in a similar relation as *ghur (P.) to *ghar (Sk.) or phurati-pharati. From same root Gr. fusa/w to blow and Lat. pustula bubble, blister; see Walde under pustula] the lungs D II.293; M I.185, 421; III.90; Sn 195=J I.146; Kh III. (cp. KhA 56); Miln 26.

Pabandha [Pa·bandha] (adj.) (*-) [pa+bandha] continuous Vism 32.

Pabala [Pa·bala] (adj.) [cp. Sk. prabala] very strong, mighty Sdhp 75.


Pabāhati [Pa·bāhati] [pa+bṛh to pull, see abbahati] to pull out, draw forth D I.77 (T. reads pavāhati, v. l. pabbāḷhati, evidently fr. pabāḷha); cp. Śatapatha-brāhmaṇa IV.3, 3, 16. - pp. pabāḷha1 (q. v.).

Pabujjhati [Pa·bujjhati] to wake up (intrs.), awake S I.4, 209; Dh 296 sq.; It 41 (suttā p.); J I.61; II.103; IV.431 (opp. niddāyati); DA I.140. - pp. pabuddha (q. v.).

Pabuddha [Pa·buddha] [pp. of pabujjhati] awakened S I.143 (sutta° from sleep awakened), J I.50; VvA 65.

Pabodhati [Pa·bodhati] to awake, also trs. awaken, stir up, give rise to (or: to recognise, realise?); only in one phrase (perhaps corrupt), viz. yo nindaṃ appabodhati S
Pabodhana (Pabodhana) (adj.-nt.) [fr. pabodhati] 1. (nt.) awakening waking, arising DhA I.232 ("codana-kamma"). 2. (adj.) arousing (or realising?) Vv 6422 (=kata-piti-pabodhano VvA 282); awakening Th 1, 893 (samma-tāla").

Pabba (Pabba) (nt.) [Ved. parvan] 1. a knot (of a stalk), joint, section Vin IV.35; M I.80; J I.245 (velu"); Vism 358 (id.; but nālika p. 260); VbhA 63 (id.); Th 1, 243. - angula° finger joint Vin IV.262, M I.187; DA I.285. - pabba-pabba° knot for knot DhsA 11. 2. the elbow S IV.171. 3. section, division, part Vism 240 (14 sections of contemplation of the body or kāyagatāsati); VbhA 275, 286. - ganṭhi a knot Miln 103. - valli a species of Dūrvā J V.69; - vāta intermittentague Vin I.205.

Pabbaja (Pabbaja) [Sk. balbaja, cp. Geiger P.Gr. § 39. 6] a species of reed. bulrush Vin I.190 (T. reads babbaja); S I.77; II.92; III.137 (v. l. babbaja), 155 (*lāyaka); Th 1, 27; J II.140, 141; V.202; VI.508. For further refs. see babbaja.

Pabbajjā (Pabbajja) (f.) [fr. pabrajati, pra+vraj] to go forth, to leave home and wander about as a mendicant, to give up the ascetic life (as bhikkhu, samaṇa, tapassin, isi etc.). S I.140, 141; Sn 157, 1003; imper. pabbaja DhA I.133. Pot. pabbajeyya J I.56; Pug 57. - Fut. pabbajissati Sn 564; DhA I.133; IV.55. Aor. pabbaji M III.33; S I.196=Th 1, 1255; Sn 405; Vv 826; PvA 76; ger. pabbajitvā J I.303; PvA 21 and *vāna Sn 407. - (agārasmā) anagāriyaṃ pabbajati to go forth into the homeless state Vin III.12; M III.33; S I.196; A V.204; Pv II.1316. sāsane p. to become an ascetic in (Buddhas) religion, to embrace the religion (& practice) of the Buddha J I.56; PvA 12. pabbajjam pabbajati to go into the holy life (of an ascetic friar, wanderer etc.): see pabbajjā. - Caus. pabbajeti (q. v.). - pp. pabbajita.

Pabbajana (Pabbajana) (nt.) [fr. pabrajati] going into an ascetic life J III.393 (a°).

Pabbajjāṃ pabbajjatā (Pabbajjāja) [pp. of pabrajati, cp. BSk. pravrājyā Divy 236] one who has gone out from home, one who has given up worldly life & undertaken the life of a bhikkhu recluse or ascetic, (one) ordained (as a Buddhist friar), gone forth (into the holy life or pabbajjā) Vin III.40 (vuḍḍha-pabbajito bhikkhu); IV.159; D I.131 (agārasmā anagāriyaṃ p.), 157; III.31 sq., 147 sq.; M I.200, 267, 345, 459; II.66, 181; III.261; S I.119 (dhammavinaye p.), IV.260, 330; V.118 sq., 421; A I.69, 107, 147, 168; II.78, 143; III.33, 78 (vuḍḍha°), 244, 403 (acira°); IV.21 (cira°); V.82, 348 sq.; Sn 43 (see Nd2 397), 274, 385, 423; Dh 74, 174, 388; J I.56; Pv II.81 (=samaṇa PvA 106); II.111 (bhikkhu=kāmādimalānaṃ pabbajitattā paramatthato pabbajito PvA 146); II.1317 (=pabbajjam upagata PvA 167); Miln 11; DA I.270; DhA I.133; PvA 5, 55.

Pabbajjā (Pabbajja) (f.) [fr. pa+vraj, cp. pabrajati, Epic & BSk. pravrājyā] leaving the world, adopting the ascetic life; state of being a Buddhist friar, taking the (yellow) robe, ordination. - (1) ordination or admission into the Buddha's Order in particular: Vin III.13; S I.161 etc. - sāmanera° ordination of a Novice, described in full at Vin I.82. - pabbajjam yācati to beg admission Vin IV.129; labhati to gain admission to the Order Vin I.12, 17, 32; D I.176; S IV.181. - (2) ascetic or homeless life in general D III.147 sq.; M III.33 (abbhokāso p.); S V.350 (id.; read pabbajjā); A V.204 (id.); S II.128 (read *jā for *jā); IV.260; A I.151, 168; IV.274 sq.; Sn 405, 406,
Pabbata [pabbata] [Vedic parvata, fr. parvan, orig. knotty, rugged, massive] (1) a mountain (-range), hill, rock S I.101, 102, 127, 137; II.32, 185, 190; A I.243; II.140; IV.102 (dhūpāyati); Sn 413, 417, 543, 958, 1014; Nd1 466; Dh 8, 127 (*ānaṃ vivaro)=PvA 104; Dh 188 (n. pl. *āni), 304; DA I.209; Miln 346 (dhamma*); PvA 221 (angāra*); Sdhp 352, 545, 574. - The 7 mountains round Veluvana are enumd at J V.38. - Names of some (real or fictitious) mountains, as found in the Jātaka literature: Cakkavāla J VI.282; Caṇḍorāṇa J IV.90; Candā J IV.283; V.38, 162; Daṇḍaka-hiraṇīṇa J II.33; Daddara J II.8; III.16; Nemindhara J VI.125; Neru J III.247; V.425; Paṇḍava Sn 417; SnA 382 sq.; Mahāneru J IV.462; Mahindhara Vv 3210 (cp. VvA 136); Meru J II.25; IV.498; Yugandhara PvA 137; Rajata J I.50; Vipula J VI.518; Sineru S II.139; J I.48 & passim; Suvaṇṇa J I.50; VI.514 (*giritāla). - (2) [cp. Sk. pārvata mountainous] a mountaineer Miln 191. -atu the time (aspect) of the mountain (in prognostications as to horoscope) DhA I.165 (megha-atu, p.-atu, aruṇa-atu). - akcha a mountain meadow (opp. nadī-kaccḥa) SnA 33. -kandara a m. cave S II.32; V.396, 457 sq.; A V.114 sq.; -kūṭa m. peak Vin II.193; J I.73. - gahaṇa m. thicket or jungle PvA 5.-ṭṭha standing on a m. Dh 28. -pāda the foot of a m. J III.51; DhA IV.187; PvA 10. - muddhā mountain top Vin I.5. - raṭṭha m.-kingdom Sn A 26. - rājā "king of the mountain," Ep. of Himavā S I.116; II.137 sq., 276; III.149; V.47, 63, 148; A I.152; III.240; IV.102; PvA 143. - sankhepa top of a m. D I.84 (=p.-matthaka DA I.226). - sānu m.-glen Vv 3210 (cp. VvA 136). - sikhara mountain-crest J V.421.

Pabbataka [pabbatak] a mountain J I.303.

Pabbateyya (pabbateyya) (adj.) [fr. pabbata] belonging to mountains, mountain-born (of a river) A III.64 (nādī pāya sīghasotā hārahaṇī); IV.137 (id.); Vism 231 (id.), 285 (nādī).

Pabbaniya (pabbaniya) (adj.) [fr. pabba] forming a division or section, consisting of, belonging to KhA 114 (khaya*) (?).

Pabbājana (pabbajana) (nt.) [fr. pa+Caus. of vraj, see pabbajati & pabbājeti] keeping out or away, removing, banishment, exiling D I.135; III.93; Miln 357; Dh I.296 (=niharana); DhA IV.145.

Pabbājaniya (pabbajaniya) (adj.) [fr. pabbājana] belonging to banishment, deserving to be exiled Miln 186; also in cpd. *kamma excommunication, one of the 5 ecclesiastical acts enumd at Vin I.49, 143. See also A I.79; DhA II.109.

Pabbājita (pabbajita) [pp. of pabbajeti] taken into the order, made a bhikkhu M II.62.

Pabbājeti (pabbajeti) [Caus. of pabbajati] 1. to make go out or away, drive out, banish, exile D I.92 (raṭṭhamā out of the kingdom;=niharana DA I.258); M II.122; Dh 388 (attano malaṃ
pabbājayaṃ, tasmā pabbajito ti vuccati); DhA IV.145 (explns as "attano rāgādimalaṃ pabbajento vinodento") J I.262 (raṭṭhā); III.168 (id.); VI.350, 351; DhA II.41; PvA 54 (core). - 2. to make go forth (into the homeless state), to make somebody take up the life of an ascetic or a bhikkhu, to take into the (Buddha's) order, to ordain Vin I.82 (description of ordination of a novice), 97; III.12; IV.129; DhA I.19, 133. - pp. pabbājita (q. v.).

Pabbedha [pa+vedha of vyadh, cp. BSk. pravedha in same phrase at Divy 56, viz. ṣoḍaśa-pravedho] piercing through (measuring) an arrow shot Th 1, 164 - J II.334 (soḷasa°=soḷasa-kaṇḍa-pātā-vitthāro C.). - Note. pabbedha owes its bb to analogy with ubbedha. It also corresponds to the latter in meaning: whereas ubbedha refers to the height, pabbedha is applied to the breadth or width.

Pabbhamati [pa+bhamati] to roam forth or about J V.106 (=bhamati C.).

Pabbhāra (Pabhāra) (adj.-nt.) [fr. pa+bhraṃś, cp. nāva-prabhraṃśana Npl. A.V.] causing to fall or disappear, depriving, taking away, theft, in maṇi° jewel-theft J VI.383. (Rh. D. "polishing"?) Kern in Toev. s. v. takes pabhāmsana as a der. fr. pa+bhrās to shine, i. e. making bright, polishing (as Rh. D.).

Pabhagga (Pabhagga) [pp. of pabhañjati, cp. Sk prabhagna] broken up, destroyed, defeated Vin III.108.

Pabhāmaṣana (Pabhāmaṣana) (adj.-nt.) [fr. pa+bhraṃ, cp. nāva-prabhraṃśana Npl. A.V.] causing to fall or disappear, depriving, taking away, theft, in maṇi° jewel-theft J VI.383. (Rh. D. "polishing"?) Kern in Toev. s. v. takes pabhāmsana as a der. fr. pa+bhrās to shine, i. e. making bright, polishing (as Rh. D.).

Pabha (Pabha) is adj. form (-°) of pabhā (q. v.).

Pabhaṃsana (Pabhamsana) [fr. pa+bhañj, acc. of pabhā-+kara one who makes light, one who lights up, light-bringer (often as Ep. of the Buddha) S I.51 (quoted at VvA 116), 210; A II.51 sq.; It 80; J III.128; Sn 991, 1136 (=ālokakara obhāsakara etc. Nd2 399); Vv 214 (=ñāṇ'obhāsa-kara VvA 106); 3425 (=lokassa ñāṇ'āloka-kara VvA 115).
Pabhangu & Pabhanguṇa (Pabhanga) (Pabhanguna) & *gura (adj.) [fr. pa+bhanj, cp. BSk. prabhanguṇatā destruction, perishableness MVastu III.338] brittle, easily destroyed, perishable, frail. (a) pabhangu: S III.32; V.92; A I.254, 257 sq.; III.16; DhsA 380; Sdhp 51, 553. - (b) *guna: It 37; J I.393 (ittara addhuvā pabhanguno calitā; reading may be pabhanguṇā); Dh 139 (as n.;=pabhangubhāva, pūtibhāva, Dha III.71), 148 (=pūtikāya ibid. 111). - (c) *gura Dh 148 (v. l.); ThA 95; Sdhp 562, 605. - See also pabhanga.

Pabhañjati (Pabhanjati) [pa+bhañj] to break up, destroy J IV.494. - pp. pabhagga (q. v.).

Pabhava (Pabhau) (m. & nt.) [fr. pa+bhu, cp. Ved. prabhava] production, origin, source, cause M I.67; S I.181; II.12; It 37 (āhāra-netti°); Sn 728, 1050; Ndž under mūla (with syn. of sambhava & samuṭṭhāna etc.); J III.402= VI.518.

Pabhavati (Pabhavat) see pahoti.

Pabhassati (Pabhassati) [pa+bhraṃś; cp. Sk. prabhraśyate] to fall down or off, drop, disappear Vin II.135 (pret. pabhassittha); IV.159 (id.). - Cp. pabhaṃsana.

Pabhāta (Pabhata) (adj.) [fr. bhās] shining, very bright, resplendent S I.145; V.92, 283; A I.10, 254, 257 sq., III.16; Sn 48 (=parisuddha pariyodāta Ndž 402); J V.202, 170; Vv 171 (rucira°); Pv III.31 (rucira°); Vism 223; 377; Dha I.28; VvA 12 (pakati° bright by nature).

Pabhā (Pabha) (f.) [fr. pa+bhā, cp. Epic Sk. prabhā] light, radiance, shine A II.139; V.22; It 19, 20; Pva 56 (sarīra°), 137 (id.), 71, 176; Sdhp 250. - canda-pabhā moonshine It 20; DhsA 14. - adj. pabha (°), radiating, lucid, in cpd. sayam° self-lucid or self-radiant D I.17 (=attano attano va tesam pabhā ti DA I.110); A V.60; Sn 404.

Pabhāna at Kern, Toev. s. v. is wrongly given with quot. J V.421 (in meaning "speaking") where it should be read manāpa-bhāṇin, and not manā-p°.

Pabhāta (Pabhat) [pp. of pabhāti] become clear or light, shining, dawning Sn 178 (sup°); esp. in phrase pabhātāya rattiya when night had become light, i.e. given way to dawn, at daybreak J I.81, 500. - (nt.) daybreak, morning S I.211; Sna 519 (pabhāte); atipabhāte in broad daylight J I.436.

Pabhāti (Pabhati) [pa+bhā] to shine forth, to become light, gleam, glitter J V.199 (said of a river; =pavattati C.). - pp. pabhāta.

Pabha (Pabha) [fr. pa+bhū] might, power, strength, majesty, dignity J V.36; VI.449.

Pabhāvita (Pabhavita) [pp. of pabhāveti] increased, furthered, promoted Th 1, 767 (bhava-netti°); expld by samuṭṭhita C.

Pabhāveti (Pabhaveti) [Caus. of pabhavati] to increase, augment, foster Pv II.964=DhA III.220 (dakkhiṇeyyaṃ). - pp. pabhāvita.
**Pabhāsa** (Pabhāsa) [fr. pa+bhās] shining, splendour, beauty S I.67; sap* with beauty S V.263; Miln 223; ap* without beauty Miln 299.

**Pabhāsati** (Pabhāsati) [pa+bhāṣ] to tell, declare, talk Th 1, 582.

**Pabhāseti** (Pabhāseti) [Caus. of pa+bhās] to illumine, pervade with light, enlighten Dh 172 (=obhāseti Da III.169), 382 (=obhāseti ekālokam karoti Da IV.137); J I.87; Pv I.109 (so read for ca bh*); II.112; Ps I.174; Miln 336; PvA 10 (=obhāseti).

**Pabhindati** (Pabhindati) [pa+bhindati] to split asunder (trs.), break, destroy Sn 973 (=bhindati sambhindati Nd1 503); ger. pabhijja S I.193=Th 1, 1242. - Pass. pabhijjati to be broken, to burst (open), to split asunder (intrans.), to open S I.150 (aor. pabhijjīma); Sn p. 125 (id.); Vv 413 (break forth=pabhedam gacchanti VvA 183; gloss pavajjare for pabhijjare); SnA 475 (=bhijjati). Also *to open, to be developed* (like a flower) Miln 93 (buddhi p.). - pp. pabhinnā.

**Pabhīna** (Pabhīna) [pp. of pabhindati] 1. to burst open, broken (like a flower or fruit), flowing with juice; usually appld to an elephant in rut, mad, furious M I.236 (hatthi°); Dh 326 (hatthi°=mattahatthi Da IV.24)= Th 1, 77; J IV.494; VI.488; Pv I.112 (read chinnapabhīnna-gatta); Miln 261, 312 (hatthināgam tidhāpabhīnnaṃ); Da I.37 (*madaṇ caṇḍa-hatthim). - 2. developed, growing Miln 90 (*buddhi).

**Pabhuti** (Pabhuti) (adj.) (-*) [Vedic prabhṛti] beginning, in meaning of: since, after, subsequently; tato p. from that time, henceforth VvA 158.

**Pabhutika** (Pabhutika) (adj.) [fr. pabhuti] dating from, derived or coming from (abl.) D I.94 (kuto p.).

**Pabhu** (Pabhu) [fr. pa+bhū] iord, master, ruler, owner Da I.250.

**Pabheda** (Pabheda) [fr. pa+bhid, cp. pabhindati] breaking or splitting up, breaking, opening VvA 183; akkhara° breaking up of letters, word-analysis, phonology D I.88 (=sikkhā ca nirutti ca Da I.247=SnA 447). - adj. (-*) breaking up into, i. e. consisting of, comprising, of various kinds J I.84; PvA 8 (paṭisandhi-ādi°), 130 (saviṁṇaṇak'āviṁṇaṇaka°).

**Pabhedana** (Pabhedana) (nt.) [cp. pabheda] breaking up, destruction Sn 1105 (avijjāya°=bhedanaṃ pahānaṃ etc. Nd2 403).

**Pabhoti** (Pabhoti) etc. see pahoti.

**Pamajjati** (Pamajjati) [pa+mad] 1. to become intoxicated S I.73. - 2. to be careless, slothful, negligent; to neglect, waste one's time S IV.125, 133; Sn 676, 925, 933; cp. Nd1 376 & Nd2 70; Dh 168, 172, 259; J III.264 (with acc.); IV.396 (with gen.); Pv I.1112 (dāne na p.); IV.13 (jāgaratha mā p.); Sdhp 16, 620. - aor. 2 pl. pamādatthā M I.46; A III.87; IV.139. Other noteworthy forms are aor. or precative (mā) pamādo S IV.263; Th 1, 119; Dh 371 (see Geiger P.Gr. § 161 b), and cond. or aor. pamādassaṃ M III.179; A I.139 (see Geiger l. c. 170 & Trenckner Notes 752). - appamajjanto (ppr.) diligent, eager, zealous PvA 7. - pp. pamatta (q. v.).
Pamajjati\textsuperscript{2} [pa\textasciimac{\textbar}mrj] 1. to wipe off, rub off, sweep, scour Vin I.47; II.209 (bhūmi° itabbā); M I.383. - 2. to rub along, stroke, grope, feel along (with one's hands) Vin II.209 (cīvara-rajuṁ \textasciitilde{iv}vā; cp. Vin. Texts III.279). - Note. pamajjamāna in phrase gale pi p° ānena at Nett 164 is after the example of similar passages M I.108 and A IV.32 and as indicated by v. l. preferably to be read as "api panujjāmāna pi" (see panudati).

Pamajjanā [pamajjana] (f.) & °i tatta (nt.) are abstr. formations fr. pa+mad, in the sense of pamāda carelessness etc., & occur as philological synonyms in exegesis of pamāda at Vbh 350=Nd1 423; Nd2 405. Also at DhA I.228 (\textasciitilde{bh}āva=pamāda).

Pamaññā [pamanna] (f.) \textasciitilde{abstr. fr. pamāna, for *pamānyā, grd. form. of pa+mā for the usual pemeyya] only neg. ap° immeasurableness Vbh 272 sq. (catasso appamaññāyo, viz. mettā, karunā, muditā, upekhā). See appamaññā.

Pamaṭṭa [pamatta] in cpd. luñcita-pamaṭṭu kapoti viya (simile for a woman who has lost all her hair) at PvA 47 is doubtful, it should probably be read as luñcita-pakkhikā k. viya i. e. like a pigeon whose feathers have been pulled out (v. l. "patthaka").

Pamatta [pamatta] \textasciitilde{pp. of pamajjati} slothful, indolent, indifferent, careless, negligent D III.190; S I.61=204; A I.11, 139; IV.319; V.146; Sn 57, 70, 329 sq., 399, 1121; Dh 19, 21, 29, 292, 309 (=sati-vossaggena samannāgata DhA III.482), 371; Nd2 404; PvA 276 (quot. \textasciitilde{m} ativattati). appamatta diligent, careful, eager, mindful S I.4, 140, 157; A V.148; Th 1, 1245; Pv IV.138; PvA 66 (dānam detha etc.), 219, 278. See also appamatta2. -cārin acting carelessly Dh 334 (=sati-vossagga-lakkhanena pamādāna p.-c. DhA IV.43). -bandhu friend of the careless (Ep. of Māra) S I.123, 128; Sn 430; Nd2 507.

Pamattaka [pamattaka] (adj.)=pamatta, only in neg. form ap° careful, mindful PvA 201.

Pamathita [pamathita] \textasciitilde{pp. of pa+mathati to crush} crushed, only in cpd. sam° (q. v.).

Pamadā [pamada] (f.) \textasciitilde{Classical Sk. pramadā, fr. pra+mad, cp. pamāda] a young (wanton) woman, a woman Sn 156, 157 (gloss for pamāda cp. SnA 203); J III.442 (marapamadāna \textasciitilde{m} issaro; v. l. samuddā), 530 (v. l. pamuda, pamoda).

Pamaddati [pamaddati] \textasciitilde{pa+mrd} to crush down, destroy, overcome, defeat; pp. pamaddita J VI.189 (mālutena p. corresponding with vāta-paha\textasciitilde{t}a).

Pamaddana [pamaddana] (adj. nt.) \textasciitilde{fr. pamaddati} crushing, defeating, overcoming D I.89 (*parasena*); Sn p. 106 (id.=madditi\textasciitilde{m} samattho SnA 450); Sn 561 (Mārasena*); DA I.250.

Pamaddin [pamaddin] (adj.) \textasciitilde{fr. pa+mrd} crushing, able to crush, powerful, mighty J IV.26 (=maddana-samattha C.).

Pamāṇa [pamana] (nt.) \textasciitilde{of pa+mā, Vedic pramāṇa] 1. measure, size, amount S II.235; A I.88; III.52, 356 sq.; V.140 sq.; MiI 285 (cp. trs. II.133, n. 2); SnA 137; VvA 16; PvA 55 (gha\textasciitilde{t}a*), 70 (ekahattha*), 99 (tālakkhandha*), 268 (silā*). - 2. measure of time, compass, length, duration PvA 136 (jīvita\textasciitilde{m} paricchinna *m*); esp. in cpd. āyu° age S I.151; A I.213; II.126 sq. and passim
(cp. āyu). - 3. age (often by Com. taken as "worldly characteristic," see below rūpa and cp. Nd 2 406 on Sn 1076); DhA I.38. - 4. limit PvA 123, 130 (dhanassa). - 5. (appd meaning) standard, definition, description, dimension S I.158=Sn 1076 (perhaps ("age"). pamānaṃ karoti set an example DhA III.300 (maṃ p. katvā). - adj. (°) of characteristic, of the character of, measuring or measured by, taking the standard of, only in cpd. rūpa° measuring by (appearance or) form, or held in the sphere of form (defined or Pug A 229 as "rūpa-pamānaṭdisu sampatti-yuttaṃ rūpaṃ pamānaṃ karoti ti") A II.71= Pug 53; Nd 2 406. - appamāṇa without a measure, unlimited, immeasurable, incomparable D I.31; II.12 (+uḷāra); M III.145 (ceto-vimuttī); A I.183, 192; II.73; III.52; V.299 sq., 344 sq.; Sn 507; PvA 110 (=atula). See also appamāṇa. - kata taken as standard, set as example, being the measure, in phrase p.-kataṃ kammaṃ D I.251; S IV.322.

**Pamāṇavant** (Pamavanant) (adj. n.) [fr. pamāṇa] having a measure, finite; or: to be described, able to be defined Vin II.110; A II.73.

**Pamāṇika** (Pamunika) (adj. n.) [fr. pamāṇa] 1. forming or taking a measure or standard, measuring by (°) DhA III.113 (rūpa° etc., see A II.71); (n.) one who measures, a critic, judge A III.349 sq.; V.140; Sdhp 441 (as pamāṇaka). - 2. according to measure, by measure Vin III.149; IV.279.

**Pamāda** (Pamada) [cp. Vedic pramāda, pa+mad] carelessness, negligence, indolence, remissness D I.6 (jūta°, see DA I.85); III.42 sq., 236; M I.151; S I.18, 20, 25, 146, 216; II.43, 193; IV.78, 263; V.170, 397; A I.121 (surāmerayamajja°)=S I.69; A I.16 sq.; II.40; III.6, 421, 449; IV.195, 294, 350; V.310, 361; Sn 156, 157 (gloss pamāda, cp. SnA 203), 334, 942, 1033; Dh 21, 30 sq., 167 (=satiossagga-lakkhaṇa p. DhA III.163), 241, 371; Th 1, 1245=S I.193; It 86; Nd1 423=Nd2 405; Ps II.8 sq., 169 sq., 197; Pug 11, 12; Nett 13, 41; Miln 289 (māna atimāna mada); SnA 339 (=sati-vippavāsa); DhA I.228; PvA 16 (pamādaḥ out of carelessness); Sdhp 600. - appamāda earnestness, vigilance, zeal D III.236; S I.158; II.29; Dh 21. -pāṭha careless reading (in the text) Nett T. (see introd. xi. n. 1); KhA 207; PvA 25.

**Pamādaṃvatā** (Pamadavata) (f.) [abstr. fr. pamāda+vant, adj.] remissness A I.139.

**Pamādin** (Pamadin) (adj.) [fr. pamāda] infatuating, exciting, in phrase citta° Th 2, 357 (trsln "leading to ferment of the mind"); vv. ll. "pamaddin & "pamāthin, thus "crushing the heart," cp. ThA 243).

**Pamāya** (Pamaya) [ger. of pamināti i. e. pa+mā] having measured, measuring Sn 894 (sayaṃ p.=paminitvā Nd 1 303); J III.114.

**Pamāya** (Pamaya) [ger. of pamināti i. e. pa+mā, Sk. pramārṇī, Sk. pramārṇā] crushing, destroying Sn 209 (bijam= himśitvā vadhītvā SnA 257). See on this passage Morris, J.P.T.S. 1885, 45.


**Pamāretri** (Pamaretri) [pa+māretri, Caus. of mṛ, marati to die] to strike dead, maltreat, hurt DhA III.172.
Pamināti (Paminati) [pa+mināti to mā with pres. formation fr. mi, after Sk. minoti; see also anumināti] to measure, estimate, define A III.349, 351; V.140, 143; Sdhp 537. - ppr. paminanto S I.148; inf. paminitum VvA 154; ger. paminitvā Nd1 303, and pamāya (q. v.); grd. paminitabba VvA 278; aor. 3rd sg. pāmesi J V.299, 3rd pl. pāmimṣu A II.71; Th 1, 469 (pāmimṣu).

Pamilāta (Pamilata) [pp. of pa+mlā] faded, withered, languished Miln 303.

Pamukha1 (Pamukha) (adj.) [pa+mukha, cp. late Sk. pramukha] lit. "in front of the face," fore-part, first, foremost, chief, prominent S I.234, 235; Sn 791 (v. l. BB and Nd1 92 for pamuṇḍa); J V.5, 169. loc. pamukhe as adv. or prep. "before" S I.227 (asurindassa p.; v. l. sammukhe); Vism 120. As -° having as chief, headed by, with NN at the head D II.97; S I.79 (Pasenadi° rājāno); PvA 74 (setacchatta° rājakudhabhaṇḍa); freq. in phrase Buddha° bhikkhusangha, e. g. Vin I.213; Sn p. 111; PVA 19, 20. Cp. pāmokkha.

Pamukha2 (Pamukha) (nt.) [identical with pamukha1, lit. "in front of the face," i. e. frontside, front] 1. eyebrow (?) only in phrase alāra° with thick eyebrows or lashes J VI.503 (but expld by C. as "visāl'akkhigaṇḍa); PVA 189 (for aḷāra-pamha Pv III.35). Perhaps we should read pakhuma instead.

Pamuccati (Pamuccati) Pass. of pamuñcati (q. v.).

Pamucchita (Pamucchita) [pa+mucchita] 1. swooning, in a faint, fainting (with hunger) Pv III.18 (=khpipāsādidukkhena sañjāta-mucchā PVA 174); IV.108. - 2. infatuated S I.187 (v. l.; T. samucchita)=Th 1, 1219; J III.441.

Pamuṇca (Pamunca) [fr. pa+muc] loosening, setting free or loose, in cpd. °kara deliverer S I.193=Th 1, 1242 (bandhana°). - adj. dup° difficult to be freed S I.77; Sn 773; Dh 346; J II.140.

Pamuṇcati (Pamuncati) [pa+muñcati of muc] 1. to let loose, give out, emit Sn 973 (vācaṃ=sampamuñcāti Nd1 504); J I.216 (aggiṃ). - 2. to shake off, give up, shed Dh 377 (pupphāni). Perhaps also in phrase saddhaṃ p. to renounce one's faith, although the interpretation is doubtful (see Morris, J.P.T.S. 1885, 46 sq. & cp. Dial. II.33) Vin I.7=D II.39=S I.138 (C. vissajjati, as quoted KS p. 174). - 3. to deliver, free Sn 1063 (kathan kathāhi=moceti uddhara etc. Nd2 407a), 1146 (pamuńcasu-okappēhi etc. Nd2 407b). - Pass. pamuccati to be delivered or freed S I.24, 173; Sn 80, 170 sq. (dukkhā); Dh 189 (sabbadukkhā), 276 (fut. pamokkhati), 291 (dukkhā), 361. - pp. pamutta (q. v.). - Caus. pamoceti to remove, liberate, deliver, set free S I.143, 154, 210; Th 2, 157 (dukkhā); Cp. II.75; III.103 sq. Caus. II. pamuńcāpeti to cause to get loose DA I.138.

Pamuṭṭha (Pamuttha) [pp. of pamussati] being or having forgotten Vin I.213; Ps I.173 (a°); J III.511 (T. spells pamm°); IV.307 (id.); Miln 77. Cp. parimuṭṭha.


Pamutti (Pamutti) (f.) [fr. pa+muc] setting free, release S I.209; Th 2, 248; J IV.478; Nett 131 (=S I.209; but read pamutty atthi); PVA 103 (dukkhato).
Pamudita (Pamudita) (&"modita)[pp. of pamodati] greatly delighted, very pleased M I.37; S I.64; A III.21 sq.; Sn 512; J III.55; DA I.217, ThA 71; PvA 77, 132. - Spelt pamodita at Sn 681, J I.75; V.45 ("modita").

Pamuyhati (Pamuyhati) [pa+muyhati of muh] to become bewildered or infatuated J VI.73. - pp. pamūlha (q. v.).

Pamussati (Pamussati) [pa+mṛṣ, Sk. mṛṣyati=P. *mussati] to forget J III.132, 264 (pamajjati+); IV.147, 251. - pamuṭṭha (q. v.).

Pamūlha (Pamūlha) [pp. of pamuyhati] bewildered, infatuated Sn 774; Nd1 36 (=sammūlha), 193 (+sammūlha).

Pameyya (Pameyya) (-°) (adj.) [grd. of pamināti, like Epic Sk. prameya] to be measured, measurable, only in foll. cpd. appameyya not to be measured, illimitable, unfathomable S I.148; V.400; M III.71, 127; A I.266; Vv 3419 (=paminitum asakkhuṇeyya VvA 154); 377 (expld as before at VvA 169); duppameyya hard to be gauged or measured A I.266; Pug 35; opp. suppameyya ibid.

Pamokkha (Pamokkha) [fr. pa+muc, see pamuñcati] 1. discharging, launching, letting loose, gushing out; in phrases itivāda° pouring out gossip M I.133; S V.73; A II.26; DA I.21; and caravāda° id. S III.12; V.419. - 2. release, deliverance S I.2; PvA 103 (pamutti+); abl. pamokkhā for the release of, i. e. instead of (gen.) J V.30 (pituno p.=pamokkha-hetu C.).

Pamocana (Pamocana) (adj. n.) [fr. pa+muc] loosening, setting free; deliverance, emancipation S I.172=Sn 78; A II.24, 37, 49 sq.; Sn 166 (maccupāśa, abl.=from), 1064 (pamocanāya dat.=pamocetu Nd2); It 104 (Nibbānaṃ sabbagantha °ṃ). At Dh 274 we should read pamohanaṃ for pamocanaṃ.

Pamoceti (Pamoceti) Caus. of pamuñcati (q. v.).

Pamoda (Pamoda) [fr. pa+mud, cp. Vedic pramoda] joy, delight Sdhp 528, 563. See also pāmojja.

Pamodati (Pamodati) [pa+mud] to rejoice, enjoy, to be delighted, to be glad or satisfied S I.182; A III.34 (so read for ca modati); Dh 16, 22; Pv I.113, 115; VvA 278 (=āmodati). - Caus. pamodeti id. Sdhp 248. - pp. pamudita (& pamodita) (q. v.). Cp. abhippamodati.


Pamoha (Pamoha) [pa+muh, cp. Epic Sk. pramoha] bewilderment, infatuation, fascination Sn 841 (v. l. Nd1 sammoha); Nd1 193 (+sammoha andhakāra); J VI.358; J VI.358; Pug 21; Dhs 390, 1061.

Pamohana (Pamohana) [fr. pa+muh] deceiving, deception, delusion Dh 274 (T. reads pamocana; DhA III.403 expls by vañcana).
Pampaka [Pampaka] [etym? Cp. Sk. pampā N. of a river (or lake), but cp. ref. in BR. under pampā varaṇ-ādi] a loris (Abhp. 618) i.e. an ape; but probably meant for a kind of bird (cp. Kern, Toev. s. v.) J VI.538 (C. reads pampuka & expls by pampaṭaka).

Pamha [Pamha] (nt.) [the syncope form of pakhumā=Sk. pakṣman used in poetry and always expld in C. by pakhumā] eye-lash, usually in cpd. alāra° having thick eyelashes, e.g. at J V.215; Vv 357; 6411; Pv III.35; asāyata° at Th 2, 383.

Pamhayati [Pamhayati] [pa+smi, Sk. prasmayate] to laugh; Caus. pamhāpeti to make somebody laugh J V.297 (=parihaseti C.), where it is syn. with the preceding umhāpeti.

Payata [Payata] [pp. of payacchati] restrained, composed, purified, pure D I.103 (=abhiharitvā dinna); A III.313; Th 1, 348, 359 (*atta); It 101 (*pāṇīn)=Miln 215; Sn 240 (=sakkāra-karaṇena p. alankata SnA 284); Vism 224 (*pāṇīn=parisuddha-hattha); Sdhp 100.


Payatta [Payatta] [pp. of pa+yat] making effort, taking care, being on one's guard, careful Miln 373.

Payāti [Payati] [pa+yā] to go forward, set out, proceed, step out, advance, only aor pāyāsi J I.146, 223, 255; 3rd pl. pāyimṣu J I.253 and pāyेषु J IV.220. - pp. payāta, (q. v.). See also pāyāti.

Payirudāharati [Payirudaharati] [pari+ud+āharati with metathesis payir° for pariy°] to speak out, to proclaim aor payirudāhāsi D II.222 (vaṇe); J I.454 (vyañjanaṃ).

Payirupāsati [Payirupasati] [pari+upā+s, with metathesis as in payirudāharati] 1. "to sit close round," i.e. to attend on (acc.), to honour, pay homage, worship D I.47; II.257; M II.117, S I.146; A I.124, 126, 142; IV.337; Dh 64, 65; Th 1, 1236; J VI.222 (imper. *upāsaya); Pv II.961; Pug 26, 33; SnA 401; VbhA 457 (here defd by Bdhlgh as "punappunam upasankatam"). - ppr. *upāsanto S V.67=It 107; PvA 44; and upāsamāna DhA II.32. - aor. *upāsiṃ A IV.213 (Bhagavantaṃ); PvA 50. - ger. *upāsiya D II.287. - 2. to visit Vin I.214 (ger. *upāsitvā); IV.98. - pp. payirupāsiṭa (q. v.).

Payirupāsana [Payirupasana] (nt.) & *ā (f.) [fr. payirupāsati] attending to, worshipping: worship, homage M II.176; S V.67= It 107; DA I.142; PvA 138.

Payirupāsika [Payirupasika] [fr. payirupāsati] a worshipper ThA 200.
Payirupāsita [payirupāsita] [pp. of payirupāsati] worshipped PvA 116 (=upaṭṭhita), 205 (=purakkhata).

Payuñjati [payujjati] [pa+yuj] to harness, yoke, employ, apply; Pass. payujjati to be applied to Sdhp 400 (ppr. °māna). - pp. payutta (q. v.). - Caus. payojeti (q. v.).

Payuta [payutta] [pp. of pa+yu, cp. Sk. pra+yuta united, fastened to, increased] (wrongly) applied, at random, careless: "misdirected" A I.199; Sn 711 (°m vāc阚=obhāsaparikathā - nimitta-viññatti-payuttam ghāsesana-vāc阚 SnA 497), 930 (=cīvarādīhi sampayutta tadatthaṃ vā payojita SnA 565; Nd1 389 however reads payutta and expls as "cīvarapayutta" etc.).

Payutta [payutta] [pp. of payuñjati] 1. yoked Sn p. 13 (=yottehi yojita SnA 137). - 2. applied, intent on, devoted to, busy in (acc., loc., or °) J V.121 (ajjhattaṃ); Pv III.710 (sāsane); SnA 497 (viññatti°). - 3. applicable (either rightly or wrongly); as su° well-behaved, acting well Miln 328; by itself (in bad sense), wrongly applied, wasted (cp. payuta) A II.81 sq.; Sn 930 (see Nd1 389). - 4. planned, schemed, undertaken Vin II.194 (Deva dattenā Bhagavato vadho p.).

Payuttaka [payuttaka] (adj. n.) [payutta+ka] one who is applied oQ put to a (bad) task, as spy, hireling; bribed J I.262 (*cora), 291 (*dhutta).

Payoga [payoga] [Vedic prayoga, fr. pa+yuj, see payuñjati] 1. means, instrument J VI.116 (=karaṇa); SnA 7; DhsA 215 (sa°). - 2. preparation, undertaking, occupation, exercise, business, action, practice Vin IV.278; Ps II.213 (samma°); Miln 328 (samma°); Ḳhā 23, 29 sq.; PvA 8 (vapana°), 96 (manta°), 103, 146 (viññatti°; cp. payutta 2), 285 (sakkhara-kkhipana°). payoga karoti to exert oneself, to undertake, to try PvA 184 (=parakkamati). -karaṇa exertion, pursuit, occupation DḥA III.238 -vipatti failure of means, wrong application PvA 117, 136. - sampatti success of means VvA 30, 32. -suddhi excellency of means, purity in application DḥA 165; VvA 60. -hīna deficient in exertion or application Miln 288.


Payojita [payoji] [pp. of payojeti] 1 connected with, directed to, applied SnA 565. - 2. instigated, directed Miln 3.

Payojeti [payoji] [Caus. of payuñjati] 1. to undertake, engage in, begin D I.71 (kammante "set a business on foot"); A II.82 (kammantaṃ); Sn 404 (vanijjaṃ); J I.61; PvA 130 (kamama). - 2. to prepare, apply, use, put to, employ PvA 46 (bhesajjaṃ cuṇṇena saddhiṃ). - 3. to engage, take into service, set to, hire J I.173; II.417. - 4. to engage with, come to close quarters J. II.10. - 5. to put out at interest (vaḍḍhiyā) DA I.270. - pp. payojita (q. v.).

Payyaka [payyaka] [pa+ayyaka] (paternal) great-grandfather J I.2 (ayyaka°); PvA 107 (id.).

Para [para] (adv.-adj.) [fr. Idg. *per, *peri (cp. pari); Ved. para, parā, param; Lat. per through, Gr. pe/ra & pe/ran beyond; see Walde, Lat. Wtb. under per & also pari, pubba, pura, purāṇa] 1.
(adv. & prep.) beyond, on the further side of (with abl. or loc.), over PVA 168 (para Gangāya, v. l. "āyaṃ"). See in same meaning & application paraṃ, paro and parā & cp. cpds. like paraloka. - 2. (adj.) para follows the pron. declension; cases: sg. nom. paro Sn 879, acc. param Sn 132, 185, gen. dat. parassa Sn 634; PII.919, instr. pareṇa PVA 116, loc. paramhi Sn 634, and pare PII.943; pl. nom. pare Dh 6, acc. pare Dh 257; PVA 15, gen. dat. paresaṃ D I.3; Th 1, 743; J I.256; Sn 818, instr. parehi Sn 240, 255; PVA 17. - Meanings: (a) beyond, i. e. "higher" in space (like Ved. para as opp. to avara lower), as well as "further" in time (i. e. future, to come, or also remote, past: see loc. pare under c.), freq. in phrase paro loko the world beyond, the world (i. e. life) to come, the beyond or future life (opp. ayam loko) Sn 185 (asmā lokā param lokāna socati), 634 (asmīṃ loke paramhi ca); Dh 168 (paramhi loko); PII.83 (id.-paraloke PVA 107); but also in other combn, like santi-para (adj.) higher than calm Dh 202. Cp. paraloka, pareṃ and paro. - (b) another, other, adj. as well as n., pl. others Sn 396 (parassa dārām nātikkameyya), 818 (paresaṃ, cp. Nd1 150); Dh 160 (ko paro who else), 257 (pare others); PII.919 (parassa dānaṃ); II.943 (pare, loc.= paramhi parassa PVA 130); DhA IV.182 (gen. pl.); PVA 15, 60 (paresaṃ dat.), 103, 116, 253 (parassa pirisaśa & param pirisaṃ). Often contrasted with and opposed to attano (one's own, oneself), e. g. at M I.200 (paramā vambheti attānām ukkaṃseti); Sn 132 (attānaṃ samukkaṃṣe paraṃ avajānāti); J I.256 (paresaṃ, opp. attānā); Nd2 26 (att-atha opp. par-atha, see cpds. "ajjhāsaya & "atha"). - paro . . . paro "the one . . . the other" D I.224 (kiṃ hi paro parassa karissati); paro param one another Sn 148 (paro param nikubbetha). - In a special sense we find pare pl. in the meaning of "the others," i. e. outsiders, aliens (to the religion of the Buddha), enemies, opponents (like Vedic pare) D I.2 (=paṭiviruddhā sattā DA I.51); Vin I.349; Dh 6. - (c) some oblique cases in special meaning and used as adv.: paraṃ acc. sg. m. see under cpds., like parantapa; as nt. adv. see sep. In phrase puna ca param would be better read puna c'aparaṃ (see aparā). -pareṇa (instr.) later on, afterwards J III.395 (=apareṇa samayena C.). -pare (loc.); cp. Gr. parai/ at; Lat. praee before; Goth. fāura=E, for, old dat. of *per) in the past, before, yet earlier J II.279 (where it continues ajja and hiyyo, i. e. to-day and yesterday, and refers to the day before yesterday. Similarly at Vin IV.63 pare is contrasted with ajja & hiyyo and may mean "in future," or "the day before yesterday." It is of interest to notice the Ved. use of pare as "in the future" opp. to adya & śvas); J III.423 (the day before yesterday). At DhA I.253 (sve vā pare vā) and IV.170 in the sense of "on the day after tomorrow." -para (only apparently abl., in reality either para+a" which represents the vocalic beginning of the second part of the cpd., or para+a which is the directional prefix ā, emphasizing para. The latter expln is more in the spirit of the Pali language): see separately. -paro (old abl. as adv.=Sk. paras) beyond further; see sep. -parato (abl.) in a variety of expressions and shades of meaning, viz. (1) from another, as regards others A III.337 (attano parato ca); Nett 8 (ghosa), 50 (id.). - (2) from the point of view of "otherness," i. e. as strange or something alien, as an enemy M I.435 (in "anicca"-passage); A IV.423; Nd2 214II; Ps II.238; Kvu 400; Miln 418 and passim; in phrase parato disvā "seen as not myself" Th 1, 1160; 2, 101; S I.188 (sankhāre parato passa, dakkhato mā ca attato). - (3) on the other side of, away from, beyond J II.128; PVA 24 (kuḍḍānamā). - (4) further, afterwards, later on S I.34; J I.255; IV.139; SnA 119, 482. - Note. The compounds with para are combinations either with para 1 (adv. prep.), or para 2 (adj. n.). Those containing para in form parā and in meaning "further on to" see separately under parā. See also pāra, pārīma etc. -ajjhāsaya intent on others (opp. atta) SnA 46. -atha (parattha, to be distinguished from adv. parattha, q. v. sep.) the profit or welfare of another (opp. attattha) S II.29; A III.63; Dh 166; Nd2 26. -ādhīna dependent on others D I.72 (=paresu adhīno parass'eva rusiyā pavattati DA I.212); J VI.99; ThA 15 ("vuttika"); VvA 23 ("vutti, paresaṃ bhāraṃ vahanto). -ūpakkama aggression of an enemy, violence Vin II.194. -ūpagāha injuring others, cruelty Vv 8440. -ūpagāhāin killing others Dh 184 (=paraṃ upahananto p. DhA III.237). -ūpavāda reproaching others Sn 389. -kata see
parankata. -kamma service of others, *kārin serving others Vv 3322. -kāra see below under parankāra. -kula clan of another, strange or alien clan Sn 128; Dh 73. -kkanta [para* or para* *krānta?] walked (by another? or gone over?) J VI.559 (better to be read with v. l. on p. 560 as pada* i. e. walked by feet, footprint). -kkama (parā+kram) exertion, endeavour, effort, strive D I.53; III.113; S I.166 (dalha*); II.28 (purisa*); V.66, 104 sq.; A I.4, 50 (purisa*); IV.190; Sn 293; Dh 313; Nd1 487; J I.256; II.153; Dhs 13, 12, 289, 571; Miln 244; DhA IV.139; Sdhp 253; adj. (*-) sacca* one who strives after the truth J IV.383. -kkamati [*parakramati] to advance, go forward, exert oneself, undertake, show courage Sn 966 (ger. parakkamma); Dh 383 (id.); Pv III.213 (imper. parakkāma, v. l. parakkama); Pug 19, 23; PvA 184 (=payogam karoti); Sdhp 439. -kkari [either for parā+k or more likely paras+k, cp. para] lit. "to put on the opposite side," i. e. to remove, do away with J IV.26 (corresponding to apanati, C. explns as "parato kāreti," taking parato in the sense of para 2 c 3), 404 (mā parākari=mā pariccajī C.). -gatta alien body, trsl. "limbs that are not thou" Th 1, 1150. -gavaccha violent against the cows of another A II.109=Pug 47 (opp. sakagavaccha, PugA 226: yo attano gogojaṃ ghatītye, paragogane pana so rato sukhasilo hoti etc.). -(n)kata made by something or somebody else, extra-self, extraneous, alien S I.134 (nayīdam attakatam bimbaṃ nayīdam parakatam aghaṃ); with ref. to loka & dukkha and opposed to sayakata D III.137 sq.; S II.19 sq., 33 sq., 38 sq.; Ud 69 sq. - (n)kāra condition of otherness, other people, alienity Ud 70 (opp. ahankara selfhood). -citta the mind or heart of others A V.160. -jana a stranger, enemy, demon, fig. devil (cp. Sk. itarajana) M I.153, 210. -tthaddha [parā+tthaddha] propped against, founded on, relying on (with loc.) J VI.181 (=upatthaddha C.). -tthabhba is to be read for "ttthambha at J IV.313, in meaning="tthaddha (kismiṃ). -dattūpajīvin living on what is given by others, dependent on another's gift Sn 217; Miln 294. -davutta see sep. under parada -dāra the wife of another, somebody else's wife M I.87; A II.71, 191; Sn 108, 242 ("sevanā"); Dh 246, 309 ("upasavin, cp. DhA III.482"); J VI.240; DhA III.481 ("kamma"). -dārika (better to be read as pāra°) an adulterer S II.188, 259; J III.43. -dhammika "of someone else's norm," one who follows the teaching of another, i. e. of an heretic teacher Sn 96Q (Nd1 485: p° ā vuccanti satta sahadhammika). -nittitha made ready by others S I.236. -nimmita "created by another," in "vasavattin having power under control of another, N. of a class of Devas (see deva) D I.216 sq.; A I.210; It 94; Pug 51; DA I.114, 121; KhA 128; VvA 79. -neyya to be led by another, under another's rule Sn 907 Nd1 321 (=paripattiyi parapaccaya). -(n)tapa worrying or molesting another person (opp. attantapa) D III.232; M I.341, 411; II.159; Pug 56. -paccaya resting, relying, or dependent on someone else Nd1 321; usually neg. a° independent of another Vin I.12, 181 and passim. -pattiyi=prec. Nd1 321. -pāna other living beings Sn 220. -puggala other people D III.108. -putta somebody else's son A IV.169; Sn 43. -pessa serving others, being a servant Sn 615 (=paresaṃ veyyavacca SnA 466). -pessiyā a female servant or messenger, lit. to be sent by others J III.413 (=parehi pesitabha pesanakārika C.). -ppavāda [cp. BSk. parapravadin "false teacher" Divy 202] disputation with another, challenge, opposition in teaching (appld to Non-Buddhistic systems) S V.261; A II.238; Miln 170, 175. -bhāga outer part, precinct part beyond Pva 24. -bhuta [Sk. parabhūta] the Indian cuckoo (lit. brought up by another) J V.416 (so read for parābhūta). -bhujana food given by others Sn 366 (=parehi dinnaṃ saddhādeyyaṃ SnA 364). -loka [cpd. either with para 1. or para 2. It is hardly justified to assume a metaphysical sense, or to take para as temporal in the sense of param (cp. paraṃmaranā after death), i. e. the future world or the world to come] the other world, the world beyond (opp. ayam loko this world or idhaloka the world here, see on term Stede, Peta Vatthu p. 29 sq.) D I.27, 58, 187; II.319; S I.72, 138; Sn 579, 666, 1117; Nd1 60; Nd2 214 (v. l. for paloka in anica-passage) 410 (=manussalokam ṭhapetvā sabbo paraloko); Ps I.121; Vv 845 (=narakam hi sattānaṃ ekantānathathāya parabhūto paṭisattubhūto loko ti vipesato paraloko ti VvA 335); Pva 5, 60
Param (paran) (param*) (adv.) [orig. nt. of para] further, away (from); as prep. (w. abl.) after, beyond; absolute only in phrase ito paraṃ from here, after this, further, e. g. KhA 131; SnA 160, 178, 412, 512, 549; PvA 83, 90; also in tato paraṃ J III.281. -parā (f.) [adv. converted into a noun para+abl. of para] lit. "after the other," i. e. succession, series Vin II.110; IV.77, 78 (parampara-bhojana "taking food in succession," successive feeding, see under bhojana, and cp. C. at Vin IV.77, 78 and Vin Texts I.38); D I.239; M I.520; A I.191 (paramparāya in phrase anussavana p. itikirāya, as at Nd2 151); Bu I.79; J I.194; IV.35 (expld by C. as purisa*, viz. a series of husbands, but probably misunderstood, Kern, Toev. s. v. interprets as "defamation, ravishing"); Nett 79 ("paramhetu"); Miln 191, 276; DhsA 314; Sn 352; DhA I.49 (śīṣa*). -maranā (adv.) after death; usually in combn with kāyassa bhedā p. after the dissolution of the body, i. e. after death S I.231; D I.245; PvA 27, 133; absolutely only in phrase hoti Tathāgato p. D I.188, 192; A V.193. -mukhā (adv.) in one's absence, lit. with face turned away (opp. sammukhā in presence, thus at J III.263 where parammukhā corresponds to raho and sam* to āvi; PvA 13) D I.230 (parammukhin?); DhA II.109.

Parajjhāti (poojhati) see parajjati.

Parattha (parattha) (adv.) [Vedic parastāt beyond] elsewhere, hereafter, in the Beyond, in the other world S I.20; Sn 661=It 42=Dh 306; Dh 177; J II.417; Pv I.1110 (=paraloke PvA 60); III.120 (=samparāye PvA 177); SnA 478 (=paraloke).

Parada (parada) (adj.) [for uparada (?)=uparata, pp. of upa+ ram] finding pleasure in, fond of, only in two (doubtful) cpds. viz. "vutta [unexpld, perhaps v for y, as daya> dava through influence of d in parada*; thus=parata+ yutta?] "fond of being prepared," adapted, apt, active, alert; only in one stock phrase (which points to this form as being archaic and probably popular etymology, thus distorting its real derivation), viz. apposukka pannaloma +Vin II.184 (Vin. Texts III.232 trsl. "secure," cp. Vin II.363); M I.450; II.121 (v. l. BB paradatta*), - and "samācāra living a good (active) life M I.469.

Parama (parama) (adj.) [Vedic parama; superl. formation of para, lit. "farthest," cp. similarly, although fr. diff. base, Lat. primus] highest, most excellent, superior, best; paraphrased by agga seṭṭha visiṭṭha at Nd2 502 A= Nd1 84, 102 (the latter reading viseṭṭha for visiṭṭha); by uttama at DhA III.237; VvA 78. - D I.124 (ettaka*); M II.120 (*nīpaccā); S I.166; II.277; V.230; A V.64 (*diṭṭha-dhamma-nibbāna); Sn 138 (yasam paramam patto), 296 (*ā mittā), 788 (suddham "m arogaṃ"); 1071 (saññāvimokhe "Q vimutto"); Dh 184 (nibbānam "m vadanti Buddhā"). 203, 243; Vv 161 (*alankata= paramaṃ ativiya visesato VvA 78) Pv II.910 (*iddhi); Pug 15, 16, 66;
SnA 453 (ṭissara); PvA 12 (ṭnipacca). 15 (ṭduggandha), 46. - At the end of a cpd. (°) "at the
outmost, at the highest, at most; as a minimum, at least" Vin IV.263 (dvagula-pabba°); esp.
freq. in phrase sattakkhattu° one who will be reborn seven times at the outmost, i. e. at the
end of the 7 retrim Pregnancy S II.185 (sa°); V.205; A I.233; IV.381; V.120; It 18; Kv 469. See
pāramī & pāramitā. -atha [cp. class. Sk. paramārtha] the highest good, ideal; truth in the
ultimate sense, philosophical truth (cp. Kv 1s trsl. 180; J.P.T.S. 1914, 129 sq.; CpA 6, 81);
Arahantship Sn 68 (=vuccati Amatām nibbānam etc. Nd 2049), 219 (ṭdassin); Nd 26; Miln 19,
31; °dipani Exposition of the Highest Truth, N. of the Commentary on Th, Vv and Pā;
mentioned e. g. at Pāv 71; ṇotikā id., N. of the C. on Kh and Sn, mentioned e. g. at Kh 11. - As
°-, in instr. and abl. used adverbially Qn meaning of "in the highest sense, absolutely, kat)
ecoxh/n, primarily, ideally, in an absolute sense," like ṭpāramī Bu 177 ṇvisuddhi A V.64;
ṭsaññita Th 2, 210; ṇsuṇa Ps II.184; ṇsuddhi SnA 528; abl. paramatthato Miln 28; VvA 24
(manuṣso), 30 (bhikkhu), 72 (ṭjivindriyaṃ); Pāv 146 (pabbajito, corresponding to
anavasesato), 253 (na koci kiñci hanati=not at all); instr. paramatthena Miln 71 (vedagū), 268
(sattūpaladdhi). -gati the highest or best course of life or future existence Vv 3512
(ṭanupādisesa-nibbāna VvA 164).

Paramajjā—dhamma [Paramajjadhamma[cp. Vedic parama-jyā] the most influential or
ruling doctrine M III.7.

Paramatā [Paramata] (f.) [fr. parama, Vedic paramatā highest position] the highest quantity,
measure on the outside, minimum or maximum D I.60 (ghāsa-cchādana-paramatāya
santuṭṭho contented with a minimum of food & clothing; DA I.169 expls by uttamatāya); M
I.10 (abyābajjha°); S I.82 (nāḷik'odana-ṭparamatāya on a nāḷ of boiled rice at the most); freq. in
phrase sattakkhattum p. interval of seven retrim at the outside (cp. parama), being reborn
seven times at the most S II.134 sq.; V.458; Kv 469 (cp. Kv trsl. 2683).

Parasupahāra [Parasupahara] at S V.441 is to be corrected to pharasu°.

Parā° [Para°] (prefix) [para+ā, not instr. of para: see para 2 c; in some cases it may also
correspond to param°] prep. meaning "on to," "over" (with the idea of mastering), also
"through, throughout." The ā is shortened before double consonant, like
para+kr=parakkaroti, para+ kram=parakramati (see under cpds. of para).

Parākaroti [Parakaroti] See parakkaroti see parakkarati (param°? or para°?).

Parājaya [Parajaya] [parā+ji, opp. of jaya] 1. defeat D I.10; J VI.209; VvA 139. - 2. defeat in game,
loss, losing at play S I.149 (dhana°)=A V.171=Sn 659; J VI.234 ("gāha sustention of a loss).

Parājita [Parajita] [pp. of parājeti] defeated, having suffered a loss Vin IV.5; S I.224; A IV.432; Sn
440, 681; Dh 201 (=pārena parājito Dh A III.259, where Bdhgh takes it evidently as instr. of
para=parā); J I.293; II.160 (saḥassam), 403.

Parājīta [Parajīta] defeated, having suffered a loss Vin IV.5; S I.224; A IV.432; Sn
440, 681; Dh 201 (=pārena parājito Dh A III.259, where Bdhgh takes it evidently as instr. of
para=parā); J I.293; II.160 (saḥassam), 403.

Parājīto [Parajīto] [parā+jeti of ji, cp. jayati] to defeat, conquer; in gambling: to make lose, beat
Pāv 151 (saḥassam p. by 1,000 coins). - aor. parājī in 3rd pl. "jīmśu, only in one stock phrase
referring to the battle of the Gods & Titans, viz. at D II.285=M I.253 ("jīmśu")=S I.221= 224 (v. l.
"jīmśu")=A IV.432 ("jīmśu, with v. l. "jīmśu", where a Pass. is required ("were defeated,
lost") in opp. to jīmśu, and the reading "jīmśu as aor. pass. is to be preferred. - Pass. "jīyati
to be defeated, to suffer defeat S I.221 (Pot. parājeyya, but form is Active); J I.290; and parajjhati (1st pl. parajjhāma) J II.403; aor. parājjiyati: see above parāji. - pp. parājita (q. v.).

Parābhava (Parabhava) [fr. parā+bhu Vedic parābhava] defeat, destruction, ruin, disgrace S II.241; A II.73; IV.26; Sn 91-115; J III.331; SnA 167.

Parābhavati (Parabhavati) [parā+bhū] 1. to go to ruin Sn 91 (=parihāyati vinassati). - 2. to win through, to surpass Th 1, 1144 (cp. trsl. 3814). - pp. parābhūta (q. v.). See also parābhettvā.

Parābhūta (Parabhuta) [pp. of parābhavati] ruined, fallen into disgrace M II.210 (avabhūta+). - Note. parābhūta at J V.416 is to be read parabhuta (q. v.).

Parābhettvā (Parabhettva) at J V.153 is not clear (C.: hadayam bhinditvā olokento viya . . .); perhaps we have here a reading parābhē for parāgē (as bhēnduka wrongly for genđuka), which in its turn stands for parādhetvā (cp. similarly BSk. ārāgeti for ārādheti), thus meaning "propitiating."

Parāmaṭṭha (Paramatha) [pp. of parāmasati] touched, grasped, usually in bad sense: succumbing to, defiled, corrupted D I.17; for a different, commentarial interpretation see Parāmāsa (evam° so acquired or taken up; cp. DA I.107: nirāsanka-cittatāya punappuna āmaṭṭha); S II.94; Nd2 152 (gahita p. abhinivīṭṭha; cp. gahessasi No. 227); Dhs 584, 1177, 1500; Sdh 332. - dup° wrongly grasped, misused S I.49. - apparāmaṭṭha [cp. BSk. aparāmṛsta not affected Mvyutp. p. 84] untarnished, incorrupt D II.80 (cp. Dial II.85); III.245; S II.70; A III.36.

Parāmasa (Paramasa) [parā+mṛś, but see parāmāsa] touching, seizing, taking hold of M I.130 (v. l. °māsa which reading is probably to be preferred, cp. Trenckner on p. 541); S III.46 (v. l. °māsa). - neg. aparāmasa not leading astray, not enticing D I.17 (*to), 202. - Perhaps we should read parāmāsa altogether.

Parāmasati (Paramasati) [para+masati of mṛś] to touch, hold on to, deal with, take up, to be attached or fall a victim to (acc.) Vin II.47, 195, 209; D I.17; M I.257; S III.110; J IV.138; in combn with gaṇhāti & nandati (abhiniveseti) at Nd2 227. - ger. parāmassa D II.282; M I.130, 498 (but cp. p. 541); grd. parāmasitabbha J I.188. - pp. parāmaṭṭha (q. v.).

Parāmasana (Paramasana) (nt.) [fr. parāmasati] touching, seizing, taking up Nd2 576 (daṇḍa-sattha°); DhsA 239 (angapaccanga°); PvA 159 (kiriyā°).

Parāmāsa (Paramasa) [parā+mṛś, cp. Epic Sk. parāmarśa being affected by; as philos. term "reflection"] touching, contact, being attached to, hanging on, being under the influence of, contagion (Dhs. trsl. 316). In Asl. 49, Bdhgh analyses as parato āmasantīti parāmāsā: p. means "they handle dhamma's as other" (than what they really are, e. g. they transgress the real meaning of anicca etc. and say nicca). Hence the renderings in Asl. trs. "Reversion," in Dialogues III.28, 43, etc. "perverted" (parāmāsāmi parāmaṭṭha) - S III.46, 110; A II.42 (sacca°); III.377 (silabbata°), 438 (id.); V.150 (sanditti°); D III.48; Th 1, 342; It 48 (itisacca°, cp. idamśaccaabhinivesa under kāyagantha); Pug 22; Dhs 381, 1003, 1175 (ditt° contagion of speculative opinion), 1498 (id.). It is almost synonymous with abhinivesa; sQe kāyagantha
Parāmāsin (Paramasin) (adj.) [fr. parāmāsa] grasping, seizing, perverting D III.48; M I.43, 96 (sandiṭṭhi*).

Parāyana, (Parāyaṇa) (nt.) [Purana] [fr. parā+ī, cp. Vedic parāyaṇa highest instance, also BSkt. parāyaṇa e. g. Divy 57, 327] 1. (n.) final end, i. e. support, rest, relief S I.38; A I.155, 156 (tāṇa lena dipa etc.); J V.501=VI.375 (dīpaṇ ca p.). - 2. (adj. -°) (a) going through to, ending in, aiming at, given to, attached to, having one's end or goal in; also: finding one's support in (as daṇḍa* leaning on a stick M I.88; A I.138), in foll. phrases prevalent: Amata° S V.217 sq.; tama° Pug 51; Nibbāna° S IV.373; V.218; brahmacariya° S I.234; Maccu° S V.217; sambodhi° D I.156; II.155; Pug 16. Cp. also Sn 1114 (tap°=tad°, see Nd2 411); Miln 148 (ekantasoka*); DhA I.28 (rodana, i. e. constantly weeping). - (b) destined to, having one's next birth in., e. g. Avīci° J III.454; IV.159; duggati° PVA 32; devaloka° J I.218; brahma-loka° J III.396; Miln 234; sagga° J VI.329; PVA 42, 160; sugati° PVA 89 similarly nilamañca° P II.25. See also pārāyana.

Parāyika (Parayika) see sam°.

Parāyin (Parayin) (adj.) [fr. parāyaṇa] having one's refuge or resort (in), being supported, only neg. aparāyini (f.) without support J III.386.

Pari° (Pari) (indecl.) [Idg. *peri to verbal root *per, denoting completion of a forward movement (as in Sk. pr2, piparti. to bring across, promote; cp. Vedic prc to satisfy, pṛṇati to fill, fulfill. See also P. para). Cp. Vedic pari, Av. pairi, Gr. pe/ri, Lat. per (also in adj. per=magnus very great); Obulg. pari round about, Lith. pe/ri through, Oir er- (intensifying prefix), Goth. far, Ohg. fir, far=Ger. ver-] prefix, signifying (lit.) around, round about; (fig.) all round, i. e. completely, altogether. The use as prep. (with acc.=against, w. abl.=from) has entirely disappeared in Pāli (but see below 1a). As adv. "all round" it is only found at J VI.198 (pari metri causa; combd with samantato). - The composition form before vowels is party°, which in combn with ud and upa undergoes metathesis, scil. payir°. Frequent combns with other preps. are pari +ā (pariyā°) and pari+ava (pariyo°); sampari°. Close affinities of p. are the preps. adhi (cp. ajjhesati> pariyesati, ajjhogāhati>pariyogāhati) and abhi (cp. abhirādheti>paritoseti, abhītā>paritā, abhipūreti>pari°, abhirakkhati>pari°), cp. also its relation to ā in var. combns. - Meanings. 1. (lit.) (a) away from, off (cp. Vedic pari as prep. c. abl.:) kaṇḍha to draw over, seduce, cheda cutting off, restriction, puñcha wipe off. - (b) all round, round (expld by samantato, e. g. at Vism 271 in pallanka): anta surrounded, esati search round, kīnḍha covered all round (i. e. completely, cp. expln as "samantato akiṇṇa"), carati move round, jana surrounding people, dhāvati run about, dhovati wash all round, paleti watch all round, fig. guard carefully, bhamati roam about, manḍala circular (round), sā assembly (lit. sitting round, of sad). - 2. (fig.) (a) quite, completely, very much, kat ecoxh/n: ādāna consummation, apanna gone completely into, odāta very pure, osāna complete end, gūhati to hide well, toseti satisfy very much, puñcha fulfil, bhutta thoroughly enjoyed, yāṇa supreme sacrifice, suddha extremely clean. - (b) too much, excessively (cp. ati° and adhi°): tāpeti torment excessively, pakka over-ripe. - A derivation (adv.) from pari is parito (q. v.). On its relation to Sk. pariṣ see parikkhāra. A frequently occurring dialectical variant of pari° is pali° (q. v.). - Note. The expln of P. Commentators as regards pari is "pariggahaṭṭho Ps I.176; "paricca" SnA 88; "parito" VvA 316; PVA 33.
Parikaṭṭhā [pari+kṭṭha, cp. BSk. parikaṭṭhāti MVastu II.255] to draw over or towards oneself, to win over, seduce D II.283 (purīsam); Miln 143 (janapadaṃ). Cp. parikassati and samparikaṭṭhāti.

Parīkaṭṭhāna (nt.) [fr. prec.] drawing, dragging along J II.78; Miln 154.

Parikatī [parikāti] [*parikṛṭi of kṛ (?)] arrangement, preparation, getting up J V.203.

Parikattā [parikāṭṭā] [pp. of pari+kantati2; corresponds to Sk, kṛttā, which is usually represented in P. by kanta2] cut round, cut off Miln 188.


Parikanta1 [pari+kanta2 of kantati2] cut open Vin III.89 (kucchi p.). See also parikatta & cp. Kern, Toev. s. v. (misreading for "katta?). - Note. Reading parikantaṃ upāhanaṃ at J VI.51 is with v. l. to be changed to pariyantaṃ.

Parikanta2 at Vin II.80 (bhāsita*) is probably to be read as pārikata [pp. of parikaroti]. Bdgh explns as pari-kametvā kata, but it is difficult to derive it fr. parikkamati. Vin. Texts III.18 trsl. "as well in speech as in act" and identify it with parikanta1, hardly justified. Cp. also Kern. Toev. s. v. The passage is evidently faulty.

Parikantati1 [pari+kantati1] to wind round, twist J III.185 (pāso pādaṃ p.; but taken by C. as parikantati2, expld as "cammādīni chindanto samantā kantati").

Parikantati2 [pari+kantati2] to cut (round), cut through, pierce M I.244 (vātā kucchiṃ p.); J III.185 (see parikantati1).

Parikappa [parikappā] [fr. pari+kalp] 1. preparation, intention, stratagem Th 1, 940. - 2. assumption, supposition, surmise A I.197; V.271; DhsA 308.

Parikappita [parikappitā] [pp. of parikappati] inclined, determined, decided, fixed upon Sdhp. 362, 602.

Parikamma [parikammā] (nt.) [pari+kamma] "doing round," i. e. doing up, viz 1. arrangement, getting up, preparation Vin II.106 (*m kārāpeti), 117 (geruka° plastering with red chalk) 151 (id.). parikammaṃ karoti to make (the necessary) preparation, to set to work Vism 395 and passim (with ref. to iddhi). Usually in form parikammakata arranged, prepared Vin II.175 (bhūmi), as - "with," viz. geruka° plastered with red chalk Vin I.48; II.209; lākhā° J III.183; IV.256; su° beautifully arranged or prepared, fitful, well worked Miln 62 (dāru), 282 (maniratana); VvA 188. In special sense used with ref. to jhāna, as kasīnā° processes whereby jhāna is introduced, preparations for meditation J I.141; IV.306; V.162, 193; DhsA 168; cp. Cpd. 54; DhA I.105. - 2. service, attention, attending Vin I.47; II.106, 220; S I.76; Th 2, 376 (=veyyāvacca ThA 253); Pug 56; DhA I.96, 333, chiefly by way of administering ointments etc.
to a person, cp. J V.89; DhA I.250. sarīra° attending the body DA I.45, 186; SnA 52. -kāraka one who ministers to or looks after a person, attendant; one who makes preparations Th 2, 411 (f. -ikā=pariçārikā ThA 267); J I.232.

**Parikara** (Parikara) [fr. pari+kṛ; a similar formation belonging to same root, but with fig. meaning is to be found in paripkhāra, which is also expld by parivara cp. parikaroti-parivāreti] "doing round," i. e. girdle, loincloth J IV.149; DhA I.352. - In cpd. ovāda° it is v. l. SS at D I.137 for paṭikara (q. v.).

**Parikaroti** (Parikaroti) [pari+kṛ] to surround, serve, wait upon, do service for J. IV 405 (=parivāreti C.); V. 353 (id.), 381; VI.592. Cp. parikara & paripkhāra.

**Parikassati** (Parikassati) [pari+kṛṣ, cp BSk. parikarṣayati to carry about Divy 475, and parikaḍḍhati] 1. to drag about S I.44, cp. DhS A 68. - 2. sweep away, carry away DhA II.275 (mah'ogho viya parikassamāno, v. l. "kaḍḍhamāno). - Pass. parikassati (q. v.).

**Parikinnna** (Parikinnna) [pp. of parikirati] scattered or strewn about, surrounded J IV.400; VI.89, 559; Pv I.61 (makkhikā°= samantato ākiṇṇa Pv A 32); Miln 168, 285; DA I.45 (spelt parikkhiṇṇa). Cp. sampari°.

**Parikittita** (Parikittita) [pp. of parikutteti] declared, announced, made public Sdhp 601.

**Parikitteti** (Parikitteti) [pari+kitteti] to declare, praise, make public Miln 131, 141, 230, 383. - pp. parikittita (q. v.).

**Parikirati** (Parikirati) [pari+kirati] to strew or scatter about, to surround S I.185=Th 1, 1210; aor. parikiri J VI.592 (v. l. for parikari, see parikaroti). - pp. parikiṇṇa (q. v.).

**Parikiranā** (Parikiranā) [fr. pari+kirati] strewing about, trsl. "consecrating sites" D I.12 (vatthukamma+vatthu°; v. l. paṭi°; expld at DA I.98 as "idañ c'idañ ca āharathā ti vatvā tattha balikamma-karaṇam"). The BSk. form appears to be parikṣā, as seen in phrase vatthuparikṣā at Divy 3 & 16. See under paripkhā.

**Parikilanta** (Parikilanta) [pp. of parikilamati] tired out, exhausted Miln 303.

**Parikilamati** (Parikilamati) [pari+kilamati] to get tired out, fatigued or exhausted J V.417, 421. - pp. parikilanta (q. v.).

**Parikilissati** (Parikilissati) [pari+kilissati] to get stained or soiled; fig. get into trouble or misery (?) see parikilissati. - pp. parikiliṭṭha see parikkiliṭṭha.

**Parikilesa** (Parikilesa) [pari+kilesa] misery, calamity, punishment ThA 241 (for °klesa, q. v.).

**Parikissati** (Parikissati) [most likely Pass. of parikassati; maybe Pass. of kisā (=Sk. kṛṣa) to become emaciated. Mrs. Rh. D. at K.S. 319 takes it as contracted form of kilissati] to be dragged about or worried, to be harassed, to get into trouble S I.39 (trs. "plagues itself"); A II.177; IV.186; Sn
820 (v. l. Nd1 *kilissati; expld at Nd1 154 as kissati parikissati parikilissati, with vv. l. kilissati pakirissati).

**Parikujati** ([Parikujati]) at Sdhāp 145, meaning? Cp. palikujjati.

**Parikupita** ([Parikupita]) [pp. of pari+kup] greatly excited, very much agitated A II.75; Miln 253.

**Parikelānā** ([Parikelāna]) (f.) [pari+kelanā] adornment, adorning oneself, being fond of ornaments Nd2 5852 (v. l. parilepanā); DA I.286 has paṭikelānā instead, but Vbh id. p. 351 parikelānā with v. l. parikelāsanā.

**Parikopeti** ([Parikopeti]) [Caus. of pari+kup] to excite violently Miln 253.

**Parikkamana** ([Parikkamana]) (nt.) [pari+kram] walking about M I.43, 44; adj. sa" having (opportunity for) walking about, i. e. accessible, good for rambling in, pleasant, said of the Dhamma A V.262 (opp. a").

**Parikkita** ([Parikkita]) at J V.74 is probably to be read parikkhita (pari+ukṣ): see okkhita "sprinkled, strewn," unless it is misreading for parikiṇṇa.

**Parikkiliṭṭha** ([Parikkiliṭṭha]) [pp. of parikilissati] soiled, stained Vin II.296 (for parikiliṭṭha, cp. Kern, Toev. s. v.); id. p, at A II.56 has paṭikiliṭṭha, cp. upakkiliṭṭha Vin II.295.

**Parikkha** ([Parikkha]) (°) see parikkhā.

**Parikkhaka** ([Parikkhaka]) (adj.) [fr. parikkhati] investigating, examining, experienced, shrewd PvA 131 (lokiya° experienced in the ways of the world, for agarahita).

**Parikkhana** ([Parikkhana]) (nt.) [fr. parikkhāti; cp. Class. Sk. parīkṣaṇa] putting to the test, trying Sdhāp 403 (sarīra°, or should we read parirakkhanā? Cp. parirakkhati).

**Parikkhata¹** ([Parikkhata]) [pp. of pari+kṣan] wounded, hurt, grazed J III.431; PvA 272 (a°).

**Parikkhata²** ([Parikkhata]) [pp. of *parikkharoti; cp. Sk. pariśkṛta] made up, prepared, endowed with, equipped, adorned D II.217; M III.71; Miln 328.


**Parikkhati** ([Parikkhati]) [pari+ikṣ] to look round, to inspect, investigate, examine A I.162 (vaṇṇam parikkhare 3rd pl.). See also parikkhaka, parikkhavant & parikkhā.

**Parikkhattiya** ([Parikkhattiya]) read pāri° (=parikkhatatā) q. v.

*Parikkharoti* ([Parikkharoti]) [pariṣ+kṛ] lit. to do all round, i. e. to make up, equip, adorn (cp. parikaroti); pp. parikkhata2 (q. v.); see also parikkhāra.
Parikkhaya [parikkhaya] [fr. pari-kṣi2, cp. Epic Sk. parikṣaya] exhaustion, waste, diminution, decay, loss, end D I.156; M I.453; III.37 sq.; S I.2, 90, 152; V.461; A I.100, 299; II.68; III.46 (bhogā ‘m gacchanti); IV.148, 350; Th 1, 929; Sn 374, 749, 1094 (=pāhānaṃ etc. Nd2 412); Dh 139; J I.290; Pug II.615; Pug 16, 17, 63; Miln 102; Dāhavija IV.140 (‘m gacchati to come to waste, to disappear= atthaṃ gacchati of Dh 384); ThA 285; Pava 3 (dhanasannicayyo ‘m na gamissati). In the latter phrase freq. combd with paryādāna (q. v.).


Parikkhāra [parikkhara] [fr. *parikkharoti, cp. late Sk. pariṣkāra] "all that belongs to anything," make-up, adornment (so Nd2 585 bāhirā p. of the body). - (a) requisite, accessory, equipment, utensil, apparat Suan I.50, 296 (‘colaka cloth required for water-strainers & bags, cp. Vin. Texts II.229); II.150 (senāsana°-dussa clothequill of seat & bed); IV.249 sq., 284; D I.128, 137 (yañṇassa p. =parivāra DA I.297); M I.104 (jīvita°); III.11; S II.29; A IV.62 (citt‘ālankāraṃ citta-parikkhār‘ atthaṃ dānaṃ), 236 (id.); J III.470 (sabba°-samppannaṃ dānaṃ with all that belongs to it); V.232; Sn 307; Nd2 358; Nett 1 sq.; 4, 108; DA I.294, 299; Dha I.38, 240 (geha°), 352 (v. l. for parikara); Pava 81 (sabba°). - saparikkhāra together with the (other) requisites, i.e. full of resources; used with reference to the samādhiparikkhārā (see below) D II.217; M III.71. - (b) In a special sense and in very early use it refers to the "set of necessaries" of a Buddhist monk & comprises the 4 indispensable instruments of a mendicant, enumd in stock phrase "cīvara-piṇḍapāta-senāsana-gilānapaccayabhāsa-p." i. e. robe, alms-bowl, seat & bed, medicine as help in illness. Thus freq. found in Canon, e. g. at Vin III.132; D III.268; S IV.288, 291; Nd2 523 (as 1st part of "yañṇa"); also unspecified, but to be understood as these 4 (different Vin Texts III.343 which take it to mean the 8 requisites: see below) at Vin II.267. - Later we find another set of mendicants' requisites designated as "aṭṭha parikkhārā," the 8 requirements. They are enumd in verse at J I.65= DA I.206, viz. ticīvara, patto, vāsi, sūci, (kāya-) bandhanaṃ, parissāvāna, i.e. the 3 robes, the bowl, a razor, a needle, the girdle, a water-strainer. They are expld in detail DA I.206 sq. Cp. also J IV.342 (aṭṭhaparikkhāra-dhara); V.254 (kāyabandhana-parissāvānasūci-vāsi-satthakāni; the last-named article being "scissors" instead of a razor); Dha II.61 (“dhara thera). - (c) In other combns: satta nagara° A IV.106 sq. (cp. nagarūpakārikā D I.105); satta samādhi° D II.216; M III.71; A IV.40; soḷasa° (adj.) of yañṇa: having sixteen accessories D I.134 (cp. Dial. I.174, 177), bahu° having a full equipment, i.e. being well-off Vin III.138; J I.126. - Note. A set of 12 requisites (1-8 as under b and 4 additional) see detailed at DA I.207.

Parikkhārika [parikkhārika] (°) (adj.) [fr. parikkhāra] one who has the parikkhāras (of the mendicant). Usually the 8 p. are understood, but occasionally 12 are given as in the detailed enumn of p. at DA I.204-207.

Parikkhīṇa [parikkhīṇa] at DA I.45 is to be read parikiṇṇa (q. v.).

Parikkhātta [parikkhāta] [pp. of parikkhipati] thrown round, overspread, overlaid, enclosed, fenced in, encircling, surrounded by (-°) M I.46; A IV.106 (su°); S I.331 (read valligahana°); Pva
Parikkhipati [pari+kṣip] to throw round, encircle, surround Vin II.154; J I.52 (sāṇiṃ), 63, 150, 166; II.104; III.371; DhA I.73. - pp. parikkhitta (q. v.). - Caus. II. parikkhipāpeti J I.148 (sāṇiṃ); II.88 (sāṇi-pākāraṃ).

Parikkhīna [parikkhina] [pp. of parikkhiyati] exhausted, wasted, decayed, extinct Vin IV.258; M III.80; S I.92; II.24; V.145, 461; D III.97, 133 (*bhava-saṃyojana); It 79 (id.); A IV.418, 434 (āsavā); Sn 175, 639, 640; Dh 93; Pug 11, 14; Miln 23 (*āyuka); PvA 112 (*tiṇodak’- āhāra).

Parikkhīṇatta (nt.) [abstr. of parikkhīna] the fact of being exhausted, exhaustion, extinction, destruction DA I.128 (jīvitassa); PvA 63 (kammassa), 148 (id.).

Parikkhiyati [parikkhiyati] to go to ruin, to be wasted or exhausted Th 2, 347 (=parQkhayaṃ gacchati ThA 242). - pp. parikkhīna (q. v.).

Parikkhepa [parikkhepa] 1. closing round, surrounding, neighbourhood, enclosure Vin IV.304; J I.338; IV.266; SnA 29 (*dāru etc.). - 2. circumference J I.89; V.37; Vism 205; KhA 133; SnA 194. - 3. "closing in on," i. e. fight, quarrel It 11, 12.


Parikhā [parikha] (f.) [fr. pari+khan, cp. Epic Sk. parikhā] a ditch, trench, moat Vin II.154; D I.105 (ukkinnā-parikha adj. with trenches dug deep, combd with okkhittapaligha; expld by khāta-parikha ṭhapita-paligha at DA I.274); M I.139 (sankiṇṇā° adj. with trenches filled, Ep. of an Arahant, combd with ukkhittapaligha)=A III.84 sq.= Nd2 284 C (spelt kkh); A IV.106 (nagara°); J I.240, 490; IV.106 (ukkinn’antaraparikha); VI.276, 432; Cp II.13 (spelt kkh); Miln 1 (gambhīra’); SnA 519 (*taṭa); PvA 201 (*piṭṭhe), 261 (id.), 278 (id., v. l. *parikkhāta-tīre).


Parigaṇhāti & Pariggheti (Caus.) [parigaṇhāti / pariggheti] [pari+grh] 1. to embrace, seize, take possession of, hold, take up M I.80, 137; J III.189; DA I.45. - 2. to catch, grasp DhA I.68. - 3. to go all round DhA I.91 (sakala-jambudīpaṃ). - Caus. *ggaheeti (aor. *esi, ger. *etvā, inf. *etum) 1. to embrace, comprehend, fig. master Vin II.123; J II.28; III.332; SnA 549 (mantāya); DhA III.242; PvA 68 (hättesu), 93; VvA 75. - 2. to explore, examine, find out, search J I.162; II.3; III.85, 268 (*ggahetum), 533; V.93, 101; DhA II.56. - Caus. II. parigaṇhāpeti J I.290. - 3. to comprise, summarise KhA 166, 167. - pp. pariggahita (q. v.).

Parigalati [parigalati] [pari+galati, see galati] to sink down, slip or glide off J IV.229, 250; V.68.

Parigilati [parigilati] [pari+gilati] to swallow J I.346.
Parigūhati [parigūhati] to hide, conceal A I.149; IV.10, 31; Pv III.43 (=paṭicchādeti PvA 194).


Pariggaha [pariggaha] [fr. pari+grh] 1. wrapping round, enclosing Th 1, 419 (? cp. Brethren 217 n. 6). - 2. taking up, seizing on, acquiring, acquisition, also in bad sense of "grasping" Sn 779 (=tanhā and diṭṭhi* Nd 157); Ps I.172; II.182 (nekkhamma* etc.); Nd 11 (itchhi* acquiring a wife); J VI.259; Miln 244 (āhara* abstinence in food), 313 (id.). - 3. belongings, property, possessions D II.58; III.289=A IV.400; M I.137 (quoted at Nd 122); S I.93; Sn 805; J IV.371; VI.259; PvA 76 (*bhūta belonging to, the property of); VvA 213, 321. sa° with all (its) belongings S I.32. - 4. a wife ThA 271; PvA 161 (kata° wedded), 282; ThA 271. sapariggaha>apariggaha married>unmarried (in general, with ref. to the man as well as the woman) D I.247; J IV.190; VI.348, 364. - 5. grace, favour DA I.241 (āmisa* material grace).

Pariggahita [pariggahita] [pp. of pariganhāti] taken, seized, taken up, haunted, occupied Vin III.51 (manussānaṃ p. by men); IV.31, 278; DhA I.13 (amanussa* by ghosts); PvA 87, 133; Sdhp 64. - f. abstr, *tā being possessed (Vism 121 (amanussa*).


Parigha [parigha] [Vedic parigha, of which the usual P. representative is paligha (q. v.)] a cross-bar ThA 211 (*daṇḍa).

Parighamsati [parighamsati] [pari+ghaṃsati1] to rub (too) hard, scrub, scratch, only in ppr. aparighamsanto Vin I.46; II.208.

Paricakkhitar [paricakkhitar] [n. ag. fr. pari+cakṣ, cp. akkhi & cakkhu] one who looks round or enquires, neg. a° J V.77.

Paricaya [paricaya] [fr. pari+ci] familiarity, acquaintance J VI.337; Vism 153; PvA 74. - adj. (-°) acquainted with, versed in (loc.) J II.249 (jāta°), VvA 24 (kata°); PvA 4 (id.), 129 (id.).


Paricaranaṇa [paricaranaṇa] [fr. paricarana] servant, attendant DA I.269.

Paricarati [paricarati] [pari+carati] to move about, in var. senses, viz. 1. to go about, look after A III.94 (upaṭṭhahati+) J V.421; PvA 175. - 2. to worship (only in connection aggin p. to worship the fire) D I.101; S I.66; Dh 107; J I.494; Sn p. 79 (*payirupāsati SnA 401). - 3. to roam about, to feast one's senses, to amuse oneself, play, sport PvA 77 (indriyāṇi-kīlāmi Pv II.121). - We often find reading pariharati for paricarati, e. g. at DhA II.232; cp. paricāreti for "hāreti PVa 175; paricaraṇa for "hanaṇā PVa 219. - pp. pariciṇṇa; Caus. paricāreti (q. v.).
Paricariyā (paricarīyā) (f.) [fr. paricarati] going about, service, ministration, worship S I.182; A I.132; DhA II.232 (aggi*). Occurs also as pāricariyā (q. v.), e. g. at J V.154. See also paricārikā.

Paricāra (paricāra) fr. [paricāreti] serving, attendance; (m.) servant, attendant Th 1, 632 (C. on this stanza for paddhagū).

Paricāraka (paricāraka) (adj.-n.) [fr. paricāreti] attending, serving honouring; (m.) attendant, worshipper, follower (cp. BSk. paricāraka attendant AvŚ I.170; II.167] D I.101; II.200; Th 1, 475; Sn p. 218 (Nd2 reads °cārika); J I.84; IV.362; Pv IV.87 (not °vāraka); DA I.137, 269. See also paricārika.

Paricāraṇā (paricārana) (f.) [fr. paricāreti] care, attention, looking after; pleasure, feasting, satisfaction Pv II.12 (gloss for °cārika); PvA 219.

Paricārika (paricāraka) (adj.-n.)=paricāraka (servant, attendant) A V.263 (aggi* fire-worshipper); Pv II.620 (amacca° minister & attendant); ThA 267; SnA 597. - f. °carikā (1) a maid-servant, handmaiden, nurse, (personal) attendant M I.253; cp. S I.125; J I.204 (pāda°), 291; II.395; IV.35 (veyyāvacca-kārikā p.), 79; V.420; Pv II.126 (=veyyāvacca-kārinī PvA 157); PvA 46. - (2) care, attention; pleasure, pastime (so here, probably another form of paricāriyā) Pv IV.12 (=indriyānaṃ pāli pariharana° PVa 219; gloss °cāraṇā).

Paricārita (paricārata) [pp. of paricāreti] served by; delighted by, indulging in M I.504.


Paricāreti (paricāreti) [Caus. of paricarati] 1. to serve, wait on, attend upon, honour, worship [cp. BSk. paricārayati Divy 114 sq., 421] S I.124 (pāde); DhA III.196 (id.); J I.81 (*cāritabba-ṭṭhāna place of worship); IV.274; V.9. - Pass. paricāriyati, ppr. °iyamāna M I.46, 504; J I.58. In this sense it may also be taken as "being delighted or entertained by." - 2. to amuse oneself, gratify one's senses, to have recreation, find pleasure [cp. BSk. paricārayati Divy 1, and freq. phrase pañcāhi kāmaguṇehi samarpitā samangibhūtā p. e. g. MVastu I.32] Vin II.290; III.72 (pañcāhi kāmagunehi samangipta etc.); D I.36 (id.), 104 (id.); M I.504 (id.); Th 1, 96 (sagguslu); Pv I.116 (=yathā sukkhaṃ cārenti indriyāṇi PvA 58); IV.129 (read °cārayanti for °vārayanti, cp. PvA 228 indriyāṇi p.). - pp. paricārita q. v. See also parivāreti.

Paricārīna (paricārīna) [pari+ciṇṇa, pp. of carati] 1. surrounded, attended J V.90. - 2. worshipped M I.497; S IV.57 (me Satthā p.), cp. Th 1, 178 (Satthā ca p. me) & 891 (p. mayā Satthā). - 3. practised, performed Miln 360.

Paricitā1 [paricātā] [pp. of pari+ci, cinoti, P. cināti] gathered, accumulated, collected, increased, augmented M III.97; S I.116; II.264; IV.200; A II.67 sq., 185; III.45, 152; IV.282, 300; V.23; Th 1, 647; Ps I.172 (expld); PvA 67; Sdhp 409.

Paricitā2 [paricātā] [pp. of pari+ci, ciketi, P. cināti; but perhaps identical with paricitā1] known, scrutinized, accustomed, acquainted or familiar with, constantly practised Vin II.95 (vācasā p.), 109 (aggi* etc. read aggiparijita); ThA 52; Miln 140 (iddhipādā p.); Dāvs IV.19. -aparicitā unfamiliar DhA I.71.
**Paricumbati** ([Pali: pari+cumbati]) to kiss (all round, i.e. from all sides), to cover with kisses M II.120; S I.178, 193; A IV.438; DhA I.330.

**Paricca** ([Pali: pari+ca]) (indecl.) [ger. of pari+i, cp. Sk. (Gr.) parītya & P. pariyeti] lit. "going round," i.e. having encircled, grasped, understood; grasping, finding out, perceiving; freq. in phrase cetasā ceto paricca (pajānāti) grasping fully with one's mind, e.g. at D I.79; M I.445; III.12; S II.121, 233; It 12; Vbh 329; Vism 409 (=paricchindivā). See pariyeti.

**Pariccajati** ([Pali: pari+cjati of tyaj]) to give up, abandon, leave behind, reject S I.44; It 94; J II.335; VI.259 (=chaḍḍeti) Miln 207; DhA IV.204; PVA 121, 132, 221 (read jīvita pari+jati for parivajjati; cp. BSk. jīvita parityakṣyāmi AvŚ I.210); Sdhp 539. - pp. pariccatta (q.v.).

**Pariccajanaka** ([Pali: prec.]) [fr. pari+ca] one who gives (up) or spends, a giver, donor PVA 7.

**Pariccajana** ([Pali: prec.]) & °nā (f.) [fr. pari+c] 1. giving up, rejection, leaving It 11, 12. - 2. giving out, bestowing, giving a donation PVA 124.

**Pariccatā** ([Pali: prec.]) [pp. of pariccajati; cp. BSk. parityakta in meaning "given to the poor" AvŚ I.3] given up, abandoned, thrown out, left behind J I.69, 174, 477; Miln 280; PVA 178, 219 (=virādhita); Sdhp 374.

**Pariccāga** ([Pali: prec.]) [fr. pariccajati] 1. giving up, abandonment, sacrifice, renunciation A I.92 (āmisa° & dhamma° material & spiritual); Ps II.98; J I.12 (jīvita*); DhA III.441 (pañca mahāpariccāga the five great sacrifices, i.e. the giving up of the most valuable treasures of wife, of children, of kingdom, of life and limb). - 2. expense DhA II.231 (sahassa° expenditure of a thousand coins). - 3. giving (to the poor), liberality DhsA 157; SnA 295 (mahā°, corresponding to mahādāna); PVA 7 sq.; 27, 120 sq., 124.

**Parichada** ([Pali: prec.]) [fr. pari+chad] a cover, covering J I.341, 466.

**Parichanna** ([Pali: prec.]) [pari+channa, pp. of chad] enveloped, covered, wrapped round Vin IV.17.

**Parichāta** ([Pali: prec.]) [pari+chāta] very much seared, scorched (?) Sdhp 102 (°odara-ṭṭhāca).


**Paricchindati** ([Pali: prec.]) [pari+chindati] 1. to mark out VvA 291 (vasana-ṭṭhānam). - 2. to determine, to fix accurately, to decide J I.170 (padam the track), 194 (nivāsavetanaṃ); III.371; IV.77; Miln 272; Vism 184, 409; SnA 434 (paññāya p.). - 3. to limit, restrict, define Miln 131; DA I.132. - pp. paricchinda (q.v.).

**Paricchindana** ([Pali: prec.]) (nt.) [fr. paricchindati] "cutting up," definition, analysis VvA 114.

**Paricchindanaka** ([Pali: prec.]) (adj.) [fr. pari+chind] marking out, defining, analysing, DhsA 157 (nāṇa).
Paricchinna (Paricchindati) [pp. of parichindati] 1. restricted, limited, small DhA I.58 (*ppamāṇa). - 2. divided, measured Vism 184; PvA 185 (=mita).

Pariccheda (Parichcheda) [fr. pari+chid; late Sk: (philos.) in same meaning] 1. exact determination, circumscription, range, definition, connotation, measure J III.371; Vism 184 (as one of the nimittas of the body), 236 (referring to the 5 nimittas of the life-principle); SnA 160, 229, 231, 376, 408, 503; KhA 182 (gaṇana’); VvA 194 (id.); DhA 3; DhA II.73 (avadhī’); PvA 254 (kāla’), 255 (āyuno p.); VbhA 417 (citta’, for citta-paricce ūṇa Vbh 330). - 2. limit, boundary Miln 131, 405; J III.504 (*nadī-tīra). - 3. limitation, restriction DhA II.88, 98; PvA 20 (*m karoti to restrict). - 4. division (of time), in ratti° & divā°, night- & day-division Vism 416. - 5. (town)-planning, designing VbhA 331.


Parijana (Parijana) [pari+jana] "the people round," i. e. attendants, servants, retinue, suite Vin I.15; J I.72, 90; DhA III.188; VvA 63; PvA 58, 62. -saparijana with one's servants Cp II.82 (T. saparijjana metri causā).

Parijapati (Parijapati) [pari+japati, cp. BSk. parijapta enchanted Divy 397] to mutter (spells), to practise divination J III.530; Miln 200 (vijjaṃ).


Parijānanā (Parijanana) (f.) [pari+jānanā=jānana] cognition, recognition, knowledge Nett 20 (as paraphrase of pariñā).

Parijānāti (Parijanati) [pari+jānāti] to know accurately or for certain, to comprehend, to recognise, find out M I.293; S I.11, 24; II.45, 99, III.26, 40, 159; IV.50; V.52, 422; A III.400 sq.; Sn 202, 254, 943; Nd1 426; J IV.174; Th 1, 226; Miln 69; DhA IV.233 (*jānitvā). - ppr. pariñānamu S III.27; IV.89; It 3 sq. - pp. pariñāṇāta (q. v.) ger. pariñāṇa see under pariñānā1.

Parijinīṇa (Parijina) [pp. of pari+jar, i. e. decayed; Kern Toev. s. v. proposes reading °jīna of ji, i. e. wasted, see parijiyati] worn out, gone down, decayed, reduced J I.111 (seṭṭhi-kulam p.); V.99, 100 (bhoga°); VI.364; Dh 148; DhA II.272 (*kula).

Parijījita (Parijita) [pp. of pari+ji, jayati; Kern, Toev. s. v. proposes reading °jīna of ji, i. e. powered, injured, damaged Vin II.109 (so read for paricitā).

Parijījyati (Parijījyati) [pp. of pari+ji, jayati] to become worn out, to decay, fade, S I.186; J IV.111. Spelt °jīyyati at Th 1, 1215. - pp. pariñjīna (see parijīnna).

Parijjanā (Parijana) is doubtful reading at A III.38 (v. l. parivajjanā) = IV.266 (T. reads parijjana, cp. parijana; vv. ll. parivajjanā & parijjana); meaning?.

Pariṇīṇa (Pariṇīṇa) (-*) [the adj. form of pariṇīṇā, cp. abhiṇīṇa] knowing, recognising, understanding It 44 (bhūta* so, or should we read bhūtapariṇīṇāya?); also in cpd. pariṇīṇacārin (to be expd as shortened gr. pariṇīṇa?) Sn 537 (=paṇīṇāya paricchinditvā caranto living in full knowledge, i. e. rightly determining); also (abstr.) pariṇīṇatthā at It 29 (abhiṇīṇatthā*), cp. S IV.253.

Pariṇīṇā¹ (Pariṇīṇa) (f.) [cp. Epic Sk. parijāṇa; the form pariṇīṇā given by BR only with the one ref. Vyutp. 160; fr. pari+jñā] accurate or exact knowledge, comprehension, full understanding M I.66, 84; S III.26 (yo rāgakkhayo dosā° moha° ayaṃ vuçcati p.), 159 sq., 191; IV.16, 51, 138, 206, 253 sq.; V.21, 55 sq., 145, 236, 251, 292; A I.277 (kāmānaṃ rūpānaṃ vedanānaṃ), 299; V.64; Pug 37; Nett 19, 20, 31; KhA 87; SnA 251. - In exegetical literature three pariṇīṇās are distinguished, viz. niśāta*, tirāna° pahāna°, which are differently interpreted & applied according to the various contexts. See e. g. the detailed interpretation at Nd1 52 sq.; Nd2 413; J VI.259 (where niṇa° for niśāta°); DhA II.172 (in ref. to food); mentioned at SnA 517. - adj. pariṇīṇa. - The form pariṇīṇāya is an apparent instr., but in reality (in form & meaning) the ger. of pariṇīṇāti (like abhiṇīṇāya>abhijñānitvā) for the usual pariṇīṇātva. It is freq. found in poetry & in formulas (like yathābhūtām p.); its meaning is "knowing well in right knowledge": S V.182; Sn 455, 737, 778 (=parijñānitvā Nd1 56 & SnA 518); It 4 (perhaps to be read pariṇīṇāya for pariṇīṇā so).

Pariṇīṇā² (Pariṇīṇa) (indecl.) [ger. of pariṇīṇāti for *parijñāya, cp. same short forms of ādā & abhiṇīṇa] having full knowledge or understanding of Sn 779 (=parijñānitvā Nd1 56 & SnA 518); It 4 (perhaps to be read pariṇīṇāya for pariṇīṇā so).

Pariṇīṇāta (Pariṇīṇa) [pp. of pariṇīṇāti] well understood, thoroughly known Th 2, 106; M I.1 sq.; S II.99; V.182; PVA 1, 287. With ref. to food ("bhōjana & āhāra") it means food understood according to the three pariṇīṇās (q. v.); Dh 92 ("bhōjana adj. one who lives on recognised food or takes the right view of the food he eats, cp. DhA II.172); Miln 352 ("āhāro"); contrasted with bhāvita: consciousness is to be well studied, insight is to be made to grow M I.293.

Pariṇīṇātatatta (Pariṇīṇa) (nt.) [abstr. fr. pariṇīṇāta] the fact of having full or exact knowledge S V.182.

Pariṇīṇātavin (Pariṇīṇa) (adj.) [fr. pariṇīṇāta] one who has correct knowledge S III.159 sq., 191 (puggala).

Pariṇīṇeyya (Pariṇīṇa) (adj.) [grd. of pariṇīṇāti] knowable, perceivable, to be known (accurately) M I.4; S III.26; IV.29; DhA IV.233 (cp. Nd2 under abhiṇīṇeyya).

Pariḍahati (Pariḍahati) [pari+ḍadati] to burn: Pass. pariḍahati to be burnt or scorched M I.422; S I.188=Th 1, 1224; A I.137; III.95, 98; Sn 63; Ps I.128 (); PVA I.64 (=parito jhāyati PVA 33); Miln 303; PVA 60. Cp. pariḷāha.
**Pariṇata** (Pariṇata) [pp. of pariṇāmati] 1. bent down, crooked VvA 222 (‘dāṭhā fangs, or does it mean "long"?). - 2. changed S III.40. - 3. ripened, matured, hatched, ripe J III.174, 286, 431, VvA 288; DhA I.47 (gabbha).

**Pariṇamati** (Pariṇamati) [pari+namati] 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) S III.3 (reading pariṇamati once, at other passages vi°, cp. p. 40); Miln 136 (bhohanam visamaṃ p. food changes, i. e. turns bad), 277 (id.); VvA 13; PvA 144 (for parivattati Pv II.105), 194 (id. III.44). - 2. to change into a diff. state, to ripen, mature (often said of the fœtus) Miln 93, 358. - pp. pariṇata (q. v.). - Caus. pariṇāmeti (q. v.).

**Pariṇāma** (Pariṇama) [fr. pari+nam, cp. class Sk. pariṇāma in all meanings] "bending round," i. e. 1. change, alteration, in utu° (sudden) change of season, unseasonable weather, with ref. to illnesses caused by such (‘ja ābādhā)=illness arising from the change of season A II.87; III.131; V.110; Nd2 3041; Miln 112, 135 sq., 304; Vism 31. - 2. alteration of food, digestion, in phrase sammā-pariṇāmaṃ gacchati M I.188; S I.168; A III.30; cp. MVastu I.211. - 3. ripening Miln 93. - 4. course, development, fulfilment, in special sense: dispensation, destiny J V.171; Pv IV.325; PvA 252, 254. - Cp. vi°.


**Pariṇāmita** (Pariṇāmita) [pp. of pariṇāmeti] 1. bent down J VI.269 (of trees, overladen with fruit, C. expls as "entangled"). - 2. issued, apportioned, destined J V.171; PvA 254.

**Pariṇāmitar** (Pariṇāmitar) [n. ag. of pariṇāmeti] one who destines or makes develop, fate, destiny J VI.189.


**Pariṇāmeti** (Pariṇāmeti) [Caus. of parinamati] to bend to, to change into, to turn to use for somebody, to procure for, obtain, appropriate D I.92; Vin III.259 (puttassa rajjaṃ p. for his son); IV.156; PvA 281. - ppr. ṇāmayamāna J V.424. See also āvajjeti. - pp. pariṇāmita (q. v.).

**Pariṇāyaka** (Pariṇāyaka) [fr. pari+ni, cp. pariṇetī] a leader, guide, adviser; one of the 7 treasures (ratanāni) of a great king or Cakkavattin (according to Bdhgh on D II.177; the eldest son; in the Lal. Vist. a general cp. Divy 211, 217; Senart, Lég. de Buddha p. 42), i. e. a wonderful Adviser D I.89; II.17, 177; M I.220; II.175; A III.151; Sn p. 106 (cp. SnA 450=DA I.250); J I.155; IV.93; Miln 38, 314. - f. pariṇāyikā. Ep. of wisdom, synonymous with paññā, i. e. insight, cleverness Dhs 1057; Pug 25; Vism 3; DhsA 148.

**Pariṇāha** (Pariṇāha) [fr. pari+nah] compass, circumference, breadth, extent, girth S II.206 (of the moon)=A V.19; J III.192, 277, 370; V.299; Pug 53; Miln 282, 311; SnA 382 (āroha+).

**Pariṇetī** (Pariṇetī) [pari+neti] to lead round or about S II.128.

**Paritajjīta** (Paritajjīta) [pari+tajjita] scared (exceedingly), frightened Sdhp 147.

**Paritatta** (Paritatta) [pp. of paritappati] tormented, worried, vexed, grieved Miln 313.
Paritappati (Paritappati) [Pass. of pari+tap] to be vexed, to grieve, worry, sorrow Th 2, 313 (=santappati ThA 233); Miln 313. - pp. paritatta (q. v.).


Paritassati (Paritassati) (*tasati) [pari+tasati1, in form clearly=Sk. paritṛṣyati, but freq. confused with tasati2, cp. tasa. Sn 924 is the only example of paritasati representing tasati2] to be excited, to be tormented, to show a longing after, to be worried D II.68; M I.36, 67, 151; S II.82, 194; III.43, 55; IV.23, 65, 168; A II.27; III.133 sq.; Sn 621 (=taṇhāya na bhāyati SnA 467, thus combining tasati1 & tasati2), 924 (Pot. parittase, interpreted by Nd1 373 as taseyya, uttaseyya, bhāyeyya, thus taken as tasati2); Miln 253, 400; Dh 397 (=taṇhāya na bhāyati DhA IV.159); Sdhp 476. - ppr. aparitassam D II.68; M I.67; S II.82; III.55; It 94. - pp. paritasita (q. v.).

Paritassanā (Paritassana) (f.) [fr. paritassati, q. v. for meaning] trembling, fear; nervousness, worry; excitement, longing D I.17 (=ubbijjanā phandanā etc. DA I.111); M I.136; III.227; S III.15 sq., 133; Miln 253, 400. - neg. a° S III.15; M I.136.


Paritāpa (Paritāpa) =foll. Miln 313 (ātāpa+).

Paritāpana (Paritāpana) (nt.) [pari+tāpana, of tap] tormenting, torture, affliction, mortification M I.78, 341-344; A I.151, 296; II.205 sq. (atta° self-mortification, opp. para°); Pug 55, 56, 61; PVA 18 (atta°), 30 (id.). Often combd with ātāpana (q. v.).

Paritāpeti (Paritāpeti) [pari+tapeti] to burn, scorch, molest, trouble, torture, torment M I.341 (ātāpeti+), 506; S IV.337; A III.54, 380; J V.420 (mā paritāpi).

Parituleti (Parituleti) [pari+tuleti] to weigh, consider, estimate, think Vism 522. - VbhA 130.

Parito (Parita) (adv.) [fr. pari, cp. Sk. paritah] round about, around, on every side, everywhere, wholly Vin II.194; SnA 393; VvA 316; PVA 33.

Paritoseti (Paritoseti) [pari+toseti] to please, appease, satisfy, make happy J I.262; III.386; V.216; PVA 213 (v. l. SS+ āsiñcati).

Paritta1 (Parita) (adj.) [BSk. parītta, pari++ of dā in short form *tta, like ātta for ādatta. The development of meaning however causes difficulties, paridatta meaning given up, transmitted, cp. Divy 388, whereas P. paritta means trivaling. The BSk. form paritta (e. g. Divy 204, 498, 504; AvŚ I.329; II.137) may be a re-translation of P. paritta, which may correspond to Sk, prarikta, pp. of pra+ric, meaning "that which is exceeded," i. e. left (over or behind)] small, little, inferior, insignificant, limited, of no account, trifling Vin I.270; D I.45; M III.148 (*ābha of limited splendour, opp. appamāṇ'- ābha); S II.98; IV.160 (opp. adhimatta); A IV.241; V.63; It 71; Sn 61, 390 (*pañña of inferior wisdom, cp. Nd2 415), 1097 (id.); J I.221; Dhs 181, 584, 1018, 1034 (cp. Dhs trsl. 265, 269); DA I.119; KhA 133 (*dīpā the 2,000 inferior islands), 176 (500
do.); PvA 198; Sdhp 251, 261. Synonyms: appaka, omaka, lāmaka, dukkha Nd2 414; catukka Nd2 415 (opp. mahā); appaka PvA 48, 60; appama taka PvA 262; ittama PvA 60; oma SnA 347; oraka SnA 489; lāmaka SnA 347.

Paritta² (Paritta) (nt.) & Parittā (f.) [fr. pari+trā, cp. tāṇa, tāyati & also parittāna] protection, safeguard; (protective) charm, palliative, amulet Vin II.110 (atta° f. personal protection) IV.305 (gutt'atthāya °m pariyāpunāti); A II.73 (rakkha°+parittā); J I.200 (manto°+parittam°+vaddhi); 396 (paccakuddhehi °m kārāpeti makes them find a safeguard through the P.); IV.31 (osadham vā °m vā); Miln 150 (f. & nt.). - Var. parittās in the way of Suttantas are mentioned at Vism 414 (Khandha°; Dhajagga°: S I.218 sq.; Āṭānāṭiya°: D III.195 sq.; Mora°: J II.33). Cf. Dialogues III.185. -vālikā sand worn on the head as an amulet J I.396, 399. -suttaka a thread worn round the head as a charm J I.396, 399.

Parittaka (Parittaka) [paritta1+ka] small, insignificant, little Nd1 306 (for appaka etc. as at Nd2 414); Pv I.1011; II.967; Miln 121 (a°), 253; DA I.170 (for appa); PvA 51; Sdhp 42. - f. parittikā Th 1, 377.

Parittāna (Parittana) (nt.) [pari+tāṇa. Cp. Epic Sk. paritrāṇa] protection, shelter, refuge, safeguard, safety D I.9 (sara° from an arrow, i.e. a shield); III.189; J VI.455; PvA 284; Sdhp 396. -kitikā a protecting arrangement Vin II.152, cp. Vin. Texts III.174.

Parittāyaka (Parittayaka) (adj.) [fr. pari+tāyati] safeguarding against, sheltering against, keeping away from Vism 376 (angāra-vassam p. therō).


Paridanḍa (Paridanḍa) (adj.) [pari+danḍa] "with a stick around," i.e. surrounded by a stick; only in one phrase viz. "saparidanḍā iṭṭhi" a woman protected by a stick, or liable to punishment (?), in stock phrase enumerating 10 kinds of women M I.286=III.46=Vin III.139=AV.264=VVa 73.

Paridamana (Paridamana) (nt.) [pari+damana] controlling, taming Vism 375.

Paridameti (Paridameti) [pari+dameti] to control, tame, keep under Vism 376.

Paridahati (Paridahati) [pari+dhahati, of dhā] to put round, put on, clothe Dh 9 (fut. °dahessati); J II.197; V.434 (ger. °dahitvā); VI.500; Pv II.118; PvA 76 (vatthāni), 77, 127 (°dahissati for paridhassati Pv II.936, which read for T. parivassati). ger also paridayha J V.400 (=nivāsetvā cp pārupitvā ca C.). - pp. paridahita (q. v.). - Caus. II. paridahāpeti to cause to be clothed PvA 49 (=acchādeti).

Paridahita (Paridahita) [pp. of paridahati] put round, put on (of clothing) PvA 43.

Paridīpaka (Paridīpaka) (adj.) [paridīpeti, cp, dipaka1] illuminating, explaining, explanatory SnA 40

Paridīpana (Paridīpana) (nt.) [pari+dīpana] illuminating, elucidating, explanation Miln 318; KhA 111; SnA 394 sq.

Paridīpita (paridīpta) [pp. of paridipeti] 1. in flames, set ablaze Th 2, 200 (=punappunaṃ āḍīpitaṭṭāya p. ThA 170), - 2. explained, made clear, illuminated Vism 58; KvuA 8; Sdhp 305.

Paridīpeti (paridīpeti) [pari+dipeti] to make bright, to illustrate, to explain Miln 131; Sdhp 491. - pp. paridipita (q. v.).

Paridūseti (paridūseti) [pari+dūseti] to spoil altogether, to ruin, corrupt, defile Sdhp 409.

Parideva (parideva) [pari+deva of div, devati; only in one passage of Epic Sk. (Mbhār. VII.3014); otherwise paridevana nt.] lamentation, wailing M I.200; S II.1; III.3 sq.; A I.144; II.195; Sn 328, 592, 811, 923, 969; J I.146; VI,188, 498; Nd1 128, 134, 370, 492; Ps I.11 sq., 38, 59, 65; Vbh 100, 137; Nett 29. It is exegetically paraphrased at D II.306=Nd2 416 (under pariddava) with synonyms ādeva p. ādevanā paridevattām paridevattām; often combd with soka grief, e. g. at D I.36; Sn 862; It 89; PVA 39, 61. - Bdhgh at DA I.121 explns it as "sokaṃ nissita-lālappana-lakkhaṇo p."

Paridevati (paridevati) [pari+devati, div] to wail, lament D II.158 (mā socittha mā paridevittā); Sn 582, 774=Nd1 38 (as *devayati), 166; J VI.188, 498; PVA 18 (socati+); ger. *devanā S I.199, 208; J V.106; PVA 38, & *devayāmāna Sn 583. - grd. *devaniya Nd1 492; SnA 573, & *devaneyya Sn 970 (=ādevaneyya Nd1 493). - pp. paridevita (q. v.).

Paridevanā (paridevana) (f.)=parideva, Sn 585; Nd2 416 (see under parideva) PVA 143 (=vācā-vippalāpa PVA 18); I.123; PVA 41.

Paridevita (paridevita) (nt.) [pp. of paridevati] lamentation, wailing Sn 590; PVA 1.123 (=ruditaṃ PVA 63); Miln 148 (kanditap.-lālappita-mukha).

Paridevitatāta (paridevitatāta) (nt.) [abstr. fr. paridevita] lamentation etc.; only exegetical construction in expln of parideva at D II.306=Nd2 416.

Pariddava (pariddava) [according to Trenckner M I.532 (on M I.56, where SS read p., whereas BB have parideva) the metrical substitute for parideva; therefore not=Sk. paridrava, which is only a late re-translation of the P. word]=parideva M I.56 (soka*); A I.221; Th 2, 345 (soka*); Sn 1052, cp. Nd2 416 (see parideva).


Paridhāṃsati (paridhamṣati) [pari+dhāmsati] to be deprived, to lose, to come to ruin It 90; Miln 249, 265. - Caus. paridhamṣeti in same meaning at Nd1 5. It is almost synonymous with paripatati & parihāyati.

Paridhāvati (paridhavati) [pari+dhāvati] to run about J I.127 (ādhāvati+), 134 (id.), 158 (id.); II.68 (id.)=ThA 54; V.106.
Paridhota (Paridhota) [pp. of paridhovati] washed, rinsed, cleansed, purified D I.124.

Paridhovati (Paridhovati) [pari+dhovati] to wash (all round), cleanse, clean Vin I.302. - pp. paridhota.


Parinīṭṭhāpeti (Parinīṭṭhāpeti) [pari+niṭṭhāpeti] to bring to an end, attain, accomplish DhsA 363.

Parinīṭṭhita (Parinīṭṭhita) (adj.) [pari+niṭṭhita] accomplished M III.53; Th 2, 283; DhA II.78.

Parininna (Parininna) (adj.) [pari+ninna] deeply hollowed, sunken Sdhp 103.

Parinipphanna (Parinipphanna) (adj.) [pari+nipphanna] predetermined Kvu 45 (v. l. °nibbāna), 626 (a°); cp. Kvu trsl. 2616, 3681.

Parinibbāna (Parinibbāna) (nt.) [pari+nibbāna] "complete Nibbāna" in two meanings: 1. complete extinction of khandhalife; i. e. all possibility of such life & its rebirth, final release from (the misery of) rebirth and transmigration, death (after the last life-span of an Arahant). This is the so-called "an-upādī-sesa Parinibbāna," or "extinction with no rebirth-substratum left." - 2. release from cravings & attachment to life, emancipation (in this life) with the assurance of final death; freedom of spirit, calm, perfect well-being or peace of soul. This is the so-called "sa-upādisesa-P.," or "extinction (of passion) with some substratum left." - The two kinds are distinguished by Bdhgh at DhA II.163 as follows: "arahatta-pattito paṭṭhāya kilesavaṭṭassa khepitattā sa - upādī - sesa, carima - citta - nirodhena khandha vaṭṭassā khepitattā an-upādī-sena cā ti dvīhi pi parinibb ānēhi parinibbutā, an-upādāno viya padipo apaṇṇa bhāvam gata." - 1. D II.72 sq. (the famous Mahā-parinibbāna-suttanta or "Book of the Great Decease"); M III.127, 128; A II.79 (°samaye); III.409 (°dhamma, contrasted with āpāyika nerayika, cp. Dha IV.42); Mhvs 7, 1 (°mañcamhi nipanna); VvA 158; PvA 244. - 2. D III.55; A V.64; Sn 514 (°gata+ vitiṇṇa-kankho); Vv 5324 (°gata+sītibhūta). This state of final emancipation (during life) has also received the determination of anupādā-parinibbāna, i. e. emancipation without ground. for further clinging (lit. without fuel), which corresponds to Bdhgh's term "kilesavaṭṭassa khepitattā sa-upādī-sesa p." (see above); thus at M I.148; S IV.48; V.29; A I.44; V.65 (nicchāto nibbuto sītibhūto etc.); A V.233=253=Dh 89 (+khīṇāsava).

Parinibbānika (Parinibbānika) (adj.) [fr. parinibbāna] one who is destined to or that which leads to complete extinction D III.264; 265 (opasamika+).

Parinibbāpana (Parinibbāpana) (nt.) [pari+nibbāpana] refreshing, cooling, quenching; controlling, subduing, training Ps I.174 (atta-damatha, atta-samatha, atta-p.).

Parinibbāpetar (Parinibbāpetar) [n. ag. fr. parinibbāpeti] one who pacifies, a calmer, trainer M II.102 (dametar sametar p.).

Parinibbāpeti (Parinibbāpeti) [pari+nibbāpeti] to bring to complete coolness, or training (see next), emancipation or cessation of the life-impulse, to make calm, lead to Nibbāna, to exercise self-control, to extinguish fever of craving, or fire of rāga, dosa, moha. Always coupled with the
quāsi synonyms sameti & dameti (cp. damatha samatha parinibbāpana) D III.61=A III.46 (attānaṃ dameti, sameti, p.); M I.45 (fut.  "bbapessati); A II.68 (attānaṃ d. s. p.). - pp. parinibbuta (see p. No. 3) & parinibbāpita (only in n. ag. "āpetar, q. v.).

**Parinibbāyati** (& "nibbāti) [pari+ nibb* cp. BSk. parinirvāti Divy 150 (Buddhā Bhagavantaḥ parinirvānti) & ger. parinirvātavya ibid. 402] 1. to be completed, perfected, in any work or art, e. g. of a trained horse, M I.446. Cp. teleio/w. - 2. to die without being reborn, to reach complete extinction of existence Vin II.194 (Tathāgathā "āyanti); M III.128 (aor °nibbāyati); S V.152 (*nibbāyyam, 261 (*nibbāyissāmi); A II.120 (anupādisesa nibbāna-dhātu yā p.); IV.202 (id.), 313 (id.), Miln 175 (id.); J I.28 (id.), 55 (id.); VVa 158 (fut. °nibbāyissāmi); PvA 21, 283 (of a Paccekabuddha). - 2. to become emancipated from all desire of life D II.68 (cp. Dial. II.65 & Brethren 417); S IV.102 (diṭṭh' eva dhamme), ibid. (sa-upādāno devaṇaṃ indo na parinibbāyati), 168; A III.41=Vin II.148, 164 (parinibbāti anāsavā); A IV.98 (aor. °nibbiṃsu anāsavo); Th 1, 100 (fut. °nibbissati anāsavo), 364; It 93 (*nibbanti), cp. 95; Dh 126 (*nibbanti anāsavā perhaps better taken to No. 1!); Vbh 426 (sabbāsave pariñāṇa parinibbanti anāsavā); Sdhp 584 (*nibbanti mahoghen' eva aggino). - pp. parinibbuto (q. v.). - Caus. parinibbāpeti (q. v.).

**Parinibbāyana** (nt.) [abstr. fr. parinibbāyin] passing away, see parinibbāyin 2 b.

**Parinibbāyin** [Parinibbāyin] [fr. parinibbāyati] one who attains Parinibbāna. Of the 2 meanings registered under parinibbāna we find No. 1 only in a very restricted use, when taken in both senses of sa- and an- upādīsesa parinibbāna; e. g. at A II.155 sq., where the distinction is made between a sa-sankhāra p. and an a-sankhāra p., as these two terms also occur in the fivefold classification of "Never-returners" (i. e. those who are not reborn) viz. antarā-parinibbāyin, upahacca*, sasankhāra*, uddhaṃsota, akaniṭṭhagāmin. Thus at D III.237; S V.201, 237; A I.233; IV.14, 71 sq., 146, 380; V.120; Pug 16, 17. - 2. In the sense of Parinibbāna No. 2 (i. e. sa-upādīsesa p.) we find parinibbāyin almost as an equivalent of arahant in two combns, viz. (a) tattha* (always combd with opapātika, i. e. above the ordinary cause of birth) [cp. BSk. tatraparinirvāyin anāgāmin Divy 533]. It is also invariably combd with anāvattidhamma, e. g. at D I.156; III.108, 132; M II.56, 146; A I.232; 245, 290; II.5, 89, 238; IV.12, 399, 423; V.343; S V.346 (cp. 406), 357; Pug 16, 62, 83. See also Kvu trsl. 742. - (b) antara* [cp. BSk. antarāparinirvāyin MVastu I.33] one who passes away in the middle of his term of life in a particular heaven; an Anāgāmin (cp. Bdhgh's expln at PugA 198 as "āyuvemajjhassa antarā yeva parinibbāyanato a. p."). S V.69=A IV.70; S V.201=204, 237, 285, 314, 378; A II.134; Ps I.161; Pug 16; Nett 190 (cp. A IV.380).

**Parinibbuta** (Parinibbuta) (adj.) [pari+nibbuta] completely calmed, at peace, at rest (as to the distinction of the twofold application see parinibbāna and cp., Mrs. Rh.D. Buddhism p. 191; Cpd. p. 168), viz. - 1. gone out, or passed away without any remaining cause of rebirth anywhere, completely extinct, finally released (fr. rebirth & trans migration), quite dead or at rest [cp. BSk. parinirvāta Divy 79]. It is usually applied to the Buddha, or the Tathāgatha, but also to Theras & Arahants who have by means of moral & intellectual perfection destroyed all germs of further existence. With ref. to Gotama Buddha: Vin II.284 (atikkhippaṃ Bhagavā p.), 294 (vassasata* e Bhagavati); V.119, 120; D I.204 (acira-*e Bhagavati); S I.158 (Tathāgato p. II.191); V.172 (*e Tathāgat); Vv III.97 (*e Gotame-anupādisesa nibbāna-dhātyā parinibbuto VVa 169); PvA 140 (Satthari p.), 212 (Bhagavati). Of others: S I.121, 122 (Godhika); III.124 (Vakkali); IV.63 (Punja); Sn p. 59, 60 (a Thera); Miln 390 (Arahant); VVa 158; PvA 76;
2. emancipated, quite free (from earthly bonds), calm, serene, at peace, perfected Vin II.156= A I.138 "spiritually free" Vin. Texts III.182); D II.123 (cp. Dial. II.132); III.55; M I.235; II.102; S I.1 (+tiṇṇo loke visattikaṃ), 7=IV.179 (aheṭhayāno+); I.54 (+tiṇṇo loke visattikam); 187 (p. kankhati kālam); Sn 359 (+ṭhitatta), 370 (id.), 467 (p. udaka-rahadā va sito); Th 1, 5 (cp. Brethren 113); J IV.303, 453; Ud 85 (rāgā-dosa-moha-kkhyā p.); Miln 50 (_formatter:attā), Freq. in combn with kindred terms like sītibhūta (cooled), e. g. Vin II.156=A I.138; Vv 5324; or nicchāta (without hunger), e. g. S III.26; IV.204= It 46; Sn 735 sq.; It 48 (esānānaṃ khāyā), 49 (āsāvānaṃ khāyā). - 3. (to be understood as pp. of parinibbāpeti) calmed, well trained, domesticated M I.446 (of a horse).

Parinimmita {Parinimmita} at Dhs 1280 read para°.

Paripakka {Paripakka} (adj.) [pari+pakka] 1. (quite) ripe, ripened, matured, developed D I.54; S IV.105=DA I.50; A IV.357; Dh 260; J I.91, 231; VI.1 (ap°); Ud 36 (id.); Miln 194, 288; DhA III.338; KhA 56; ThA 273; PvA 274 (su°). - 2. overripe, rotten Miln 223.

Paripakkata {Paripakkata} [pp. of pari+pakkirati] scattered Th 2, 391 (reading doubtful).

Paripaccati {Paripaccati} [pari+paccati] to become ripe, to heal (of a wound) Miln 112.

Paripaccana {Paripaccana} (nt.) [pari+paccana] ripening, healing (of a wound) Miln 112.

Paripañhati {Paripañhati} [denom. fr. pari+pañha] to question A V.16.

Paripaṭati {Paripaṭati} [doublet of paripatati] to go to ruin, to come to fall, to come to naught Miln 91 (opp. sambhavati); combd with paridhaṃsati at Nd1 5; Miln 249, 265.

Paripatati {Paripatati} [pari+patati, cp. nipatati] to fall down, to fall off from (abl.) Vin II.152 sq.; J V.417, 420; Pv IV.53 (bhūmiyaṃ) DA I.132; PvA 37, 47, 55, 62. - Caus. paripāteti (q. v.). - See also paripatati.

Paripanthika {Paripanthika} (adj.) [fr. paripantha] forming or causing an obstacle A I.161. The usual form is pāri° (q. v.).

Paripanna {Paripanna} See palipanna.

Paripāka {Paripāka} [fr. pari+pac] 1. ripeness, maturity, development, perfection D I.9 (cp. DA I.94); Ud 36 (paṭica dhammā paripākāya samvattanti); J I.142, 148; VI.236; Miln 288; Vism 116 (bodhi°), 199; DhA I.89 ("gatatta nt. state of perfection); ThA 79; PvA 276. - 2. overripeness, decay, collapse, only in phrase "indriyānaṃ p.,” i. e. decay of the (mental) faculties, in
formula defining jarā (old age) at D II.305; M I.49; S II.2, 42 sq.; A V.203; Nd2 252; Dhs 644; cp. BSk. indriyaparipāka AvŚ II.110.


Paripācaniya (Paripacaniya) (adj.) [fr. paripācana] bringing to maturity, leading to perfection, accomplishing, only in phrase vimuttiparipācaniyā dhammā (5) things achieving emancipation (see Ud 36) S IV.105=DA I.50; ThA 273.


Paripātita (Paripatita) [pp. of paripāteti] attacked, pursued, brought into difficulty VvA 336.

Paripāteti (Paripateti) (or °pāṭeti) [Caus. of paripatati. Cp. BSk. paripāṭayati to destroy Divy 417] to cause to fall down, to bring to ruin, to attack, pursue Vin IV.115; J II.208; III.380; Miln 279, 367; KhA 73 (see App. II. p. 353 n. 9). - pp. paripātita (q. v.).

Paripālita (Paripalita) [pp. of paripāleti] guarded Vism 74.


Paripāta (Paripita) (adj.) [pari+pīta] very dear, highly valued Sdhp 571.


Paripuochaka (Paripuochaka) (adj.) [fr. pari+prCh] asking a question, enquiring Nd1 234=Nd2 386; Sdhp 90. - f. abstr. paripuochakatā questioning Vism 132 (one of the 7 constituents of dhamma-vicaya-sambojjhanga).

Paripucchati (Paripucchati) [pari+pucchati] to ask a question, to interrogate, inquire Vin I.47=224; II.125; S I.98; A V.16; Sn 380, 696 (*iyāna ger.), 1025; Pug 41; Miln 257, 408; SnA 111.

Paripucchā (Paripucchā) (f.) [pari+pucchā] question, interrogation Vin I.190 (uddesa+); II.219 (id.); A I.285; Nd1 234 =Nd2 386 (cp. SnA III). See also uddesa.

Paripuññcha (Paripuññchati) [pari+puññchati] to wipe off, stroke down Vin III.14 (pañinā gattāni p.).

Paripuṇṇa (Paripunna) (adj.) [pp. of paripūrati] 1. (quite) full, fulfilled, complete, finished, satisfied M I.200 (*sankappa), III.276; S II.283; IV.104; V.315; Ps I.172 (=pariggah' aṭṭhena parivār'aṭṭhena, paripūr'aṭṭhena p., i. e. acquiring, keeping, fulfilling); Sn 889 (*mānin=samatta-mānin Nd1 298), 904; lt 40 (*sekha); Pv IV.163; Vism 45 (*sankappa): PvA 13, 54 (*vassa whose years are completed, i. e. old enough for ordination), 68 (*gabbha ready to be

Paripūra /Paripura/ (adj.) [pari+pṛ] full, complete, perfected, accomplished D I.75; I.133; III.94; S II.32; IV.247; V.269 (f. °); A II.77; V.10 sq.; Sn 205, 1017; Ps I.15, 18, 49, 172; II.122; Pug 35, 36. – aparipūra not completed, imperfect, incomplete A II.77; IV.314 sq.; V.10 sq.; It 107; Pug 35, 36. – kārītā completion M I.64, 66 sq. -kārin completing, fulfilling, making complete, doing to the full M I.33 sq., 64; S V.201; A II.136; III.215; IV.380; V.131 sq.; Pug 37; Miln 243.

Paripūraka /Paripuraka/ (adj. (°) one who fills, filling Vism 300 (niraya°).

Paripūraṇa /Paripuran/ (nt.) [fr. paripūra] fulfilment, completion Vism 3 (sīla°). See pāripūraṇa.

Paripūrati /Paripureti/ [Caus. of paripūrati] to become full or perfect Dh 38; J IV.273 (devaloko p.); Miln 395 (sāmaññaṃ); fut. paripūrisatti DhA I.309. – Pass. paripūriyati to be fulfilled or perfected DhA I.309. – pp. paripuṇṇa (q. v.). – Caus. paripūreti (q. v.).


Paripūrita /Paripurita/ [pp. of paripūreti] filled (to overflowing), full PvA 216.

Paripūrī /Paripuri/ (f.) [fr. paripūra, but better spelt pāripūrī, q. v.] fulfilment, completion S I.139.

Paripūreti /Paripureti/ [Caus. of paripūrati] to fulfil; to fill (up), make more full, supplement, fill out, add to D I.74 (parisandeti p. paripharati; DA I.217 explns as "vāyunā bhastāṃ viya pūreti"); II.221; M III.92; S I.27 (devakāyaṃ)=30; II.29, 32; III.93 (sāmaññaṭhatthā)=A II.95= It 90; Pū II.945 (ppr. °ayanto); Pug 31, 35; Miln 349 (lekham); Pv 29 (sāgaram), 30 (ñātidhammo °pūretabbo), 136 (vassasahassāni); Sdh 371. – ppr. med. *pūramāna D I.103. – pp. paripūrīta (q. v.).

Paripothita /Paripothita/ [pp. of paripotheti] beaten, whipped Miln 188 (laguḷehi).

Paripharati /Paripharati/ [pari+sphur] to pervade D I.74 (=samantato phusati DA I.217); M III.92 sq. See also paripūreti – pp. paripphuta & °pphuṭṭha (q. v.).


Paripphosakaṃ /Pariphosakam/ (adv.) [either with Kern. Toev, s. v. ger. of paripphoseti (i. e. paripphosa)+kaṃ or preferably with Trenckner, Notes 80 absolutive in *aka (i. e. nt. formation fr. adj. paripphosa, as phenuddeha+kaṃ etc.). Cp. also Geiger P.Gr. § 62. 1] sprinkled all round D I.74; M I.276; II.15; III.92; expld as "siṅcitvā" at DA I.218.

Paripphosita /Paripphosata/ [pp. of paripphoseti] sprinkled all round J VI.51, 481 (candana sāra°).
Paripphoseti [Pari+Caus. of pruṣ] to sprinkle over, Vin II.209 (udakena *pphositvā; so read for *ppositvā); A I.257; J VI.566; Pv III.102 (*itvā=āsiṅcitvā PvA 231). - pp. paripphosita (q. v.).

Pariplava (Pariplava) [fr. pari+plu] unsteady, wavering, swerving about Dh 38 (=upplavana DhA I.309).

Pariplavati (Pariplavatī) [pari+plu] to quiver, roam about, swerve J III.484 (ppr. pariplavanto=upplavamāna C. - pp. paripluta (q. v.).

Paripluta (Pariplutā) [pp. of pariplavati] immersed, drenched J VI.78 (=nimugga C.); Dāvs III.34.

Pariphandati (Pariphandati) [pari+spand] to tremble, quiver, throb, waver Sn 776 (cp. Nd1 46 sq.), 1145; Dh 34 (=saṇṭhātum na sakkoti DhA I.289); J IV.93; Miln 91, 249. - pp. pariphandita (q.v.).


Paribandha (Paribandha) at ThA 242 is C. reading for paripantha at Th 2, 352; also at Vism 147, 152.

Paribādheti (Paribādheti) [pari+bādh] to oppress, attack PvA 193 (=hiṃsati).

Paribāhati (Paribahati) [pari+bāhati or preferably bāheti: see bahati3] to keep out, keep away from, hinder J I.204 (ger. *bāhiya); PvA 214 (*bāhīre).

Paribāhira (Paribahira) (adj.) [pari+bāhira] external, alien to; an outsider Vin II.140; IV.283; S I.126; J I.482; III.213; Nd1 144; (parimussati p. hoti, in expln of mussati) Vism 54; PvA 131; ThA 204; DA I.30.

Paribbajati (Paribbajati) [pari+vraj] to wander about (as a religious mendicant) Sn 74, 639; It 109; Dh 346, 415; J IV.452.

Paribbaya (Paribbaya) [pari+vaya, i. e. *vyaya] 1. earned money, earnings, wages J I.156 (*m datvā), 296 (id.), 433; IV.170; DhA IV.196. - 2, expense, expenditure J II.213, (nivāsa* expense for a lodging), 249, 368; III.287 (*m karoti to invest); VI.383; VvA 75; PvA 3 (sahassām sahassām *m karoti), 97 (nicca*); Dāvs V.66.

Paribbasāna (Paribbasana) (adj.) [ppr. med. of pari+vas] abiding, staying by Sn 796 (=vasamāna SnA 529; sakāya diṭṭhiyā vasanti Nd1 102), 878, 880, 895.

Paribbāja (Paribbāja) =paribbājaka S I.49; Sn 134; Dh 313; DhA III.485. *vata the vow of a p. ThA 73.

Paribbājaka (Paribbājaka) [fr. pari+vraj] a wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist (cp. Muir, J.R.A.S. 1866, 321; Lassen, Ind. Alt II.114, 277, 468; Vin. Texts I.41) Vin I.342; IV.285 (bhikkhuṅ ca sāmaṇeraṅ ca ṭhapetvā yo koci paribbājaka-samāpanno); D I.157; III.1 sq., 35 sq., 53 sq., 130 sq.; M I.64, 84; S I.78; II.22, 119, 139; III.257 sq.; IV.230, 251, 391 sq.; A I.115, 157, 185, 215; II.29 sq., 176; IV.35 sq., 338, 378; V.48
Paribbajana (Pari\(\text{b}\)bajana) (nt.) [fr. paribbajati] wandering about or practising the customs of a mendicant SnA 434.

Paribbajayitar (Pari\(b\)bajayitar) [n. ag. of paribbajati] one who indulges in the practice of a Wanderer, fig. one who leads a virtuous ascetic life Sn 537 (T. *vajjayitā). Perhaps we should read °bājayitvā for °bājayitā, cp. SnA 434 nikkhamet[v]ā niddhamet[v]ā.

Paribāḷha (Paribāḷha) (adj.) [pp. of paribrūhati] encompassed, provided with, surrounded A III.34; Sn 301 (=parikiṇṇa SnA 320); J IV.120; V.68, 322, 417; VI.452.

Paribbhamati (Paribbhamati) [pari+bhamati] 1. to walk or roam about PvA 6, 47 (ito c’ito), 63 (saṃsāre), 100, 166 (saṃsare). - 2. to reel about J III.288; IV.407. - Caus. °bbhameti to make reel round J VI.155.

Paribyattatā (Paribyattata) (f.) [pari+vyatta+tā] great distinction, clearness; wide experience, learnedness Miln 349.

Paribrahana (Paribrahana) (nt.) [to bṛh, see paribrūhati & cp. late Sk. paribarhaṇa] growth, increase, promotion Th 1, p. 2n. Cp. paribrūhana.

Paribrūhati (Paribrūhati) [pari-brūhati of bṛh2] to augment, increase, do with zest VvA 115. - Caus. °brūheti [cp. Sk. paribrūhāyatati] to make strong, increase J V.361 (aparibrūhāyati aor. med. with a° neg., i. e. was weakened, lost his strength; but expld by C. as "atibrūhesi mahāsaddam nicchāresi," thus taking it to brū to speak, which is evidently a confusion). - pp. paribbūḷha & paribrūhita (q. v.).

Paribrūhana (Paribrūhana) (nt.) [fr. paribrūhati, cp. upabṛhāhana] augmentation, increase Nett 79.

Paribrūhita (Paribrūhita) [pp. of paribrūhetai] increased, furthered, strengthened ThA 245.

Paribhaṭṭha1 (Paribhaṭṭha) [pp. of paribhassati of bhraś] fallen, dropped J I.482; Th 1, p. 12n.

Paribhaṭṭha2 (Paribhaṭṭha) [pp. of paribhāsati] abused, censured, scolded J VI.187.


Paribhata (Paribhata) [pp. of pari-bhr] nurtured, nourished M II.56 (sukha°). Also in expln of pāribhātyatā (q. v.).
Paribhava (pari+bhū) contempt, disrespect Vin IV.241; A III.191; J V.436; VI.164; Vbh 353 sq.; PvA 257.

Paribhavana (pari+bhūna) (nt.)=paribhava DA I.255.

Paribhavati (pari+bhū) also paribhūti to treat with contempt, to neglect, despise S I.69; A III.174 sq. (*bhoti); J III.16; V.442; Miln 23, 259; PvA 266. - grd. paribhōtabba S I.69; Sn p. 93. (=paribhavitabba SnA 424). - Caus. paribhāveti; pp. paribhūta (q. v.).


Paribhāveti (pari+bhū+eti) [Caus. of paribhavati] to cause to be pervaded or penetrated, to treat, supply Vin I.279 (uppalahathānī bhesajjehi p.); J IV.407. - pp. paribhāvita (q. v.).

Paribhāsaka (pari+bhū+saka) (adj.) [fr. paribhāsa, cp. BSk. paribhāṣaka Divy 38] reviling, abusing, abusive S I.34; A IV.79; Pv I.116 (=akkosaka PvA 58); IV.84; VvA 69. See also akkosaka.

Paribhāsati (pari+bhū+sati) [pari+bhāṣ, cp. BSk. paribhāṣate Divy 38] to abuse, scold, revile, censure, deiame S I.221; IV.61; Vin IV.265; Sn 134, 663; J I.112, 384 (for *hāsimu) 469; III.421; IV.285 (read paribhāseni for aribhāseni); V.294; VI.523; Pv II.108; Pug 37; Miln 186; PvA 43. - aor. °bhāsissām Pv IV.85, pl. °bhāsimhase PIII.111. - grd. °bhāsaniya Miln 186. - Very frequently combd with akkosati (+p.), e. g. at Vin II.14, 296; Ud 44; Pv I.93; PvA 10. - pp. paribhāṭṭha2 (q. v.). - Caus. II. °bhāsāpeti id. Pv I.67.

Paribhāsana (pari+bhū+āna) (nt.) [fr. pari+bhāṣ] censure, abuse, blame J V.373; PvA 175.

Paribhāsaka (pari+bhū+saka) (adj.) [fr. pari+bhāṣa, cp. BSk. paribhāṣaka Divy 38] reviling, abusing, abusive S I.34; A IV.79; Pv I.116 (=akkosaka PvA 58); IV.84; VvA 69. See also akkosaka.

Paribhūñjati (pari+bhū) 1. to enjoy, to use, to enjoy the use of Vin II.109; M I.153 (nivāpaṃ p.), 207, S II.29; Sn 240, 241, 423; Pv I.12; I.94; IV.52 (=khāditūm PvA 259); Nd2 427 (pariyesati paṭilabhati paribhūñjati); Miln 366, 395 (ālopaṃ *bhūjjasan); Pv 3, 5 (modake eat up), 8, 13, 23, 47; Sdhp 394. - grd. °bhūnijya J I.243 (dup*); & °bhūnjitaabba PvA 71 (with nt. abstr. *tabbatta). - Pass. °bhūnijiyati, ppr. °iyamāna S I.90. - 2. [see bhūnjatī2] to purify, clean, cleanse M I.25; J V.75. - pp. paribhūtta (q. v.).

Paribhutta [Paribhutta] [pp. of paribhuñjati, cp. BSk. paribhukta Divy 277] used, employed, made use of Vin II.109 (su˚); J III.257 (a˚); DA I.261 (saya˚mbhesaja˚); SnA 19.

Paribhūta [Paribhutta] [pp. of paribhavati] treated with contempt, disregarded, despised Vin IV.6; S II.279; Miln 229, 288.

Paribheda [Paribheda] [fr. pari+bhid, see paribhindati] breaking, breaking up, falling to pieces Dhs 738, 874. - 2. bursting, breaking open PvA 55.

Paribhedaka [Paribheda] (adj.) [fr. paribheda in sense of paribhindati] breaking; a disturber of peace, breedbate J II.173; III.168; V.245; VI.437.

Paribhoga [Paribhoga] [fr. pari+bhuj] material for enjoyment, food, feeding J I.243; II.432; Miln 156, 403; DaII.66; SnA 342. - 2. enjoyment, use Vin IV.267; S I.90; Nd1 262; Vism 33 (with pariyesana˚ & pa˚tiggahana); DaI.260; Pva 25, 26, 220. - Four paribhogas are distinguished at J V.253 and at Vism 43, viz. theyyaa˚, ina˚, dāya˚ja˚, sāmi˚. Paribhoga discussed in relation to pa˚tilabhā at Vism 43. - cetiya a tree, shrine etc., used by the Buddha, & consequently sacred KhA 222. - dhātu a relic consisting of something used by the dead Saint (opp. sarīradhātu, remains of the body) Mhvs 15, 163. (cp. pāribhogika-dhātu); SnA 579.

Paribhojaniya [Paribhojaniya] (or °īya) [orig. grd. of paribhunjati 2] that which is used for cleaning, water for washing Vin II.76, 208, 216 (°gha˚ṭa), 226 (cp. Vin. Texts III.8); III.119 (pāniyam); J I.416; VI.75; DaI.58.


Parimajjaka [Parimajjaka] (adj.) [fr. pari+marj] touching, reaching (up to) Miln 343 (candasuriya˚, cp. MVastu II, candramasūrya-parimārjako maharddhiko etc.).

Parimajjati [Parimajjati] [pari+majjati] 1. to wipe away, wipe off or out M I.78. - 2. to touch, stroke D I.78; M III.12; S I.121; Dh 394; J I.192, 305; II.395 (pi˚ṭṭhi˚ṃ). - 3. to rub, polish, groom (a horse) A V.166, 168. - pp. parimaṭṭha (q. v.).


Parimaṭṭha [Parimaṭṭha] [pp. of parimajjati] rubbed, stroked, polished, in su˚ well polished S II.102. See also palimaṭṭha.

Parimaṇḍala [Parimaṇḍala] (adj.) [pari+maṇḍala] 1. round, circular J I.441; II.406 (āvāṭa); VI.42; Pva IV.328 (gu˚la˚); Dhs 617 (expld at DhsA 317 as "egg-shaped," kukku˚ṭa˚ṃḍasaṇṭhāna). - nt. as adv. in phrase °m nivāseti to dress or cover oneself all round Vin I.46; II.213; IV.185 (= nābhumaniṇḍalāṃ jānu˚maṇḍalaṇa pa˚ṭicchādentena C.; cp. timaṇḍala). - 2. rounded off, i. e. complete, correct, pleasant, in phrase °ani padavya˚ṇjanāṇi well sounding words and letters, correct speech Vin II.316; M I.216; A I.103; DaI.282; SnA 177, 370.
Parimaddati [parimaddati] 1. to rub, crush, rub off, treat, shampoo, massage J IV.137 (sarīraṃ examine the body); Miln 241. - Of leather (i. e. treat) M. I.128. - 2. to go together with, to frequent DhA I.90 (samayaṃ p.). - pp. parimaddita (q. v.).

Parimaddana [parimaddana] (nt.) [fr. pari+mṛd] rubbing, kneading, shampooing, massage; usually in stock phrase (kāyo) anicc’-ucchādana-parimaddana-bhedana-viddhamsanadhanno D I.76 (cp. DA I.88, but trsld at Dial. I.87 as "subject to erosion, abrasion, dissolution and disintegration"); M I.500; S IV.83; J I.416. See further D I.7; A I.62; IV.54 (ucchādana-p.-nahāpana-sambāhana); Miln 241 (ucchādana’);

Parimaddita [parimaddita] [pp. of parimaddati] crushed, rubbed, treated M I.129 (su° well-treated).

Parimaddhīta [parimaddhīta] [pp. of pari+maddheti, Caus. of mṛdh to neglect] brought to an end or standstill, destroyed J I.145 (*sankhāra).

Parimasati [parimasati] [pari+mṛś] to touch, stroke, grasp (usually combd with parimajjati), D I.78; II.17; M I.34, 80; III.12; S II.121; IV.173; A III.70. - pp. parimaṭṭha (same as pp. of parimajjati), q. v.

Parimāṇa [parimāṇa] (nt.) [of pari+mā] measure, extent, limit, as adj. (*°) measuring, extending over, comprising J I.45; SnA 1 (pariyatti°); PvA 113 (yojana°), 102 (anekabhāra°). - neg. aparimāṇa without limit, immeasurable, very great Vin II.62, 70; S V.430; A II.182; KhA 248; DA I.288 (*vaṇṇa); PvA 110, 129.

Parimārita [parimārita] [pp. of pari+māreti, Caus. of mṛdh to neglect] mortified, only in phrase °indriya J I.361; III.515; IV.9, 306; V.152; Dāvs I.16.

Parimita [parimita] [pp. of parimināti] measured, restricted, limited, only in neg. a° measureless Pv II.811; Miln 287, 343.

Parimitatta [parimitatta] (nt.) [fr. parimita] the condition of being measured PvA 254.

Parimināti [parimināti] [pari+mā] to measure, mete out, estimate, limit, restrict; inf. °metuṃ Miln 192; ThA 26; and °minituṃ Miln 316; grd. °meyya (q. v.). - pp. parimita (q. v.).

Parimeyya [parimeyya] (adj.) [grd. of parimināti] to be measured, neg. a° countless, immeasurable Miln 331, 388; PvA 212.

Parimukha [parimukha] (adj.) [pari+mukha] facing, in front; only as nt. adv. °m in front, before, in phrase parimukham satiṃ upaṭṭhapeti "set up his memory in front" (i. e. of the object of thought), to set one's mindfulness alert Vin I.24; D II.291; M I.56, 421; S I.170; A III.92; lt 80; Ps I.176 (expld); Pug 68; DA I.210. Also in phrase °m kārāpeti (of hair) Vin II.134 "to cut off (?) the hair in front" (i. e. on the breast) Vin. Texts III.138, where is quoted Bdhgh's expln "ure loma-saṃharanam."
Parimucci\(\)ti \(\text{[Pass. of pari+muc]}\) to be released, to be set free, to escape Vin II.87; M I.8; S I.88, 208; II.24, 109; III.40, 150, 179; Miln 213, 335 (jātiyā etc.) aor. *mucci M I.153. - pp. parimutta; Caus. parimoceti (q. v.).

Parimu\(\)t\(\)tha \(\text{[pari+mu\(\)t\(\)ha, pp. of mussati, cp. pamu\(\)t\(\)ha]}\) forgetful, bewildered Vin I.349=J III.488 (=mu\(\)t\(\)hassati C.); cp. Vin. Texts II.307.

Parimutta \(\text{[pari+mutta]}\) released, set free, delivered S III.31.

Parimussati \(\text{[pari+mussati]}\) to become bewildered or disturbed, to vanish, fall off Nd1 144.

Parimoceti \(\text{[Caus. of parimucci\(\)ti]}\) to set free, deliver, release D I.96; J I.28 (V. 203); Miln 334; DA I.263; DhA I.39.

Parimohita \(\text{[pari+o\(\)hita]}\) (adj.) [pp. of pari+Caus. of muh] very confused, muddled, dulled, bewildered, infatuated Sdhp 206.

Pariya \(\text{[pariya]}\) [either short form of pariyāya, or ger. of pari+i substantivised (for the regular form paricca) representing an ending -ya instead of -tya. - Bdhgh at Vism 409 takes pariya as nt., but seems to mix it with the idea of a ppr. by defining it as "pariyātī ti pariyaṃ, paricchindatī ti attho"] encompassing, fathoming, comprehending (as ger.); penetration, understanding (as n.). Only in phrase ceto-pariya-ṇāṇa knowledge encompassing heart or mind (cp. phrase cetasā ceto paricca) D II.82 sq. (v. l. *āya); III.100 (v. l. *āye); DA I.223 (corresp. with pubbe-nivāsa-ṇāṇa); with which alternates the phrase indriya-paro-pariya-ṇāṇa in same meaning (see indriya cpds. & remark on paropariya) J I.78. - See also pariyatta1 paryatti, pariyāya 3, and cpds. of ceto.

Pariya\(\)n\(\)a \(\text{[pari+ya\(\)n\(\)a]}\) supreme or extraordinary offering or sacrifice SnA 321, 322.

Pariyatta\(\)1 \(\text{[pariyatta]}\) (nt.) [abstr. fr. paryya (pari+i) but confused with paryatt\(\)a2 & paryatti fr. pari+āp] learning, understanding, comprehension, only in phrase indriyaparo paryatt\(\)a (-ṇāṇa) (knowledge of) what goes on in the intentions of others A V.34, 38; Ps I.121 sq.; Vbh 340.

Pariyatta\(\)2 \(\text{[pariyatta]}\) (adj.) [cp. Sk. paryāpta. pp. of pari+āp, see pāpuṇāti] (a) capable of, mastered, kept in mind, learned by heart; only in phrase dhammo ca vinayo ca p. Vin II.285=KhA 92; D III.241 sq. (yathā sutaṃ yathā p*ṃ dhammaṃ). - (b) sufficient, enough PvA 33 (=alāṃ)

Pariyatti \(\text{[pariyatty]}\) (f.) [fr. pari+āp, cp. Epic Sk. paryāpti & P. paryāpuṇāt\(\)i] adequacy, accomplishment, sufficiency, competency, capability; indriya-paro° efficiency in the (knowledge of) thoughts of others S V.205; Nett 101. Three accomplishments are distinguished at DA I.21 sq., viz. alagadd-ṭ̥̃amā (like a serpent), nissaraṇatthā (on account of salvation) and bhāndāgārika° (of a treasurer), aparyatti-kara bringing no advantage DhA I.71. - 2. accomplishment in the Scriptures, study (learning by heart) of the holy texts Vism 95.
Also the Scriptures themselves as a body which is handed down through oral tradition. In this meaning the word is only found in later, dogmatic literature; -ṭisu piṭakesu tividho pariṣṭhībheda DA I.21. At SnA 494 it is classed with paccaya dhutanga & adhigama; as a part of paṭibhāna at Nd1 234=Nd2 386. pariṣṭhīman uggāṇhāti to undertake the learning (of the Scriptures) DhA II.30; cp. KhA 91 (tipiṭaka-sabba-paṭabheda-dhara); J II.48 (*m āṭhaṇṭvā leaving the learning aside); Miln 115, 215, 345, 411 (āgama*). - abl. pariṣṭhīman through learning by heart SnA 195 (opp. to atthato according to the meaning). -dhamma that which belongs to the holy study, part or contents of the Scriptures, the Tipiṭaka comprising the nine divisions (see navanga Buddha-sāsana) KhA 191, 193; SnA 328; PvA 2; cp. °sāsana. -dhara knowing the Scriptures by heart Miln 21. -dhura (=gaṇṭhadhura): see vāsadhura. -paṭibhānavant possessed of intelligence as regards learning the Scriptures SnA 111. -parimāṇa extent of study SnA 1, 608. -bahula clever in the study of the Dhamma A III.86. -bahussuta versed in the Scriptures SnA 110. -sāsana object, instruction of the Scriptures, code of the holy Texts (cp. °dhamma) Nd1 143; DhA IV.39.

Pariyanta \(\text{Pariyanta}\) \[pari+anta, cp. Sk. paryanta\] 1. limit, end, climax, border S I.80 (manāpa* "limit-point in enjoyment"; cp. C. nipphättikam kōṭikam K.S. 320); J I.149 (hattha-paḍa* hoofs), 221 (udaka*), 223 (sara*); II.200 (angana*); Pv I.1312; DhA III.172 (parisa*). - 2. limit, boundary, restriction, limitation Vin II.59, 60 (āpatti*); Nd1 483 (distinguishes between 4 pariṣṭhāna with ref. to one's character, viz. silasamvara* indriyasamvara*, bhōjane mattaṅṇuṇaṭa*, jāgariyāṇuyogā*). - 3. (adj.-*) bounded by, limited by, surrounded, ending in Vin IV.31; M III.90; S II.122 (āyu*); A I.164 (id.); Sn 577 (bhedana*); Pv I.1013 (parikhitta PvA 52). -apariṣṭhāna (adj.) boundless, limitless PvA 58, 166. -kata restricted, limited, bounded Nd2 tanhālii (with simakata & odhikata; v. l. pariṣṭhānta*, cp. BSk. paryantikṛta "finished" Divy 97, 236). -cārin living in selfrestriction Sn 964 (cp. Nd1 483). -dassāvin seeing the limit A V.50. - rahita without limits DhA III.252.

Pariyantavant \(\text{Pariyantavant}\) (adj.) [fr. pariṣṭhīanta] having a limit, having a set or well-defined purpose; f. vati (vācā) discriminating speech D I.4=M III.49=Pug 58; expld as "paricchedaṃ dassetvā yatha 'ssa paricchedo paññāyati, evaṃ bhāsatī ti attho" DA I.76=PugA 238.

Pariyantika \(\text{Pariyantika}\) (adj.) (-*) [fr. pariṣṭhānta] ending in, bounded or limited by S II.83=A II.198 (kāya-p. ā & jīvita-p. ā vedanā); Vism 69 (bhōjana*, udaka*, āsana*); Sdhp 440 (kāla* sila).

Pariyaya \(\text{Pariyaya}\) [cp. Epic Sk. paryaya, pari+i; the usual P. form is pariṣṭhā, but at the foll. passages the short a is required metri causa) revolution, lapse of time, period, term J III.460 (=kālapariṣṭhāya C.); V.367 (kāla*).

Pariyā \(\text{Pariya}\) (f.) [fr. pari+yā] winding round, turning round; of a tree, branch J VI.528 (duma*; read "pariyāsu with v. l. instead of T. pariṣṭhīyesu; C. expls by sākhā).

Pariyāgata \(\text{Pariyāgata}\) [pari+i-gata] having come to, reached, attained J VI.237 (phalam; C=upagata), 238 (kusalaṃ; C.=pariyāyena attano vārena āgata).

Pariyāgāra \(\text{Pariyagāra}\) (adj.) [pari+i-gāra] having the house all round, entirely surrounded by the house Vin III.119 (of gabbha).

Pariyādāti (Pariyadatti) [pari+ādāti] to take up in an excessive degree, to exhaust. Only in secondary forms of med-pass. ādiyati, pp. *ādinna, ger. ādāya (q. v.).

Pariyādāna (Pariyadana) (nt.) [pari+ādāna, opp. upādāna] "taking up completely," i. e. using up, consumption, finishing, end M I.487 (kaṭṭha*, opp. to upādāna); S I.152; III.16 sq. (cetaso p., cp. pariyādāya & *dinna); IV.33 (sabb°upādāna*) A II.139; J V.186. Cp. BSk. pariyādāna Divy 4, 55, 100. - Esp. in foll. phrases: āsava° & jīvita° D I.46 (jīvita-pariyādānattā puna appaṭisandhika-bhāvā ti attho°); S II.83=A II.198; III.126; IV.213; A IV.13, 146; Pug 13; Miln 397; and combd with parikkhaya in *m gacchati to be exhausted or consummated A V.173= Sn p. 126; Miln 102; PvA 147, cp. BSk. paryādāna Divy 4, 55, 100.

Pariyādāya (Pariyadaya) (indecl.) [ger. of pariyaññati] 1. taking all round, summing up, completely Nd2 533 (in expln of ye keci, as synonymous with sabbato, i. e. for completeness, exhaustively). - 2. exhausting, overpowering, enticing, taking hold of, as citta° "taking hold of the mind" M I.91; It 19; DhA I.15. - 3. losing control over, giving out (citta°) S III.16; IV.125. In absolute sense perhaps at S V.51=A IV.127 (with vv. ll. pariyaññaya & pariyaññā).

Pariyādinna (Pariyadina) [often spelt *diñña, e. g. in vv. ll. at D II.8; M II.172; III.118. - pp. of pariyādiyati] 1. (Pass.) exhausted, finished, put an end to, consummated Vin I.25 (tejo); D II.8=M III.118; S II.133 sq. (dukkham° parikkhīn°); V.461 sq. - neg. apariyādinna not finished, not exhausted M I.79 (muttakarīsa° ādiṇṇa°), 83 (dhammadesanā ādinnattā); S II.178 sq. - 2. (Med.) having exhausted, lost control over, being overcome (usually *citta adj.) Vin II.185; M II.172; S II.228; Nd2 32; PvA 279.


Pariyādiyati (Pariyadiyati) [sometimes spelt *diyyati, e. g. Nd2 s. v.; pari+ādiyati, q. v. for etym. ref.] 1. to put an end to, exhaust, overpower, destroy, master, control S III.155 (rāgam°); Nd2 under parisaññati. - Pot. *ādiyyaṃ Vin I.25 (tejam°). - ger. *aḍītivā Vin I.25 (tejam°); IV.109 (id.); S I.84 (trs. "confiscate"). - 2. to become exhausted, give out J V.186 (udakam°); Miln 297 (citta° p.; opp. to parivaññati). - pp. pariyādinna (q. v.).

Pariyāpajjati (Pariyapajjati) [pari+āpajjati] to be finished A IV.339. - pp. pariyaññapanna (q. v.). - Caus. pariyaññapādeti (q. v.).

Pariyāpadāna (Pariyapadana) (nt.) [pari+apadāna, the latter for ava°, and metrical lengthening of a] good advice, application, trick, artfulness, artifice J V.361, 369. (C. expln Q as parisuddha after v. l. pariyoññata which was prob. misread for pariyoññā), 370.

Pariyāpanna (Pariyapanna) [pari+āpanna, cp. adhipanna] 1. "gone completely into," included in, belonging to, got into Vin I.46 (patta° that which has been put into the bowl); D I.45 (=ābaddha DA I.127); SnA 397 (milakkhabhāsa° etc.); KhA 136 (vinaya°), 191 (sangha°); DhA I.158 (idhaloka-paraloka°); PvA 14, 33, 59, 129 (devaloka°), 150. - 2. accomplished (i. e. gone into the matter), thorough, mastering (said of vācā) S II.280 =A II.51. - 3. ("ā dhammā The Included, viz. all that is contained in the threefold cycle of existence (i. e. the worlds of sense, form & formless) Dhs 1268; Vbh 12, 15, 19 & passim; DhsA 50. Opp. apariyāpānā (dhammā) the
Unincluded (viz. all that is exempt from this cycle) Ps I.101; Dhs 583 (cp. Dhs trsln 165, 254, 329, 332), 992, 1242; Kvú 507.


Pariyāpādeti (Pariyapadeti) [Caus. of pariyāpajjati] to finish off, i. e. put to death completely S IV.308 sq.=A III.94.

Pariyāpūnaṇa (Pariyapunana) (nt.) [abstr. formn fr. pariyāpuṇāti] mastery over, accomplishment in (gen.) Vism 442 (Buddhavacanassa).

Pariyāpūṇāti (Pariyapunati) [pari+āp, cp. BSk. paryavāpnoti Divy 613] 1. to learn (by heart), to master, to gain mastership over, to learn thoroughly Vin IV.305 (parittām a charm); D I.117 (=jānāti DA I.117); A III.86 (dhammaṃ); fut. pariyāpuṇissati DhA I.382 (dhammaṃ); ger. pariyāpūnītavā S I.176; II.120; SnA 195 (nikāyam). - 2. (with inf.) to know (to do something), to be able to Vin II.109 (aor. *iṃsu), 121. - pp. pariyāpūta and pariyatta (q. v.).

Pariyāputa (Pariyaputa) [pp. of pariyāpuṇāti] 1. learned by heart, known Nd1 234=Nd2 386 (Buddhavacana). - 2. learned, accomplished DA I.21. - See also pariyatta2.

Pariyāya (Pariyaya) [fr. pari+i, cp. Class. Sk. paryāya in all meanings, already Vedic in meaning of "formula," in liturgy, cp. below 4] lit. "going round" analysed by Bdhgh in 3 diff. meanings, viz. vāra (turn, course), desanā (instruction, presentation), and kāraṇa (cause, reason, also case, matter), see DA I.36 and cp. Kindred Sayings I.320. - 1. arrangement, disposition, in phrase "m karoti to arrange D I.179 (trsln takes it literally "departure," i. e. going out of one's way, détour; or change of habit, see Dial I.245); M I.252, 326; III.7, 62; S I.142 (trsl. "make occasion" [for coming]). - 2. order, succession, turn, course (=vāra) D I.166 = (bhatta i. e. feeding in turn or at regular intervals; expld as vāra-bhatta PugA 232); M I.78, 282, 481; S II.51 sq.; A II.206; J V.153 (=vāra); PvA 242 (aparā*). - 3. what goes on, way, habit, quality, property S I.146 (ceto* habits of mind, thoughts, but see also pariya); A V.160 (citta*, see ceto). - 4. discussion, instruction, method (of teaching), discourse on (--), representation of (--), in Abhidhamma terminology, specifically: pariyāyena, the mode of teaching in the Suttanta, ad hominem, discursively, applied method, illustrated discourse, figurative language as opposed to the abstract, general statements of Abhidhamma=nippariyāyena, nippariyāyato Vism 473, 499; cp. DhsA 317 (figuratively). - 6. mode, manner, reason, cause, way (=kārāṇa) D I.185 (iminā *ena), 186 (id.); II.339 (ayaṃ p. yena *ena); DA I.106 (tena tena *ena in some way or other); DhsA 366 (iminā *ena for this reason); esp. in phrase aneka-pariyāyena in many (or various) ways Vin I.16, 45; D I.1 (cp. DA I.36), 174; M I.24; A I.56; Sn p. 15. - 7. winding round (of a tree: branch), in doubtful reading at J VI.528 (see pariya). - See also nippariyāya.

Pariyāhata (Pariyahata) [pari+āhata] struck out, affected with (--), only in phrase takka* "beaten out by argumentations" D I.16 (cp. DA I.106); M I.520.

**Pariyāṭṭha** (Paryāṭṭha) [pp. of pariyesati] sought, desired, looked for S IV.62 (a°); Miln 134; Vism 344 (āhāra).

**Pariyāṭṭhi** (Paryāṭṭhi) = pariyeṭṭhi Sn 289 (SnA 316 reads pariyeṭṭhi). Perhaps we should read pariyeṭṭhum (see pariyesati).

**Pariyukkhaṇṭhati** (Pariyukkhaṇṭhati) [pari+ukkaṇṭhati] to have great longing, to be distressed J V.417, 421 (mā *kaṇṭhi).

**Pariyuṭṭhati** (Pariyuṭṭhati) [pari+uṭṭhati] to arise, pervade; intrs. to become prepossessed, to be pervaded DhsA 366 (cittaṃ p.; corā magge pariyuṭṭhīṃsu). - pp. pariyuṭṭhita (q. v.).

**Pariyuṭṭhāna** (Pariyuṭṭhāna) (nt.) [pari+uṭṭhāna, it is doubtful whether this connection is correct, in this case the meaning would be "over-exertion." BSk. paryavasthāna points to another connection, see Divy 185] state of being possessed (or hindered) by (-°), prepossession, bias, outburst M I.18, Kvu XIV.6 (thīnamiddha°), 136; A I.66 (*ajjhosāna); V.198 (adhiṭṭhānā-*samuṭṭhāna); Nd2 unter tanhāli (=Dhs 1059, where trsln is "pervading," based on expln at DhsA 366: uppajjamānā [scil. tanhā] cittaṃ pariyuṭṭhāti, and allegorical interpretation ibid.: the heart becomes possessed by lust as a road by highwaymen); Pug 21 (avijjā°); Vbh 383 (where 7 pariyuṭṭhānā [sic! pl. m.] are enumd in the same set as under headings of anusaya & samyojana, thus placing p. into the same category as these two); Dhs 390, 1061 (avijjā°), 1162 (id.); Nett 13, 14, 18, 37, 79 sq.; DhsA 238; THA 80; Vism 5 (with vātikkama & anusaya). Cp. also adhiṭṭhāna.

**Pariyuṭṭhita** (Pariyuṭṭhita) [pari+uṭṭhita, with v. l. at D II.104 parivuṭṭhita and BSk. rendering paryavasthita: see remarks on paryuṭṭhāna and Dial. II.111] possessed by (the C. expln as given K.S. 320 is "abhībhūta"), biassed, taken up by, full of (-°) M I.18; III.14; S IV.240 (maccheramala° ceto); A I.281; II.58; It 43 (diṭṭhitgatehi); Kvu I.91 (kāma-rāga°); THA 78; Sdhp 581 -citta whose heart is possessed by (-°) D II.104 (Mārena); PVa 142 (maccheramala°), 195 (id.), 279 (kilesasamudācārena). -ṭṭhāyin being rooted in prepossession, affected by bias, S III.3 sq. (so read for paryuṭṭhāṭṭhāyin?).

**Pariyudāharati** (Pariyudāharati) [pari+udāharati] to utter solemnly, to proclaim aloud DhsA 1 (aor. əāhāsi).

**Pariyeṭṭhi** (Pariyeṭṭhi) [pari+eṭṭhi of esati, ā+iṣ] search for D I.222; A I.93 (āmisa° & dhamma°); III.416; Sn 289 (vijjācaraṇa°) J I.14; Nett 1, 5; DA I.271.

**Pariyeti** (Pariyeti) [pari+i] to go about, to go round, encircle, encompass; ger. paricca (q. v.). The pp. is represented by pareta, see also pareti which seems to stand for paryeti.


**Pariyesati** (Pariyesati) [pari+esati, cp. BSk. paryēвате to investigate AVŚ I.339. The P. word shows confusion between esati & icchati, as shown by double forms *iṭṭhīṃ etc. See also anvesati] to
seek for, look, search, desire D I.223 (*esamāna ppr.); Sn 482 (id.); S I.177, 181; IV.62; A II.23, 25, 247; Nd1 262; Nd2 427 (*pāṭilabhāti and parībhunājī); J I.3, 138; Miln 109, 313; DhA III.263 (ppr. *esanto); PVA 31; Sdhp 506. - grd. *esittha S II.130; inf. *esitthu S I.177, 181; IV.62; A II.23, 25, 247; Nd1 262; Nd2 427 (*pāṭilabhati and parībhunājī); J I.3, 138; Miln 109, 313; DhA III.263 (ppr. *esanto); PVA 31; Sdhp 506. - grd. *esitabba S II.130; inf. *esitu S I.143; II.144, 171; III.29; IV.8 sq. (assāda & ādīnava); A I.68 (kāma), 93. - (b) (*na) Nd1 262 (*chanda, *pāṭilābha & parībhoga); DhA III.256 (kāmaguṇe *ussukka). With pāṭiggahāna & parībhoga at DhA I.75.

Pariyesana (Pariyosana) (f.) & *na (nt.) [fr. pariyesati] search, quest, inquiry (a) (*nā) D II.58, 61, 280 (twofold, viz. sevitabbā and asevitabbā); III.289; M I.161 (twofold, viz. ariyā & anariyā); A II.247 (id.); S I.143; II.144, 171; III.29; IV.8 sq. (assāda & ādīnava); A I.68 (kāma), 93. - (b) (*na) Nd1 262 (*chanda, *pāṭilābha & parībhoga); DhA III.256 (kāmaguṇe *ussukka). With pāṭiggahāna & parībhoga at DhA I.75.

Pariyesita (Pariyosita) [pp. of pariyesati] searched, sought for, desired It 121. See also pariyiṭṭha.

Pariyoga (Paryoga) [fr. pari+yuj] cauldron (see Kern, Toev. s. v.) Miln 118.

Pariyoγāya (Paryoga) at M I.480 is contracted form (ger.) of pariyogāhitvā (so expld by C.).

Pariyogāla (Pariyogala) [pp. of pariyogāhi, see also ogāha1] dived into, penetrated into, immersed in (loc.) Vin I.181; D I.110; M I.380; S II.58; IV.328; Vbh 329; Miln 283. -dhamma one who has penetrated into the Dhamma Vin I.16; A IV.186, 210; Ud 49.

Pariyogāha (Pariyogaha) [pari+ogāha] diving into, penetration; only in cpd. dup° hard to penetrate, unfathomable S IV.376; Miln 70.

Pariyogāhati (Pariyogahati) & *gāheti [pari+ogāhati] to penetrate, fathom, scrutinise A II.84; IV.13, 145 sq. (paññāya); J I.341; Pug 33 (a°), 48 sq. Cp. ajjhogāhati.

Pariyogāhana (Pariyogahana) (nt.) & ā (f.) [pari+ogāhana] plunging into, penetration Ps I.106, 112; II.183; Dhs 390 (a°), 425 (a°); Pug 21 (a°); DhsA 260.

Pariyottharati (Paryotharati) [pari+ottharati] to spread all over (intrs.) Miln 197.

Pariyodapana (Paryodapana) (nt.) & ā (f.) [fr. paryodapeti], cleansing, purification A I.207 (cittassa); Dh 183 (=vodāpana DhA III.237); Nett 44. In BSk. distorted to paryādapana MVastu III.12 (=Dh 183).

Pariyodapita (Paryodapita) [pp. of paryodapeti] cleansed, purified Nett 44 (cittām).

Pariyodapeti (Paryodapeti) [pari+odapeti, of Caus. of dā4 to clean] to cleanse, purify M I.25; Dh 88 (=vodapeti parisuddhi) DhA II.162; Nett 44; ThA 237 (indriyāni). - pp. paryodāta & paryodapita (q. v.).

Pariyodāta (Paryodata) (adj.) [pari+odāta, cp. paryodapeti] 1. very clean, pure, cleansed, mostly combd with parisuddha (+) D I.75, 76 (+); M I.26; S I.198; III.235 (+); V.301; A III.27 (+); IV.120 sq.; J V.369 (+; see pariyāpadāna); Pug 60; DA I.219; DhA IV.72 (+); VvA 138. - 2. very clever,
accomplished, excellent [cp. BSk. paryavadāta in same meaning at Divy 100] J III.281 (*sippa); Vism 136 (id.).

**Pariyodāpaka** (adj.) [fr. pariyodapeti] cleansing, purifying Vism 149 (నానా).

**Pariyodha** [pari+yodha] defence A I.154.

**Pariyonaddha** [pp. of pariyonandhati, cp. onaddha & BSk. paryavanaddha "overgrown" Divy, 120, 125] covered over, enveloped D I.246; III.223 (a°); M I.25; S V.263; A II.211 (uddhasta+); IV.86; J I.30; Miln 161; SnA 596 (=nivuta); DhA III.199; PvA 172 (taca°).

**Pariyonandhati** [pari+avanandhati] to tie down, put over, envelop, cover up Vin II.137; S V.122; J III.398; DhA III.153. - pp. pariyonaddha (q. v.).

**Pariyonandhana** (nt.) [fr. above] covering DA I.135; DhA III.198.

**Pariyonāha** [pari+onāha] enveloping, covering D I.246 (=nīvaraṇa); Dhs 1157 (cp. Dhs trsl. 311); Miln 300.

**Pariyosāna** (nt.) [pari+osāna of ava+sā] 1. end, finish, conclusion J I.106 (sacca°=desanā°); PvA 9 (desanā° and passim), 136 (āyūha°), 162 (id.), 281 (=anta). Often contracted with ādi beginning & majjha middle (see e. g. SnA 327), esp. in phrase ādi-kalyāṇa majjhe kalyāṇa *kalyāṇa* to kalyāṇa with reference to the Dhamma (expld as "ekāgatā pi hi samanta-bhaddakattā dhammapassa paṭhamapadene ādik° dutyatiya-padehi majjhike k° pacchimapadene pariyośanak° etc. at SnA 444), e. g. D I.62; It 111 & passim. - 2. end, i. e. perfection, ideal, Arahantship (see on these fig. meanings and its appln to Nibbāna DA I.175, 176) D I.203 (brahmacariya +); II.283 (cp. Dial. II.316); III.55 (brahmacariya+); S V.230; A III.363 (nibbāna°), 376 (brahmacariya°); Vism 5.

**Pariyosāpeti** [Caus. of pari+ava+sā, Sk. syati, of which pp. paryosita cp. osāpeti] 1. to make fulfil Vin III.155; DA I.241; ThA 159 (for khepeti Th 2, 168).- 2. to bring to an end, to finish Vism 244.


**Parirakkhaṇa** (nt.) [fr. pari+rakṣ] guarding, preserving, keeping Miln 356, 402; PvA 130.

**Parirakkhati** [pari+rakṣ, cp. abhirakkhati] to guard, protect; preserve, maintain Sn 678 (pot. *rakke); Miln 410; Sdhp 413, 553 (sīlaṃ).

**Parirañjita** [pari+rañjita] dyed, coloured; fig. marked or distinguished by (instr.) Miln 75.

**Pariḷāha** [pariḍāha of ḍah, cp. pariḍahati. On change of d and Q see Geiger, P.Gr. § 423] burning, fever; fig. fever of passion, consumption, distress, pain D III.238 (avigata°), 289
(*nānatta); M I.101 (kāme); S II.143 sq. (*nānatta), 151 (kāma*; vyāpāda*, vihiṃṣā*); III.7 sq. (tanṭhā, pipāsā, p.), 190 (vigata*); IV.387; V.156 (kāyasmi*), 451 (jāti*, jarā*); A I.68 (kāma*), 137 (rāgaja, mohaja etc.); II.197 (vighāta); III.3, 245 sq., 388 sq.; IV.461 sq.; Sn 715 (=rāgajo vā dosajo vā appamattako pi p. SnA 498); Dh 90 (cp. DhA II.166: duvidho p. kāyiko cetasiko ca); Nd2 374 (kāma*); J II.220; Miln 97, 165, 318; ThA 41, 292; VvA 44; PvA 230.

Parillaka (Parillaka) [cp. Sk. pirlī, pirlī Bṛh. Saṃh. 86, 44] N. of a bird (C. on Th 1, 49).

Parivaccha (Parivaccha) (nt.) [formation from ger. of pari+vrt, corresp. to *parivṛtyaṃ (?)] being active, preparation, outfit J V.46; VI.21 (gamana*); DhA I.207 (gloss & v. l. gamana-parisajja), 395 (v. l. parisajja). Note. According to Kern, Toev. s. v. parivaccha is wrong spelling for parivacca which is abstr. from pariyatta (*pariyatyya), with va for ya as in pavacchati, pavacchati=Sk. prayacchati.

Parivajjana (Parivajjana) (nt.) [fr. pari+vṛjj] avoiding, avoidance M. I.7, 10; A III.387, 389; Miln 408; Vism 33. As f. *ā at Vism 132, and ibid. as abstr. parivajjanatā.

Parivajjeti (Parivajjeti) [pari+vajjeti, Caus. of vṛj] to shun, avoid, keep away from (acc.) M I.10; S I.69, 102, 188, 224; Sn 57 (=vivajjeti Nd2 419), 395 sq., 768 (kāme, cp. Nd1 6), 771; It 71; Dh 123 (pāpāni), 269; J IV.378 (fut. *essati); Pv IV.146 (nivesanāṃ); IV.17Q (loke adinnaṃ °ayassu); Miln 91 (grd. °ajjayitabba), 300, 408; PvA 150 (v. l. °ajjati), 221 (jīvitaṃ, for vijahati, better read with v. l. pariccajati).

Parivaṭumā (? ) (adj.) [doubtful spelling & expln; perhaps "parivaṭṭin?] forming a circle, circular D I.22 (trsl "a path could be traced round it" Dial. I.36). Can it be misspelling for pariyanta? Kern, Toev. s. v. equals it to Sk. parivartman, and adds reference "kata "bounded" (syn. paricchinna) Miln 132.

Parivaṭṭa (Parivatt) [fr. pari+vṛt, cp. parivattana] round, circle, succession, mainly in two phrases, viz. catu° fourfold circle M III.67; S III.59 (pañcupādāna-kkhandhe, cp. aṭṭha-parivaṭṭa-adhipa-nāṇadassana A IV.304); and nāti° circle of relatives D I.61 (=nāti DA I.170; cp. expln ābandhan'atthena nāti yeva nāti - parivaṭṭo DA I.181=PugA 236); II.241; M III.33; Pug 57; ThA 68; VvA 87. - See further at DA I.143 (rāja*), 283 (id., but spelt *vatta); SnA 210.

Parivaḍḍhati (Parivaddhati) [pari+vṛdh] to increase, to be happy or prosperous Miln 297 (cittaṃ p.; opp. pariyādiyati).

Parivaṇṇita (Parivannita) [pp. of parivaṇṇeti] extolled, praised Sdhp 557.


Parivattaka (Parivattaka) [fr. parivatta] circle (lit. turning round) J I.101; cp. parivattika in phrase paligha* (q. v.).
Parivattati [pari-vṛt] 1. to turn round, twist (trs. & intrs.), go about Vin II.220; J V.431 (singaṃ); Pv IV.53 (=pariyāti PvA 260); Miln 118; DA I.265. - 2. (intrs.) to change about, move, change, turn to Pv II.105 (=parināmati PvA 144); III.44 (id. 194); III.65; PvA 178. - Caus. parivatteti (q. v.). Cp. vipari*.

Parivattana (pari-vattana) (nt.) [fr. parivattati] setting going, keeping up, propounding J I.200 (*manta adj. one who knows a charm); Nett 1 sq., 106.


Parivatteti (pari-vatteti) [Caus. of parivattati] 1. to turn round (trs.), to turn over J I.202; II.275 (sarīraṃ); V.217; DA I.244. - 2. to deal with, handle, set going, put forth, recite Vism 96, in phrase mantaṃ p. to recite, practise a charm J I.200, 253; Pv II.613 (=sajjhāyati vāceti PvA 97); cp. mantam pavatteti & pavattar; saraṃ p. to make a sound J I.405; adhippayāṃ speak out, propound, discuss PvA 131. - 3. to change, exchange Vin II.174; J III.437. - pp. parivattita (q. v.).

Parivadentikā (pari-vadento-ikā; vadento being ppr. Caus. of vad) making resound, resounding, in cpd. godhā° "string-resounding," i. e. a string instrument, lute J VI.580 (cp. Sk *parivāda an instrument with which the lute is played). - Another parivadentikā we find at J VI.540 (C. reading for T. °vadantikā, with v. l. °devantikā) denoting a kind of bird (ekā sakuṇājātī).

Parivasati (pari-vāsati) [pari+vas2] to stay, dwell, to live under probation Vin III.186 (grd. *vatthabba); IV.30, 127; D I.176; M I.391; S II.21; Sn 697 (=pabbajitvā tāpasavesena vasati SnA 490). - ppr. med. paribbasāna; pp. parivuṭṭha & parivutta (q. v.).

Parivassati (pari-vassati) at Pv II.936 is to be read as paridhassati (see paridahati).

Parivahati (pari-vahati) [pari+vahati] to carry about Th 2, 439 (dārake).

Parivāta (pari-vāta) (-ā) [pp. of pari-vā] blown round or through, i. e. filled with, stirred by Miln 19 (isi-vāta*).

Parivādinī (pari-vādinī) (f.) [fr. pari-vad, late Sk. the same] a lute of seven strings Abhp. 138. - See parivadentikā.

Parivāra (pari-vāra) [fr. pari+vā] 1. surrounding, suite, retinue, followers, entourage, pomp J I.151; IV.38; VI.75; PvA 21, 30 (*cāga-cetana, read paricāga-cetana?); usually as adj. -* surrounded by, in company of Vin I.38 (dasasaṭa*); A II.91 (deva* & asura*); J I.92 (mahā-bhikkhusangha*); Pug 52 (phegu sāra*; with expln PugA 229: rukkho sayam-phegu hoti, parivāra-rukkhā pan'assa sārā honti); Miln 285 (dvisahassa-paritta-dipa-p* ā, cattāro mahā dipā); Vism 37, DhA III.262 (pañcasatthikku*); PvA 53 (accharā-sahassā*), 74 (dvisahassadīpa*); sa* with a retinue (of . . .) J I.49 (cattāro dīpe); PvA 20. - 2. followers, accompaniment or possession as a sign of honour, and therefore meaning "respect," attendance, homage, fame (cp. paricāra) A I.38 *sampada) Ps I.172 (pariggaha, p., paripūra); DhA II.77; ThA 241 (dhana*, riches and fame); VbhA 466; PvA 137 (sampatti-yaso); VvA 122 (=yaso). - 3. ingredient, accessories (pl.),
Parivāraka (Parivaraka) (adj.) [parivāra+ka] accompanying, forming a retinue J V.234. See also parivāra 4 and paricāraka.


Parivārita (Parivarta) [pp. of parivāreti] surrounded, fig. honoured S I.166, 192=Th1,1235; J II.48; purakkhata+); DhA IV.49 (=purakkhata Dh 343); DhsA 1 (devānaṃ gaṇena); Dāvs I.16 (v. l. for parimārita).

Parivāreti (Parivareti) [Caus. of pari+vṛ] to cover, encompass, surround J I.181 (nagaraṃ °ayimsu); II.102 (fut. °essati); III.371 (rukham); IV.405 (for parikaroti); VI.179. - ger. parivāretvā used as prep. "round" J I.172 (pokkharānim). - In meaning "to serve, attend upon," also "to attend upon oneself, to amuse oneself," parivāreti is often erroneously read for paricāreti, e. g. at D II.13; Pv II.129 (v. l. °cāreti); PvA 228; in ppr. med. °vāryamāna (with v. l. °cāriyamāna) at D II.21; A I.145; J I.58; VvA 92. - See also anuparivāreti. - pp. parivārita (q. v.).

Parivāsa (Parivasa) [fr. pari+vas2, cp. Epic Sk. parivāsa only in meaning 1] 1. sojourn; stay, in phrase vipassanā° DhA III.118; DhsA 215. - 2. period under probation, (living under) probation Vin III.186 (*m vasati, cp. parivutthu); IV.30; S II.21 (*m vasati). °ṃ deti to allow probation Vin I.49; II.7; IV.30, 127; *m yācati to ask for probation Vin II.30, 127. - samodhāna° inclusive probation Vin II.48 sq.; suddhanta° probation of complete purification Vin II.59 sq. - 3. period, time (lit. stay), interval, duration Ud 7 (eka-ratti°). -dāna the allowance of probation A I.99.

Parivāsika (Parivasika) (adj.) [fr. pari+vas2, see parivasati] 1. "staying," i. e. usual, accustomed, common SnA 35 (*bhatta; or is it "fermented," and thus to be taken to No. 3?); a° unusual, new, uncommon J II.435 (where it is combd with abhinava, which should be substituted for readings accunha, abhunha & abhinha according to similar expln of paccaggha at PvA 87), with v. l. samparivāsita (well-seasoned?). - 2. a probationer Vin II.162. In this meaning usually spelt pāri° (q. v.). - 3. in combn cira° (with ref. to food) it may be interpreted either as "staying long, being in use for a long time," i. e. stale; or it may be derived fr. vāsa3 (odour, perfume or seasoning) and translated (so Mrs. Rh. D. in Expositor 63, 64) "long-fermented" (better "seasoned"). DhsA 48 (*vāsika & vāsiya); ThA 29.

Parivāsita (Parivasta) (adj.) [pari+pp. of vāseti fr. vāsa3] perfumed (all round) J I.51 (v. l. °vārita); cp. samparivāsita (well-seasoned?), which is perhaps to be read at J II.435 for aparivāsika.

Parivitakka (Parivitakka) [hari+vitakka, cp. BSk. parivitarka Divy 291] reflection, meditation, thought, consideration M II.170 (ākāra°); Vin II.74; S II.115 (id.); A II.193 (id.); Miln 13; DhA II.62; DhsA 74; VvA 3; PvA 282 (vutta°e nipāta in expln of nūna). Usually in phrase cetasā ceto-parivitakka mental reflection, e. g. D I.117; II.218; S I.121, 178; III.96; V.294; A III.374; and cetasoparivitakka, e. g. D I.134; S I.71, 103, 139; II.273; III.96, 103; IV.105; V.167; A II.20.
Parivitakkita [parivitakkita] [pp. of parivitakketi] reflected, meditated, thought over M I.32; S I.193. - nt. °m reflection, thinking over PvA 123 (*e with ref. to nūna, i. e. particle of reflection).

Parivitakketi [parivitakketi] [pari+vitakketi] to consider, reflect, meditate upon J III.277. - pp. °vitakkita (q. v.).

Parivitthiṇṇa [parivitthiṇṇa] [pari+vitthiṇṇa, Sk. vistirṇa, pp., of vi+ str] spread out wide Miln 99.


Parivisati [parivisati] [pari+viṣ, viveṣṭi; same use of parivise (inf.) in R. V. X.6110] to serve (with food=instr.), wait upon, present, offer Vin I.240 (bhattaṇa); II.77 (kaṇaṭjakana bilangadutiyena); D II.127; J I.87, 90; II.277; IV.116; Pv II.84 (=bhojeti PvA 107); II.88 (id. 109); Vism 108, 150 (sūdo bhattārām p.); VvA 6; PvA 42, 78.

Parivīmaṃsati [parivīmaṃsati] [pari+vīmaṃsati, Desid. of pari+man, cp. vīmaṃsā for mīmāṃsā] to think over, consider thoroughly, examine, search S II.80 sq.; It 42=Sn 975 (ppr. dhammaṃ °vīmaṃsāna, cp. Nd1 508); DA I.134; DhA IV.117 (attānaṃ).

Parivīmaṃsā [parivīmaṃsā] (f.) [pari+vīmaṃsā] complete inquiry, thorough search or examination M III.85; S III.331; V.68; SnA 173.

Parivuṭṭha [parivuṭṭha] & °vutṭha [pp. of parivasati] staying (a period), living (for a time), spending (or having spent) one’s probation (cp. BSk. paryuṣita-parivāsa AvŚ I.259) Vin III.186 (tth); S II.21 (ṭṭh).

Parivuta [parivuta] [pp. of pari+vṛ] surrounded by (° or instr.) S I.177; J I.152 (miga-gaṇa°), 203 (devaganena); II.127 (dāsi-gaṇa°); III.371 (mahā-jana°); VI.75; Vv 165 (=samantato p. VvA 81); PvA 3 (dhutta-jana°), 62 (parijana°), 140 (deva-gaṇa°).

Pariveṭhita [pariveṭhita] [pp. of pari+veṣṭ] enveloped, covered Miln 22. Opp. nibbeṭṭhita (q. v.).

Pariveṇa [pariveṇa] (nt.) [etym.?] 1. all that belongs to a castle, a mansion and its constituents Vv 8453 (expld at VvA 351 as follows: veniyato pekkhitabbato parivenaṃ pāsāda-kūtāgā-raatti-ṭṭhān’ādisampannam pākāraparikkhittam dvāركāṭṭhaka-yuttam āvāsam); DhA I.260 (pāsāda°). - 2. a cell or private chamber for a bhikkhu (cp. Vin. Texts III.109, 203) Vin I.49=II.210 (p. koṭṭhaka upaṭṭhāna-sālā); I.216 (vihārena vihāram parivenaṃ upasankamitvā), 247 (id.); II.167 (vihāra+); III.69, 119 (susammatṭhāna); IV.52, 252 (*vāsika); J I.126; Miln 15 (*m samajjati), 19; Vism 90; DhA II.179 (*dvāra); IV.204; VbhA 13.

Pariveni [pariveni] (f.)=parivena 2; Vin I.80 (anu pariveniṇyaṃ each in their own cell), 106 (id.).

Parivesanā (Parivesana) (f.) [fr. pari+vis] distribution of food, feeding, serving meals; Vin I.229; S I.172; Sn p. 13 (=bhattavissagga SnA 140); Miln 247, 249; DhA IV.162; PvA 109 (‘ṭṭhāṇa), 135 (id.).

Parivyatta (Parivyatta) (adj.) [pari+vyatta] quite conspicuous or clear; Vism 162.

Parisaṃsibbita (Parisaṃsibba) (adj.) [pari+pp. of saṃsibbati] sewn together, entwined; DhA III.198 (v. l. for saṃsibbita+).

Parisakkati (Parisakkati) [pari+sakkati] to go about to (with inf. or dat.), to endeavour, undertake; try Vin II.18=A IV.345 (alābhāya); J I.173 (vadhāya); II.394; Pv IV.52 (=payogam karoti PvA 259).

Parisankati (Parisankati) [pari+sankati] to suspect, fear, have apprehension; J III.210, 541; DhA I.81. - pp. *sankita (q. v.). Cp. āsankati.


Parisankita (Parisankita) [pp. of parisankati] suspecting or suspected, having apprehensions, fearing; Vin II.243 (dīṭṭha-suta*); A III.128; J IV.214; V.80; Miln 372; DhA I.223 (āsankita*). - Cp. āsankita & ussankita.

Parisanku (Parisanku) in *patha in *patha the region round the path of stakes & sticks, N. of a path leading up to Gijjha-pabbata (see expln at J III.485) J III.484.

Parisangāhāpeti (Parisangāha peti) [pari+Caus. of sangaṇhāti] to induce someone to mention or relate something; J VI.328.

Parisaṭha (Parisaṭha) (adj.) [pari+saṭha] very fraudulent or crafty; Pug 23 (saṭha*).

Parisaṇṭhāti (Parisaṇṭhāti) [pari+saṇṭhāti] to return into the former state, to be restored; aor. *saṇṭhāsi J III.341.

Parisaṇha (Parisaṇha) (adj.,) [pari+saṇha] very smooth or soft; Miln 198.

Parisandeti (Parisandeti) [pari+Caus. of syad] to make flow round, to make overflow, to fill, in phrase kāyaṃ abhisandeti p. D I.75, 214; M III.92 sq. etc. expld as "samantato sandeti" at DA I.217. - pp. parisanna (q. v.).

Parisanna (Parisanna) [pp. of parisandati, cp. parisandeti] surrounded or filled with water, drenched, well-watered; D I.75= M III.94.

Parisappati (Parisappati) [pari+sṛp] to run about, crawl about, to be frightened; Dh 342, 343 (=saṃsappati bhāyati DhA IV.49).
Parisappanā (Parisappana) (f.) [fr. parisappati] running about, fear, hesitation, doubt, always combd with āsappanā and only found with ref. to the exegesis of "doubt" (vicikicchā or kankhā) Nd2 1; Dhs 425 (cp. Dhs trsl. 116 and DhsA 260); DA I.69.

Parisamantato (Parisamantato) (adv.) [pari+samantato] from all sides VvA 236.

Parisambāhati (Parisambhāhati) [pari+sambāhati] to stroke, to rub from all sides M II.120; S I.178, 194; A V.65.

Parisarati (Parisarati) [pari+smr, but according to Kern, Toev. s. v. pari here fr. Prk. paḍi=Sk. prati, thus for pratismarati] to remember, recollect J VI.199 (read parissaramā).

Parisahati (Parisahati) [pari+sahati] to overcome, conquer, master, get the better of S IV.112; exegetically in formula sahati p. abhibhavati ajjhottharati etc. Nd1 12, 361 =Nd2 420.

Parisā (Parīṣa) (f.) [cp. Vedic pariṣad; in R. V. also pariṣad as adj. surrounding, lit. "sitting round," fr. pari+sad. - In Pāli the cons. stem has passed into a vocalic ā-stem, with the only preservation of cons. loc. sg. parisaṭi Vin IV.285; A II.180 (i); J V.61; DA I.141 and parisaṭiṃ M I.68; A II.180 (v. l.); J V.332, besides the regular forms parisaṭaññī (loc. sg.) Vin II.296; A V.70; and parisaṣu (loc. pl.) S II.27; It 64) surrounding people, group, collection, company, assembly, association, multitude. Var. typical sets of assemblies are found in the Canon, viz, eight assemblies (khattiya*, brāhmaṇa*, gahapati*, sanaṇa*, Cātummahārājika*, Tāvatiṃsa*, Māra*, Brahma*, or the assemblies of nobles, brahmins, householders, wanderers, of the angel hosts of the Guardian Kings, of the Great Thirty-Three, of the Māras, and of the Brahmās) D II.109; III.260; M I.72; A IV.307. - four assemblies (the first four of the above) at D III.236; Nd1 163; other four, representing the Buddha's Order (bhikkhu*, bhikkhunī*, upāsaka*, upāsikā*, or the ass. of bhikkhus, nuns, laymen and female devotees; cp. same enumm at Divy 299) S II.218; A V.10; cp. J I.40 (catu-parisa-majjhe), 85 (id.), 148 (id.). - two assemblies (viz. Brahma*, Māra*) at D III.260; allegorically two groups of people (viz. sāratta-rattā & asāratta-rattā) M II.160=A I.70 sq. - For var. uses of the word see the foll. passages: Vin II.188, 296 (rājaparisa); III.12 (Bhagavā mahatiyā pariṣāya parivuto surrounded by a great multitude); IV.153 (gen. pariṣāya); M I.153 (nevāpiκa*); II.160; III.47; S I.155 (brahma*), 162 sarājikā p.), 177; A I.25 (mahā*), 70 (uttānaṇa p.), 71 (ariya*), 242 (tisso p.); II.19 (*āya mando), 133, 183, 185 (deva*); III.253 (khettiya*); IV.80, 114; It 64 (upāsakā *sāsu virocare); Sn 349, 825 sq.: J I.151, 264; VI.224 (omissaka*); Pv III.96; Miln 187, 249, 359 (38 rāja-parisa, or divisions of the royal retinue); PVA 2, 6, 12, 21, 78 and passim; Sdhp 277. saparisa together with the assembly Vin IV.71; adv. *m ThA 69. - Note. The form of pariṣā as first part of a cpd. is pariṣa* (=parisad, which latter is restored in cpd. pariṣaggata=parisad-gata). - See also pariṣaggata. -antare within the assembly J III.61. -āvacara one who moves in the society, i. e. the Brotherhood of the Bhikkhus A IV.314; V.10. -gata (ggata) having entered a company Sn 397 (=pūga-majjha-gata SnA 377); Pug 29. - ṇṇū knowing the assembly A III.148; IV.113 (+kālaṇṇū puggalaṇṇū), cp. D III.252. -dussana defilement of the Assembly A II.225 (opp. *sobhanā). -pariyanta the outer circle of the congregation DhA I.67; III.172. -majjhī in the midst of the assembly J I.267; II.352; PVA 11. -sārajja being afraid of the a. Miln 196=Nd2 470 (so read for pariṣārajja).

Parisiñcati (Parisiñcati) [pari-siñcati] to sprinkle all over, to bathe M I.161; S I.8 (gattāni); Sdhp 595.
Parisībīta (Parisībīta) [pp. of pari+sibbati] sewn round, bordered Vin I.186; J V.377.

Parisūkka (Parisūkka) (adj.) [pari+sukka] dried up, very dry J I.215 (of fields); Miln 302 (of the heart); PvA 64 (*sarīra).

Parisūkhiita (Parisūkhiita) [pp. of pari+šukṣ. Intens. of ūṣu] dried up, withered Miln 303 (*hadaya).

Parisūjjajhī (Parisūjjajhī) [Pass. of pari+śudh] to become clear or clean, to be purified S I.214; Sn 183, 184. - pp. parisuddha (q. v.).

Parisuddha (Parisuddha) (adj.) [pari+pp. of śudh] clean, clear, pure, perfect Vin II.237; M I.26; III.11; S II 199 (*dhammadesanā); III.235; V.301, 354; A III.125 (*ñāṇa-dassana); IV.120 sq.; J I.265; Vism 2 (accanta*); Pug 68 (samāhite citte parisuddha); Miln 106; DA I.177, 219; SnA 445 (apanetabbassa abhāvato niddosa-bhāvena p.); Pva 44, 70. Very freq. combd with pariyodāta (q. v.). - aparisuddha unclean Vin II.236, M I.17. -ājīva (adj.) of pure livelihood D I.63 (see DA I.181); A III.124 (cp. pārisuddhi).


Parisuddhi (Parisuddhi) (f.) [fr. pari+śudh] purity, purification S I.169. The usual spelling is pārisuddhi (q. v.).

Parisumbhati (Parisumbhati) [pari+sumbhati] to strike, hit, throw down J III.347 (=paharati C.); VI.370, 376 (id. C.).

Parisumbhana (Parisumbhana) (nt.) [fr. pari+śumbh] throwing down J VI.508 (bhūmiyā p.).

Parisussati (Parisussati) [pari+sussati] to dry quite up, waste quite away J II.5, 339, 437. - Caus. parisoseti (q. v.).


Parisedita (Parisedita) [pp. of pari+Caus. of svid, Sk. parisvedita in slightly diff. use] heated, hatched, made ripe M I.104 (bijāni); S III.153; Vin III.3; AIV. 125 (aṇḍāni), 176.

Parisesa (Parisesa) [pari+sesa] remnant, remainder, rest; only neg. aparisesa (adj.) without remainder, complete, entire M I.92, 110; A III.166=Pug 64; A IV.428 (*ñāṇadassana).

Parisoka (Parisoka) [pari+soka] great grief, severe mourning Ps I.38 (anto* in def. of soka).


Parisodhita (Parisodhita) [pp. of parisodheti] cleaned, cleansed, purified Miln 415; Sdhp 414.
Parisodheti (Parisodheti) [pari+Caus. of śudh] to cleanse, clean, purify M III.3, 35 (aor. *sodhesi); Sn 407 (aor. *sodhaya); DhA II.162 (vodapeti+). - Freq. in phrase cittaṃ p. to cleanse one's heart (from=abl.) D III.49; S IV.104; A II.211; III.92; Nd1 484; Pug 68. - pp. parisodhita (q. v.).

Parisosa (Parisosa) [fr. pari+śuṣ] becoming dried up, dryness, withering away S I.91.

Parisosita (Parisosita) [pp. of parisoseti] dried up, withered away Sdhp 9.

Parisoseti (Parisoseti) [Caus. of parisussati] to make dry up, to exhaust, make evaporate (water) Miln 389. - pp. parisosita (q. v.).


Parissanta (Parissanta) [pp. of parissamati] tired, fatigued, exhausted Pv II.936; VvA 305; Sdhp 9, 101.

Parissama (Parissama) [fr. pari+śram] fatigue, toil, exhaustion, VvA 289, 305 (addhāna° from journeying); PvA 3, 43, 113, 127.

Parissaya (Parissaya) (m. & nt.) [fr. pari+śri? Etym. doubtful, cp. Weber, Ind. Streifen III.395 and Andersen, Pāli Reader II.167, 168] danger, risk, trouble M I.10 (utu*); A III.388 (id.); Sn 42, 45, 770, 921, 960 sq.; Dh 328 (*ayāni= siha-vyaggh'-ādāyo pāka-parissaye, rāga-bhaya-dosabhāy'-ādāyo pāticchanna-parissaye Dha IV.29); Nd1 12=Nd2 420 (where same division into pāka° & pāticchanna°); Nd1 360, 365; J I.418; II.405; V.315, 441 (antarāmagga p. cp. paripantha in same use); Vism 34 (utu°); SnA 88 (expld as paricca sayantī ti p.); Dha III.199 (*mocana); PvA 216, DhsA 330.

Parissāvana (Parissāvana) (nt.) [fr. pari+Caus. of sru] a water strainer, filter (one of the requisites of a bhikkhu) Vin I.209, II.119 and passim; J I.198; III.377; Nd1 226; DhA III.260 (udaka°); VvA 40, 63; Sdhp 593.

Parissāvanaka (Parissāvanaka) (adj.-n.) [fr. parissāvana] only neg. a°: 1. one who has no strainer Vin II.119; J I.198. - 2. not to be filtered, i. e. so that there is nothing left to be filtered J I.400 (so read for "ssavanaka"). Or is it "not overflowing"?

Parissāvita (Parissāvita) [pp. of parissāveti] strained, filtered J I.198 (udaka).

Parissāveti (Parissāveti) [Caus. of pari+sru] to strain or filter J I.198 (pāniyaṃ); DA I.206 (udakaṃ); III.207 (pāniyaṃ). - pp. parissāvita (q. v.).

Parissuta (Parissuta) [pp. of pari+sru] overflowing J VI.328 (=atipuṣṇattā pagharamāṇa).

Parihaṭa (Parihaṭa) (*hata) [pp. of pariharati] surrounded by (-*) encircled; only in phrase sukha-parihaṭa (+sukhe ṭhita) steeped in good fortune Vin III.13 (corr. sukhedhita accordingly!); J II.190 (pariharaka v. l. BB); VI.219 (=sukhe ṭhita).
Parihaṭṭha (Parihatta) [pp. of pari+hṛṣ] gladdened, very pleased PvA 13.

Pariharaka (Pariharaka) (adj. n.) [fr. pari+hṛ] 1. surrounding or surrounded, having on one's hands J II.190 (sukha*, v. l. for °parihaṭṭha). - 2. an armlet, bracelet VvA 167 (v. l. °haraṇa; expld as hatthālankāra.) See also pariharaka.


Pariharakā (Pariharaka) (adj. n.) [fr. pari+hṛ] 1. surrounding or surrounded, having on one's hands J II.190 (sukha*, v. l. for °parihaṭṭa). - 2. an armlet, bracelet VvA 167 (v. l. °haraṇa; expld as hatthālankāra.) See also pariharaka.


Parihasati (Parihasati) [pari+has] to laugh at, mock, deride J I.457. - Caus. parihāseti to make laugh J V.297.

Parihāna (Parihana) (nt.) [fr. pari+hā] diminution, decrease, wasting away, decay S II.206 sq.; A II.40 (abhabbo parihaṇāya), III.173, 309, 329 sq., 404 sq. (*dhamma); V.103 (id.), 156 sq.; It 71 (*āya samvattati); Dh 32 (abhabbo p. *āyQ); Pug 12, 14.

Parihāni (Parihani) (f.) [fr. pari+hā] loss, diminution (opp. vuddhi) S II.206; IV.76, 79; V.143, 173; A I.15; III.76 sq.; IV.288; V.19 sq., 96, 124 sq.; J II.233; DhA III.335; IV.185.

Parihāniya (Parihaniya) (adj.) [parihaṇa+ya] connected with or causing decay or loss D II.75 sq. (*ā dhammā conditions leading to ruin); A IV.16 sq.; Vbh 381; VbhA 507 sq. - a* S V.85.

Parihāpeti (Parihapeti) [Caus. of parihaṭṭha] 1. to let fall away, to lose, to waste S II.29; J IV.214 (vegaṃ); Miln 244 (cittam to lose heart, to despair) PvA 78. - 2. to set aside, abandon, neglect, omit Vin I.72 (rājakiccaṃ); J II.438; IV.132 (vaṭṭaṃ); V.46; Miln 404 (mūjakammam). - Neg. ger. aparihāpetvā without omission DhsA 168; ppr. aparihāpento not slackening or neglecting Vism 122.
**Parihayati** (Parihayati) [pari+hā] to decay, dwindle or waste away, come to ruin; to decrease, fall away from, lack; to be inferior, deteriorate Vin I.5; M III.46 sq. (opp. abhivaḍḍhati); S I.120, 137; III.125; IV.76 sq.; A III.252; Dh 364; Sn 767; J II.197; IV.108; Nd 5 (paridhamasati+* Miln 249 (id.); Pug 12 (read °hāyeyya for °hāreyya); Sn 167 (+vinassati); PugA 181 (nassati+); PvA 5, 76 (v. l.), 125 (*hāyeyyum). - pp. parihīna, Pass. parihāyati, Caus. parihāpeti (q. v.).

**Parihāra** (Parihara) [fr. pari+hṛ, cp. pariharati] 1. attention, care (esp. °), in cpds. like gabbha° care of the fœtus DhA I.4; dāraka° care of the infant J II.20; kumāra° looking after the prince J I.148, II.48; DhA I.346; dup° hard to protect J I.437; Vism 95 (Majjhimo d. hard to study?) - 2. honour, privilege, dignity Vin I.71; J IV.306 (gārava°). - 3. surrounding (lit.), circuit of land J IV.461. - 4. surrounding (fig.), attack; in cpd. visama° being attacked by adversities A II.87; Nd 304l; Miln 112, 135. - 5. avoidance, keeping away from J I.186. - patha "circle road," i. e. (1) a roundabout way DhA II.192. (2) encircling game D I.6=Vin II.10 (expld as "bhūmiyaṃ nānāpathaṃ katvā tattha pariharitabbaṃ pariharantānaṃ kilanām" DA I.85; trsld as "keeping going over diagrams" Dial. I.10, with remark "a kind of primitive hop-scotch").

**Parihāraka** (Parihara) (adj.-n.) [fr. pari+hṛ] surrounding, encircling; a guard A II.180.

**Parihārika** (Parihara) [fr. parihāra] keeping, preserving, protecting, sustaining D I.71 (kāya° cīvara, kucchi° pinḍapāta; expld as kāya-pariharana-mattakena & kucchi° at DA I.207; correct reading accordingly); M I.180; III.34; Pug 58; Vism 65 (kāya°, of āvara).


**Parihāsa** (Parihara) [fr. pari+has, cp. parihasati] laughter, laughing at, mockery J I.116 (*keli), 377; DhA I.244.

**Parihāsiṃsu** (Parihāsiṃsu) at J I.384 is to be read Q *bhāsiṃsu.

**Parihiyyati** (Parihiyyati) [Pass. of parihāyati, Sk. °hīyate] to be left, to be deserted, to come to ruin (=dhamṃati) J III.260.

**Parihīna** (Parihīna) [pp. of parihāyati] fallen away from, decayed; deficient, wanting; dejected, destitute S I.121; A III.123; Sn 827, 881 (*pañña); J I.112, 242; IV.200; Nd 166, 289; Miln 249, 281 (a°); PvA 220 (=nihīna).

**Parihīnaka** (Parihīnaka) (adj.) [parihīna+ka] one who has fallen short of, neglected in, done out of (abl. or instr.) D I.103.

**Parihīrati** (Parihīrati) [Pass. of pariharati, Sk. parihīrīyate in development °hīyate>*hīrīyat>*hīrīyati>*hīrati] to be carried about (or better "taken care of," according to Bdghg’s expln SnA 253; see also Brethren 226) Sn 205 =Th 1, 453.

**Parīta** (Parīta) see vi°.

**Parūpa** (Parūpa) ° as para+up° (in parūpakkama, parūpaghāta etc.) see under para.
Parūḷha (Parulha) (adj.) [pp. of pa+ruh, cp. BSk. prarūḍha (-śmaśru) Jtm 210] grown, grown long, mostly in phrase °kaccha-nakha-loma having long nails, & long hair in the armpit, e. g. at S I.78; Ud 65; J IV.362, 371; V1.488; Miln 163 (so read for p.-kaccha-loma); Sdhp 104. - Kern, Toev. II.139 s. v. points out awkwardness of this phrase and suspects a distortion of kaccha either from kesa or kaca, i. e. with long hairs (of the head), nails & other hair. - Further in foll. phrases: mukhaṃ p. bearded face J IV.387; °kesa-nakha-loma J I.303; °kesa-massu with hair & beard grown long J IV.159; °kaccha with long grass J VI.100; °massu-dāṭhika having grown a beard and tooth DA I.263.

Pare (Pard) (adv.) see para 2 c.

Pareta (Pardal) [pp. of pareti, more likely para+i than pari+i, although BSk. correspondent is parīta, e. g. śokaparīta Jtm 3194] gone on to, affected with, overcome by (°), syn. with abhibhūta (e. g. PvA 41, 80). Very frequent in combn with terms of suffering, misadventure and passion, e. g. khudā*, ghamma*, jighacchā*, dukkha*, dosa*, rāga*, soka*, sneha*, Vin I.5; D II.36; M I.13, 114, 364, 460; III.14; 92; S II.110; III.93; IV.28; A I.147=It 89; A III.25, 96; Sn 449, 736, 818 (=samohita samannāgata pihita Nd1 149) 1092, 1123; J III.157; Pv I.86; II.24; Miln 248; PvA 61, 93.

Pareti [Pareti] [in form=parā+i but more likely pari+i, thus= pariyeti] to set out for, go on to, come to (acc.) S II.20; A V.2, 139 sq., 312; J V.401 (=pakkhandati C.). pp. pareta (q. v.).

Paro (Paro) (adv.) [cp. Vedic paras; to para] beyond, further, above, more than, upwards of; only °-in connection with numerals (cp. Vedic use of paras with acc. of numerals), e.g. paropaññāsa more than 50 D II.93; parosataṃ more than 100 J V.203, 497; parosahassam over 1,000 D II.16; S I.192=Th 1, 1238; Sn p. 106 (=atireka-sahassam SnA 450). See also parakkaroti.

Parokkha (Parokkha) (adj.) [paro+akkha=Vedic parokṣa (paraḥ+ akṣa)] beyond the eye, out of sight, invisible, imperceptible, Miln 291. - abl. parokkhā (adv.) behind one's back, in the absence of J III.89 (parammukhā C.; opp. sammukhā).

Parodati (Parodati) [pa+rud] to cry out (for) J I.166; PvA 16, 257.

Paropariya (Paropariya) (*ñañña) see under indriya*. The form is paro+pariya, paro heře taking the place of para. Yet it would be more reasonable to explain the word as para+ aparā (upara?)+ya, i. e. that which belongs to this world & the beyond, or everything that comes within the range of the faculties. Cp. parovara.

Paropara (Paropara) (adj.-n.) [para+vara, sometimes through substitution of apa for ava also paropa. We should expect a form *parora as result of contraction: see Nd2 p. 13] high & low, far & near; pl. in sense of "all kinds" (cp. uccāvacca). The word is found only in the Sutta Nipāta, viz. Sn 353 (v. l. BB varāvaram, varovaram; expld as "lokuttara-lokiya-vasena sūndar' āśundaram dūre-santikaṃ vā" SnA 350), 475 ("ā dhammā; v. l. BB paroporā; expld as "parāvāra sūndaramāśundaramā, parāhā aparā ājhattikē" SnA 410), 704 (kāme parovara; v. l. BB paropara; expld as sundare ca asundare ca pañca kāmaguṇe" SnA 493), 1048 (reading paroparāṇi Nd2; see expln Nd2 422b; expld as "parāni ca orāni ca, par’attabhāva-sak’attabhāv’ādini parāni ca orāni ca" SnA 590), 1148 (paroparami Nd2; see Nd2 422a; expld as
"hīna-ppanītaṃ" SnA 607). - Note. Already in RV. we find para contrasted with avarā or upara; para denoting the farther, higher or heavenly sphere, avarā or upara the lower or earthly sphere: see e. g. RV. I.128, 3; I.164, 12. - On paropara see further Wackernagel, Altind. Gr. II.121 d.

**Pala** (Pala) [classical Sk. pala] a certain weight (or measure), spelt also phala (see phala2), only in cpd. sata° a hundred (carat) in weight Th 1, 97 (of kaṃsa); J VI.510 (sataphala kaṃsa=phalasatena katā kañcana-pātī C.). Also in combn catuppala - tippala - dvipala - ekapala - sāṭikā Vism 339.

**Palaka** [cp. late Sk. pala, flesh, meat] a species of plant J VI.564.

**Palaganḍa** [palagaṇḍa] [cp. Sk. palagaṇḍha Halāyudha II.436; BSk. palagaṇḍha AvŚ I.339; Aṣṭas. Pār. 231; Avad. Kalp. II.113] a mason, bricklayer, plasterer M I.119; S III.154 (the reading phala° is authentic, see Geiger, P.G. § 40); A IV.127.

**Palaṇḍuka** [Palakanda] [cp. Epic Sk. palāṇḍu, pala (white)+aṇḍu (=aṇḍa? egg)] an onion Vin IV.259.

**Paladdha** [paladdha] [pp. of pā+labh] taken over, "had," overcome, deceived M I.511 (nikata vaṭicita p. where v. l. and id. p. S IV.307 however reads paluddha); J III.260 (dava°= abhibhūta C.).

**Palapati** [palapati] to talk nonsense J II.322. Cp. vi°.

**Palambati** [palambati] to hang down ThA 210; Sdhp 110. - pp. palambita (q. v.). See also abhi°.

**Palambita** [palambita] [pp. of palambati] hanging down Th 2, 256, 259; ThA 211.

**Palambhetti** [palambhetti] to deceive D I.50, cp. DA I.151.

**Palalita** [palalita] led astray S IV.197 (v. l. *lālita). At A III.5 we read palālita, in phrase kāmesu p. ("sporting in pleasures"? Or should we read palolita?).

**Palavati** [palavati] [Vedic plavati, plu] to float, swim Vin IV.112; Dh 334; Th 1, 399; J III.190.

**Palasata** [palasata] [according to Trenckner, Notes p. 59, possibly fr. Sk. parasvant] a rhinoceros J VI.277 (v. l. phalasata; expld as "khagga-mīga," with gloss "balasata"); as phalasata at J VI.454 (expld as phalasata-camma C.). See palāsata.

**Palahati** [palahati] to lick Pv III.52=PvA 198.

**Palāta** [palāta] [contracted form of palāyita, pp. of palāyati, cp. Prk. palāa (=*palāta) Pischel, Prk. Gr. § 567] run away J VI.369; Vism 326; VvA 100; DhA II.21.

Palāpa

Palāpa

Palāpa

Palāpin

Palāpeti

Palāyati

Palāyana

Palāyanaka

Palāyin

Palāla

Palāliita
Palasa\(^1\) (Palasa) (m. & nt.) [Vedic palāśa] 1. the tree Butea frondosa or Judas tree J III.23 (in Palāsa Jātaka). - 2. a leaf; collectively (nt.) foliage, pl. (nt.) leaves S II.178; J I.120 (nt.); III.210, 344; PvA 63 ("antare; so read for pās’antare"), 113 (ghana*), 191 (sāli*). puppha* blossoms & leaves DhA I.75; sākhā* branches & leaves M I.111; J I.164; Miln 254; panḍu* a sear leaf Vin I.96; III.47; IV.217; bahala* (adj.) thick with leaves J I.57. - palāsāni (pl.) leaves J III.185 (=palāsapaṇṇāni C.; PvA 192 (=bhūsāni).

Palāsa\(^2\) (Palāsa) & (more commonly) Palāsa [according to Trenchner, Notes 83, from ras, but BSk. pradāśa points to pa+ dāśa=dāsa "enemy" this form evidently a Sanskritisation] unmercifulness, malice, spite. Its nearest synonym is yuddhaggāha (so Vbh 357; Pug 18, where yuddhaggāha is read; J III.259; VvA 71); it is often combd with macchera (Vv 155) and makkha (Miln 289). - M I.15, 36, 488; A I.79; J II.198; Vbh 357; Pug 18 (+paḷāsāyanā, etc.). - apaḷāsa mercifulness M I.44.

Palasata (Palasata) [so read for palasata & palasada; cp. Vedic parasvant given by BR. in meaning "a certain large animal, perhaps the wild ass"] a rhinoceros J V.206, 408; VI.277.

Palāsika (Palāsika) (adj.) [fr. palāsa1] 1. in cpd. panḍu* one who lives by eating withered leaves DA I.270, 271. - 2. in cpd. eka° (upāhanā) (a shoe) with one lining (i. e. of leaves) Vin I.185 (=eka paṭala Bdhgh; see Vin. Texts II.13).

Palāsin (Palāsin) (adj.) [fr. palāsa2] spiteful, unmerciful, malicious M I.43 sq., 96; A III.111; combd with makkhin at Vin II.89 (cp. Vin Texts III.38); J III.259. apaḷāsin D III.47 (amakkhin*); M I.43; A III.111; Pug 22; see also separately.

Pali\(^*\) (Pali) [a variant of pari\(^*\), to be referred to the Māgadhī dialect in which it is found most frequently, esp. in the older language, see Pischel, Prk. Gr. § 257; Geiger, P.Gr. § 44] round, around (=pari) only as prefix in cpds. (q. v.). Often we find both pari\(^*\) & pali\(^*\) in the same word.

Palikujjati (Palikujjati) [pali+kujjati] to bend oneself over, to go crooked M I.387.

Palikuṇṭhita (Palikuṇṭhita) [a var. of paliguṇṭhita, q. v. & cp. Geiger, P.Gr. § 391] covered, enveloped, smeared with J II.92 (lohita*).

Palikha (Palikha) [a variant of paligha on kh for gh see Geiger, P.Gr. § 392] a bar J VI.276 (with palighā as gloss).

Palikhaṇati (Palikhaṇati) [pali+khaṇ, cp. parikhā] to dig up, root out S I.123; II.88 (so read for paliṃ* & phali*)=A I.204; ger. palikhaṇḍa Sn 968 (=uddharitvā Nd1 490); palikhāya S I.123 (cp. KS 320); & palikhanitvā S II.88; SnA 573. - pp. palikhata (q. v.).

Palikhata (Palikhata) [pp. of palikhaṇati] dug round or out S IV.83 (so read with v. l. for T. palikhita).

Palikhati (Palikhati) [pa+likh] to scratch, in phrase oṭṭhaṇḍa p. to bite one's lip J V.434=DhA IV.197.
**Palikhādati** (Pāli: khādati) [pali+khādati] to bite all round, to gnaw or peck off M I.364 (kukkuro atṭhikankaḷam p.).

**Paligijjhati** (Pāli: gijjhati) [pali+gijjhati] to be greedy Nd2 77 (abhigijjhati+).

**Paliguṇṭhita** (Pāli: guṇṭhita) [pali+guṇṭhita, variant palikuṇṭha, as kuṇṭha & guṇḍha are found] entangled, covered, enveloped Sn 131 (mohena; v. l. BB "kuṇṭha"); J II.150=DhA I.144 (v. l. "kuṇṭh"); IV.56; Miln II. Expld by pariyonaddha J II.150, by paṭicchādita J IV.56. Cp. pāliguṇṭhima.

**Paligedha** (Pāli: gedha) [pali+gedha but acc. to Geiger, P.Gr. § 10= parigṛddha] greed, conceit, selfishness A I.66; Nd2 taṇḍhā II (gedha+); Dhs 1059, 1136.

**Paligedhin** (Pāli: gedhin) (adj.) [fr. paligedha, but Geiger, P.Gr. § 10 takes it as *parigṛddhin, cp. giddhin] conceited, greedy, selfish A III.265.

**Paligha** (Pāli: ghā) [pari+gha of (g)han, cp. P. & Sk. parigha] 1. a cross-bar Vin II.154; Th 2, 263 (vāṭṭa=parighaṇḍha ThA 211); J II.95; VI.276. - 2. an obstacle, hindrance D II.254=S I.27. - (adj) (-°) in two phrases: okkhitta° with cross-bars erected or put up D I.105 (=ṭhapita° DA I.274), opp. ukkhitta° with cross-bars (i. e. obstacles) withdrawn or removed M I.139=A III.84=Nd2 284 C.; Sn 622 (=avijjā-paḷighassā ukkhittattā SnA 467); cp. parikhā. -parivattika turning round of the bar the "Bar Turn," a kind of punishment or torture (consisting in "a spike being driven from ear to ear he is pinned to the ground" Hardy, E.M. 32, cp. Miln trsl. I.277) M I.87=A I.47=II.122=Nd1 154=Nd2 604 B (reads palingha, v. l. paligha)=Miln 197.

**Palita** (Pāli: lita) (adj.) [cp. Vedic palita; Gr. pelito/s, pelio/s black-grey; Lith. pilkas grey; Ags. fealu=Ohg. falo, E. fallow, Ger. fahl; also Sk. pāṇḍu whitish; P. pāṇḍu, pāṭala pink] grey, in cpd. °kesa with grey (i. e. white) hair M I.88 (f. °kesī); A I.138; J I.59, 79; abs. only at J VI.524. The spelling phalita also occurs (e. g. Pva 153). - Der. pālicca.

**Palitta** (Pāli: litta) [pp. of palippati] smeared Th 2, 467 (=upalitta ThA 284).

**Palipa** (Pāli: lipa) fr. [pa+lip] sloppiness, mud, marsh M I.45; Th 1, 89; 2, 291 (=panka ThA 224); J III.241 (read palipo, cp. C.=mahākaddamo ibid.)=IV.480.

**Palipatha** (Pāli: patha) [for paripatha=°pantha (q. v.), the bases path° & panth° frequently interchanging. Trenckner (Notes 80) derives it fr. pa+lip] danger, obstacle (or is it "mud, mire"=palipa?) A IV.290; Sn 34=638 (=rāga° SnA 469)=Dh 414 (=rāga° DhA IV.194).

**Palipadaka** (Pāli: padaka) see pāli°.

**Palipanna** (Pāli: panna) [for paripanna, pp. of paripajjati] fallen, got or sunk into (° or loc.) Vin I.301 (muttakarīse); D II.24 (id.); M I.45 (palipa°)=Nd2 651 B; M I.88; J VI.8; Vism 49 (muttakarīse).

**Palippati** (Pāli: pippati) [Med.-Pass. of pa+lip; often spelt palimpati] to be smeared; to stick, to adhere to Pv IV.15 (°amāna read for palimpamāna). - pp. palitta (q. v.).
Palibujjhati (Palibujjhati) See palibuddhati.


Palibuddha (Palibuddha) [pp. of palibujjhati] obstructed, hindered, stopped; being kept back or delayed, tarrying J II.417; Nd2 107 (paliveṭhita+); Miln 388 (ākāso a°) 404; DhA III.198. Often in phrase lagga laggita p. Nd2 88, 107, 332, 596, 597, 657.

Palibuddhati (Palibuddhati) [the etym. offered by Andersen, Pāli Reader s. v. palibuddha, viz. dissimilation for pari+ruddhati (rudh) is most plausible, other explns like Trenckner's (Notes 66 for pari+bādh, med-pass. bajjhati=bādhyate, seemingly confirmed by v. l. Nd2 74 & 77 *bajjhati for *bujjhati) and Kern's (Toev. s. v.=Ogh. firbiotan, Ger. verbieten) are semantically not satisfactory. Cp. avaruddhati & avaruddha] 1. to obstruct, refuse, keep back, hinder, withhold Vin II.166; IV.42, 131; J I.217 (cp. paṭibāhati ibid.); III.138 (aor. *buddhi.); IV.159; Miln 263. - 2. to delay Miln 404 (or should we read *bujjhati i. e. sticks, tarries, is prevented?). - Pass. palibujjhati [this word occurs only in Commentary style & late works. In the Niddesa the nearest synonym is lag, as seen from the freq. combn palibuddha+lagga, palibodha+leggana: see Nd2 p. 188 under nissita] to be obstructed or hindered, to be kept by (instr. or loc.) to stick or adhere to, to trouble about, attend to Nd2 74, 77 (paligijjhati+), 88, 107, 597, 657; Miln 263. - pp. palibuddha (q. v.).

Palibodha (Palibodha) [See palibuddhati] obstruction, hindrance, obstacle, impediment, drawback J I.148; III.241 (a° non-obstruction), 381 (id.); Nett 80; also in var. phrases, viz. kāma* Nd2 374 (*kāmaparīlāha); kula* cīvara* Nd2 68, cp. Miln 388 (kule p.); ghar'āvāsa*, putta-dāro etc. Nd1 136; Nd2 172a B, 205, cp. J II.95 (ghara*); KhA 39 (enumd as set of dasa palibodhā which are also given and expld in detail at Vism 90 sq.); cp. DhsA 168, and in combn lagga bandha p. Nd2 332, 620. Two palibodhas are referred to at Vin I.265, viz. āvāsa* and cīvara* (cp. Vin. Texts II.157) and sixteen at Miln 11. Cp. Cpd. 53. - The minor obstacles (to the practice of kammaṭṭhāna) are described as khuddaka° at Vism 122 & referred to at DhsA 168. - See also sam°.

Palibhañjana (Palibhañjana) (nt.) [pari+bhañjana] breaking up Nd2 576 (sambhañjana+; v. l. pari°). See also sam°. The spelling phali° occurs at ThA 288.

Palimaṭṭha (Palimaṭṭha) [pp. of pari+mṛj] polished J V.4. Cp. parimaṭṭha. See also sam°.

Paliveṭhāna (Paliveṭhāna) (adj. nt.) [fr. pari+veṣṭ] wrapping, surrounding, encircling, encumbrance J IV.436; Pug 34; Vism 353 (*camma); DhsA 366.

Paliveṭhita (Paliveṭhita) [pp. of paliveṭheti] wrapped round, entwined, encircled, fettered Nd2 107 (*veṭṭ*, combd with laggita & palibuddha); J IV.436; VI.89. Cp. sam°.

Paliveṭheti (Paliveṭheti) [pari+veṣṭ] to wrap up, cover, entwine, encircle M I.134; J I.192; II.95; Dha I.269; DhsA 366. - Pass. paliveṭhiyati Miln 74. - pp. paliveṭhita (q. v.). See also sam°.

Palisajjati (Palisajjati) [pari+sṛj] to loosen, make loose S II.89 (mūlāni).
[Palissajati] [pari+svaj] to embrace D II.266; J V.158 (aor. palissaji=ālingi C). 204, 215; VI.325.

[Palissuta] [pp. of pari+sru] flowing over J VI.328.

[Palugga] [pp. of palujjati, Sk. *prarugṇa] broken up, crushed, crumbled Bu II.24; Miln 217.

[Palujjati] [Pass. of palujjati=pa+ruj] to break (intrs.) to fall down, crumble, to be dissolved Vin II.284; D II.181; M I.488; S II.218; III.137; IV.52=Nd2 550 (in exegesis of "loka"); Miln 8; Vism 416. - pp. palugga (q. v.). Cp. BSk. pralujjati MVastu II.370.


[Paluddha] [pp. of pa+lubh] seduced, enticed S IV.307 (where id. p. M I.511 reads paladdha); J I.158; VI.255, 262. See also palobheti & palobhita.

[Palumpati] [pa+lup] to rob, plunder, deprive of A I.48.

[Paleti] See palāyati.

[Palepa] [fr. pa+lip] smearing; plaster, mortar Th 2, 270; ThA 213.

[Palepana] (nt.) [fr. pa+lip] smearing, anointing; adj. (-°) smeared or coated with M I.429 (gāḷha° thickly smeared).

[Paloka] [fr. pa+*luj=ruj, thus standing for *paloga, cp. roga] breaking off or in two, dissolution, decay Vin II.284; M I.435=Miln 418 (in formula aniccato dukkhato rogato etc., with freq. v. l. paralokato; cp. A IV.423; Nd2 214; Ps II.238); S III.167 (id.) IV.53; V. 163.

[Palokin] (adj.) [fr. paloka] destined for decay or destruction S IV.205=Sn 739 (acc. palokinam=jarā-maraṇehi palujjana-dhamma SnA 506); Th 2, 101 (acc. pl. palokine, see Geiger, P.Gr. § 952).

[Palobha] [fr. pa+lubh] desire, greed PvA 265.

[Palobhana] (nt.)=palobha J I.196, 210; II.183; Miln 286.

[Palobhita] [pp. of palobheti] desired PvA 154.

[Palobheti] [Caus. of pa+lubh] to desire, to be greedy Sn 703; J I.79, 157, 298; VI.215; SnA 492; DhA I.123, 125; PvA 55. - pp. palobhita (q. v.).

[Pallanka] [pary+anka, cp. Class Sk. palyanka & Māgadhī paliyanka] 1. sitting cross-legged, in instr. pallankena upon the hams S I.124, 144; and in phrase pallankām abhujati "to bend (the legs) in crosswise" D I.71; M I.56; A III.320; J I.17, 71; Ps I.176; Pug 68; Miln 289; DhA
II.201. - This phrase is expld at Vism 271 and VbhA 368 as "samantato ūru-baddh'āsanaṃ bandhati." - 2. a divan, sofa, couch Vin II.163, 170 (cp. Vin. Texts III.209, which is to be corrected after Dial. I.12); D I.7; S I.95; J I.268; IV.396; V.161; Vv 311; Pv II.127; III.32; DhA I.19; PvA 189, 219.

**Pallati** (pallata) (pallate), is guarded or kept, contracted (poetical) form of pālayate (so Cy.) J V.242.


**Pallatthikā** [Pallathika] (f.) [fr. pallattha] same meaning as pallattha Vin II.213; III.162 (cp. Vin. Texts I.62; III.141); Vism 79 (dussa°).

**Pallatthita** [Pallatha] [doubtful, perhaps we should read paliyattha, see Kern, Toev. s. v.] perverse J V.79.

**Pallala** (nt.) [cp. Class Sk. palvala=Lat. palus; Ohg. felawa Q Ger. felber willow; Lith. pělkė moor; BSk. also palvala, e. g. Divy 56] 1. marshy ground M I.117; S III.108 sq. - 2. a small pond or lake Vin I.230= D II.89; J II.129; V.346.

**Pallava** (nt.) [cp. Class Sk. pallaka] a sprout J I.250; II.161. See also phallava.

**Pallavita** (adj.) [fr. pallava] having sprouts, burgeoning, budding Miln 151; VvA 288 (sa° full of sprouts).

**Pallāsa** see vi°.

**Palloma** [a contraction of pannaloma, see J.P.T.S. 1889, 206] security, confidence D I.96; M I.17; cp. DA I.266 "loma-haṃsa-mattam pi 'ssa na bhavissati."

**Pavakkhati** [fut. of pa+vac] only in 1st sq. pavakkhāmi "I will declare or explain" Sn 701, 963=1050 (cp. Nd1 482 & Nd2 under brūmi).

**Pavacchati** [Sk. prayacchati] see anu°, & cp. pavecchati.

**Pavajati** [pavyaj] to wander forth, go about, perambulate; ppr. pavajamāna S I.42 (but may be pavajjamāna "being predicated" in play of word with act. pavadanto in same verse).

**Pavajjati** [Pass. of pavadati] to sound forth to be played (of music) J I.64 (pavajjayimśu, 3rd pl. aor.); VvA 96 (pavajjamāna ppr. med.).

Pāvaddha (pāvaddha) [pp. of pāvaddhati] grown up, increased, big, strong J V.340 (°kāya of huge stature; so read for pavaddha*; expld as vaḍḍhita-kāya).

Pāvaddhati (pāvaddhati) [pa+vṛdh] to grow up, to increase M I.7; S II.84, 92; Sn 306 (3rd sg. praet. *atha); Dh 282, 335, 349; Pug 64; PvA 8 (puññam). - pp. pāvaddha & pavuddha.

Pavati[1] (pava) to blow forth, to yield a scent Th 1, 528 (=gandham vissajjati C.). See pavāti.

Pavati[2] [of plu, cp. Vedic plavate to swim & Epic Sk. pravate to jump] to hurry on, to rush VvA 42 (but better read with v. l. patati as syn. of gacchati).

Pavatta (pavatta) (adj.) [pp. of pavattati] 1. (adj.) happening, going on, procedure, resulting Th 2, 220 (assu ca pavattam, taken by Mrs. Rh. D. as "tears shed"); ThA 179; PvA 35, 83 (gāthāyo), 120, esp. with ref. to natural products as "that which comes," i. e. normal, natural, raw; *phala ready or natural, wild fruit (gained without exertion of picking), in cpds. *phalika SnA 295 sq.; *bhōja (adj.) J I.6; III.365; Vism 422, and; *bhōjan one who lives on wild fruit (a certain class of ascetics, tāpasā) D I.101; M I.78, 343; A I.241; II.206; cp. DA I.269 sq. & SnA 295, 296. *maṃsa fresh or raw meat (flesh) Vin I.217 (cp. Vin. Texts II.81). - 2. (nt.) "that which goes on," i. e. the circle or whirl of existence Miln 197, 326 (cp. Miln trsln II.200 "starting afresh in innumerable births," quot. fr. C.), opp. appavatta freedom from Sāṃsāra, i. e. Nibbāna ibid. - 3. founded on, dealing with, relating to, being in S IV.115 (kuraraghare p. pabbata); DA I.92 (ādinaya*), 217 (*pīti-sukha being in a state of happiness).

Pavattati (pavattati) [pa+vattati, vr̥t] (intrs.) 1. to move on, go forward, proceed Pv I.57; PvA 8, 131; of water: to flow S II.31; J I.104; PvA 143, 154, 198. - 2. to exist, to be, continue in existence J I.64; PvA 130 (opp. ucchijjati). - 3. to result, to go on PvA 45 (phalam), 60 (vipātasīr'agga). - pp. pavatta; Caus. pavatteti (q. v.).


Pavattayitar (pavattayitar) [n. ag. to pavatteti] one who sets into motion or keeps up DA I.273 (see foll.).

Pavattar (pavattar) [n. ag. of either pa+vac or pa+vṛt, the latter more probable considering similar use of parivatteti. The P. commentators take it as either] one who keeps up or keeps going, one who hands on (the tradition), an expounder, teacher D I.104 (mantānaṃ p.=pavattayitar DA I.273); S IV.94; Dh 76 (nidhīnaṃ p.=ācikkhitar DhA II.107).


**Pavattita** (pāvattita) [pp. of pavatteti] set going, inaugurated, established Vin I.11 (dhammacakka); M III.29, 77; S I.191; Sn 556, 557 (dhammacakka); PvA 67 (id.), 140 (sāgāti); SnA 454.

**Pavattin** (pāvattin) (adj.) [fr. pa+vr̥t] 1. advancing, moving forward, proceeding, effective, beneficial; only in phrase dhammā pavattino A I.279; DA I.4=PvA 2; and in suppavattin (good-flowing, i. e. well-recited?) A IV.140 (of pātimokkha; trsld as "thoroughly mastered" J.P.T.S. 1909, 199, V.71 (id.). - 2. going on, procedure (in f. *ini) Vin II.271 sq., 277.

**Pavatteti** (pāvatteti) [Caus. of pavattati] (trs.) 1. to send forth, set going Vin I.87 (assūni); S II.282 (id.) J I.147 (selagulama pāvattī); esp. in phrase dhammacakkhaṃ p. to inaugurate the reign of righteousness Vin I.8, 11; M I.171; S III.86; Sn 693; Miln 20, 343; VvA 165; PvA 21, etc. - 2. to cause, produce, make arise J II.102 (mah'ogham); Miln 219. - 3. to give forth, bestow, give (dānaṃ a gift) Vin IV.5 (spelt ṭṭ); PvA 19, 123, 139. - 4. to continue, keep on, practise, go on with DhA I.257; PvA 29 (atthabhāvaṃ), 42 (kammante). - 5. to move about, behave, linger DhA I.14 (ṭṭ). - 6. to display, execute, wield, enforce Miln 189 (āṇāṃ; cp. āṇāpavattiti). - pp. pavattita (q. v.).

**Pavadati** (pāvadati) to speak out, speak to, talk, dispute; ppr. pavadanto S I.42 (trsl. "predicate"); Nd1 293. - aor. pāvādi ThA 71. - Cp. pāvādi.

**Pavana**¹ (nt.) [cp. Sk. pavana & pāvana, of pū] winnowing of grain Miln 201 (read pavanena ṭṭhāyiko who earned his living by winnowing grain).

**Pavana**² (nt.) [cp. Vedic pravāṇa; not with Müller, P.Gr. 24=upavana; perhaps=Lat. pronus "prone"] side of a mountain, declivity D II.254; M I.117; S I.26; II.95, 105; Th 1, 1092; J I.28; II.180; VI.513; Cp. I.15, 101; III.131; Miln 91, 198 sq., 364, 408; Vism 345. Cp. Pavanagāra SnA 583 (v. l. BB for Tumbavanagāra=Vanasavhaya). Note. Kern, Toev. s. v. defends Müller's (after Subhūti) interpretation as "wood, woodland," and compares BSk. pavana MVastu II.272, 382.

**Pavana**³ at Vin II.136 in cpd. pavan-anta refers to the end of the girdle (kāyabandhana), where it is tied into a loop or knot. Bdhgh on p. 319 (on C.V. V.29, 2) expls it by pās'anta.

**Pavapati** (pāvapati) [pa+vap] to sow out Th 2, 112.

**Pavayha** (pāvayha) (adv.) [ger. of pavahati] carrying on, pressing, urgently, constantly, always repeated as pavayha pavayha M III.118=DhA II.108; M I.442, 444.

**Pavara** (pāvara) (adj.) [pa+vara] most excellent, noble, distinguished S III.264; Sn 83, 646, 698 (muni°); Dh 422; Pug 69; Miln 246; PvA 2 (dharmma-cakka), 67 (id.), 39 (buddh'āsana); Sdhp 421.

**Pavasati** (pāvasati) [pa+vas] to "live forth," i. e. to be away from home, to dwell abroad Sn 899; J II.123 (=pavasaṃ gacchati); V.91. - pp. pavuttha (q. v.). Cp. vi°.
Pavassati \(\text{[pava}+\text{ṛṣ]}\) to "rain forth," to begin to rain, shed rain S I.100; Sn 18 sq. (imper. pavassa), 353 (v. l.); J VI.500 ("cry"), 587 (aor. pāvassi). - pp. pavaṭṭha & pavaṭṭha: see abhi*.

Pavassana \(\text{[pavassana]}\) (nt.) [fr. pa+vrṣ] beginning to rain, raining Miln 120.

Pavāta \(\text{[pavāta]}\) (nt.) [pa+vāta, cp. Vedic pravāta] a draught of air, breeze Vin II.79 (opp. nivāta).

Pavāti \(\text{[pavāti]}\) [pa+vā] to diffuse a scent Dh 54; Th 1, 528; J V.63 (disā bhāti p. ca). See also pavāyati.

Pavāda \(\text{[pavada]}\) [pa+vad, cp. Epic Sk. pravāda talk, saying] talk, disputation, discussion D I.26, 162; M I.63; Sn 538.


Pavādiya \(\text{[pavādiya]}\) (adj.) [fr. pavāda, cp. pavādaka] belonging to a disputation, disputing, arguing, talking Sn 885 (n. pl. *āse, taken by Nd1 293 as pavadanti, by SnA 555 as vādino).

Pavāyati \(\text{[pavāyati]}\) [pa+vā] to blow forth, to permeate (of a scent), to diffuse J I.18 (dibba-gandho p.); Vism 58 (dasa disā sila-gandho p.). Cp. pavāti.

Pavāraṇā \(\text{[pavāraṇā]}\) (f.) [pa+vṛ, cp. BSk. pravāraṇā Divy 91, 93; whereas Epic Sk. pravāraṇa, nt., only in sense of "satisfaction"] 1. the Pavāraṇā, a ceremony at the termination of the Vassa Vin I.155, 160 (where 2 kinds: cātuddasikā & pannarasikā), II.32. 167; D II.220; S I.190. pavāraṇm ṭhapeti to fix or determine the (date of) P. Vin II.32, 276. Later two kinds of this ceremony (festival) are distinguished, viz. mahā° the great P. and *sangaha, an abridged P. (see DA I.241) J I.29, 82, 193 (mahā°); Vism 391 (id.); SnA 57 (id.); VvA 67 (id.); PvA 140 (id.); - 2. satisfaction Vism 71.

Pavārita \(\text{[pavārita]}\) [pp. of pavāreti] 1. satisfied M I.12 (+paripuṇṇa pariyosita); Miln 231; Vism 71. - 2. having come to the end of the rainy season Vin I.175. - Freq. in formula bhuttāvin pavārita having eaten & being satisfied Vin I.213 (cp. Vin. Texts I.39); II.300; IV.82; PvA 23.

Pavāreti \(\text{[pavāreti]}\) [Caus. of pa+vṛ, cp. BSk. pravārayati Divy 116, 283, etc.] 1. to invite, offer, present, satisfy S I.190; A IV.79; J III.352. - 2. to celebrate the Pavāraṇā (i. e. to come to the end of the Vassa) Vin I.160 sq.; II.255; DhA I.87; J I.29, 215; IV.243 (vuttha-vassa p.); Vism 90; SnA 57. - pp. pavārita (q. v.) See also sam*.

Pavāla & Pavāla \(\text{[pavāla]}\) (m. & nt.) [cp. Class Sk. prabāla, pravāda & pravāla] 1. coral J I.394 (*ratta-kambala); II.88; IV.142; Miln 267 (with other jewels), 380 (id.); SnA 117; VvA 112 (*ratana). - 2. a sprout, young branch, shoot J III.389, 395 (kāla-vallī*); V.207; Nett 14 (*ankura); SnA 91 (id.).

Pavālha \(\text{[pavālha]}\) [apparently pp. of pavahati (pavāheti), but in reality pp. of pa+brh1, corresp. to Sk. prabṛdha (pravṛdha), cp. abbūlha & ubbahati (ud+brh1), but cp. also ubbālha which is pp.
of ud+bādh. At D I.77 (where v. l. pabbāḷha=pabūḷha, unexpld by Bdhgh) it is synonymous with uddharati=ubbahati 1. carried away (?), turned away, distracted, dismissed S III.91 (bhikkhu-sangho p.). - 2. drawn forth, pulled out, taken out D I.77=Ps II.211=Vism 406 (muñjamhā isīkā p.); J VI.67 (muñjā v'isikā p.).

Pavāsa (pavasa) [fr. pa+vas, cp. Vedic pravāsa in same meaning] sojourning abroad, being away from home J II.123; V.434; VI.150; Mīln 314. - Cp. vi°.

Pavāsita (pavasita) 1. (perhaps we should read pavārita?) given as present, honoured J V.377 (=pesita C.). - 2. (so perhaps to be read for pavūsita T.) scented, permeated with scent [pp. of pavāseti] VvA 237 (v. l. padhūpita preferable).

Pavāsin (pavasin) (adj.) [fr. pavāsa] living abroad or from home, in cira° long absent Dh 219 (=cirappavuttha DhA III.293).

Pavāhaka (pavahaka) (adj.) [fr. pa+vah] carrying or driving away Th 1, 758.

Pavāhati (pavahati) [Caus. fr. pa+vah] 1. to cause to be carried away, to remove; freq. with ref. to water: to wash away, cleanse M I.39; S I.79, 183 (pāpakammaṃ nahānena); II.88; Th 1, 349; J I.24; III.176, 225, 289; IV.367; V.134; VI.197; 588; Mīln 247; Dāvs II.59; PvA 256. - 2. to pull out, draw out D I.77 (better to be read as paḥāati).

Pavāhitatta (pavahittattā) (nt.) [abstr. fr. pavāhita, pp. of pavāheti] the fact of being removed or cleansed J V.134.


Pavikatthita (pavikatthita) [pp. of pa+vi+katthati] boasted J I.359.

Pavicaya (pavicaya) [fr. pa+vicinati] investigation Sn 1021; Th 1, 593; Pug 25; Nett 3, 87.

Pavicarati (pavicarati) [pa+vicarati] to investigate thoroughly M III.85; S V.68.

Pavicinati (pavicinati) [pa+vicinati] to investigate, to examine M III.85; S V.68, 262; Nett 21; SnA 545. grd. paviceyya J IV.164, & paviceṭtabba Nett 21.

Pavijjhati (pavijjhati) [pa+vyadh] to throw forth or down Vin II.193 (silaṃ cp. J I.173 & V.333); III.82, 178, 415; DA I.138, 154. - pp. paviddha (q. v.).


Paviṭṭha (pavittha) [pp. of pavatisi] entered, gone into (acc.), visited S I.197; II.19; Dh 373; DA I.288; PvA 12, 13.
Pavitakka [Pavitakka] [pa+vitakka] scepticism, speculation, controversy Sn 834; Nd1 176.

Pavidamseti [Pavidamseti] [pa+vi+Caus. of drś; dāṃseti=dāsseti] to make clear, to reveal J V.326 (aor. pavidāṃsayi).

Paviddha [Paviddha] [pp. of pavidjhati] thrown down, fig. given up, abandoned Th 1, 350 (*gocara).

Pavineti [Pavineti] [pa+vineti] to lead or drive away, expel Sn 507=J V.148.

Pavibhajati [Pavibhajati] [pa+vi+bhaj. Cp. Class Sk. praviṃbhāga division, distribution] to distribute, to apportion S I.193 (*bhajjaṃ, ppr., with jj metri causa)=Th 1, 1242 (*bhajja ger.).

Pavilīyati [Pavilīyati] [pa+vi+lī] to be dissolved, to melt or fade away S IV.289 (pavilīyamānena kāyena with their body melting from heat; so read for pavelīyamānena).

Paviloketi [Paviloketi] [pa+viloketi] to look forward or ahead J VI.559.

Pavivitta [Pavivitta] [pp. of pa+vi+vic] separated, detached, secluded, singled M I.14, 77, 386; II.6; S II.29; Vism 73; PVA 127 DhA II.77. Often in phrase appiccha santuṭṭha pavivitta referring to an ascetic enjoying the satisfaction of seclusion Nd2 225=Nd1 3421Q=Vism 25; J I.107; Miln 244, 358, 371 (with appa-sadda appaniṃghghosa).

Paviveka [Paviveka] [fr. pa+vi+vic] retirement, solitude, seclusion Vin I.104; II.258 (appicchatā santuṭṭhi+; cp. pavivitta); D I.60; M I.14 sq.; S II.202; V.398; A I.240; Sn 257; Dh 205 (*rasa, cp. DhA III.268); Th 1, 597; J I.9; Ps II.244; Vism 41, 73 (*sukha-rasa); Sdh 476; DA I.169.

Pavivekatā [Pavivekatā] (f.) [abstr. fr. paviveka]=paviveka Vism 81 (appicchatā etc. in enum of the 5 dhuta-dhammas).


Pavisati [Pavisati] [pa+viś] to go in, to enter (acc.) Sn 668, 673; DhA II.72 (opp. nikkhamati); PVA 4, 12, 47 (nagaraṃ). Pot. *vise Sn 387 imper. pavisā M I.383; S I.213; fut. pavisissati Vin I.87; J III.86; pavisati (cp. Geiger P.Gr. § 652) J II.68; Cp. I.956, and pavekkhāti S IV.199; J VI.76 (nāgo bhūmiyaṃ p.); Dāvs III.26; aor. pāvisi Vin II.79 (vihāraṃ); M I.381; J I.76 (3rd pl. pāvisum), 213; J II.238; Vism 42 (gāmaṃ) PVA 22, 42, 161, 256; and pavi J II.238; PVA 12, 35, ger. pavisitā S I.107; J I.9 (araṇñaṃ); Vism 22; PVA 4, 12, 46, 79 & pavissa S I.200; Dh 127=PVA 104. - pp. paviṭṭha (q. v.).- Caus. paveseti (q. v.).


Pāvīnati (Pavīnati) [pa+vī to seek, Sk. veti, but with diff. formation in P. cp. Trenckner, Notes 78 (who derives it fr. veṇ) & apaviṇāti. The form is doubtful; probably we should read pacināti] to look up to, respect, honour J III.387 (T. reading sure, but v. l. C. pavirāti).

Pāvihi (Pavīhi) [pa+vīhi] in pl. diff. kinds of rice J V.405 (=nānappakārā vihayo).

Pāvuuccati (Pavuccati) [Pass. of pavacati] to be called, said, or pronounced Sn 436, 513, 611 & passim; Dh 257; Pv IV.347; PvA 102. The form pavuccate also occurs, e. g. at Sn 519 sq. - pp. pavutta1 (v. v.).

Pāvuṭā (Pavūṭā) at M I.518 is unexplained. The reading of this word is extremely doubtful at all passages. The vv. ll. at M I.518 are pavudhā, pavujā, paṭuvā, *phutā, and the C. expln is pavuṭā-gaṇṭhiṅkā (knot or block?). The identical passage at D I.54 reads paṭuvā (q. v.), with vv. ll. pamuṭā, pamuvucā, while DA I.164 expls pacuṭā-gaṇṭhiṅkā (vv. ll. pamuṭā, pamucā, paṇuṭā). Dial. I.72 reads pacuṭa, but leaves the word untranslated; Franke, Dīgha, p. 58 ditto.

Pāvuṭṭha (Pavūṭṭha) (pavaṭṭha) [pp. of pavassati] see abhi*.

Pavutta1 (Pavutta) [pp. of pa+vac, but sometimes confounded with pavatta, pp. of pa+vṛt, cp. pavutti] said, declared, pronounced D I.104 (mantapada p.; v.l. *vatta which is more likely; but DA I.273 expls by vutta & vācita); S I.52; Sn 383 (su*=sudesita SnA 373), 868 (=ācikkhita desita, etc. Nd1 271).


Pavutti (Pavutti) [fr. pa+vṛt, cp. Class. Sk. pravrṭti] happening, proceeding, fate, event PvA 31 (v. l. pavatti), 46, 53, 61, 78, 81 and passim (perhaps should be read pavatti at all passages).

Pavuttha (Pavuttha) [pp. of pavasati] dwelling or living abroad, staying away from home D II.261 (‘jāti one who dwells away from his caste, i. e. who no longer belongs to any caste); J V.434; DhA III.293. Freq. in phrase pavutthapatikā itthi a woman whose husband dwells abroad Vin II.268; III.83; Miln 205.

Pavūsita (Pavūsita) at VvA 237 is misreading either for pavāsita at VvA 237 is misreading either for pavāsita or (more likely) for padhūpita (as v. l. SS.), in meaning "blown" i. e. scented, filled with scent.

Pavekkhati (Pavekkha ti) is fut. pavisati.

Pavecchati (Pavecchati) [most likely (as suggested by Trenckner, Notes 61) a distortion of payacchati (pa+yaṃ) by way of *payacchati-pavecchati (cp. sa-yathā-seyyathā). Not with Morris, J.P.T.S. 1885, 43 fr. pa+vṛṣ, nor with Müller P.Gr. 120 fr. pa+viṣ (who with this derivation follows the P. Commentators, e. g. J III.12 pavesati, deti; SnA 407 (pavesati paṭipādeti); Geiger P.Gr. § 152, note 3 suggests (doubtfully) a Fut. stem (of viṣ?)] to give, bestow S I.18; Sn 463 sq., 490 sq.; Th 2, 272; J I.28; III.12 (v. l. pavacchati), 172; IV.363; VI.502, 587 (vuṭṭhi-dhāraṇi pavechchanto devo pāvassī tāvade; v.l. pavattento); Pv II.943 (=deti PvA
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130); II.970 (=pavatteti ibid. 139); II.107 (=deti ibid. 144); Miln 375. Another děrn suggested by Dr. Barnett in J.R.A.S. 1924, 186 is=Sk. pra-vṛścati.

Paveṇi (paveṇi) (f.) [pa+ven; cp. late Sk. praveṇi in meanings 1 & 2] 1. a braid of hair, i. e. the hair twisted & undorned A III.56 - 2. a mat, cover D I.7 = (see ājina*) - 3. custom, usage, wont, tradition J I.89; II.353; V.285; VI.380 (kula-tanti, kula-paveṇi); Dpvs XVIII.1; Miln 134 (*upaccheda break of tradition), 190, 226 (*vamśa), 227; DhA I.284 (tanti+); Pva 131. - 4. succession, lineage, breed, race Sn 26 (cp. SnA 39); DhA I.174. -pālaka guardian of tradition Vism 99 (tanti-dhara, vaṃsanurakkha+); DhA III.386.

Pavedana (pavedana) (nt.) [fr. pa+vid] making known, telling, proclamation, announcement only in stanza "nisīd' ambavane ramme yāva kālappavedanā," until the announcement of the time (of death) Th 1, 563 (trsln "until the hour should be revealed")=J I.118=Vism 389=DhA I.248.

Pavedita (pavedita) [pp. of pavedeti] made known, declared, taught M I.67 (su* & du*); S I.231; Dh 79, 281; Sn 171, 330, 838; Nd1 186.

Pavedeti (pavedeti) [Caus. of pa+vid] to make known, to declare, communicate, relate S I.24; IV.348; Dh 151; Sn p. 103 (=bodheti nāpeti SnA 444); Pva 33, 58, 68 (attānāṃ make oneself known), 120. - pp. pavedita (q. v.).

Pavedhati (pavedhati) [pa+vyath, cp. pavyatheti] to be afflicted, to be frightened, to be agitated, quiver, tremble, fear Sn 928 (=tasati etc. Nd1 384); Vism 180 (reads pavedheti) ThA 203 (allavatthāṃ allakesaṃ pavedhanto, misreading for pavesento); DhA II.249. - Freq in prr. med. pavedhamāna trembling M I.88; Pvc 117; III.55 (=pakampamāna Pva 199); J I.58; III.395. - pp. pavedhita & pavyadhita (q. v.).

Pavellati (pavellati) [pa+vell] to shake, move to & fro, undulate S IV.289 (pavilyamānena kāyena); J III.395. - pp. pavellita (q. v.).

Pavellita (pavellita) [pp. of pavellati] shaken about, moving to & fro, swinging, trembling J VI.456.

Pavesa (pavesa) (-°) [fr. pa+viś] entrance Tha 66 (Rājagaha*); DhA IV.150.


Pavesetar (pavesetar) [n. ag. of paveseti] one who lets in or allows to enter, an usher in S IV.194; A V.195.

Paveseti (paveseti) [Caus. of pavisati] 1. to make enter, allow to enter, usher in M I.79; J I.150 (mīga-gaṇaṃ uyyānaṃ), 291; VI.179; Vism 39; Pva 38, 44, 61 (gehaṃ), 141 (id.); DhA I.397. - 2. to furnish, provide, introduce, procure, apply to (acc. or loc.) J III.52 (rajjukaṃ gīvāya); VI.383 (sirim); Miln 39 (gehe padipāṃ), 360 (udakaṃ); DA I.218. Perhaps at Tha 203 for pavedhetti. - Caus. II. pavesāpeti J I.294 (mātugānaṃ aggiṃ).
Pavyatheti [Pavyatheta] [Caus. of pa+vyath] to cause to tremble, to shake J V.409. Cp. pavedhati. - pp. pavyadhita (q. v.).

Pavyadhita [Pavyadhita] [pp. of pa+vyath; the dh through analogy with pavedhita] afflicted, frightened, afraid J VI.61, 166.


Pasamsati [Pasamsati] [pa+saṃs] to speak out, praise, commend, agree D I.163; S I.102, 149, 161; J I.143; II.439; V.331; It 16; Sn 47, 163, 390, 658, 906; Dh 30; Pv II.942; DA I.149; PvA 25, 131 (=vaṇṇeti). - pp. pasattha & pasamsita (q. v.). Cp. paṭipasaṃsita.


Pasamsā [Pasamsa] (f.) [fr. pa+saṃs; cp. Vedic praśaṃsā] praise, applause D III.260; S I.202; Th 1, 609; Sn 213, 826, 895; Miln 377; SnA 155. In composition the form is pasamsa*, e. g. “āvahana bringing applause Sn 256; “kāma desirous of praise Sn 825, cp. Nd1 163; “lābha gain of praise Sn 828. As adj. pasamsa "laudable, praiseworthy" it is better taken as grd. of pasamsati (=pasamsiya); thus at Pv IV.713 (pāsaṃsā Minayeff); PvA 8, 89 (=anindita).

Pasamsita [Pasamsita] [pp. of pasamsati, cp. pasattha] praised S I.232; Sn 829, 928; Dh 228, 230; Nd1 169; PvA 116 (=vaṇṇita) 130.


Pasakkati [Pasakkati] [pa+sakkati] to go forth or out to; ger. pasakkiya S I.199=Th 1, 119; Th 1, 125.

Pasakkhita [Pasakkhita] at J IV.365 is doubtful; perhaps we should read pasakkita (pp. of pasakkati); the C. expls as "lying down" (nipanna acchati, p. 367); Kern, Toev. s. v. proposes change to pamakkhita on ground of vv. ll. vamakkhita & malakita.

Pasankanta [Pasankanta] [pp. of pa+sankamati, of kram] gone out to, gone forth PvA 22.

Pasankamati [Pasankamati] [pa+saṃ+kram] to go out or forth to (acc.) Sdhp 277. - pp. pasankanta.

Pasanga [Pasanga] [fr. pa+saṃj. Class Sk. prasanga in both meanings.] 1. hanging on, inclination, attachment to KhA 18; PvA 130. - 2. occasion, event; loc. pasange at the occasion of (~), instead of KhA 213 (karaṇavacana*, where PvA 30 in id. p. reads karaṇ'atthe).

Pasajati [Pasajati] [pa+ṣṛj] to let loose, produce; to be attached to Sn 390 (=alliyati SnA 375).

Pasata [Pasata] [pp. of pa+ṣṛ] let out, produced D III.167; SnA 109 (conj. for pasava in expln of pasuta).
Pasata1 (Pasata) (adj.) [Vedic ṁṛṣant, f. ṁṛṣatī] spotted, only in cpd. *miga spotted antelope J V.418 (v. l. pasada*). The more freq. P. form is pasada*, e. g. S II.279 (gloss pasata*); J V.24, 416; VI.537; SnA 82.

Pasata2 (Pasata) (nt.) [etym.? Late Sk. ṁṛṣat or ṁṛṣad a drop; cp. phusita1 rain-drop=ṛṣata; BR. under ṁṛṣant= pasata1, but probably dialectical & Non-Aryan] a small measure of capacity, a handful (seems to be applied to water only) J I.101 (*matta udakaṃ; IV.201 (udaka*); V.382 (*mattam pāṇīyam). Often redupl. pasatam pasataṃ "by handfuls" M I.245, J V.164. At DA I.298 it is closely connected with sarāva (cup), as denoting the amount of a small gift.

Passattha & Passaṭṭha [pp. of pasaṃsati] praised, extolled, commended S I.169; J III.234; Vv 4421; Miln 212, 361. As pāsaṭṭha at Pv II.973 (so to be read for paseṭṭha); IV.152 (=vaṇṇita PvA 241); DhsA 124. See pasata1.

Pasanna1 (Pasanna) (adj) [pp. of pasīdati] 1. clear, bright Sn 550 (*netta); KhA 64 & 65 (*tilatelavana, where Vism 262 reads vippasanna*); Vism 409 (id.). - 2. happy, gladdened, reconciled, pleased J I.151, 307; Vism 129 (muddha*). - 3. pleased in one's conscience, reconciled, believing, trusting in (loc.), pious, good, virtuous A III.35 (Satthari, dhamme sanghe); S I.34 (Buddhe); V.374; Vv 59; Sn 698; Dh 368 (Buddha-sāsane); J II.111; DhA I.60 (Satthari). Often combd with saddha (having faith) Vin II.190; PvA 20, 42 (a*), and in cpd. *citta devotion in one's heart Vin I.16; A VI.209; Sn 316, 403, 690; Pv II.16; SnA 490; PvA 129; or *mānasa Sn 402; VvA 39; PvA 67; cp. pasannena manasā S I.206; Dh 2. See also abhippasanna & vippasanna.

Pasanna2 (Pasanna) [pp. of pa+syad] flowing out, streaming, issuing forth; in assu-pasannam shedding of tears S II.179.

Pasannā (Pasanna) (f.) [late Sk. prasannā] a kind of spirituous liquor (made from rice) J I.360.

Pasammati (Pasammati) [pa+Śam] to become allayed, to cease, to fade away Th 1, 702.

Pasayha (Pasayha) is ger. of pasahati (q. v.).

Pasaraṇa (Pasaran) (nt.) [fr. pa+ṛṣ] stretching, spreading, being stretched out PvA 219 (piṭṭhi*). See also pasaraṇa.

Pasava (Pasava) [fr. pa+su] bringing forth, offspring S I.69.

Pasavati (Pasavatī) [pa+su] to bring forth, give birth to, beget, produce; mostly fig. in combn with the foll. nouns: kibbisaṃ to commit sin Vin II.204; A V.75; pāpaṃ id. Pv IV.150; puññaṃ to produce merit S I.182, 213; A V.76; PvA 121; opp. apuññaṃ Vin II.26; S I.114; veraṃ to beget hatred S II.68; Dh 201. - Caus. pasaveti in same meaning J VI.106 (pāpaṃ) - pp. pasūta (q. v.).

Pasavana (Pasavana) (nt.) [fr. pa+su] 1. giving birth PvA 35. - 2. producing, generating, effecting PvA 31 (puñña*).
**Pasaha (Pasala)** [fr. pa+sah] overcoming, mastering, in dup* (adj.) hard to overcome J II.219; Miln 21.

**Pasahati (Pasatij)** [pa+sah] to use force, subdue, oppress, overcome M II.99; Sn 443; Dh 7, 128; DhA III.46; J IV.126, 494; V.27. - ger. pasayha using force, forcibly, by force D II.74 (okkassa*); A IV.16 (id.); S I.143; Sn 72; J I.143; Pv II.92; II.910; (read appasayha for suppasayha); Miln 210 (okkassa*; for okkassa?). Also in cpd. pasayha-kārīn using force J IV.309; V.425.

**Pasākha (Pasakha)** (m. & nt.) [pa+sākhā; Epic Sk. praśākhā branch] 1. a smaller branch J VI.324 (sākha°). - 2. branch-like wood, i. e. hard wood Th 1, 72. - 3. the body where it branches off from the trunk, i. e. abdomen & thighs; the lower part of the body Vin IV.316 (=adho-nābhi ubbha-jānu-manḍalāṃ C.). Cp. Suśruta III.31, 10. - 4. the extremities (being the 5th stage in the formation of the embryo) S I.206.

**Pasāda (Passada)** [fr. pa+sad, cp. Vedic prasāda] 1. clearness, brightness, purity; referring to the colours ("visibility") of the eye J I.319 (akkhīni maṇiguḷa-saṇḍi paṇāyaṃāna paṇca-pasādāni ahesuṃ); SnA 453 (pasanna-netto i. e. paṇca-vaṇṇa-pasāda-sampattiya). In this sense also, in Abhidhamma, with ref. to the eye in function of "sentient organ, sense agency" sensitive surface (so Mrs Rh. D. in Dhs. tsrl. 174) at DhsA 306, 307. - 2. joy, satisfaction, happy or good mind, virtue, faith M I.64 (Satthari); S I.202; A I.98, 222 (Buddhe etc.); II.84; III.270 (puggala°); IV.346; SnA 155, Pva 5, 35. - 3. repose, composure, allayment, serenity Nett 28, 50; Vism 107, 135; ThA 258. - Note. pasāda at Th 2, 411 is to be read pāsaka (see J.P.T.S. 1893 pp. 45, 46). Cp. abhi°.


**Pasādaniya (Pasadaniya)** (adj.) [fr. pasāda] inspiring confidence, giving faith S V.156; Pug 49, 50; VbhA 282 (*suttanta); Sdhp 543; the 10 pāsādaniyā dhammā at M III.11 sq. Cp. sam°.

**Pasādiyā (Pasadiya)** at J VI.530 is doubtful; it is expld in C. together with saṃsādiyā (a certain kind of rice: sūkara-sāli), yet the C. seems to take it as "bhūmiyāḥ patita"; v. l. pasāriya. Kern, Toev. s. v. takes it as rice plant & compares Sk. *prasātikā.

**Pasādeti (Passeti)** [Caus. of pa+sad, see pasidati] to render calm, appease, make peaceful, reconcile, gladden, incline one's heart (cittāṃ) towards (loc.) D I.110, 139; S I.149; A V.71; Pva II.942 (cittāṃ); Miln 210; Pva 50, 123 (khamāpento p.). - Cp. vi°.

**Pasādhana (Pasadhana)** (nt.) [fr. pa+sadh; cp. Class. Sk. prasādhana in same meaning] ornament, decoration, parure J II.186 (rañño sīsa *kappaka King's headdress-maker i. e. barber); III.437; IV.3 (ura-cchada°); DhA I.227 (*pelikā), 342 (*kappaka), 393; ThA 267; VvA 165, 187; Pva 155.
Pasādhita [pasadhita] [pp. of pasādh] adorned, arrayed with ornaments, embellished, dressed up J I.489 (maṇḍita°); II.48 (id.); IV.219 (id.); V.510 (nahāta°).

Pasādhetti [pasadhetti] [Caus. of pa+sād] to adorn, decorate, array Mhvs VII.38; DhA I.398. - pp. pasādhita (q. v.).

Pasāraṇa [pasarana] (nt.) [fr. pa+sṝ, cp. pasaraṇa] stretching out DA I.196 (opp. sammiṇjana); DhA I.298 (hattha°).

Pasāreti [pasareti] [Caus. of pa+sṛ] 1. to cause to move forwards, to let or make go, to give up J VI.58 (pasāraya, imper.). - Pass. pasāriyati Vism 318; PvA 240 (are turned out of doors). - 2. to stretch out, hold out or forth, usually with ref. to either arm (bāhuṃ, bāhan, bāhā) S I.137 (opp. sammiṇjeti); DA I.196; PvA 112, 121; or hand (hatthaṃ) J V.41; VI.282; PvA 113; or feet (pāde, pādam) Th 2, 44, 49, cp. ThA 52; DhSa 324 (=sandhiyo paṭippanāmeti). - 3. to lay out, put forth, offer for sale Vin II.291; DhA II.89. - pp. pasārita (q. v.), Cp. abhi°

Pasāsati [pasasati] [pa+śās] 1. to teach, instruct S I.38; J III.367, 443. - 2. to rule, reign, govern D II.257; Cp. III.141; PvA 287.


Pasibbaka [pasibbaka] (m. nt.) [fr. pa+siv, late Sk. prasevaka> P. pasebbaka>pasibbaka, cp. Geiger. P.Gr. 151] a sack, Vin III.17; J I.112, 351; II.88, 154; III.10, 116, 343 (camma° leather bag); IV.52, 361; V.46 (pūpa°), 483; VI.432 (spelling pasippaka); DA I.41; DhA IV.205.

Pasibbita [pasibbita] [pp. of pa+siv] sewn up, enveloped by (-°) Th 1, 1150 (maṃsa-nahāru°).

Pasīdati [pasidati] [pa+śad] 1. to become bright, to brighten up PvA 132 (mukha-vaṇṇo p.). - 2. to be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart (mano or cittaṃ p.); to find one's satisfaction in (loc.), to have faith D II.202; S I.98; II.199 (suttā dhammaṃ p.); A III.248; Sn 356, 434, 563; Nd2 426 (=saddahati, adhimuccati okappeti); Vv 5014 ( mano me pasidi, aor.); Vism 129; Miln 9; DhA III.3 (=he is gracious, i. e. good); VvA 6 (better v. l. passivā); PvA 141. - pp. pasanna (q. v.). See also pasādēti & vippasidati.

Pasīdana [pasidana] (nt.) [fr. pasīdati] calming, happiness, purification Ps II.121 (SS pāsādana).

Pasu [pasu] [Vedic paśu, cp. Lat. pecu & pecunia, Gr. pe/kos fleece, Goth. vieh, E. fee] cattle M I.79; J V.105; Pv II.1312 (*yoni); Miln 100; PvA 166 (*bhāva); n. pl. pasavo S I.69; Sn 858; gen. pl. pasūnaṃ Sn 311; Pv II.25. - dupasu bad cattle Th 1, 446.

Pasuka [pasuka] =pasu Vin II.154 (ajaka°).
**Pasuta** (Pasuṭa) [pp. of pa+sā or si, Sk. prasita, on change of i to u see Geiger, P.Gr. § 193. In meaning confounded with pasavate of pa+su] attached to (acc. or loc.), intent upon (-°), pursuing, doing D I.135 (kamma°); Sn 57 (see Nd2 427), 709, 774, 940, Dh 166, 181; Vism 135 (doing a hundred & one things: aneka-kicca°); DhA III.160; PvA 151 (puñña-kammesu), 175 (kiḷanaka°), 195, 228 (pāpa°).

**Pasura** (Pasuṭa) (adj.) [reading doubtful] many, abundant J VI.134 (=rāsi, heap C.). We should probably read pacura, as at J V.40 (=bahu C.).

**Pasūta** (Pasuṭa) [pp. of pasavati] produced; having born, delivered PvA 80.

**Pasūti** (Pasuṭa) (f.) [fr. pa+su] bringing forth, birth, in °ghara lying-in chamber Nd1 120; Vism 235; KhA 58 (where Vism 259 reads sūtighara).

**Paseṭṭha** (Pasetaṭṭha) at Pv II.973 is to be read pasaṭṭha (see pasattha).

**Pasodheti** (Pasodheti) [pa+Caus. of śudh] to cleanse, clean, purity D I.71 (cittaṃ).

**Passa**1 [Pasa] [cp. Sk. paśya, fr. passati] seeing, one who sees Th 1, 61 (see Morris, in J.P.T.S. 1885, 48).

**Passa**2 [Pasa] (m. & nt.) [Vedic pārśva to parśu & pṛṣṭi rib, perhaps also connected with pārṣṇi side of leg, see under paṇhi] 1. side, flank M I.102; III.3; A V.18; Sn 422; J I.264; III.26. Pleonastic in piṭṭhi° (cp. E. backside) the back, loc. behind J I.292; PvA 55. - 2. (mountain-) slope, in Himavanta° J I.218; V.396 (loc. pasmani=passe C.).

**Passati** (Pasaṭi) [Vedic paśyati & *spaśati (aor. aspaṣṭa, Caus. spāśayati etc.); cp. Av. spasyeiti, Gr. ske/ptomai, (E. "scepsis"); Lat. species etc.; Ohg. spehon=Ger. spāhen (E. spy). - The paradigm pass°, which in literary Sk. is restricted to the pres. stem (paś) interchanges with the paradigm dakkh° & dass° (dṛś): see dassati1 1. to see - Pres. passati Vin I.322; S I.69, 132, 198; II.29; Sn 313, 647, 953, 1063, 1142 (cp. Nd2 428); Pv I.23; Miln 218; PvA 11, 102; 1st pl. passāma Sn 76, 153, 164; Pv I.101 (as future); imper. sg. passa Sn 435, 580, 588, 756; J I.223; II.159; Pv II.116, 119; PvA 38; pl. passatha S II.25; Sn 176 sq., 777, & passavo (cp. Sk. paśyadhvaṃ) Sn 998. - ppr. passaṃ (see Geiger, P.Gr. 972) M II.9; Sn 739, 837, 909; & passanto J III.52; PvA 5, 6; f. passantī S I.199. - grd. passatābba J IV.390 (a°). - fut. passissati Pv II.46; PvA 6. - aor. passi J II.103, 111; III.278, 341. - 2. to recognise, realise, know: only in combn with jānāti (pres. jānāti passati; ppr. jānāma passaṃ): see jānāti 11. - 3. to find Sn 1118 (=vindati paṭṭilabhati Nd2 428b); J III.55; Pv II.99. - Cp. vi°.

**Passaddha** (Passaddha) [pp. of passambhati, cp. BSk. praśrābdha Divy 48] calmed down, allayed, quieted, composed, at ease. Almost exclusively with ref. to the body (kāya), e. g. at Vin I.294; D III.241, 288; M I.37; III.86; S I 126; IV.125; A I.148; V.30; Vism 134; VbhA 283 (*kāyapuggala). - In lit. appln “ratha when the car had slowed down J III.239. See also paṭṭi°.

**Passaddhatā** (Passaddhatā) (f.) [abstr. fr. passaddha] calmness, repose Nd2 166.
Passaddhi (Passaddhi) (f.) [fr. pa-śrambh] calmness, tranquillity, repose, serenity M III.86; S II.30; IV.78; V.66; A IV.455 sq.; Ps II.244; Dhs 40 (kāya*), 41 (citta*), cp. Dhs. trsl. 23; Vism 129; VbhA 314 (kāya*, citta*); DhsA 150 (=sa-massāsa-ppatta). Often combd with pāmuja & piti, e.g. D I.72, 73, 196; Nett 29, 66. Six passaddhis at S IV.217 (with ref. to vācā, vitakka-vicārā, piti, assāsa-passāsā, saññā-vedanā, rāga-dosa-moha, through the 4 jhānas etc.). Passaddhi is one of the 7 sambojjhangas (constituents of enlightenment): see this & cp. M III.86; Vism 130, 134=VbhA 282 (where 7 conditions of this state are enumd).

Passanā (Passana) See anu*, vi*.

Passambhāti (Passambhāti) [pa-śrambh] to calm down, to be quiet Vin I.294 (fut *issati); D I.73; M III.86; S V.333; A III.21. - pp. passaddha; Caus. passambhiti (q. v.).


Passambhāti (Passambhāti) [Caus. of passambhāti] to calm down, quiet, allay M I.56, 425; S III.125; Vism 288 (=nirodheti). ppr. passambhayaṃ M I.56; III.82, 89.

Passaya (Passaya) [fr. pa-śri, cp. Class. Sk. praśraya reverence] refuge Cp. III.104. - Note. *passaya in kaṇṭakapassaya J III.74, & kaṇṭakāpassayika D I.167 (kaṇṭh*); J IV.299 (kaṇṭaka*) is to be read as *apassaya (apa-śri).

Passavati (Passavati) [pa-sru] to flow forth, to pour out Miln 180.

Passasati (Passasati) [pa-śvas] to breathe in D II.291; M I.56; III.82; J III.296; V.43; Vism 271; DhA 1.215. See also assasati & remarks under ā1 3.

Passāva (Passāva) [fr. passavati] urine (lit. flowing out) Vin II.141; IV.266 (p. muttaṃ vuccati); D I.70 (uccāra*); M III.3, 90; J I.164 (uccāra-passāvaṃ vissajjeti), 338; V.164, 389; Vism 235 (uccāra*). -doṇikā a trough for urine Vin II.221; Vism 235.

Passāsa (Passāsa) [fr. pa-śvas] inhaled breath, inhalation S I.106, 159; Ps I.95, 164 sq., 182 sq. Usually in combn assāsapassāsa (q. v.). At Vism 272 passāsa is expl1 as "ingoing wind" and assāsa as "outgoing wind."


Passika (Passika) (adj.) (-) [fr. imper. passa of passati, +ka] only in cpd. ehipassika (q. v.).

Passupati (Passupati) [pa-svap] to sleep, rest, aor. passupi; fut. passupissati J V.70. 71.

Paha (Paha) (nt.) (?) flight of steps from which to step down into the water, a ghat (=tittha Bdhgh) D I.223. The meaning is uncertain, it is trsld as "accessible" at Dial. I.283 (q. v. for further detail). Neumann (Majjhima trsln I.513) trsls "ganz und gar erloschen" (pabhā?). It is not at all improbable to take pahaṃ as ppr. of pajahati (as contracted fr. pajahāṃ like pahatvāna for pajahitvāna at Sn 639), thus meaning "giving up entirely." The same form in the latter meaning occurs at ThA 69 (Ap. v.3).
Paha² (pahu) (adj.)=pahu, i. e. able to (with inf.) J V.198 (C. pahū samattho).

Pahamsati¹ (ghamsati) [pa+hamsati=ghamsati, of ghṛṣ to rub, grind] to strike, beat (a metal), rub, sharpen (a cutting instrument, as knife, hatchet, razor etc.) J I.278; II.102 (pharasum); DhA I.253 (khuraṃ pahamsi sharpened the razor; corresponds to ghaṭṭeti in preceding context). - pp. pahatttha1 & pahamsita1 (q. v.).

Pahamsati² (ghamsati) [pa+hamsati=hasatti, of ghṛṣ to be glad, cp. ghamsati2] to be pleased, to rejoice; only in pp. pahatttha2 & pahamsita2 (q. v.), and in Pass. pahamsiyati to be gladdened, to exult Miln 326 (+kuhiyati). See also sam°.

Pahamsita¹ [pp. of pahamsati] struck, beaten (of metal), refined J VI.218 (ukkāmukha°), 574 (id.).

Pahamsita² [pp. of pahamsati2] gladdened, delighted, happy DhA I.230 (*mukha); VvA 279 (*mukha SS pahasita at Miln 297 is better to be taken as pp. of pahasati, because of combn haṭṭha pahatttha hasita pahasita.

Pahaṭa [pahana] [pp. of paharati] assailed, struck, beaten (of musical instruments) J II.102, 182; VI.189; VvA 161 (so for pahata); PvA 253. Of a ball: driven, impelled Vism 143 (*citra-geṇḍuka)=DhsA 116 (so read for pahata citta-bheṇḍuka and correct Expositor 153 accordingly). The reading pahata at PvA 4 is to be corrected to paṭha.

Pahaṭṭha¹ [pahattha] [pp. of pahamsati1] struck, beaten (of metal) J VI.217 (suvaṇṇa).

Pahaṭṭha² [pahattha] [pp. of pahamsati2] gladdened, happy, cheerful, delighted Vin III.14; J I.278 (twice; once as “mānasa, which is wrongly taken by C. as pahaṭṭha1), 443; II.240 (tuṭṭha°); Vism 346 (haṭṭha°); DhA I.230 (tuṭṭha°); VvA 337. In its original sense of “bristling” (with excitement or joy), with ref. to ear & hair of an elephant in phrase pahaṭṭha-kaṇṇa-vaḷa at Vin II.195= J V.335 (cp. Sk. prahṛṣṭa-roman, N. of an Asura at Kathāsaritsāgara 47, 30).

Pahata [pahata] [pp. of pa+han] killed, overcome M III.46; S II.54; J VI.512.


Paharati [paharaṇa] [pa+hṛ] to strike, hit, beat J III.26, 347; VI.376; VvA 65; PvA 4; freq. in phrase accharaṃ p. to snap one's finger, e. g. J II.447; see accharā1. aor. pahāsi (cp. pariydāhāsi) Vv 292 (=pahari VvA 123). - pp. pahaṭa (q. v.). Caus. paharāpeti. - 1. to cause to be assailed J IV.150. - 2. to put on or join on to J VI.32 (*hārāpesi).

Pahasati [pahasati] [pa+has] to laugh, giggle J V.452 (ūhasati+). See also pahassati & pahāsati. - pp. pahasita (q. v.).

Pahasita [pahasita] [pp. of pahasati or *hassati] laughing, smiling, joyful, pleased Miln 297; J I.411 (nicca° mukha); II.179.
Pahassati (Pahasati) [pa+has, perhaps pa+hṛṣ, Sk. harṣati, cp. pahamsati2] to laugh, be joyful or cheerful Sn 887 (=haṭṭha pahaṭṭha Nd1 296; cp. SnA 555 hāsajāta). The pp. pahasita (q. v.) is derived fr. pres. pahasati, which makes the equation pahassati=pahaṃsati2 all the more likely.

Pahāna (Pahana) (nt.) [fr. pa+hā, see pajahati] giving up, leaving, abandoning, rejection M I.60, III.4, 72; S I.13, 132 (dukkha°); II.170; III.53; IV.7 sq.; D III.225, 246; A I.82, 134; II.26, 232 (kaṇhassa kammassa āya); III.431; Sn 374, 1106 (=vūpasama paṭinissagga etc. Nd2 429); Dh 331; J I.79; Ps I.26; II.98, 156; Pug 16; Dhs 165, 174, 339; Nett 15 sq., 24, 192; Vism 194 (nivaraṇa-santāpa°); DhsA 166, 345; VvA 73. °pariṇāṇa see pariṇāṇa; °vinaya avoidance consisting in giving up (coupled with saṃvara-vinaya avoidance by protection, prophylaxis), based on the 5 qualities tadanga-pahāṇa, vikkhambhana°, samuccheda°, paṭipassaddhi°, nissaraṇa° DhsA 351; SnA 8.

Pahāya (Pahaya) is ger. of pajahati (q. v.).

Pahāyin (Pahayin) (adj.) [fr. pa+hā, see pajahati] giving up, abandoning Sn 1113, 1132, cp. Nd2 431; Sdhp 500.

Pahāra (Pahara) [fr. pa+hṛ, Class. Sk. prahāra, see paharati] 1. a blow, stroke, hit D I.144 (daṇḍa°); M I.123, 126; Pv IV.167 (sālittaka°); M I.123; DhA III.48 (*dāna-sikkhāpada the precepts concerning those guilty of giving blows, cp. Vin IV.146); PvA 4 (ekappahārena with one stroke). 56 (muggara°), 66 (id.) 253. - ekappahārena at Vism 418 as adv. "all at once." pahāraṃ deti to give a blow Vin IV.146; S IV.62; A III.121; Vism 314 (pahārasatāni); PvA 191 (sīse). - 2. a wound J IV.89; V.459 (*mukha).

Pahārubāna (Paharubana) See abhi*.

Pahārin (Paharin) (adj.) [fr. paharati] striking, assaulting J II.211.

Pahāsa (Pahasa) [fr. pa+has, cp. Class. Sk. prahāsa] laughing, mirth Dhs 9, 86, 285; VvA 132; Sdhp 223.

Pahāsati (Pahasati) in pahāsanto saparisaṃ at ThA 69 should preferably be read as pahāsayanto parisaṃ, thus taken as Caus. of pa+has, i. e. making one smile, gladdening.

Pahāsi (Pahasi) īs 3rd sg. aor. of paharati; found at Vv 298 (musalena=pahari VvA 113); and also 3rd sg. aor of pajahati, e. g. at Sn 1057 (=pajahi Nd2 under jahati)

Pahāseti (Pahaseti) [Caus. of pahasati] to make laugh, to gladden, to make joyful Vism 289 (cittām pamodeti hāseti pahāseti).

Pahiṇa (Pahina) (adj.-n.) [fr. pa+hī] sending; being sent; a messenger, in *gamaṇa going as messenger, doing messages D I.5; M I.345; J II.82; Miln 370; DA I.78. See also pahana.

Pahiṇaka (Pahinaka) (nt.) [fr. pahinati?] a sweetmeat A III.76 (v. l. pahenaka). See also pahenaka. The (late) Sk. form is prahelaka.
Pahiṇati (pañhati) [pa+hi, Sk. hinoti] to send; Pres. pahiṇati. Vin III.140 sq.; IV.18; DhA II.243; aor. pahiṇī J I,60 (sāsanaṃ); V.458 (paṇṭhāṇi); VvA 67; DhA I.72; II.56, 243; ger. pahiṇitva VvA 65. - pp. pahita2 (q. v.). There is another aor.pāhesi (Sk. prāhaiṣṭī) in analogy to which a new pres. pāheti has been formed, so that pāhesi is now felt to be a der. fr. pāheti & accordingly is grouped with the latter. All other forms with he° (pahetum e. g.) are to be found under pāheti.


Pahta1 (pañha) [pp. of padahati] resolute, intent, energetic; only in cpd. pahitatta of resolute will (cp. BSk. prahitātman Divy 37) M I.114; S I.53 (expld by Bdgh with wrong derivation fr. peseti as "pesit-atta" thus identifying pahita1 & pahita2, see K.S. 320); II.21, 239; III.73 sq.; IV.60, 145, V.187, A II.14, III.21, IV.302 sq.; V.84; Sn 425, 432 sq., 961; It 71; Nd1 477; Th 2, 161 (expld at ThA 143, with the same mistake as above, as pesita citta); Nd1 477 (id.; pesit-atta); Miln 358, 366, 406.

Pahta2 (pañha) [pp. of pahiṇati] sent J I.86 (sāsana); DhA II.242; III.191 (interchanging with pesita).

Pahīna (pañha) [pp. of pajahati] given up, abandoned, left, eliminated Vin III.97=IV.27; S II.24; III.33; IV.305; Sn 351 (*jāti-maraṇa), 370, 564, 1132 (*mala-moha); It 32; Nd2 s. v.; Ps I.63; II.244; Pug 12, 22.

Pahiṭīya (pañhīya) [Pass. of pahitatta] to be abandoned, to pass away, vanish M I.7; S I.219 (fut. °issati); II.196 (ppr. °īyamāna); V.152; Sn 806; Nd1 124; VbhA 271. Spelt pahiyyati at S V.150.

Pahū (pañha) (adj.) [cp. Vedic prabhū, fr. pa+bhū] able Sn 98; J V.198; Nd2 615°.

Pahūta (pañha) (adj.) [pp. of pa+bhū, cp. Vedic prabhūta] sufficient, abundant, much, considerable Sn 428, 862 sq.; Pv I.52 (=anappaka, bahu, yāvadattha C.; Dhp at Pva 25 gives bahuka as inferior variant); I.117 (=apariyanta, ulāra; v. l. bahū); II.75 (v. l. bahūta); Pva 145 (dhana; v. l. bahuta); SnA 294 (id.), 321 (id.). See also bahūta. -jivha large tongued D II.18; III.144, 173. -jivhāī the characteristic of a large tongue Sn p. 107. -dhañña having many riches J IV.309. -dhañña id. Th 2, 406 (C. reading for T. bahuta-ratana). -pañña rich in wisdom Sn 359, 539, 996. -bhakkha eating much, said of the fire S I.69. -vitta=°dhañña D I.134; Sn 102; PvA 3.

Pahūṭika (pañhaṭika) (adj.)=pahuta Pva 135 (v. l. BB bahuta; in expln of bahu).

Paheneka (pañheka) (nt.) [cp. BSk. prahenaka in sense of "sweetmeat" at Divy 13, 258; the *Sk. form is prahelaka] a present J VI.369 (so here, whereas the same word as pahiṇaka at A III.76 clearly means "sweetmeat").

Pahena (pañhena) (nt.) [pahena?] same as pahīna in °gamana going on errands J II.82.

Pahoti (pañhoti) & (in verse) pabhavati [pa+bhu, cp. Vedic prabhavati in meaning "to be helpful"] 1. to proceed from (with gen.), rise, originate D II.217; M III.76; S II.184; as pabhavati at Sn 728=1050 (cp. Nd2 401); (perf. med.) pahottha it has arisen from (gen.), i. e. it was the fault of J
V.102. - 2. to be sufficient, adequate or able (with inf.) D I.240; M I.94; S I.102; Sn 36, 867; J V.305; DA I.192; III.254 (fut. pahossati); VvA 75; Dāvs IV.18. Neg. both with na° & a° viz. nappahoti J VI.204; DhA III.408; nappahosi J I.84; appahoti DhA IV.177; appabhonto PvA 73; in verse appabhavan J III.373 (=appahonto C.). - pp. pahūta (q. v.).

Pahona [Pahona] in "kāla in "kāla at J III.17 read as pahonaka".

Pahonaka [Pahonaka] (adj.) [fr. pahoti] sufficient, enough J I.346; II.122; III.17 (so read for pahona°); IV.277; Vism 404; DhA I.78, 219; VvA 264; PvA 81.

Pāka [Paka] [Vedic pāka, see pacati] that which is cooked, cooking, quantity cooked J VI.161 (tīhi pākehi pacitvā); VvA 186. Esp. in foll. combn tela° "oil cooking," an oil decoction Vin II.105; thāli° a d. full S I.81; DhA II.8; sosāna° Dhātumañjūsā 132 (under kaṭh). On pāka in appld meaning of "effect, result" see Cpd. 883. - As nt. in stanza "pākaṃ pākassa paccayo; apākaṃ avipākassa" at VbhA 175. - Cp. vi°.

- tela an oil concoction or mixture, used for rubbing the body; usually given with its price worth 100 or 1,000 pieces, e. g. sata° J II.397; V.376; VvA 68= DhA III.311; sahassa° J III.372. - vaṭṭa subsistence, livelihood, maintenance Mhvs 35, 120; DhA II.29; VvA 220. - haṃsa a species of water bird J V.356; VI.539; SnA 277.

Pākata [Pakata] (adj.) [=pakata; on ā for a see Geiger, P.Gr. § 331. Cp. Sk. prakaṭa Halāyudha. The spelling is sometimes pākaṭa] 1. common, vulgar, uncontrolled, in phrase pākat-indriya of uncontrolled mind S I.61 (=sāmvarābhāvena gihikāle viya vivaṭha-indriya K.S. 320), 204; III.93; V.269; A I.70, 266, 280; III.355, 391; Th 1, 109 (C. asamvuta, see Brethren 99); Pug 35. - At Miln 251 pākatā is to be read pāpakā. - 2. open, common, un concealed J I.262 (pākaṭo jāto was found out); Sn A 343; PvA 103 (for āvi). - 3. commonly known, familiar Vism 279; PvA 17 (devā), 23, 78 (su°), 128; VvA 109 (+paññāta); “m karoti to make manifest Vism 287; “bhāva being known DhsA 243; PvA 103. - 4. renowned, well-known DA I.143; PvA 107.

Pākatika [Pakatika] (adj.) [fr. pakati, cp. BSk. prākṛtaka (loka) Bodhicaryāvatāra v. 3, ed. Poussin] natural, in its original or natural state J V.274; Miln 218 (maṇiratana); DhA I.20; VvA 288; PvA 66 (where id. p. J III.167 reads paṭipākatika), 206; pākatikaṃ karoti to restore to its former condition, to repair, rebuild J I.354, also fig. to restore a dismissed officer, to reinstate J V.134.

Pākāra [Pakara] [cp. Epic Sk. prākāra, pa+ā+kṛ] an encircling wall, put up for obstruction and protection, a fence, rampart Vin II.121 (3 kinds: made of bricks, of stone, or of wood, viz. iṭṭhakā°, silā, dāru°); IV.266 (id.); M III.11; S IV.194 ("torana"); A IV.107; V.199; J I.63; II.50; VI.330 (mahā°), 341 ("parikhā & attāla"); P I.1013 (ayo°); Miln 1; Vism 394 (=parikkepa-pākāra); DhA III.441 (tiṇṇam pākāraṇam antare); PvA 24, 52; sāṇi° screen-fencing J II.88; PvA 283. - iṭṭhakā brick or tile of a wall J III.446 (T. iṭṭhikā). - parikkeha surrounded by a wall DA I.42. -parikkeha a fencing Vism 74.


Pāgabbhiya (pragabbhiya) (nt.) [fr. pagabbha] boldness, impudence, forwardness Sn 930; Nd1 228 sq. (3 kinds, viz. kāyika, vācasika, cetasika), 390 sq.; J II.32; V.449 (pagabbhiya); SnA 165; KhA 242; DhA III.354 (pa*); VvA 121.

Pāguññatā (pagunnata) (f.) [abstr. of pāguñña, which is der. fr. paguna] being familiar with, experience Dhs 48, 49; Vism 463 sq., 466.

Pāgusa (pagusa) [cp. Sk. vāgusa, a sort of large fish Halāyudha 3, 37] a certain kind of fish J IV.70 (as gloss, T. reads pāvusa, SS puṭusa & pāvuma; C. explain as mahā-mukha-maccha).


Pācariya (pacariya) (*-) [pa+ācariya] only as 2nd part of a (redupl.) compound ācariya-pācariya in the nature of combQ mentioned under a1 b: "teacher upon teacher" (explained by CQ as "teacher of teachers") D I.90 (cp. DA I.254); II.237, etc. (see ācariya).

Pācittiya (pacittiya) (adj.) [most likely prāk+citta+ika, i.e. of the nature of directing one's mind upon, cp. pabbhāra= *prāg+bhāra. So explained also by S. Lévi J.As. X.20, p. 506. Geiger, P.Gr. § 27, n. 1 inclines to etym. prāyaś+cittaka] requiring expiation, expiatory Vin I.172, 176; II.242, 306 sq.; IV.1 sq., 258 sq.; A II.242 (dhamma); Vism 22. - It is also the name of one of the books of the Vinaya (ed. Oldenberg, vol. IV.). See on term Vin. Texts I.18, 32, 245.

Pācīna (pacina) (adj.) [Vedic pṛacīna, fr. adv. pṛāc bent forward] eastern i.e. facing the (rising) sun (opp. pacchā) J I.50 (*sīsaka, of Māyādevī's couch), 212 (*lokadhātu); Miln 6; DA I.311 (*mukha facing east); DhA III.155 (id.); VvA 190; PvA 74, 256. The opposite apācīna (e.g. S III.84) is only apparently a neg. pācīna, in reality a der. fr. apa (apa+ac), as pācīna is a der. fr. pra+ac. See apācīna.

Pāceti1 (pacti) [Caus. of pacati] to cause to boil, fig. to cause to torment D I.52 (ppr. pācayato, gen., also pāceto). Cp. vi*.

Pāceti2 (pacti) [for pājeti, with c. for j (see Geiger, P.Gr. § 393); pra+aj: see aja] to drive, urge on Dh 135 (āyum p. - gopālako viya . . . peseti DhA III.60).


Pājāpeti (pajapeti) [Caus. of pājeti] to cause to drive or go on J II.296 (sakaṭāni); III.51 (so read for pājāpeti; BB pāceti & pājeti).

Pājeti (pajeti) [Caus. of pa+aj, cp. aja] 1. to drive (cp. pāceti2) J II.122, 143, III.51 (BB for T. pājāpeti); V.443 (nāvaṃ); VI.32 (yoggaṃ); SnA 147; DhA IV.160 (goṇe). - 2. to throw (the dice) J VI.281. - Caus. II. pājāpeti (q. v.).
Pāṭanki (Patanki) (f.) "sedan chair" (?) in phrase sivika pāṭankiṃ at Vin I.192 (MV V.10, 3) is not clear. The vv. ll. (p. 380) are pāṭangin, pāṭangan pāṭakan. Perhaps pallankaṃ?


Pāṭalī (Patali) (f.) [cp. Class. Sk. pāṭala, to same root as palita & pāṇḍu] the trumpet flower, Bignonia Suaveolens D II.4 (Vipassi pāṭaliyā mūle abhisambuddho); Vv 359; J I.41 (*rukkha as the Bodhi tree); II.162 (pāṭali-bhaddaka sic. v. I. for phālibhaddaka); IV.440; V.189; VI.537; Miln 338; VvA 42, 164; ThA 211, 226.

Pāṭava (Patava) (nt.) [cp. late Sk. pāṭava, fr. pāṭu] skill KhA 156.

Pāṭikankha (Patikankha) (adj.) [grd. of pāṭikankhati, Sk. *pratikānksya] to be desired or expected M I.25; III.97; S I.88; II.152; A III.143=Sn p. 140 (=icchitabha Sn 504); Ud 36; DhA IV.2 (gati °ā) PvA 63 (id.).

Pāṭikankhin (Patikankhin) (-°) (adj.-n.) [fr. pāṭi+kānka, cp. patikankhin] hoping for, one who expects or desires D I.4; M III.33; A II.209; J III.409.

Pāṭikā (Patika) (f.) [etym. unknown; with pāṭiya cp. Sk. pāṣya?] half-moon stone, the semicircular slab under the staircase Vin I.180 (cp. Vin. Texts II.3). As pāṭiya at J VI.278 (=piṭṭhi-pāsāna C.).

Pāṭikulyā (Patikulya) (f.) [fr. pāṭi(k)kūla]=pāṭikkulyatā (perhaps to be read as such) J V.253 (nava, cp. Vism 341 sq.).


Pāṭidesanīya (Patidesaniya) (adj.) [grd. of pāṭideseti with pāṭi for pāṭi in der.] belonging to confession, (a sin) which ought to be confessed Vin I.172; II.242; A II.243 (as °desanīyaka).

Pāṭipada1 (Patipada) (adj.) [the adj. form of pāṭipadā] following the (right) Path M I.354=It 80 (+sekha).

Pāṭipada2 (Patipada) [fr. pāṭi+pad, see patipajjati & cp. pāṭipadā] lit, "entering, beginning"; the first day of the lunar fortnight Vin I.132; J IV.100; VvA 72 (*sattamī).

Pāṭipadaka (Patipadaka) (adj.) [fr. pāṭipada2] belonging to the 1st day of the lunar fortnight; only with ref. to bhatta (food) & in combn with pakkhika & uposathika, i.e. food given on the half-moon days, on the 7th day of the week & on the first day of the fortnight Vin I.58= II.175; IV.75; (f. °ikā), 78.

Pāṭipuggalika (Patipuggalika) (adj.) [fr. pāṭipuggala] belonging to one's equal M III.254 sq. (dakkhinā).
Pāṭibhoga (pāṭibhoga) [for paṭibhoga (?); difficult to explain, we should suspect a ger. formation *prati-bhogya for *bhujya i. e. "counter-enjoyable," i. e. one who has to be made use of in place of someone else; cp. Geiger, P.Gr. § 24] a sponsor A I.172; Ud 17; It 1 sq.; J II.93; Vism 555 sq.; DhA I.398; VbhA 165.

Pātimokkha (pātimokkha) (pāti)° (nt.) [with Childers plausibly as paṭi+ mokkha, grd. of muc (Caus. mokṣa) with lengthening of paṭi as in other grd. like pāṭidesanīya. Thus in reality the same as pātimokkha 2 in sense of binding, obligatory, obligation, cp. J V.25. The spelling is freq. pāṭi* (BB pāṭi°). The Sk. prātimokṣa is a wrong adaptation fr. P. pātimokkha, it should really be pratimokṣya "that which should be made binding." An expln of the word after the style of a popular etym. is to be found at Vism 16] a name given to a collection of various precepts contained in the Vinaya (forming the foundation of the Suttavibhanga, Vin vols. III & IV., ed. Oldenberg), as they were recited on Uposatha days for the purpose of confession. See Geiger, P. Lit. c. 7, where literature is given; & cp. Vin. Texts I.27 sq.; Franke, Dighanikāya p. 66 sq.; - pāṭimokkham uddisati to recite the P. Vin I.102, 112, 175; II.259; III.8; IV.143; Ud 51; opp. “m ṭhapeti to suspend the (recital of the) P. Vin II.240 sq. - See Vin I.65, 68; II.95, 240 sq. 249; S V.187; Sn 340; Dh 185, 375; Nd1 365; Vism 7, 11, 16 sq., 36, 292; DhA III.237 (=jeṭṭhakasila); IV.111 (id.); Sdhp 342, 355, 449. -uddesa recitation of the P. Vin I.115, cp. Vin. Texts I.242. -ṭhapana suspension of the P. Vin II.241 sq.; A V.70. -saṃvara "restraint that is binding on a recluse" (Dial. I.79), moral control under the P. Vin IV.51; D I.62; II.279; III.77, 266, 285; A III.113, 135, 151; IV.140; V.71, 198; it 96, 118; Ud 36; Vism 16 (where expld in detail); VbhA 323; cp. saṃvuta-pāṭimokkha (adj.) Pv IV.132.

Pāṭiyekka (pāṭiyekka) see paṭekka.

Pāṭirūpika (pāṭirūpika) (adj.) [fr. paṭirūpa, cp. paṭirūpaka] assuming a disguise, deceitful, false Sn 246.

Pāṭihāra (pāṭihāra) [=pāṭihāra, with pāti after analogy of pāṭihāriya] striking, that which strikes (with ref. to marking the time) J I.121, 122 (v. l. SS pāṭihāriya)

Pāṭihārika (pāṭihārika) [=pāṭihāriya or der. fr. pāṭihāra in meaning of °hāriya] special, extraordinary; only in cpd. °pakkha an extra holiday A I.144; Vv 156 (cp. VvA 71, 109); ThA 38.

Pāṭihāriya (pāṭihāriya) (adj.) [grd. formation fr. paṭi+hr (paṭihāra) with usual lengthening of paṭi to pāṭi, as in °desanīya, °mokkha etc. Cp. pāṭihāra; BSk. prāṭihārya] striking, surprising, extraordinary, special; nt. wonder, miracle. Usually in stock phrase iddhi°, ādesanā°, anusāsanī° as the 3 marvels which characterise a Buddha with regard to his teaching (i. e. superhuman power, mind reading, giving instruction) D I.212; III.3 sq.; S IV.290; A I.170; V.327; Ps II.227. - Further: Vin I.34 (addhuḍḍha° sahassāni); Vism 378, 390 (yamaka°); Vv 156 (id.); VvA 137 (id.). For yamaka-pāṭihāriya (or °hirā) see yamaka. - Two kinds of p. are given at Vism 393, viz. pākaṭa° and apākaṭa°. -sappāṭihāriya (with ref. to the Dhamma) wonderful, extraordinary, sublime, as opposed to appāṭi° plain, ordinary, stupid M II.9 (where Neumann, Majjhima Nikāya II.318 trsls sa° "intelligible" and a° "incomprehensible," referring to Chândogypomanisat I.11, 1); D II.104; cp. also Windisch, Māra 71. -pakkha an extra holiday, an ancient festival, not now kept S I.208 (cp. Th 2, 31); Sn 402 (cp. expln at SnA 378, where var. opinions are given); J IV.320; VI.118. See also Kern’s discussion of the term at Toev. II.30.
Pāṭihīra  
(adj.) [contracted form of pāṭihāriya via metathesis *pāṭihāriya-*pāṭihēra-pāṭihīra] wonderful; nt. a wonderful thing, marvel, miracle Ps I.125 (yamaka°); II.158 (id.); Mhv 5, 118; Miln 106; Dāvs I.50; Dha III.213. -appāṭihīrakathā stupid talk D I.193, 239; Kv 561 (diff. Kern. Toev. II.30); opp. sa° ibid.

Pāṭhu & Pāṭubha  
{Patiha} {Patubha} only neg. a° (q. v.).

Pāṭukamyatā  
See pāṭu°.

Pāṭekka & Pāṭiyekka  
(adj.) [pāṭi+eka; the diaeretic form of pacceka: see Geiger, P.Gr. § 24] several, distinct, single Vin I.134; IV.15; J I.92 (T. pāṭiekka, SS pāṭiyekka); Vism 249 (pāṭiyekka, SS pāṭiekka), 353, 356, 443, 473; Dha IV.7 (pāṭiy° SS pāṭi). - nt. °ṃ (adv.) singly, separately, individually Vism 409 (pāṭiy°); VvA 141.

Pāṭeti  
[Caus. of pāṭ] to remove; Pass. pāṭiyati Pv IV.147 (turned out of doors); v. l. pāṭayati (bring to fall). Prob, in sense of Med. at Miln 152 in phrase visaṃ pāṭiyamāno (doubtful, cp. Kern, Toev. II.139, & Morris, J.P.T.S. 1884, 87).

Pāṭha  
[fr. pāṭh] reading, text-reading; passage of a text, text. Very freq. in Commentaries with phrase "ti pi pāṭho," i. e. "so is another reading," e.g. Kha 78, 223; SnA 43 (*ṃ vikappeti), 178, 192, 477; PvA 25 (pamāda° careless text), 48, 58, 86 and passim.

Pāṭhaka  
(-°) [fr. pāṭha] reciter; one who knows, expert Nd1 382 (nakkhata°); I.455 (asi-lakkhana°); II.21 (angavijjā°), 250 (id.); V.211 (lakkhana° fortune-teller, wise man).

Pāṭhīna  
{Patihina} {Patihina} the fish Silurus Boalis, a kind of shad J IV.70 (C: pāṭhīna-nāmakā pāsāna-maccha); V.405; VI.449.

Pāṇa  
[fr. pa+an, cp. Vedic prāṇa breath of life; P. apāna, etc.] living being, life, creature D III.48, 63, 133; S I.209, 224; V.43, 227, 441 (mahā-samudde); A I.161; II.73, 176, 192; Sn 117, 247, 394, 704; Dh 246; Da I.69, 161; KhA 26; ThA 253; PvA 9, 28, 35; VvA 72; Dha II.19. - pl. also pāṇāni, e.g. Sn 117; Dh 270. - Bdhgh's defn of pāṇa is "pāṇanataya pāṇā; assāsapassās'āyatta-vuttitāyā ti attho" Vism 310. -ātipāta destruction of life, murder Vin I.83 (in "dasa sikkhāpadāni," see also sila), 85, 193; D III.68, 70, 149, 182, 235; M I.361; III.23; Sn 242; It 63; J III.181; Pug 39 sq.; Nett 27; VbhA 383 (var. degrees of murder); Dha II.19; III.355; Da I.69; PvA 27. -ātipātāti one who takes the life of a living being, destroying life D III.82; M III.22; S II.167; It 92; Dha I.19. - upeta possessed or endowed with life, alive [cp. BSk. prānopeta Divy 72, 462 etc.] S I.173; Sn 157; Da I.236. -gātha slaying life, killing, murder Da I.69; -gāthān=ātipātā Dha II.19. -bhu a living being J IV.494. -bhūta=bhu M III.5; A II.210; III.92; IV.249 sq.; J IV.498. - vadha=ātipāta Da I.69. -sama equal to or as dear as life J II.343; Dpv XI.26; Da I.5. - hara taking away life, destructive M I.10=III.97; S IV.206; A II.116, 143, 153; III.163.
Pāṇaka (Páñaka) (adj.-n.) (usually -°) [fr. pāṇa] a living being, endowed with (the breath of) life S IV.198 (chap°); DhA I.20 (v. l. BB mata°); sap° with life, containing living creatures J I.198 (udaka); ap° without living beings, lifeless Vin II.216; M I.13, 243; S I.169; Sn p. 15 (udaka); J I.67 (jhāna).

Pāṇana (Páñana) (nt.) [fr. pāṇa] breathing Vism 310 (see pāṇa); Dhātupāṭha 273 ("baḷa" pāñane).

Pāṇi (Páni) [Vedic pāṇi, cp. Av. pārṇā hand, with n-suffix, where we find m-suffix in Gr. palā/mh, Lat. palma, OIr lām, Ohg. folma=Avg. folm] the hand Vin III.14 (pāṇinā pariṇuñchati); M I.78 (pāṇinā parimajjati); S I.178, 194; Sn 713; Dh 124; J I.126 ("m paharati"); PugA 249 (id.); Pva 56; Sdhp 147, 238. As adj. (-°) "handed," with a hand, e.g. alla° with clean hand Pv II.99; payata° with outstretched hand, open-handed, liberal S V.351; A III.287; IV.266 sq.; V.331. -tala the palm of the hand D II.17. -bhāga handsheare, division by hands VvA 96. -matta of the size of a hand, a handful Pva 70, 116, 119. -sara hand sound, hand music, a cert. kind of musical instrument D I.6; III.183; DA I.84 (cp. Dial I.8), 231; J V.390, 506; cp. BSk. pāṇivara MVastu II.52. Also adjQ one who plays this instrument J VI.276; cp. BSk. pāṇisvarika MVastu III.113.


Pāta (Pāta) (-°) [fr. pāt] 1. fall DA I.95 (ukkā°); Pva 45 (asani°). The reading "anatthato pātato rakkhito" at Pva 61 is faulty we should prefer to read apagato (apāyato?) rakkhito. - 2. throwing, a throw Sn 987 (muddha°); Pva 57 (akkhi°). See also piṇḍa.

Pātana (Pātana) (nt.) [fr. pāteti] bringing to fall, destroying, killing, only in gabbha° destroying the foetus, abortion (q. v.) DhA I.47 and passim.

Pātar (Pātar) (adv.) [Vedic prātar, der. fr. *prō, *prā, cp. Lat. prandium (fr. prām-edjom=pātار-ās); Gr. prōwi/ early; Ohg. frō=Ger. früh] early in the morning, in foll. forms: (1) pātar (before vowels), only in cpd. -āsa morning meal, breakfast [cp. BSk. prātar-asana Divy 631] D III.94; Sn 387; J I.232; Pva 294, 308; SnA 374 (pāto asitabbo ti pātar-āso piṇḍa-pātass'etaṃ nāmaṃ). -katapātarāsa (adj.) after breakfast J I.227; VI.349 ("bheta"); Vism 391. - (2) pāto (abs.) D III.94; DhA II.60; Pva 54, 126, 128; pāto va right early J I.226; VI.180. - (3) pātaṃ S I.183; II.242; Th 2, 407. - Note. Should piṇḍa-pāta belong here, as suggested by Bdhgh at SnA 374 (see above)? See detail under piṇḍa.

Pātavyatā (Pātvyata) (f.) [fr. pāt, see pāteti] downfall, bringing to fall, felling M I.305; A I.266; Vin IV.34 ("by"); VbhA 499.

Pātāpeti (Pāṭepeti) [Caus. II. of pāteti] to cause to fall, to cause an abortus Vin II.108; DA I.134.

Pātāla (Pāṭala) [cp. Epic Sk. pāṭala an underground cave] proclivity, cliff, abyss S I.32, 127, 197; IV.206; Th 1, 1104 (see Brethren 418 for fuller expln); J III.530 (here expld as a cliff in the ocean).
Pāti [Pati] [Vedic pāti of pā, cp. Gr. pw_u herd, poimh/n shepherd, Lat. pāscio to tend sheep] to watch, keep watch, keep J III.95 (to keep the eyes open, C. ummisati; opp. nimitati); Vism 16 (=rakkhati in def. of pātimokkha).

Pātika [Patika] =pāti, read at Vism 28 for patika.

Pātita [Patita] [pp. of pāteti] brought to fall, felled, destroyed Sn 631; Dh 407; J III.176; PvA 31 (so read for patita).

Pātika [Pati] (f.) [the femin. of patta, which is Vedic pātra (nt.); to this the f. Ved. pātrī] a bowl, vessel, dish Vin I.157 (avakkāra°), 352 (id.); II.216 (id.); M I.25 (kaṃsā°), 207; S II.233; A IV.393 (suvaṇṇa°, rūpiya°, kaṃsa°); J I.347, 501; II.90; V.377 (suvaṇṇa°) VI.510 (kañcana°); VvA 65; PvA 274.

Pātukamyatā [Patukamyata] is frequent v. l. for cāṭukamyatā, which is probably the correct reading (see this). The meaning (according to Vism 27=VbhA 483) is "putting oneself low," i.e. flattery, "fawning" (Vism trsl. 32). A still more explicit defn is found at VbhA 338. The diff. spellings are as follows: cāṭukamyatā Vism 17, 27; KhA 236; VbhA 338, 483; cāṭukammatā Miln 370; pāṭukamyatā Vbh 246; pāṭukamyatā Nd2 39. See standing phrase under mugga-sūpyatā.

Pātur [Patur] (°) (°pātu) (indecl.) [cp. Vedic prāduḥ in prādur+ bhu; on t for d see Geiger, P.Gr. § 394. As regards etym. Monier Williams suggests prā=pra+dur, door, thus "before the door, openly"; cp. dvāra] visible, open, manifest; only in compn with kṛ and bhū, and with the rule that pātu° appears before cons., whereas pātur° stands before vowels. (1) with kṛ (to make appear): pres. pātukaroti Sn 316; J IV.7; Pug 30; SnA 423; aor. pātvākāsi S II.254; DhA II.64; pp. pātukata Vv 8441. - (2) with bhū (to become manifest, to appear): pres. pātabhavati D I.220; D II.12, 15, 20, 226; M I.445; S IV 78; Pv II.941 (pot. "bhaveyum"); aor. pāturahosi [cp. BSk. prādurabhūt Jtm. 211] Vin I.5; D I.215; II.20; S I.137; Pv II.86; Miln 10, 18; VvA 188; pl. pāturahāṃsu J I.11, & *ahīṃsu J I.54. - pp. pātubhūta S III.39; Dhs 1035; PvA 44. -kamma making visible, manifestation S II.254; DhA IV.198. -bhāva appearance, coming into manifestation M I.50; S II.3; IV.78; A I.266; II.130; Sn 560, 998; J I.63; Nd2 s. v.; Vism 437.

Pātheyya [Patheyya] (nt.) [grd. form. fr. patha] "what is necessary for the road," provisions for a journey, viaticum Vin I.244; S I.44; Dh 235, 237; J V.46, 241; DA I.288; DhA I.180; III.335; PvA 5, 154.
Pātheyyaka (پتھییکا) (nt.) = ṗatheyya PvA 126.

Pāda (پادا) [Vedic pāda, see etym. under pada] 1. the foot, usually pl. pādā both feet, e. g. Vin I.9, 34, 188; It 111; Sn 309, 547, 768, 835, 1028; J II.114; IV.137; DhA III.196; PvA 4, 10, 40, 68; VvA 105. In sg. scarce, and then specified as eka° & dutiya°, e. g. at Nd2 304III; J VI.354. - 2. foot or base of a mountain Vism 399 (Sineru°); DhA I.108 (pabhata°). - 3. the fourth part ("foot") of a verse (cp. pada 4) SnA 239, 273, 343, 363; ThA 23. - 4. a coin Vin III.47; VvA 77 (worth here 1/4 of a kahāpaṇa and double the value of māsaka; see also kākanikā). -anguttāha a toe M I.337. - anguttāhaka same J II.447; Vism 233. - anguli same PvA 125 (opp. to hatth' anguli finger). - aṭṭhika bone of the foot M I.58, 89; KhA 49. - āpacca offspring fr. the foot (of Brahmā): see bandhu. - uḍara "(using) the belly as feet," i. e. a snake Sn 604. - dhovana cleaning or washing one's feet DhA II.9. - pa "drinking with the foot," N. for tree Pv IV.39 (cp. PvA 251); Miln 117, 376; Vism 533; VvA 212; Sdhp 270. - paricārika "serving on one's feet," i. e. a wife (cp. S I,125) J III.95; VI.268; DhA III.194. - pīṭha a foot-stool Vin I.9 (cp. Vin Texts I.92); IV.310; DhA III.120=186; VvA 291. - puñchani a towel for rubbing the feet (dry) Vin II.130. - cāra moving about on feet J IV.104. - tala the sole of the foot Vin I.179; M III.90; D III.143, 148; PvA 74. - dhovana cleaning or washing one's feet DhA II.9. - pa "drinking with the foot," N. for tree Pv IV.39 (cp. PvA 251); Miln 117, 376; Vism 533; VvA 212; Sdhp 270. - paricārika "serving on one's feet," i. e. a wife (cp. S I,125) J III.95; VI.268; DhA III.194. - pīṭha a foot-stool Vin I.9 (cp. Vin Texts I.92); IV.310; DhA III.120=186; VvA 291. - puñchani a towel for rubbing the feet (dry) Vin II.130. - bbhañjana ointment for the feet, foot-salve Vin I.205; J V.197, 376; PvA 44, 78; anointing the feet VvA 44 (°tēla), 295 (id.). - mūla the sole of the foot, the foot J IV.131. Cp. mūla. - mūlika "one who sits at one's feet," a foot-servant, lackey J I.122, 438; II.300 sq. (Gāmaṇḍaṇḍa); III.417; V.128; VI.30. - lola loafing about, one who lingers after a thing, a greedy person Sn 63, 972; Nd1 374; Nd2 433; abstr. f. *lolatā SnA 36, & *loliya Nd2 433. - visāna "a horn on the foot," i. e. an impossibility J VI.340. - sambāhana massaging the feet DhA I.38.

Pādaka (پادکا) (adj. n.) [fr. pāda] 1. having a foot or basis Vin II.110 (a°); Sn 205; ThA 78. - 2. fundamental; pādakaṃ karoti to take as a base or foundation Vism 667. - 3. (nt.) basis, foundation, base PvA 167. - pādaka-jhāna meditation forming a basis (for further introspective development) Vism 390, 397, 412 sq., 428, 667. - Cp. āhacca°.

Pādāsi is aor. of padāti.

Pāduka [=pādaka] a little foot J VI.554.

Pādukā (پادکا) (f.) [cp. Epic Sk. pāduka & pādukā] a shoe, slipper, clog Vin I.190; II.142, 222; J III.327; IV.129, 379; V.298; VI.23; Miln 330; DA I.136; DhA III.451 (muṇja°). - At Vin II.143 (according to Rh. D.) pādukā (dāru°) is a kind of stool or stand in a privy.

Pāna (پانا) [Vedic pāna, fr. pā, pibati=Lat. bibo, pp. pīta, Idg. *po[i], cp. Gr. pi/nw to drink, po/tos drink; Obulg. piti to drink, pivo drink; Lith. penas milk; Lat. potus drink, poculum drinking vessel (=Sk. pātra, P. patta)] drink, including water as well as any other liquid. Often combd with anna° (food), e. g. Sn 485, 487; PV I.52; and °bhojana (id.) e. g. Dh 249; J I.204. Two sets of 8 drinks are given in detail at Nd1 372. - Vin I.245, 249 (yāgu°); S V.375 (majja°); Sn 82,
Pānaka (Punaka) (nt.) [fr. pāna] a drink J II.285; IV.30; Dāvs V.2; DhA III.207 (amba*); VvA 99, 291. - Der. pānakatta (abstr. nt.) being provided with drink J V.243 (a*).

Pānada (Panada) {Panada} (n.) [fr. pāna] a drink J II.223 is faulty. The meaning is "a badly made sandal," and the reading should probably be (with v. l. & C.) "dupāhan'ūpama," i. e. du(h)+upāhanā. The C. expls as "dukkatupāhan'ūpama."

Pānīya (Panīya) {Paniya} (adj. nt.) [Vedic pānīya, fr. pāna] 1. drinkable S II.111. - 2. drink, be erage, usually water for drinking Vin II.207; IV.263; J I.198, 450; III.491; V.106, 382; Pv I.107; II.119, 710; PvA 4, 5. A reduced form pānīya (cp. Geiger, P.Gr. § 23) is also found, e. g. Vin II.153; D I.148; Pv II.102. - ghata a pot for drinking water Vin II.216; J VI.76, 85. - cāṭika drinking vessel DhA IV.129. - cāṭi id. J I.302. - thālika drinking cup Vin II.214; IV.263. - bhājana id. Vin II.153. - maṇḍapa water reservoir (BSk. id. e. g. AvŚ II.86) Vin II.153. - māḷaka (?) J VI.85 (Hardy: Flacourtia cataphracta). - sālā a hall where drinking water is given Vin II.153; PvA 102; cp. papā.

Pānudi (Panudi) See panudati.

Pāpa (Papa) {Papa} (adj. nt.) [Vedic pāpa, cp. Lat. patior≈E. passion etc.; Gr. ph_ma suffering, evil; talai/pwros suffering evil] 1. (adj.) evil, bad, wicked, sinful A II.222 sq. (and compar. pāpatara); Sn 57; Dh 119 (opp. bhadra). Other compar-superl. forms are pāpiṭṭha S V.96; pāpiṭṭhatara Vin II.5; pāpiṭṭhaya Dh I.254. See pāpiya. - 2. unfertile (of soil) S IV.315. - 3. (nt.) evil, wrong doing, sin Sn 23, 662; Dh 117 (opp. puñña) 183; Pv I.66; 112; IV.150; DhA II.11. - pp. pāpiṇī Sn 399, 452, 674; Dh 119, 265. - iccha having bad wishes or intentions Vin I.97; D III.246; S I.50; II.156; A III.119, 191, 219 sq.; IV.1, 22, 155; V.123 sq.; Sn 133, 280; It 85; Ndw 342; Vism 24 (def.); VbhA 476; - icchatā evil intention A IV.160, 165; DhA II.77. - kamma evil doing, wickedness, sin, crime D III.182; It 86; Sn 407; Dh 127; Vism 502; VbhA 440 sq.; PvA 11, 25, 32, 51, 84. - kammanta evil-doer, villain S I.Q7. - khammin id. M I.39 Dh 126. - kara id. Sn 674. - kārīn id. Dh 15, 17. - dassana sinful view Pv IV.355. - dhāma wickedness, evil habit Dh 248, 307; Pug 37; DhA III.4; PvA 98; as adj. at Pug. 58. - dhāmman one of evil character or habits Pv I.117. - parikkhaya decay or destruction of demerit (opp. puñña*) Pv II.615. - mitta an evil associate, a bad companion (opp. kalyāṇa*) M I.43, 470; D III.182. - mittātā bad company, association with wicked people A I.13 sq., 83; IV.160, 165; D III.212; Dhs 13, 27; Vbh 359, 369, 371. - sankappa evil thought Sn 280. - sīla bad morals Sn 246. - supina an evil dream (opp. bhaddaka) Vism 312; DhA III.4.

Pāpakā (Papaka) (adj.) [fr. pāpa] bad, wicked, wretched, sinful Vin I.8; S I.149, 207; V.418 (p. akusala citta); Sn 127, 215, 664; Dh 66, 78, 211, 242; J I.128; Pv II.716 (=lāmaka C.); II.93; Pug 19; Dhs 30, 101; Miln 204 (opp. kalyāṇa); Vism 268 (=lāmaka), 312 (of dreams, opp. bhaddaka). - f. pāpikā Dh 164, 310; a* without sin, innocent, of a young maiden (daharā) Th 2, 370; Vv 314; 326 (so expld by VvA, but ThA explns as faultless, i. e. beautiful).

Pāpanika (Panunikā) (adj. n.) [pa-āpaṇa-ika] belonging to a shop, i. e. 1. a shopkeeper A I.115 sq. - 2. laid out in the shop (of cīvara) Vin I.255; Vism 62 (=āpaṇa-dvāre patitaka). See also Vin. Texts II.156.
Pāpika (pāpika) = pāpaka D I.90 (cp. DA I.256); A IV.197.

Pāpita (pāpita) [pp. of pāpeti1, in meaning = pāpika] one who has done wrong, sinful, evil M II.43 (where D I.90 at id. p. has pāpika); DA I.256 (for pāpika, v. l. vāpita).

Pāpimant (pāpimant) (adj. n.) [fr. pāpa, cp. Vedic pāpman] sinful; a sinner, esp. used as Ep. of Māra, i.e. the Evil, the wicked one S I.103; A IV.434; Ud 64; Sn 430; Th 1, 1213; Miln 155 sq.; DhA IV.32.

Pāpiyo (pāpiyo) (adj.) [compar. of pāpa, cp. Sk. pāpiyas] worse, more evil or wicked S I.162, 202; Sn 275; Dh 42, 76; J I.158; IV.303; Miln 155; DhA II.108.


Pāpuṇāti (pāpuṇāti) [pa+āp; cp. Sk. prāpnoti] to reach, attain, arrive at, obtain, get to learn. - pres. pāpuṇāti Vin II.208; J IV.285; VI.149; Pug 70; DA 21; PvA 74, 98, 125, 195; and pappotī S I.25; Dh 27; Vism 501; DhA I.395; pot. pāpuṇe Sn 324; Dh 138; J V.57 (1st pl. pāpuṇeyyāma for T. pappomu); DhA IV.200. aor. apāpuṇi Tha 64, and pāpuṇi J II.229. pret. aputthā J V.391 (proh. mā a.). fut. pāpuṇissati J I.260. ger. pāpuṇīvā S II.28; patvā Sn 347, 575, and pappuṣya S I.7 (cp. Vin II.56; A I.138), 181, 212. inf. pappotum Si. 129 = Th 2, 60, and pāpuṇitum VbhA 223. - grd. pattabbā S I.129; II.28; SnA 433. - pp. patta. Caus. pāpeti2 (q. v.).

Pāpurana (pāpurana) (nt.) [through *pāvuraṇa fr. pra+vṛṇa, cp. Sk. prāvaraṇa] cover, dress, cloak S I.175; Miln 279; DhA III.1. See also pārūpāna.

Pāpurati (pāpurati) [fr. pa+ā+vṛṇ, cp. Vedic pravṛṇoti] to cover, veil; shut, hide; only neg. a° and only in phrase apāpurati Amatassa dvāram to open the door of Nibbāna Vin I.5; Vv 6427 (= vararati Vva 284).

Pāpeti1 (pāpeti) [Denom. fr. pāpa] to make bad, bring into disgrace Vin IV.5, - pp. pāpita.

Pāpeti2 (pāpeti) [Caus. of pāpuṇāti] to make attain, to let go to, to cause to reach, to bring to J IV.494; V.205, 260; DA I.136. imper. pāpaya S I.217, and pāpayassu J IV.20. fut. pāpessati J I.260 and pāpayissati J V.8.

Pābhata (pābhata) [pa+ābhata] brought, conveyed DA I.262; SnA 356 (kathā°).

Pābhati (pābhati) (nt.) [pa+ā+pp. of bhṛ] "that which has been brought here," viz. 1. a present, bribe DA I.262. - 2. money, price J I.122; V.401, 452. - kathā° "a tale brought," occasion for something to tell, news, story J I.252, 364, 378; SnA 356.

Pāmanga (pāmanga) (nt.) [etym.?] a band or chain Vin II.106; III.48; Mhvs 11, 28; Dpvs XII.1; DhA IV.216. See on this Vin. Texts III.69 & Mhvs trsl. 797.

Pāmujja (pāmujja) (nt.) [grd. form. tr. pa+mud, see similar forms under pāmokkha] delight, joy, happiness; often comd. with pīti. - D I.72, 196; S III.134; IV.78=351; V.156, 398; A III.21; V.1 sq., 311 sq., 339, 349; Sn 256; Nett 29; DA I.217; Sīhp 167. See also pāmojjā.
Pāmokkha  
(adj.) [a grd. form. fr. pamukha, with lengthening of a as frequently in similar forms like pātidesaniya, pātimokkha, pāmojja] 1. chief, first, excellent, eminent, (m.) a leader. - A II.168 (sanga sa°); Pug 69, 70; Miln 75 (hatthi° state elephant). disā° worldfamed J I.166, 285; II.278; VI.347. - Freq. in series agga seṭṭha pāmokkha attama, in exegesis of mahā (at Nd2 502 A e. g., when A II.95 reads mokkha for p.). See mahā. Defd as "pamukhe sādhū ti" at VbhA 332. - 2. facing east Pv IV.353 (=pācīna-dis° ābhimukha).

Pāmojja  
=Cp. BSk. prāmodya Divy 13, 82, 239] D II.214; III.288; M I.37, 98; S I.203; II.30; V.157; Dh 376, 381; Ps I.177; Dhs 9, 86; Miln 84; Vism 2, 107, 177 (T. pa°); DhA IV.111 (*bahula).

Pāya  
[fr. pa+ā+yā] setting out, starting S II.218 (nava° newly setting out); instr. pāyena (adv.) for the most part, commonly, usually J V.490; DA I.275 (so read for pāṭhena).

Pāyaka  
(°) fr. pā to drink J I.252 (vāruṇi°)

Pāyāta  
[pp of pāyāti] gone forth, set out, started J I.146.

Pāyāti  
[pra+ā+yā] to set out, start, go forth DhA II.42; aor. 3rd sg. pāyasi D II.73; J I.64, 223; III.333; VvA 64; J I.253; DhA III.257. - pp. pāyāta (q. v.). See also the quasi synonymous abhiyāti.

Pāyāsa  
[cp. Class. Sk. pāyāsa] rice boiled in milk, milk-rice, rice porridge S I.166; Sn p. 15; J I.50, 68; IV.391; V.211; Vism 41; SnA 151; DhA I.171; II.88; VvA 32.

Pāyin  
(adj. n.) fr. pā, see pivati drinking J III.338.

Pāyeti  
[pra+ā+yā] 1. to give to drink, to make drink D II.19; Sn 398 (Pot. pāyaye); Miln 43, 229; Dha I.87 (amataṃ); VvA 75 (yāgam); PvA 63; aor. apāyesi S I.143; ger. pāyetvā J I.202 (dibba-pāna°); II.115 (lohitam); III.372 (pañhit'odaka°); IV.30 (pañakaṃ); VI.392 (surām). - 2. to irrigate J I.215. - ppr. f. pāyamānā a woman giving suck, a nursing woman D I.166; M I.77; A I.295; II.206; III.227; Pug 55; DhA I.49. - Caus. II. pāyēpeti J V.422.

Pāra  
(adj. nt.) fr. para] 1. as adv. (°) beyond, over, across, used as prep. with abl., e. g. pāra-Gangāya beyond the G. S I.207, 214; SnA 228. See under cpds. - 2. as nt. the other side, the opposite shore S I.169, 183; Sn 1059; Nd1 20 (=amataṃ nibbāna°); Dh 385; Dha IV.141 aparā pārām gacchati to go from this side to the other (used with ref. to this world & the world beyond) S IV.174; A V.4; Sn 1130; pāram gavesino M II.64=Th 1, 771-3. Cases adverbially: acc. pāram see sep.; abl. pārato from the other side Vin II.209. - 3. the guṇa form of para, another: see cpds.: -atthika (pār°) wishing to cross beyond D I.244. -ga "going beyond," traversing, crossing, surmounting S IV.71 (jātimaranassa); Sn 32, 997. -gata one who has reached the opposite shore S I.34; II.277; IV.157; A IV.411; Sn 21, 210, 359; Dh 414; Vv 531 (cp. VvA 231); one who has gone over to another party Th 1, 209. -gavesin looking for the other shore Dh 355; Dha IV.80. -gāmin=gata S I.123; A V.232 sq., 253 sq.; DhA II.160. -gū (a) gone beyond, i. e. passed, transcended, crossed S I.195=Nd2 136A (dukkhassa), IV.210 (bhavassa); A II.9 (id.); III.223; It 33 (jarāya); Dh 348. (b) gone to the end of (gen. or. -°), reached perfection in, well-versed in, familiar with, an authority on Sn 992 (sabbadhammāna°), 1105 (cp. Nd2 435); D I.88
(tināṃ vedānaṃ); DhA III.361 (id.). -dārika an adulterer, lit. one of another's wife S II.259; J III.43 (so read for para*); DhA II.10.

Pāram (param) (adv.-prep.) [acc. of pāra] beyond, to the other side D I.244; M I.135; Sn 1146 (Maccu-dheyya*, vv. ll. *dheyassa & *dheyya*), expld by Nd2 487 as amataṃ nibbānam; VvA 42. -gata (cp. pāragata) gone to the other side, gone beyond, traversed, transcended M I.135; S II.277; Sn 803; Nd1 114; Nd2 435; Pug 72; Vism 234. -gamana crossing over, going beyond S V.24, 81; A V.4, 313; Sn 1130.


Pāramī (Parami) (f.) [abstr. fr. parama, cp. BSk. mantrāṃ pāramīṃ gata Divy 637] completeness, perfection, highest state Sn 1018, 1020; Pug 70; DhA I.5; VvA 2 (sāvakañāṇa*); PVA 139; Sdhp 328. In later literature there is mentioned a group of 10 perfections (dasa pāramiyo) as the perfect exercise of the 10 principal virtues by a Bodhisatta, viz. dāna*, sīla*, nekkhamma*, paññā*, viriya*, khanti*, sacca*, adhiṭṭhāna*, mettā*, upekhā* J I.73; DhA I.84. -ppatta (pārami*) having attained perfection M III.28; Nd2 435; Miln 21 22; cp. Miln trsl. I.34.

Pārajika (Parajika) [etym. doubtful; suggested are parā+aj (Burnouf); para+ji; pārācika (S. Lévi, see Geiger, P.Gr. § 38, n. 3; also Childers s. v.)] one who has committed a grave transgression of the rules for bhikkhus; one who merits expulsion (see on term Vin. Texts I.3; Miln trsln I.268; II.78) Vin I.172; II.101, 242; A II.241; III.252; V.70; J VI.70, 112; Miln 255; Vism 22; KhA 97, DhA I.76 (as one of the divisions of the Suttavibhanga, see also Vin III.1 sq.).

Pārāpata (Parapata) [Epic Sk. pārāvata] a dove, pigeon J I.242; V.215; VvA 167 (*akkhi); Pgdp 45. See the doublet pārevata.

Pārāyana (Parayana) (nt.) [late Sk. pārāyana, the metric form of parāyana] the highest (farthest) point, final aim, chief object, ideal; title of the last Vagga of the Sutta Nipāta A III.401; Sn 1130; Nd2 438; SnA 163, 370, 604.

Pārikhhattiya (Parikkhattiya) =parikkhattatā, Pug 19=VbhA 358.

Pāricariyā (Paricariya) (f.) same as paricariya serving, waiting on, service, ministration, honour (for=loc.) D III.189, 250, 281; M II.177; S IV.239; A II.70; III.284, 325, 328; J III.408; IV.490; V.154, 158 (kilesa*); PVA 7, 58, 128. Cp. BSk. pāricāryā MVastu II.225.

Pāricchatta (Paricchat) =pāricchattaka, Sn 64 (*ka Nd2 439; expld as koviḷāra); J V.393.

Pāricchattaka (Paricchattaka) [Epic Sk. pārijāta, but P. fr. pari+chatta +ka, in pop. etym. "shading all round"] the coral tree Erythmia Indica, a tree in Indra’s heaven Vin I.30; A IV.117 sq.; Vv 381 (expld as Māgadhism at VvA 174 for pārijāta, which is also the BSk. form); J I.40; II.20; KhA I.122; SnA 485; DhA I.273; III.211; DhsA 1; VvA 12, 110; Pva 137.

Pārijāta (Parijata) =pāricchattaka, VvA 174.

Pāripānṭhika (Paripanthika) [fr. paripāntha] 1. highwayman, robber S II.188; J V.253. - 2. connected with danger, threatening, dangerous to (-°) Vism 152; PugA 181 (samādhī*, vipassanā*).

Pāripūrī (Paripuri) (f.) [abstr. fr. pari+pūr, cp. BŚk. pāripūri AvŚ II.107] fulfilment, completion, consummation S I.139; A V.114 sq.; Sn 1016; J VI.298; Nd2 137 (pada*); SnA 28 (id.); Pug 53; Dhs 1367; DhA I.36; PvA 132, 133; VbhA 468 (*mada conceit of perfection).

Pārima (Parima) (adj.) [superl. form. fr. pāra] yonder, farther, only combd with “tīra the farther shore D I.244; M I.134, 135; S IV.174; Miln 269; DhA II.100. Cp. BŚk. pārima tīraṃ AvŚ I.148.

Pāribhaṭya (Paribhatya) (nt.) (& der.) [fr. pari+bhṛ] ”petting (or spoiling) the children” (Miln trsl. II.287) but perhaps more likely "fondness of being petted" or "nurture" (as Vism trsl. 32) (being carried about like on the lap or the back of a nurse, as expln at Vism 28=VbhA 483). The readings are different, thus we find *bhatyātā at Vbh 240; VbhA 338, 483; *bhatyātā at Vism 17, 23, 27 (vv. ll. *bhaṭṭatā & *bbhaṭṭatā); *bhaṭṭakatā at Miln 370; *bhaṭṭatā at Vbh 352; KhA 236; Nd2 39. The more det. expln at VbhA 338 is "alankāra-kaṇā’ ādīhi dāraka-śīlpānaṃ eteṃ adhivacanāṃ." - See stock phrase under mugga-sūpyatā.

Pāribhogika (Paribhogika) (adj.) [fr. paribhoga] belonging to use or enjoyment, with ref. to relics of personal use J IV.228 (one of the 3 cetiyas, viz. sarīrika, pāribhogika, uddesika); Miln 341 (id.).

Pārivattaka (Parivattaka) (adj.)=pari°; changing, turning round (of cīvara) Vin IV.59, 60. (a probationer), Vin I.136; II.31 sqQ, where distinguished from a pakatatta bhikkhu, a regular, ordained bh. to whom a pārivāsika is inferior in rank.

Pārisajja (Parisajja) [fr. parisā] belonging to an assembly, pl. the members of an assembly, esp. those who sit in council, councillors (cp. BŚk. pāriṣādya councillor Divy 291) Vin I.348; D I.136; III.64, 65; M I.326; S I.145, 222; A I.142; Miln 234; DA I.297.

Pārisuddhi (Parisuddhi) (f.) [fr. parisuddha] purity Vin I.102, 136 (cp. Vin. Texts I.242, 280); M III.4; A II.194 sq. (*padhāniy’angāni, the four, viz. silapārisuddhi, citta*, diṭṭhi*, vimutti*); Nd1 475; Ps I.42 (*sīla); Dhs 165; Miln 336 (ājīva*, and in 4th jhāna); Vism 30 (=parisuddhatā), 46 (*sīla), 278; DhA III.399 (catu° -sīla); IV.111 (ājīva*); Sdhp 342.

Pārihāriya (Parihariya) (adj.) [fr. parihāra] connected with preservation or attention, fostering, keeping Vism 3 (*pañña, 98 (*kammaṭṭhāna); SnA 54 (id.).

Pāruta (Paruta) [pp. of pārupati] covered, dressed S I.167, 175; Th 1, 153; J I.59, 347; SnA 401; PvA 48, 161. -duppāruta not properly dressed (without the upper robe) Vin I.44; II.212; S II.231, 271. See also abhipāruta. Note. The form apāruta is apparently only a neg. pāruta, in reality it is apa+ā+vṛta.
Pārupati (Pamputi) [metathesis fr. pāpurati=Sk. prāvṛṇoti, pra+ vr; see also pāpurati etc.] to cover, dress, hide, veil D I.246; Vin IV.283; M III.94; S II.281; J II.24, 109; Pv II.112 (=nivāseti PvA 147); Mhvs 22, 67; Vism 18; DhA III.325; VvA 44, 127; PvA 73, 74, 77. - pp. pāruta (q. v.).

Pārupana (Pampana) (nt.) [fr. pārupati] covering, clothing; dress J I.126, 378; III.82; Miln 279; DhA I.70, 164; PvA 74, 76.

Pāreti (Pareti) [Denom. fr. pāra; cp. Lat. portare] to make go through, to bore through, pierce, break (?) J III.185 (reading uncertain).

Pārevata (Parevata) [the Prk. form (cp. Māgadhi pārevaya) of the Sk. pārāpata, which appears also as such in P.] 1. a dove, pigeon A I.162 (dove-coloured); Vv 363 (*akkhī= pārāpat'akkhī VvA 167); J VI.456. - 2. a species of tree, Diospyros embroyopteris J VI.529, 539.

Pāroha (Paroha) [fr. pra+ruh, cp. Sk. *prāroha] 1. a small (side) branch, new twig (of a Nigrodha tree) J V.8, 38, 472; VI.199; SnA 304; PvA 113. - 2. a shoot, sprout (from the root of a tree, tillering) S I.69 (see C. expln at K.S. 320); J VI.15; DhA II.70; VbhA 475; 476.

Pālana (Palana) (nt.) (& pālanā?) [fr. pāleti 2, to all likelihood for palāyana through *pālāna, with false analogy] moving, running, keeping going, living, in phrase vutti pālana yapana etc. at Vism 145; DhsA 149 167; also in defn of bhuñjati1 as "pālan'ajjhohāresu" by eating & drinking for purposes of living, at Dhtp 379. As pālanā at the Dhs passages of same context as above (see under yapana).

Pālaka (Palaka) (-°) [fr. pā] a guardian, herdsman M I.79; S III.154; A IV.127; J III.444.

Pālana (Palana) (f.) (& pālanā?) [fr. pāleti 2, to all likelihood for palāyana through *pālāna, with false analogy] guarding, keeping J I.158; Dhs 19, 82,295.

Pāli & Pāḷi (Pali) (f.) [cp. Sk. pāli a causeway, bridge Halāyudha III.54] 1. a line, row Dāvs III.61; IV.3; Vism 242 (dvattim's'akāra°), 251 (danta°); SnA 87. - 2. a line, norm, thus the canon of Buddhist writings; the text of the Pāli Canon, i. e. the original text (opp. to the Commentary; thus "pāliyam" is opposed to "aṭṭhakahāyam" at Vism 107, 450, etc). It is the literary language of the early Buddhists, closely related to Māgadhī. See Grierson, The Home of Lit. Pāli (Bhandarkar Commemoration vol. p. 117 sq.), and literature given by Winternitz, Gesch. d. Ind. Litt., II.10; III.606, 635. The word is only found in Commentaries, not in the Piṭaka. See also Hardy, Introd. to Nett, p. xi. - J IV.447 (*nayena accord. to the Pāli Text); Vism 376 (*nay'anusārena id.), 394, 401, 565 (*anusārato accord. to the text of the Canon); 607, 630, 660 sq., 693, 712; KhA 41; SnA 333, 424, 519, 604; DhsA 157, 168; DhA IV.93; VvA 117, 203 (pālito+aṭṭhuppattito); PvA 83, 87, 92, 287; and freq. elsewhere. -vaṇṇanā is explanation of the text (as regards meaning of words), purely textual criticism, as opposed to vinicchaya-kāthā analysis, exegesis, interpretation of sense Vbh 291; Vism 240 (contrasted to bhāvanāniddesa).

Pāliguṇṭhima (Paligunthima) (adj.) [doubtful, fr pali+gunṭ, see paligunṭhita; hapax legomenon] covered round (of sandals) Vin I.186 (Vin. Texts II.15: laced boots); v. l. BB °gunṭhika.
Pālicca (Pālīca) (nt.) [fr. palita] greyness of hair M I.49; S II.2, 42; A III.196; Dhs 644, 736, 869; VbhA 98.

Pālibhaddaka (Pālibhaddaka) [fr. palibhadda=pari+bhadda, very auspicious] the tree Butea frondosa J IV.205; Nd2 680AII; Vism 256 (*aṭṭhi); VbhA 239 (id.); KhA 46, 53; DhsA 14; DhA I.383. As phālibhaddaka (-vana) at J II.162 (v. l. pātali*).

Pāleti (Paleti) [cp. (Epic) Sk. pālayati, fr. pā] 1. to protect, guard, watch, keep Sn 585; J I.55; IV.127; VI.589; Miln 4 (paṭhāvī lokam pāleti, perhaps in meaning "keeps, holds, encircles," similar to meaning 2); Sdhp 33. - 2. (lit. perhaps "to see through safely"; for palāyati by false analogy) to go on, to move, to keep going, in defn of carati as viharati, iriyati, vattati, pāleti, yāpeti, yāpeti at Nd2 237; Vbh 252; DhsA 167. Cp. pālana. So also in phrase atham pāleti (so read for paleti?) "to come home" i. e. to disappear Sn 1074 (see expld Nd2 28). See other refs. under palāyati. - pp. pālita. See also abhi* & pari*. A contracted (poetical) form is found as pālāyat at J V.242, expld by C. as pālayati (pālayate), used as Med.-Pass.

Pāvaka (Pavaka) (adj. n.) [fr. pu, Vedic pāvaka] 1. (adj.) pure, bright, clear, shining J V.419. - 2. (m.) the fire S I.69; A IV.97; Dh 71, 140; J IV.26; V.63 (=kaṇha-vattanin) VI.236 (=aggi C.); Pv I.85; Vism 170 (=aggi).

Pāvacana (Pavacana) (nt.) [pa+vacana, with lengthening of first a (see Geiger, P.Gr. § 331)] a word, esp. the word of the Buddha D I,88; S II.259; Th 1, 587; 2, 457.

Pāvadati (Pavadati) [=pavadati] to speak out, to tell, show J II.439; Pv IV.14Q; PvA 118.

Pāvassi (Pavassi) see pavassati.

Pāvāra (Pavara) [fr. pa+vṛ] 1. a cloak, mantle Vin I.281; J V.409 (expld as pavara-dibba-vatthal).- 2. the mango tree KhA 58 (*puppha; Vism 258 at id. p. has pāvāraka*).

Pāvārika (Pavārika) [fr. pāvāra] a cloak-seller (?) Vin IV.250.

Pāvāla (Pavāla) [see pavāla] hair; only in cpd. *nipphoṭanā pulling out one's hair S IV.300.

Pāvisa & Pāvekkhi (Pavisa) (Pavekkhi) See pavisati.

Pāvurana (Pavurana) (nt.) [fr. pa+āvṛ; see pāpuraṇa & pārupana] cloak, mantle M I.359; Vin IV.255, 289; ThA 22.

Pāvusa (Pavusa) [pa+vrṣ, cp. Vedic prāvrṣa & pravarṣa] 1. rain, the rainy season (its first 2 months) Th 1, 597; J V.202, 206. - 2. a sort of fish J IV.70 (gloss pāgusa, q. v.).

Pāvussaka (Pavussaka) (adj.) [fr. pāvusa] raining, shedding rain M. I.306; S V.51; A IV.127; J I.95, 96; Miln 114.
Pāsa¹ [Pasa] [Vedic pāśa] a sling, snare, tie, fetter S I.105, 111; A II.182; IV.197; Vin IV.153 (? hattha*); Sn 166; It 36 (Māra*); J III.184; IV.414; PvA 206. On its frequent use in similes see J.P.T.S. 1907, 111.

Pāsa² [Pasa] [Class. Sk. pṛāsa fr. pra+as] a spear, a throw Sn 303; A IV.171 (kuṭṭhāri* throw of an axe). -asi* a class of deities Miln 191.

Pāsa³ [Pasa] (a stone?) at PvA 63 (pās'antare) is probably a misreading and to be corrected to palāsa (palās'antare, similarly to rukkh'antare, kaṭṭh'- and mūl'antare), foliage.

Pāsaṃsa [Pasamsa] (adj.) [grd. fr. pasaṃsati with pā for pa as in similar formations (see pāmokkha)] to be praised; praiseworthy M I.15, 404; II.227 (dasa °ṭṭhānāni); A V.129 (id.); J III.493; Pv IV.713; Nett 52.

Pāsaka¹ [Pasaka] [fr. pāsa1] a bow, for the dress Vin II.136; for the hair Th 2, 411 (if Morris, J.P.T.S. 1893, 45, 46, is right to be corr. fr. pasāda).

Pāsaka² [Pasaka] [fr. pāsa2] a throw, a die J VI.281.

Pāsaka³ [Pasaka] lintel Vin II.120=148 (see Vin. Texts III.144).

Pāsaṇḍa [Pasandha] [cp. late Sk. pāsaṇḍa] heresy, sect S I.133, A II.466; Th 2, 183 Miln 359; ThA 164. -i̇ka heretic, sectarian Vin IV.74.

Pāsati [Pasati] (?) only in "sammaṃ pāsanti" at SnA 321 as expln of sammāpāsa (q. v.).

Pāsaṇa [Pasana] [Epic Sk. pāṣaṇa] a rock, stone A I.283; Sn 447; J I.109, 199; V.295; Vism 28, 182, 183; VbhA 64 (its size as cpd with pabbata); DHA III.151; DhsA 389; Vva 157; Sdhp 328. -gula a ball of (soft) stone, used for washing (pumice stone?) A II.200 (sāla-laṭṭhīm . . . taccheyya . . . likheyya . . . pāsaṇagaṇa dhoeperyya . . . nādiṃ pathāreyya), cp. M I.233; and Vism 28 "bhājane ṭhapitam guḷapiṇḍam viya pāsāṇaṃ." -cetiya a stone Caitya DHA III.253. -tala a natural plateau J I.207. -piṭṭhe at the back of a rock Vism 116. -pokkharāṇi a natural tank Vism 119. -phalaka a slab of stone J IV.328. -macchaka a kind of fish (stone-fish) J IV.70; VI.450. -lekha writing on a stone Pug 32. -sakkharā a little stone, fragment of rock S II.137; A IV.237. -sevāla stone Vallisneria J V.462. -vassa rain of stones SnA 224.

Pāsaṇaka [Pasanka] =pāsaṇa Vin II.211.

Pāsāda [Pasada] [pa+ā+sad, cp. Class. Sk. prāsāda] a lofty platform, a building on high foundations, a terrace, palace Vin I.58, 96, 107, 239; II.128, 146, 236 (cp. Vin. Texts I.174; III.178); D II.21; S I.137; A I.64; Sn 409; It 33; Pv II.125; J II.447; IV.153 (pillars); V.217; Vism 339 (°tala); DhsA 107; SnA 502; ThA 253, 286; Vva 197; PvA 23, 75, 279 (cp. upari*); Sdhp 299. -sattabhū- maka* a tower with 7 platforms J I.227, 346; IV.323, 378; V.426, 577. The Buddha's 3 castles at D II.21; A I.145; J VI.289. See also J.P.T.S. 1907, 112 (p. in similes).
Pāsādika (Pasādika) (adj.) [fr. pasāda] 1. pleasing, pleasant, lovely, amiable Vin IV.18; D III.141; S I.95; II.279; A II.104 sq., 203; III.255 sq.; DhA I.119; ThA 266, 281; DA I.141, 281; VvA 6; PvA 46, 186, 187, 261. -samanta° lovely throughout A I.24; V.11. - 2. comfortable Vism 105.


Pāsuka (Pasuka) [for the usual phāsuka] a rib Vin II.266. (loop? Rh.D.).

Pāsuḷa (Pasula) [for phāsuka] a rib Vin III.105.

Pāssati (Passati) fat. of pibati (for pivissati).

Pāhuna (Pahuna) (m. nt.) [fr. pa+ā+hu, see also āhuna & der.] 1. (m.) a guest A III.260; J VI.24, 516. - 2. (nt.) meal for a guest D I.97=M II.154; Vism 220; DA I.267.

Pāhunaka (Pahunaka) (m.-nt.) [fr. pāhuna] 1. (m.) a guest J I.197; IV.274; Miln 107; DA I.267, 288; DhA II.17. - 2. (nt.) meal for a guest S I.114.

Pāhuṇeyya (Pahuneyya) (adj.) [fr. pāhuna, see also āhuneyya] worthy of hospitality, deserving to be a guest D III.5; S I.220; II.70; A II.56; III.36, 134, 248, 387; IV.13 sq.; V.67, 198; It 88; Vism 220.

Pāhuṇeyyaka (Pahuneyyaka) =pāhuṇeyya J III.440.

Pāheti (Paheti) [secondary form. after aor. pāhesi fr. pahinati] to send J I.447; Miln 8; PvA 133.

Pi (Pi) (indecl.) [the enclitic form of api (cp. api 2a); on similarities in Prk. see Pischel, Prk. Gr. § 143] emphatic particle, as prefix only in pídahati and pilandhati, where api° also is found (cp. api 1b). - 1. also, and also, even so D I.1; Vin IV.139 (cara pi re get away with you: see re); J I.151, 278. - 2. even, just so; with numbers or num. expressions "altogether, in all, just that many" J I.151; III.275; IV.142. - cattāro pi J III.51; ubho pi j I.223; sabbe pi Sn 52; J I.280. - 3. but, however, on the other hand, now (continuing a story) J I.208; IV.2. - 4. although, even if J II.110 (ciram pi kho . . . ca although for a long time . . . yet). - 5. perhaps, it is time that, probably Sn 43; J I.151; II.103. - 6. pi . . . pi in correlation (like api . . . api): (a) both . . . and; very often untranslatable Sn 681 (yadā pi . . . tadā pi when . . . then), 808 (diṭṭhā pi sutā pi); J I.222 (jale pi thale pi); (b) either . . . or J I.150; II.102.

Piṃsa (Pimsa) (pp. of piṃsati2) crushed, ground, pounded DhA III.184 (v. i. piṭṭha, perhaps preferable).

Piṃsati1 (Pimsati) [piś or piṃś, cp. Vedic piṃśati, with two bases viz. Idg. *peig, as in P. piṇjara & pingala; Lat. pingō to paint, embroider; and *peik, as in Sk. piṃśati, peśaḥ; Av. paes- to embellish; Gr. poikilos many-coloured; Goth. fēh, Ags. fā under pingo] to adorn, form, embellish; orig. to prick, cut. Perhaps piṃsare (3. pl. med.) J V.202 belongs here, in meaning "tinkle, sound" (lit. prick), expld in C. by viravati. Other der. see under pingala. piṇjara, pesakāra.
Piṃsati\footnote{Piṃsati} \[piṣ\ or piṃṣ, Vedic pinaṣṭi, cp. Lat. pinso to grind, pila=pestle, pistillum=pistol; Lith. paisyti to pound barley; Gr. pti/ssw id.; Ohg. fesa=Nhg. fese\] 1. to grind, crush, pound J I.452; II.363; IV.3 (matthakaṃ), 440 (akaluṇ candanaṇ ca silāya p.); Miln 43; DhA III.184 (gandhe pimsissati; BB pisissati). - 2. to knock against each other, make a sound J V.202: see pimsati1. - pp. piṃsā & piṭṭha1. See also pisati and paṭi*.  

Pinka\footnote{Pinka} [for pinga yellow, brownish, tawny] a young shoot, sprout J III.389 (v. l. singa, which also points to pinga; expld by pavāla).  

Pinga\footnote{Pinga} see pinka.  

Pingala\footnote{Pingala} (adj.) [see piṃsati1, cp. Vedic pingala] 1. reddishyellow, brown, tawny S I.170; J VI.199 (=pingiya). - 2. red-eyed, as sign of ugliness J IV.245 (as Np.; combd with nikkhanta-dāṭha); V.42 (tamba-dāṭhika nibiddha-pingala); Pv II.41 (=locana PvA 90; +kaḷāra-danta). - kipillaka the red ant DhA III.206. - cakkhutā reseyedness PvA 250. - makkhikā the gadfly J III.263 (=daṃsā) Nd2 268=SnA 101 (id.); SnA 33 (where a distinction is made between kāṇa-makkhikā and pingala*), 572 (=daṃsā).  

Pingiya\footnote{Pingiya} (adj.) [fr. Vedic pinga] reddish-brown, yellow J VI.199.  

Pingulā\footnote{Pingulā} (f.) [a var. of Sk. pingalā, a kind of owl] a species of bird J VI.538.  

Picu\footnote{Picu} [cp. Class. Sk. picu] cotton Vin I.271; usually in cpds, either as kappāsa° S V.284, 443, or tūla° S V.284, 351 (T. thula*), 443; J V.480 (T. tula°). - paṭala membrane or film of cotton Vism 445. - manda the Nimb or Neem tree Azadizachta Indica Pv IV.16 (cp. PvA 220); the usual P. form is pucimanda (q. v.).  

Picchita\footnote{Picchita} in su° J V.197 is not clear, C. expl5 by suphassita, i. e. pleasing, beautiful, desirable, thus dividing su-picch*.  

Picchila\footnote{Picchila} (adj.) [cp. Class. Sk. picchila] slippery Vism 264; VbhA 247 (lasikā=p-kuṇapam); DhA III.4 (*magga).  

Piñcha\footnote{Piñcha} =piccha, i. e. tail-feather, tail Vin II.130 (mora°). Cp. piñja.  

Piñja\footnote{Piñja} (nt.) [=piccha] a (peacock's) tail-feather J I.38 (mora° kalāpa), 207 (=pekkhuṇa); III.226 (BB piccha & miccha); DA I.41 (mora°); DhA I.394 (id.); VvA 147 (mayūra°; BB piñcha, SS pakkha); PvA 142 (mora° kalāpa).
Piñjara [पिन्जरा] [cp. Class. Sk. piñjara; for etym. see piṃsatı1] of a reddish colour, tawny J I.93; DA I.245; VvA 165, 288. -odaka fruit of the esulent water plant Trapa Bispinosa J VI.563 (v. l. ciñcarodaka), expld by singhāṭaka.


Piññāka [पिन्जाक] (nt.) [to piṃsatı2, cp. Class. Sk. pinyāka] ground sesamum, flour of oil-seeds M I.78, 342; Vin IV.341. (p. nāma tilapiṭṭham vuccati); VvA 142 (tila° seed cake); PVA 48. -bhakkha feeding on flour of oil-seeds D I.166; A I.241, 295; II.206; Nd1 417; Pug 55.

Piṭaka [पिटक] [cp. Epic Sk. piṭaka, etym. not clear. See also P. peḷā & pelikā] 1. basket Vin I 225 (ghaṭa p. ucchangha), 240 (catudōṇika p.); PVA 333; VisM 28 (piṭake nikkhitta-loṇa-maccha-phāla-sadisa phaṇaṃ); dhañña° a grain-basket DhA III.370; vihi° a rice basket DhA III.374. Usually in combn kuddā-piṭaka "hose and basket," wherever the act of digging is referred to, e. g. Vin III.47; D I.101; M I.127; S II.88; V.53; A I.204; II.199; J I.225, 336; DA I.269. - 2. (fig.) t.t. for the 3 main divisions of the Pāli Canon "the three baskets (basket as container of tradition) Winternitz, Ind. Lit. II.8; cp. peḷā 2) of oral tradition," viz. Vinaya°, Suttanta°, Abhidhamma°; thus mentioned by name at PVA 2; referred to as "tayo piṭaka" at J I.118; VisM 96 (pañca-ṇikāya-manḍale tīni piṭakāni parivatteti), 384 (tīṇam Vedāna uggahaṇaṃ, tīṇam Piṭakāṇaṃ uggahaṇaṃ); SnA 110, 403; DhA III.262; IV.38; cp. Divy 18, 253, 488. With ref. to the Vinaya mentioned at Vin V.3. - Piṭaka is a later collective appellation of the Scriptures; the first division of the Canon (based on oral tradition entirely) being into Sutta and Vinaya (i. e. the stock paragraphs learnt by heart, and the rules of the Order). Thus described at D II.124; cp. the expression bhikkhu suttantika vinayadhara Vin II.75 (earlier than piṭakadhara). Independently of this division we find the designation "Dhamma" applied to the doctrinal portions; and out of this developed the 3rd Piṭaka, the Abhidhammap. See also Dhamma C. 1. - The Canon as we have it comes very near in language and contents to the canon as established at the 3rd Council in the time of King Asoka. The latter was in Māgadhī. - The knowledge of the 3 Piṭakas as an accomplishment of the bhikkhu is stated in the term tepiṭaka "one who is familiar with the 3 P." (thus at Miln 18; Dāvs V.22; KhA 41 with v. l. ti°; SnA 306 id.; DhA III.385). tipetakkī (Vin V.3 Khemāṇāma t.), tipetakkī (Miln 90), and tiṭakadhara KhA 91. See also below "ttaya. In Bsk. we find the term trepiṭaka in early inscriptions (1st century A.D., see e. g. Vogel, Epigraphical discoveries at Sārnāth, Epigraphia Indica VIII. p. 173, 196; Bloch, J. As. Soc. Bengal 1898, 274, 280); the term tripiṭaka in literary documents (e. g. Divy 54), as also tripiṭa (e. g. AvŚ I.334; Divy 261, 505). - On the Piṭakas in general & the origin of the P. Canon see Oldenberg, in ed. of Vin 1; and Winternitz, Gesch. d. Ind. Litt. 1913, II.1 sq.; III.606, 635. - Cp. peṭaka. -ttaya the triad of the Piṭakas or holy Scriptures SnA 328. - dhara one who knows (either one or two or all three) the Piṭaka by heart, as eka°, dvi°, ti° at VisM 62, 99. -sampadāya according to the P. tradition or on the ground of the authority of the P. M I.520 (itihiṭhiha etc.); II.169 (id.); and in exegesis of itikirā (hearsay-tradition) at A I.189=II.191=Nd2 151.

II.151 (expld in C. by piṭṭha-khali; cp. piṭṭhi-madda J III.226, which would correspond to piṣṭī). -surā (intoxicating) extract or spirits of flour VvA 73.


Piṭṭha (nt.) [cp. Vedic prṣṭha, expld by Grassmann as pra-stha, i.e. what stands out] back, hind part; also surface, top J I.167 (pāsāṇa* top of a rock). Usually in oblique cases as adv., viz. instr. piṭṭhena along, over, beside, by way of, on J II.111 (udaka°); IV.3 (samudda°), loc. piṭṭhē by the side of, near, at: parikhā° at a ditch PvA 201; on, on top of, on the back of (animals): ammanassā p. J VI.381 (cp. piṭṭhiyam); tiṇa° J IV.444; panka° J I.223; samudda° J I.202. - assa° on horseback D I.103; similarly: vāraṇa° on horseback; sīha° J II.244; haṭṭhi° J II.244; III.392. See also following.

Piṭṭhi & Piṭṭhi (f.) [=piṭṭha3, of which it has taken over the main function as noun. On relation piṭṭha> piṭṭhi cp. Trencker, Notes 55; Franke, Bezzenberger's Beiträge XX.287. Cp. also the Prk. forms piṭṭha, piṭṭhi & piṣṭi, all representing Sk. prṣṭha: Pischel, Prk. Gram. §53] 1. the back Vin II.200 (piṭṭhi); M I.354; J I.207; II.159, 279. piṭṭhiṃ (paccāmittassa) passatiQ to see the (enemy’s) back, i.e. to see the last of somebody J I.296, 488; IV.208. piṭṭhi as opposed to ura (breast) at Vin II.105; Sn 609; as opposed to tala (palm) & °piṭṭhi: J IV.188; Vism 361. - abl. piṭṭhito as adv. (from) behind, at the back of Sn 412 (+anubandha ti to follow closely); VvA 256; PvA 78 (geha°). piṭṭhito karoti to leave behind, to turn one's back on J I.71 (cp. pṛṣṭhato-mukha Divy 333). piṭṭhito piṭṭhito right on one's heels, very closely Vin I.47; D I.1, 226. - 2. top, upper side (in which meaning usually piṭṭha3), only in cpd. °pāsāṇa and loc. piṭṭhiyam as adv. on top of J V.297 (ammanā*) piṭṭhi at VvA 101 is evidently faulty reading. -ācariya teacher's understudy, pupil-teacher, tutor J II.100; V.458, 473, 501. -kaṇṭaka spina dorsi, backbone M I.58, 80, 89; III.92; Vism 271; VbhA 243; KhA 49 sq.; Sdhp 102. -koṭṭhaka an upper room (bath room?) DhA II.19, 20. -gata following behind, foll. one's example Vism 47. -paṇṇasālā a leaf-hut at the back J VI.545. -parikamma treating one's back (by rubbing) Vin II.106. -passe (loc.) at the back of, behind J I.292; PvA 55, 83, 106. -pāda the back of the foot, lit. foot-back, i.e. the heel Vism 251; KhA 51, ("āṭṭhika); DA I.254. -pāsāṇa a flat stone or rock, plateau, ridge J I.278; II.352; VI.279; DhA II.58; VbhA 5, 266. -bāha the back of the arm, i.e. elbow (cp. "pāda) KhA 49, 50 ("āṭṭhi): -maṃsā the flesh of the back PvA 210; SnA 287. -maṃsika backbiting, one who talks behind a person's back Sn 244 (="maṃsakhādaka C.); J II.186 (of an unfair judge); V.1; Pv III.97 (BB; T. *aka). As *maṃsiya at J V.10. -maṃśikātā backbiting Nd2 39. -roga back-ache SnA 111. -vaṃsa back bone, a certain beam in a building DhA I.52.

Piṭṭhika (adj.) ("*) [fr. piṭṭhi] having a back, in dīgha* with a long back or ridge Sn 604; muḍu* having a flexible back Vin III.35.

Piṭṭhikā (f.)=piṭṭhi; loc. piṭṭhikāya at the back of, behind J I.456 (maṇḍala*).

Piṭṭhimant (adj.) [fr. piṭṭhi] having a back, in f. piṭṭhimati (senā) (an army) having troops on (horse- or, elephant-) back J VI.396.
Pīṭhara (Pīṭhara) (m. & nt.) [cp. Epic Sk. pīṭhara] a pot, a pan Miln 107 (spelt pithara). As pīṭharaṇaka [cp. BSk. pīṭhārikā Divy 496; so read for T. piparikā] at KhA 54 to be read for T. piparaka according to App. SnA 869.

Piṇḍa (Piṇḍa) [cp. Vedic pīṇḍa; probably connected with pīṣ i. e. crush, grind, make into a lump; Grassmann compares pīḍ to press; on other attempts at etym. see Walde, Lat. Wtb. s. v. pūls] 1. a lump, ball, thick (& round) mass S I.206 (aṭṭhīyaka°); PIII.55 (nonīta°); VVA 62 (kummāsa°), 65; Sdhp 529 (ayo°). - 2. a lump of food, esp. of alms, alms given as food S I.76; Sn 217, 388, 391; J I.7 (nibbuta°) cooled); Miln 243 (para “m ajhupagata living on food given by others). piṇḍāya (dat.) for alms, freq. in combn with carati, paṭṭikamati, (gāmā) pavisati, e. g. Vin II.195; III.15; M III.157; Sn 386; SnA 141, 175; PIVa 12, 13, 16, 47, 81, 136 and passim. - 3. a conglomeration, accumulation, compressed form, heap, in akkhara° sequence of letters or syllables, context DhA IV.70. - attha condensed meaning, résumé J I.233, 275, 306; KhA 124, 192. Cp. sampiṇḍanattha. - ukkhepakam in the manner of taking up lumps (of food), a forbidden way of eating Vin II.214=IV.195, cp. Vin. Texts I.64 (=piṇḍam piṇḍam ukkhipitvā C.). - gaṇanā counting in a lump, summing up DA I.95. - cāra alms-round, wandering for alms Sn 414. - cārika one who goes for alms, begging Vin II.215; III.34, 80; IV.79; J I.116; VVA 6. - dāyika (& “dāvika) one who deals out food (as occupation of a certain class of soldiers) D I.51 (“dāvika); A IV.107 (v. l. “dāvaka); Miln 331; cp. DA I.156. See also Geiger, P.Gr. 46, 1; Rh. D. Dial. I.68 (trsl. "camp-follower"); Franke, Dīgha trsl. 531 trsl. "Vorkämpfer" but recommends trsl. "Klossverteiler" as well). - dhītalīkā a doll made of a lump of dough, or of pastry PIVa 17; cp. piṭṭha°. - pattiπiṇḍha (kamma) giving lump after lump, alms for alms, i. e. reciprocatory begging J I.82 (piṇḍa-patipīṇḍena jivikam kappesum), 307 (piṇḍapāta-patipīṇḍa jivikam kappenti); V.390 (mayam pīṇḍa-patipīṇḍha-kamma na karoa). - pāta food received in the alms-bowl (of the bhikkhu), alms-gathering (on term see Vism 31 yo hi koci āhāro bhikkhuno piṇḍolyena patte patitattā piṇḍapāto ti vuccati, and cp. BSk. piṇḍapāta-praviṣṭha AvŚ I.359; piṇḍapāta-niharāraka Divy 239) Vin I.46; II.32 (“m niharāpeti); 77, 198, 223; III.80, 99; IV.66 sq., 77; M III.297; S I.76, 92; A I.240; II.27, 143; III.109, 145 sq.; V.100; Sn 339; J I.7, 149, 212, 233; Pug 59; Vism 31, 60; VbhA 279 (“apacāyaṇa); SnA 374; PIVa 11 sq., 16, 38, 240. - pattiπiṇḍha one who eats only food received in the alms-bowl; “anga is one of the dhutanga ordinances (see dhutanga) Vin I.253; II.32 (“anga); 299 (+pamsukūlīka); III.15 (id.); M I.30; III.41; A III.391; Pug 59, 69; SnA 57 (“dhutanga). - piṇḍapātika bhikkhu a bh. on his alms-round Vism 246 (in simile); VbhA 229 (id.). Cp. BSk. piṇḍapātika AvŚ I.248. - pāṭikatta (abstr. to prec.) the state of eating alms-food, a characteristic of the Buddhist bhikkhu M III.41; S II.202, 208 sq.; A I.38; III.109.

Piṇḍaka (Piṇḍaka) [fr. piṇḍa] (alms)-food A IV.185 (SS piṇḍapāta); in phrase na piṇḍakena kilamati not go short of food Vin III.15, 87; IV.23, in ukka-piṇḍaka meaning a cluster of msects or vermin Vin I.211=239 (v. l. piṇḍuka).

Piṇḍi (Piṇḍi) (f.) [cp. piṇḍa & Sk. piṇḍi] a lump, round mass, ball, cluster D I.74=A III.25 (nahāniya° ball of fragrant soap; DA I.218: piṇḍa); M III.92; J I.76 (phala°); II.393; III.53 (amba°). Miln 107; Vism 500 (piṭṭha°); DhA III.207 (amba°).

Piṇḍika (Piṇḍika) (“) in chatta°-vivara is a little doubtful, the phrase prob. means "a crevice in the covering (i. e. the round mass) of the canopy or sunshade" J VI.376. - Dutoit (J. trsln VI.457) translates "opening at the back of the sunshade," thus evidently reading "piṭṭhika."
**Piṇḍita** ([Piṇḍita](#)) (adj.) [pp. of piṇḍeti, cp. BSk. piṇḍitamūlya lump-sum Divy 500] 1. made into a lump, massed together, conglomerated, thick Th 2, 395. - 2. "balllike," close, compact; of sound: J II.439; VI.519.

**Pindiyaḷopa** ([Pindiyaḷopa](#)) [piṇḍi+ālopa] a morsel of food Vin I.58 (*bhōjana), 96 (id.); A II.27; It 102.


**Piṇḍola** ([Piṇḍola](#)) [etym. unclear] one who seeks alms S III.93= It 89; cp. Np. °bhāradvāja SnA 346, 514, 570.

**Piṇḍolya** ([Piṇḍolya](#)) (nt.) [fr. piṇḍola] asking for alms, alms-round S III.93=It 89; Vism 31.

**Pitar** ([Pitar](#)) [Vedic pitṛ, pitar-; cp. Gr. path/r; Lat. pater, Juppiter, Dies-piter=*zeu*/path/r; Goth. fadar=Ger. vater= E. father; Oir. athir etc. to onomat. syllable *pa-pa, cp. tāta & mātā] father.

- Cases: sg. nom. pitā S I.182; Dh 43; J V.379; SnA 423; acc. pitaram Dh 294; & pitum Cp. II.93; instr. pitarā J III.37, pitunā, petyā J V.214; dat. gen. pitu M III.176; J IV.137; VI.365, 589; & pituno Vin I.17 (cp. Prk. piuṇo); abl. pitarā J V.214; loc. pitari. - pl. nom. pitaro Sn 404; J IV.1; PVA 38, 54 (mātā*); acc. pitaro PVA 17, pitare, & pitī Th 2, 433; instr. pitarehi & pitūhi; dat. gen. pitunnam J III.83; (mātā*); VI.389 (id.); PVA II.84; pitūnum It 110; loc. pitusu Th 2, 499; J I.152 (mātā*); and pitūsu PVA 3 (mātā*). Further: abl. sg. pitito by the father's side D I.113 (+mātito); A III.151; J V.214. - A I.62, 132, 138 sq.; Sn 296, 579 (paralokato na pitā tāyat); Nd 241 (=yo so janako); J I.412 (=tāta); V.20; VbhA 108 (where pretty popular etym. is given with "piyāyatī ti pitā"), 154 (in simile). - Of Brahmā: D I.18, cp. DA I.112; of Inda J V.153. There is sometimes a distinction made between the father as such and the grandfather (or ancestors in gen.) with culla* (cūla*), i. e. little and mahā* i. e. grand-father, e. g. at J I.115 (+ayyaka); PVA 107. The collective term for "parents" is mātāpitaro (pl. not dual), e. g. Sn 404; J I.152; III.83; IV.1; PVA 107. On similes of father and son op. J.P.T.S. 1907, 112. In cpds. there are the 3 bases pitā, piti° & pitu°. (a) pitā°: °putta father & son J I.253; pl. °puttā fathers & sons, or parents & children J IV.115; VI.84. °mahā grandfather PVA II.84; J II.263; DA I.281; PVA 41; °mahāyuga age of a grandfather (i. e. a generation of ancestors) D I.113 (see det. expln DA I.281=SnA 462); Sn p. 115; KhA 141; petti-pitā-mahā great-grandfathers, all kinds of ancestors J II.48 (=pitu-vitā mahā C). - (b.) piti*: °kicca duty of a father J V.153; °ghāta parricide J IV.45 (BB pitu*); °pakkha father's side DhA I.4; °pitāmahā (pl.) fathers & grandfathers, ancestors J V.383; °vadha parricide DA I.135. - (c) pitu*: °ja originating from the father J VI.589 (+mātuja); °ghātaka parricide (+mātughātaka) Vin I.88, 136, 168, 320; °nāma fathers name SnA 423; °pitāmahā (pl.) ancestors (cp. piti*) A IV.61; J I.2; II.48. °rakkhita guarded by a father M III.46. °santu father's possession J I.2. °hadaya father's heart J I.61.

**Pitika** ([Pitika](#)) (-°) (adj.) [fr. pitā] one who has a father, having a father VvA 68 (sa° together with the f.); PVA 38 (mata° whose f. was dead): cp. dve° with 2 fathers J V.424.

**Pituccha** ([Pituccha](#)) (f.) [pitu+svasā, cp. Sk. pitṛ-śvasṛ] father's sister, aunt; decl. similarly to pitā & mātā DhA I.37; acc. sg. pitucchasam [Sk. *svasam instead of *svasāram] J IV.184. - dhītā aunt's daughter, i. e. (girl) cousin DhA I.85. -putta aunt's son, i. e. (boy) cousin S II.282 (Tisso Bhagavato p.); III.106 (id.); J II.119, 324.
Pitta (Pītā) (nt.) [cp. Vedic pitta] 1. the bile, gall; the bile also as seat of the bilious temperament, excitement or anger. Two kinds are distinguished at KhA 60= Vism 260, viz. baddha° & abaddha°, bile as organ & bile as fluid. See also in detail Vism 359; VbhA 65, 243. - In enumerations of the parts or affections of the body pitta is as a rule combd with semha (cp. Vin II.137; Kh 111; Vism 260, 344; Miln 298). - Vin II.137; M III.90; S IV.230, 231 (+semha); A II.87; III.101, 131; Sn 198 (+semha), 434 (id., expld as the two kinds at SnA 388); Nd1 370; J I.146 (+semha); II.114 (pittan te kupitaṃ your bile is upset or out of order, i.e. you are in a bad mood); Miln 112 (vāṭa-pittasemha . . .), 304 (roga,+semha), 382 (+semha); DhsA 190 (as blue-green); DhA III.15 (cittam n'atthi pittaṃ n'atthi has no heart and no bile, i.e. does not feel & get excited; vv. II. vitta & nimitta). - 2. [according to Morris, J.P.T.S. 1893, 4 for *phitta=phīta, Sk. sphīta] swelling, a gathering Vin II.188 (Vin. Texts III.237 "a burst gall, i.e. bladder"); S II.242. The passage is not clear, in C. on Ud I.7 we read cittam, see Morris loc. cit. May the meaning be "muzzle"? -kosaka gall-bladder KhA 61; Vism 263; VbhA 246.

Pittika (Pītaka) (adj.) [fr. pitta] one who has bile or a bilious humouli, bilious Miln 298 (+semhika).

Pittivisaya (Pītivisa) [Sporadic reading for the usual petti°] the realm of the departed spirits M I.73; J I.51; Nd1 489.

Pittivisayika (Pītivisa) (adj.) [fr. pittivisaya] belonging to the realm of the departed Nd1 97 (gati; v. l. petti°).

Pithiyati (Pithiyati) (pithiyati) [Pass. of pidahati, cp. api-dahati, Sk. apidhiyate] to be covered, obscured or obstructed; to close, shut M II.104; III.184; Sn 1034, 1035; Nd2 442 (BB pidhiyyati; expld by pacchijjati); Th 1, 872; Dh 173; J I.279 (akkhīni pithīyiṃ the eyes shut); II.158 (=paticchādiyati); VI.432. The spelling of the BB manuscripts is pidhīyati (cp. Trenckner, Notes 62).


Pidahati (Pidahati) [api-dā, cp. apidahati & Prk. piṇidhatte= Sk. apinidhātave] to cover, to close, conceal, shut M I.117, 380 (dvāram); J I.292; III.26; V.389; Miln 139 (vajjaṃ); Dha I.396; II.4, 85; IV.197 (ūrūṃ); Sdhp 321; aor. pidahi J IV.308 (kaṇñe); ger. pidahitvā Pv II.76 (dvāram); Vism 182 (nāsāṃ); DA I.136, pidhatvā Th 2, 480, & pidhāya J I.150 (dvāram), 243 (id.); Tha 286; DhsA II.199 (dvārāni). - Pass. pithiyati; pp. pīhita (q. v.). The opp. of p. is ivarati.

Pidahan (Pidahan) (nt.) [fr. api-dā, cp. apidahana] covering up, shutting, closing Vism 20; Dha IV.85 (=thakana).

Pidhara (Pidhara) [fr. api-dhr] a stick (or rag?) for scraping (or wiping?) Vin II.141 (avalekhana°), 221 (id.). Meaning doubtful.

Pidhāna (Pidhana) (nt.) [=pidahan] cover J VI.349. -phalaka covering board Vism 261 (where KhA in same passage reads paṭikujjana-phalaka)=VbhA 244.
Pināsa [pinasa] [cp. Sk. pinasa] cold in the head, catarrh, in enumn of illnesses under dukkha, at Nd2 304Q = (kāsa, sāsa, pināsa, etc.).


Pipāsā [pipāsā] (f.) [Desid. form. fr. pā, pibati>pipati, lit. desire to drink] 1. thirst Nd2 443 (=udaka-pipāsā); Miln 318; VbhA 196 (in comparison); PvA 23, 33, 67 sq.; Sdhp 288. Often combd with khudā (hunger) e. g. Sn 52, 436 (khup*); PvA 67; or jighacchā (id.), e. g. M I.10; S I.18; A II.143, 153; Miln 304. - 2. longing (for food), hunger J II.319. - 3. desire, craving, longing D III.238 (avigata*); S III.7, 108, 190; IV.387; A II.34 (pipāsavāna; expld at Vism 293); IV.461 sq.

Pipāsita [pipāsita] (adj.) [pp. of pipāsati, Desid. fr. pā, cp. pipāsā] thirsty S I.143; II.110 (surā*); J VI.399; Miln 318 (kilantatasita-p.); Vism 262; PvA 127; Sdhp 151.


Pipī [pipī] (adj.) [fr. pā, see pivati] drinking (?) in su° good to drink (?) J VI.326 (v. l. BB sucimant). Or is it "flowing" (cp. Vedic pipiṣvat overflowing)?

Pipilikā (f.) & Pipillika [pipilika] [pipilika] [cp. Vedic pipilikā, pipilaka & pipilika; BSk. pipilaka AvŚ II.130 (kunta*). See also kipilikā] ant J III.276 (BB pipilikā); Sdhp 23; as pipilikā at J I.202.


Pipphala [pipphala] [cp. Epic Sk. pippala, on ph for p see pipphali] the fruit of Ficus religiosa, the holy fig tree J VI.518 (Kern’s reading, Toev. s. v. for T. maddhu-vipphala, C. reads madhuvipphala & explns by madhuraphala).

Pipphalaka [pipphalaka] (nt.?) [etym.? BR give Sk. *pippalaka in meaning "thread for sewing"] scissors (? so ed.) DA I.70.

Pipphali [pipphali] (f.) [with aspirate ph for p, as in Sk. pippali, see Geiger, P.Gr. § 62. See also pippala. Etym. loan words are Gr. pe/per=Lat. piper=E. pepper, Ger. pfeffer] long pepper S V.79; Vv 436; DhA I.258 (*guhā Npl.); IV.155.

Piya1 [piya] (adj.) [Vedic priya, pri, cp. Gr. proprow/n; Goth. frijōn to love, frijonds loving=E. friend; Ger. frei, freund; ÖhG. Frīa=Sk. priyā, E. Friday, etc.] dear, in two applications (as stated Nd1 133=Nd2 444, viz. dve piyā: sattā vā piyā sankhārā vā piyā, with ref. to living beings, to sensations): 1. dear, beloved (as father, mother, husband, etc.) S I.210 (also compar. *tara); Dh 130, 157, 220; Vism 296, 314 sq.; often combd with manāpa (pleasing, also in 2), e. g. D II.19; III.167; J II.155; IV.132. - 2. pleasant, agreeable, liked Sn 452, 863: Dh 77, 211; often combd (contrasted) with appiya, e. g. Sn 363, 450 (see also below). nt. piyā a pleasant thing, pleasantry, pleasure S I.189; Sn 450, 811; DhA III.275. -appiya unpleasant M I.86; Kh VIII.5. appiyatā unpleasantness J IV.32. See also pīti & pema. -āpāya separation from what is dear to one, absence of the beloved A III.57; Dh 211. -āppiya pleasant & unpleasant D II.277 (origin of
it); Dh 211. -kamya friendly disposition Vin IV.12. -ggāhin grasping after pleasure Dh 209, cp. DhA III.275. -cakkhu a loving eye D III.167. -dassana lovely to behold, goodlooking D III.167. -bhāṅin speaking pleasantly, flattering J V.348. -manāpatā belovedness M I.66. -rūpa pleasant form, an enticing object of sight D I.152 (cp. DA I.311); S II.109 sq.; A II.54; It 95, 114; Sn 337, 1086 (cp. Nd2 445); Vbh 103; Nett 27. -vacana term of endearment or esteem, used with ref. to āyasma Nd2 130; SnA 536, etc.; or mārisa SnA 536. -vācā pleasant speech S I.189; Sn 452. -vādin speaking pleasantly, affable D I.60 (manāpacārin+); A III.37; IV.265 sq. -vippayoga separation from the beloved object Sn 41 (cp. Nd2 444); VvA 161 (here with ref. to the husband); syn. with appiya-sampayoga, e. g. at Vism 504 sq.

Piya² [sporadic for phiya, q. v.] oar; usually so in cpd. piyārītta (nt.) oar & rudder S I.103; A II.201; J IV.164.

Piyaka [piyaka] [cp. Class. Sk. priyaka] a plant going under various names, viz. Nauclea cadamba; Terminalia tomentosa; Vitex trifolia J V.420 (=setapuppha C.); VI.269.

Piyangu [piyangu] (f.) [cp. Vedio priyangu] 1. panic seed, Panicum Italicum Vv 537; J I.39; PVA 283. Mixed with water and made into a kind of gruel (piyangūdaka) it is used as an emetic J I.419. See also kangu. - 2. a medicinal plant, Priyangu J V.420.


Piyāyati [piyayati] [Denom. fr. piya1] to hold dear, to like, to be fond of (acc.), to be devoted to S I.210; J I.156; II.246; VI.5; VbhA 108 (in etym. of pitā, q. v.); DhA IV.125; SnA 78; VvA 349; PVA 71. - pp. piyāyita. Note. A ppr. piyaṁ is found at SnA 169 for Sn 94 adj. piya, and is expld by piyamāna tussamāna modamāna.


Piyāyita [piyayita] [pp. of piyāyati] held dear, fondled, loved, liked Sn 807; Nd1 126.

Piyāla [piyala] [cp. Class. Sk. priyāla] the Piya tree, Buchanania latifolia J V.415. - (nt.) the fruit of this tree, used as food J IV.344; V.324.

Pire at Vin IV.139 is to be separated (cara pi re get away with you), both pi and re acting as part. of exclamation. The C. expln (p. 362) by "pire (voc.?)=para, amāmaka" is an artificial construction.

Pilaka [pilaka] [cp. Class. Sk. piḍakā] a boil Sn p. 124 (piḷaka, v. l. pilaka); Vism 35 (piḷaka); DhA I.319 (v. l. pilaka).- See also piḷakā.


Pilandhati (Pilandhati) [see apilandhati, api-nah] to adorn, put on, bedeck Miln 337; J V.400. Caus. II. pilandhāpeti J I.386.


Pilavati & Plavati (Pilavati) (Plavati) [cp. Vedic plavati; plu, as in Lat. plu to rain, pluvius rain, Gr. ple/w swim, plu/nw wash; Ohg. flouwen etc. to rinse=E. flow] to move quickly (of water), to swim, float, sway to & fro Th 1, 104; Miln 377; VvA 163; DhsA 76. As plavati at J I.336 (verse); Dh 334 (v. l. SS; T. palavati). As palavati at Th 1, 399. - See also uppalavati (uppluta), opilāpeti, paripalavati.


Pilāla (Pilala) at J I.382 (*piṇḍa+mattikā-piṇḍa) is doubtful. Fausböll suggests mistake for palala straw, so also Ed. Müller, P.Gr. 6.

Pilotikā (Pilotika) (f.) [cp. Class. Sk. plota (BR=prota), Suśr. I.15, 3; 16, 7 & passim] a small piece of cloth, a rag, a bandage Vin I.255, 296 (khoma° cp. Vin. Texts II.156); M I.141 (chinna°-o-dhammo laid bare or open); S II.28 (id.), 219 (paṭa°); J I.220; II.145; III.22 (jiṇṇa°), 511; VI.383; Miln 282; Vism 328; KHA 55; DHA I.221 (telā° rags dipped in oil); VvA 5; PVA 185; - As m. at J IV.365. The BSk. forms vary; we read chinna-pilotika at AvŚ I.198; MVastu III.63; pilotikā (or °ka) at MVastu III.50, 54. Besides we have ploti in karmaploti (pūrvikā k.) Divy 150 etc. AvŚ I.421. - khaṇḍa a piece of rag Dha IV.115; Tha 269; PVA 171.

Pillaka (Pillaka) [cp. Sk. *pillaka] the young of an animal, sometimes used as term for a child J II.406 (sūkara°); DHA IV.134 (as an abusive term; vv. ll. SS kipillaka; gloss K pitucūḷa, BB cūḷakaniṭṭha); Sdhp 164, 165. - As pillika at J I.487 (godha°, v. l. BB godha-kippillika).


Pilayhati (Pilayhati) [api+nayhati, cp. Sk. pinahyate] to fasten on, put on, cover, dress, adorn J V.393 (pilayhatha 3rd sg. imper.=pilandhatu C.).

Pilhaka (Pilhaka) (v. l. milhakā) at S II.228 is to be read as milhakā "cesspool" (q. v.). The C. quoted on p. 228 expls incorrectly by "kaṃsalak’ādi gūthapāṇakā," which would mean "a low insect breeding in excrements" (thus perhaps=paṭaṇga?). The trsl. (K.S. II.155) has "dung-beetle."
Pivati & Pibati [Pivati / Pibati] [Vedic pāti & pibati, redupl. pres. to root Idg. *poi & pi, cp. Lat. bibo (for * pibo); Gr. pi_uw to drink, po/tos drink; Obulg. piti to drink, also Lat. pōtus drink, pōculum beaker (=pātra, P. patta). See also pāyeti to give drink, pāna, pāniya drink, pīta having drunk) to drink. - pres. pivati D I.166; III.184; J IV.380; V.106; Pva 55. - 1st pl. pivāma Pv I.11Q; 2nd pl. pivatha PvI.112; 3rd pl. med. piyyare J IV.380. - imper. piva Pva 39, & pivatu Vin IV.109. - pp. pivaṃ Sn 257; Dh 205, & pivanto SnA 39. - fut. pivissati J VI.365; Pva 5, 59; pissāmi J III.432; pāssati J IV.527. - aor. pivi J I.198; apivi Mhvs 6, 21; pivāsi Ud 42; apāyi Ṣiṃha J I.362 (or °si Ṣiṃha?); apa Ṣiṃsu A I.205. - ger. pivitvā J I.419; III.491; VI.518; Pva 5, 23; pitvā Sn 257; Dh 205; J I.297; pitvāna J II.71; pāta J I.118. - grd. pātabba Vin II.208; pēya; see kāka.° - inf. pātuṃ J II.210; Pvi.1.64. - pp. pīta (q. v.). - Of forms with p for v we mention the foll.: pipati M I.32; DhsA 403 (as v. l.); imper. pipa J I.459; pīta J II.210; Pva 198; Sdhp 313.


Pivaraʃka [Pivaraka] see piṭhaʃaka.

Pisati [Pisati] [=piṃsati] to grind, crush, destroy; Pass. pisīyati to perish VvA 335 (+vināseti). - pp. pisita.

Pisana [Pisana] (nt.) [fr. piṃsati?] grinding, powder see upa°.

Pisāca [Pisāca] [cp. Sk. piśāca & Vedic piśāci; to same root as pisuna=Vedic piśuna, & Lat. piget, Ohg. fehīda enmity=Agṣ. faehp ("feud"), connected with root of Goth. fihan to hate; thus pisāca=fiend] 1. a demon, goblin, sprite D I.54 (T. pesācā, v. l. pisācā, expld at DA I.164 as "pisācā mahanta-mahantā sattā ti vadati"), 93; S I.209; A III.69; Ud 5; J I.235; IV.495 (yakka p. peta); Miln 23; Vva 335; Pva 198; Sdhp 313. - f. pisācī J V.442. - 2. [like pisāca-loha referring to the Paiśāca district, hailing from that tribe, cp. the term malla in same meaning and origin] a sort of acrobat, as pl. pisāca "tumblers" Miln 191. -nagara town of goblins (cp. yakka-nagara) Vism 531. -loha [connected with the tribe of the Paiśāca's: Mhbh VII.4819; cp. Paiśācī as one of the Prākrit dialects: Pischel, Prk. Gr. § 3] a kind of copper VbhA 63 (eight varieties).

Pisācaka [Pisacaka] = pisāca, only in cpd. paṃsu° mud-sprite J IV.380, 496; DA I.287; DhA II.26.

Pisācin [Pisācin] (adj. n.) [fr. pisāca, lit. having a demon] only f. pisācinī a witch (=pisāci) Th 1, 1151.


Pista [Pista] [pp. of pisati] crushed, ground Vism 260 (=piṭṭha KhA id. p.); VbhA 243.

Pisīyati [Pisyati] Pass. of pisati (q. v.).

Pisīla [Pisila] (nt.) [Sk. piśāla] a dial. expression for pāṭi or patta "bowl" M III 235 (passage quite misunderstood by Neumann in his trsln III.414).
Pisūna (Pis therefore) (adj.) [Vedic piṣūna, see etym. under pisāca] backbiting, calumnious, malicious M III.33, 49; J I.297; Pug 57; PvA 15, 16. Usually combd with vācā malicious speech, slander, pisunāvācā and pisunāvācā D I.4, 138; III.70 sq., 171, 232, 269; M I.362; III.23; adj. pisunāvācā & M III.22, 48; S II.167; Pug 39. - Cp. pesuna.

Pisodara (Pisoda) [praśa, i. e. praśanta-udara, see pasata1] having a spotted belly KhA 107 (ed. compares praśodarādi Pāṇini VI.3, 109).

Pihaka (Pihak) (nt.) [cp. Sk. plihanaka & plihan (also Vedic plāśi?), Av. spṛśQāṇ; Gr. splh/n; Lat. lien spleen] the spleen M III.90; Sn 195; J V.49. In detail at Vism 257; VbhA 240.

Pihaka (Pihak) (nt.) & a (f.) [fr. piheti] envying Dhs 1059; SnA 459 (sīla).

Pihayati & Piheti (Pihayat & Piheti) [cp. Vedic spṛhayati, spṛh] 1. to desire, long for (with acc.) Vin II.187; S II.242 (pihāyittha 2nd pl. aor.); J I.401; IV.198 (pattheti+); Th 2, 454; Vv 8445 (=piyāyati VvA 349). - 2. to envy (with gen. of person & object), covet M I.504; S I.202, 236; Th 1, 62; Sn 823, 947; It 36; Dh 94 (Pattheti DhA 177), 181 (id. III.227), 365 (ppr. pihayaṃ=labhaṃ patthento DhA IV.97); J I.197 (aor. mā pihayi); Miln 336. - pp. pihayita.

Pihayita (Pihayita) [pp. of pihayati] desired, envied, always combd with patthita Miln 182, 351.


Pihāyanā (Pihayana) (f.)=pihanā Nett 18.

Pihālu (Pihālu) (adj.) [cp. Sk. spṛhālu, fr. spṛḥ, but perhaps=Ved. pīyāru malevolent. On y>h cp. P. paṭṭhayati for paṭṭhahati] covetous, only neg. a° S I.187=Th 1, 1218; Sn 852; Nd1 227.

Pihita (Pihita) [pp. of pidahati] covered, closed, shut, obstructed (opp. vivaṭa) M I.118; III.61; S I.40; A II.104; Nd1 149; J I.266; Miln 102 (dvāra), 161; Vism 185; DA I.182 (dvāra).

Pīṭha (Pitha) (nt.) [cp. Fpic Sk. pīṭha] a seat, chair, stool, bench. - 4. kinds are given at Vin IV.40=168, viz. masāraka, bundikābaddha, kuśirapādaka, āhacapādaka (same categories as given under maṇḍa). - Vin I.47, 180; II.114, 149, 225; A III.51 (maṇḍa°, Dvanda); IV.133 (ayo°); Ps I.176; Vv 11 (see discussed in detail at VvA 8); VvA 295 (maṇḍa°). - pāḍa° footstool J IV.378; VvA 291; bhadda° state-chair, throne J III.410. - sappin "one who crawls by means of a chair or bench," i.e. one who walks on a sort of crutch or support, a cripple (piṭha here in sense of "hatthena gahana-yogga" VvA 8; exlpd by Bdhgh as "chinn'iriyāpatha" Vin. Texts I.225) J I.76, 418; V.426 (khujja°) VI.4, 10; Miln 205, 245, 276; Vism 596 (& jaccandha, in simile); DhA I.194; II.69; PugA 227; PvA 282.

Pīṭhaka (Pithaka) [fr. pīṭha] a chair, stool VvA 8, 124. See also palāla°.
Piṭhikā (Pitikā) (f.) [fr. pīṭha] a bench, stool Vin II.149 ("cushioned chair" Bdhgh; see Vin. Texts III.165); J IV.349; DA I.41; VvA 8.


Piṇita (Pinita) [pp. of pīṇeti] pleased, gladdened, satisfied Vv 1613 (=tuṭṭha VvA 84); Miln 238, 249, 361; usually in phrase piṇitindriya with satisfied senses, with joyful heart M II.121; PvA 46, 70.

Piṇeti (Pineti) [cp. Vedic pṛiṇāti, pṛi, see piya. The meaning in Pāli however has been partly confused with pī, pīнятı (see pīta), as suggested by Bdhgh in DA I.157: "pīṇentī ti pīṇitaṃ thāma-bal'ūpetaṃ karonti"] to gladden, please, satisfy, cheer; to invigorate, make strong, often in phrase (attānaṃ) sukheti pīṇeti "makes happy and pleases" D I.51; III.130 sq.; S I.90; IV.331; PvA 283: cp. DhsA 403 (sarīraṃ p.).

Piṭta1 (Pitta) [pp. of pivati] 1. having drunk or (pred.) being drunk (as liquid) S I.212 (madhu°); J I.198; PvA 25 (with asita, khāyita & sāyita as fourfold food). - 2. soaked or saturated with (°), in kasāyarasa° J II.98 (or=piṭa2?) and visapīta (of an arrow) J V.36; Vism 303, 381; which may however be read (on acct. of v. l. visappīta) as visappiṭa "poison-applied" (see appita). Does M I.281 pīta-nisita belong here (=visapīta)? - 3. (nt.) drink M I.220 sq.=A V.347 sq.; A V.359; Th 1, 503; Pv II.710; Nett 29, 80.

Piṭta2 (Pitta) (adj.) [Epic Sk. pīta, etym. unclear] yellow, goldencoloured Vin I.217 (virecana); D I.76 (nīla p. lohitā odāta); III.268 (*kasiṇa*); M I.281 (piṭa-nisita, belonging here or under piṭa1?), cp. 385 (below); A III.239; IV.263, 305, 349; V.61; J VI.185 (nīla p. lohitā odāta maṇjeṭṭhakā), 449 (*alankāra, *vasana *uttara, cp. 503); Dhs 203 (*kasiṇa*), 246, 247 (nīla p. lohitaka, odāta); Vism 173 (*kasiṇa*). - piṭa is prominent (in the sense of golden) in the description of Vimānas or other heavenly abodes. A typical example is Vv 47 (Piṭavimāna V.1 & 2), where everything is characterised as pīta, viz. vattha, dhaja, alankāra, candana, uppala, pāsāda, āsana, bhojana, chatta, ratha, assa, bijāni; the C. expln of pīta at this passage is "suvaṇṇa"; cp. Vv 361 (=parisuddha, hemamaya VvA 166); 784 (=suvaṇṇamaṇya C. 304). - antara a yellow dress or mantle Vv 36 (=piṭavāṇṇa uttāryā C. 166). -aruṇa yellowish red Th 2, 479. -āvalepana "golden-daubed" M I.385.

Piṭaka (Pitaka) (adj.) [fr. pīta] yellow, goldencoloured Vin I.159; Th 2, 260; J II.274; Pv III.13 (=suvaṇṇavaṇṇa VvA 170); Dhs 617 (nīla p. lohitaka odāta kālaka maṇjeṭṭhaka); ThA 211. -piṭakā (f.) saffron, turmeric M I.36.

Piṭi (Piti) (f.) [cp. Class. Sk. pṛīti & Vedic pṛīta pp. of pṛi, see piṇeti & piya] emotion of joy, delight, zest, exuberance. On term see Dhs. trsl. 11 and Cpd. 243. Classed under sankhārakkhandha, not vedanā°. - D I.37, 75; III.241, 265, 288; M I.37; S II.30; IV.236; A III.26, 285 sq.; IV.411, 450; V.1 sq., 135, 311 sq., 333 sq.; Sn 257, 687, 695, 969, 1143 (=Bhagavantaṃ ārabba p. pāmujjām modanā pamoḍanā citti-odagyaṃ etc. Nd 446); Nd 1 3, 491; Pug 68; Dhs 9, 62, 86, 172, 584, 999; Nett 29; Vism 145 (& sukha in contrasted relation), 212, 287 (in detail); DA I.53 (characterised by ānanda); Dha I.32; Sdhp 247, 461. On relation to jhāna see the latter. In series pīti passaddhi samādhi upekkhā under sambojjhanga (with eleven means of
cultivation: see Vism 132 & VbhA 282). - Phrase pītiyā sarīraṃ pharati "to pervade or thrill the body with joy" (aor. phari), at J I.33; V.494; DhA II.118; IV.102; all passages refer to pīti as the fivefold pīti, pañcavānṇa pīti, or joy of the 5 grades (see Dhs. trsl. 11, 12, and Cpd. 56), viz. khuddikā (slight sense of interest), khaṇikā (momentary joy), okkantikā (oscillating interest, flood of joy), ubbegā (ecstasy, thrilling emotion), and pharanā pīti (interest amounting to rapture, suffusing joy). Thus given at DhsA 115 & Vism 143, referred to at DhsA 166. - pīti as nirāmisa (pure) and sāmisa (material) at M III.85; S IV.235. - gamaniya pleasant or enjoyable to walk M I.117. - pāmojja joy and gladness A III.26; IV.300, 441. - sahanā followed or accompanied by joy, bringing joy Dhs 1578 (dhammā, various things or states); Vism 86 (samādhi). - sukha zest and happiness, intrinsic joy (cp. Cpd. 56, 243) S I.203; D III.131, 222; Dhs 160; Vism 158; ThA 160. According to DhsA 166 "rapture and bliss," cp. Expositor 222. - somanassa joy and satisfaction J V.371; Sn 512; PvA 6, 27, 132.

Pītika (prakā) (-) (adj.) [fr. pīti] belonging to joy; only as sappītika & nippītika bringing joy & devoid of joy, with & without exuberance (of sukha) A III.26; IV.300, 441.

Pītin (prakā) (adj.) [fr. pīta1) drinking, only at Dh 79 in cpd. dhamma° drinking in the Truth, expld as dhammapāyako, dhammaṃ pivanto at DhA II.126.

Pīna (prakā) (adj.) [cp. Epic Sk. pīna of pī to swell up (with fat); to which also Vedic pīvan & pīvara fat, Gr. pimelh/ & pi\`\`on fat, Lat. opimus fat, Ger. feist & fett=E. fat] fat, swollen Th 2, 265 (of breasts).

Pīḷaka (prakā) [fr. pīd?] a (sort of) boil Vism 35; see pilaka.

Pīḷana (prakā) (nt.) [fr. pīḍ, cp. Vedic pīḍayati, pīḍ, cp. Gr. piezw (*pisedQw?) to press, oppress (lit. sit upon?)]


Pum [Pum] as a term for Purgatory (niraya): see Bdhgh's etym. of puggala Vism 310, as quoted under puggala.

Pums [Pums] [Vedic puṃs (weak base) and puṃāṃs (strong base), often opp. to strī (woman, female); cp. putra & potaka]. Of the simplex no forms are found in Pāli proper. The base puṃ occurs in pukusa (?), puggala (?), pungava, pullinga; puṃs in napuṃsaka (cp. Prk. napumṣaveya Pischel, Gram. § 412). The role of puṃs as contrast to itthi has in Pāli been taken over by purisa, except in itthi-puṃm at the old passage D III.85. The strong base is in P. puman (q. v.). See also posa1.

Pukkusa [Pukkusa] [non-Aryan; cp. Epic Sk. pukkuṣa, pukkaśa pulkasa. The "Paulkāsa" are mentioned as a mixed caste at Vājasaneya Samhitā 30, 17 (cp. Zimmer, Altind. Leben 217)] Non-Aryan of a (Non-Aryan) tribe, hence designation of a low social class, the members of which are said (in the Jātakas) to earn their living by means of refuseclearing. On the subject see Fick, Sociale Gliederung 206, 207. - Found in foll. enumerations: khattiyā brāhmaṇa vessā suddā caṇḍāla-pukkusā A I.162= III.214; J III.194 (expld by C. chava-ḍḍaka-caṇḍāla ca puppha-chaṇḍaka-pukkusā ca); IV.303; Pv II.612; Miln 5. Further as pukkusakula as the last one of the despised clans (caṇḍālakula, nesāda°, veṇa°, rathakāra°, p°) at M III.169; S I.94; A II.85; Vin IV.6; Pug 51. With nesāda at PvA 176. - Cp. M III.169.

Puggala [Puggala] [cp. Class. Sk. pudgala, etym. connected with puṃs, although the fantastic expln of native Commentators refers it to puṃ "a hell" and gal; so at Vism 310: "pun ti vuccati nirayo, tasmiṃ galanti ti puggalā"] 1. an individual, as opposed to a group (sangha or parisā), person, man; in later philosophical (Abhidhamma) literature=character, soul (=atman). - D I.176; M III.58; S I.93 sq.; III.25; A I.8, 197; II.126 sq.; Sn 544, 685; Dh 344; Ps I.180 sq.; II.1 sq., 52; Pv II.325 (cp. PVA 88); II.97; PVA 40, 132. - pl. puggalā people VvA 86 (=sattā), 149. - para-puggala another man D I.213; S I.121; V.265; Vism 409. - purisa-puggala individual man, being, person S II.206; IV.307; A I.173=M II.217. Characterised as an individual in var. ways, e. g. as agga° Sdhp 92, 558; abhabba° J I.106; ariya° Vin V.117; asura-parivāra° A II.91; kodhagaru° A II.46; gūtha°, puppha° madhubhāṇī° A I.128; dakkineyya° VvA 5; diṭṭhisampanna° A I.26 sq.; III.439 sq.; IV.136; nibbiriya kusīta° J IV.131; pāśanalekḥ'ūpama° etc. A I.283; valāhak'ūpama A II.102 sq.; saddha, asaddha Ps I.121; II.33; sivāthik' upama A III.268; suppameyya etc. A I.266 sq. [a]sevitabba A IV.365; V.102, 247, 281; hina majjhima pañña S II.154. - Groups of characters: (2) A I.76, 87; (3) gilān'ūpama etc. A I.121 sq.; avuṭṭhi-kāma padesa-vassīn, sabbatth'ābhivassīn It 64 sq.; satthar, sāvaka, sekha It 78; sekha asekha n'eva-sekha-nāsekha D III.218; (4) D III.232, 233; S I.93; J IV.131; (5) Nett 191; (6) rāga-carita, dosa°, moha°, saddhā°, buddha°, vitakkac Vism 102; (7) ubhato-bhāga-vimutta, paññāvimutta etc. D III.105; (8) A III.212; S V.343 (19) Nett 190; (26) Nett 189, 190. - See also paṭipuggala. - 2. (in general) being, creature Miln 310 (including Petas & animals). - Nū knowing individuals D III.252, 283. - paññatti descriptions of persons, classification of individuals D III.105 (cp. Dial. III.101); also N. of one of the canonical books of the Abhidhamma-piṭaka. - vemattatā difference between individuals S II.21; V.200; Sn p. 102 (=nānatta SnA 436).
**Puggalika** (Puggalika) (adj.) [fr. puggala] belonging to a single person, individual, separate Vin I.250; II.270. The BSk. paudgalika at Divy 342 is used in a sense similar to the Vin passages. Divy Index gives, not quite correctly, "selfish."

**Pungha** (Pungha) [cp. Epic Sk. punkha, etym. puṃ (base of puṃs)+ kha (of khan), thus "man-digging"?] the feathered part of an arrow J II.89. Cp. ponkha.

**Pungava** [Pungava] [puṃ+gava (see go), cp. Class. Sk. pungava in both meanings] a bull, lit "male-cow," A I.162; II.75 sq.; Sn 690; J III.81, 111; V.222, 242, 259, 433; SnA 323. As ° in meaning "best, chief" Vism 78 (muni°); ThA 69 (Ap V.5) (nara°).

**Puccaṇḍatā** (Puccandata) (f.) [pūti+aṇḍa+tā, viā *pūtyaṇḍatā] state of a rotten egg M I.357.


**Pucchakā** (Pucchaka) (adj.) [fr. pṛch] asking, questioning DhsA 2, 3 (pañha°).

**Pucchā** (Puccha) (f.) [cp. Vedic prcchā=Ohg. forsca question] a question Sn 1023; SnA 46, 200, 230. A system of questions ("questionnaire") is given in the Niddesa (and Commentaries), consisting of 12 groups of three questions each. In full at Nd1 339, 340=Nd2 under pucchā (p. 208). The first group comprises the three adīṭṭha-jotanā pucchā, diṭṭha-samsandanā p., vimaticchedanā p. These three with addition of anumati p. and kathetu-kamyatā p. also at DA I.68=DhsA 55. The complete list is referred to at SnA 159. -apucchā (adj.) that which is not a question, i. e. that which should not be asked Miln 316. -pucchā-vissajjanā question and answer PvA 2. - At Nett 18 p. occurs as quāsi synonym of icchā and patthanā.
Pucchita (Pucchita) [pp. of pucchati] asked Sn 76, 126, 383, 988, 1005; Nd1 211; KhA 125 (*kathā); PvA 2, 13, 51. - Cp. puṭṭha.

Pucchitar (Pucchitar) [n. ag. to pucchita] one who asks, a questioner M I.472; S III.6 sq.; Sn p. 140.


Puñcikatā (Puñcikata) is wrong reading at Dhs 1059 in taṇhā is wrong reading at Dhs 1059 in taṇhā paraphrase (pattern 1 Nd2 taṇhā) for mucchaṇḍikatā. The readings of id. p. are puñcikatā Dhs 1136, 1230; Vbh 351, 361 (v. l. pucañḍi°); mucchaṇḍi° at Nd1 8 (v. l. BB mucchaṇḍi°, SS suvañḍi°); Nd2 p. 152 (v. l. BB pucañḍi°, SS pucañḍi°); pucañḍikatā VbhA 477. The translation of Dhs gives "agitation" as meaning. The C. (DhsA 365) reads puñcikatā (vv. ll. pucañḍiṃ vitkā; pucañḍikāka; pucañḍikatā) and connects it with pucañḍa cāleti (wagging of a dog's tail, hence "agitation"); Expositor II.470 gives "fluster." The C. on Vbh (VbhA 477) expls as "lābhān'ālābhanaṁ-ṭhāṁ vedhanā kampanā nicavuttatā," thus "agitation."

Puñchati (Punchati) [cp. Sk. *proñchati, but BSk. poñcchate (v. l. puñchati & pocchate) Divy 491: upānahān mūlāc cā p.] to wipe off, clean Vin II.208 (upāhanā), 210; A IV.376 (rajoharaṁ suciṁ p., asuciṁ p. etc.); J I.392 (akkhīni); Vism 63 (gabbha-malaṁ), 415=KhA 120= J I.47 (assūni hatthehi p.); KhA 136 (paṁsukaṁ). The reading puñjati occurs at J I.318 (akkhīni); V.182; VI.514, also as v. l. at A IV.376 (v. l. also muñcati: cp. puñcikatā). - Caus. II. puñchāpeti Vism 63. Cp. pari°.


Puñchanī (Puñchani) (f.) [see puñchana] a cloth for wiping, a towel Vin II.122; Th 1, 560 (pāda° napkin for the feet). See Vin. Texts III.114.

Puñja (Punja) (usually -°) [cp. Epic Sk. puñja] a heap, pile, mass, multitude Vin II.211; J I.146 (sabbha-rogaṇaṁ). As -° in foll. cpds.: aṭṭhī° It 17 (+aṭṭhikandala); kaṭṭha° A III.408; IV.72; J II.327; gūthā° J II.211; tiṇa° A III.408; palāla° D I.71; M III.3; A I.241; II.210; maṇṣa° D I.52; vālika° J VI.560; sankhāra° S I.135. -kata (& °kita) for puñjikata; cf. Sk. puñjikta, with i for a in compn with kr & bhū heaped up, heaped together Vin II.208 (puñjakita); M I.58, 89 (id. but id. p. M III.92 puñjakajāta); A III.324 (puñjakata; v. l. puñjakata & puñjanika); J II.408 (puñjakata, v. l. pancalekata); VI.111 (id., v. l. puñca°).

Puñjaka (Punjaka) =puñja M III.92 (*jātāni aṭṭhikāni, where M I.89 at id. p. reads puñjakitāni); Miln 342 (palāla°).

Puñjati (Punjati) is a variant of puñchati is a variant of puñchati (q. v.).

Puñña (Punna) (nt.) [cp. (late) Vedic puṇya favourable, good; etym. not clear, it may be dialectical. The word is expld by Dhammapāla as "santuṇaṁ puṇāti visodheti," i. e. cleaning the continuation (of life) VvA 19, thus taken to pu. The expln is of course fanciful] merit,
meritorious action, virtue. Always represented as foundation and condition of heavenly rebirth & a future blissful state, the enjoyment (& duration) of which depends on the amount of merit accumulated in a former existence. With ref. to this life there are esp. 3 qualities contributing to merit, viz., dāna, sīla & bhāvanā or liberality, good conduct & contemplation.

These are the puñña-kiriya-vatthūni (see below). Another set of ten consists of these 3 and apaciti, veyyāvacca, pattī-anuppadāna, abhanumodonā, desanā, savana, diṭṭh'ujjuka-kamma.

The opp. of puñña is either apuñña (D III.119; S I.114; II.82; A I.154; III.412; Sdhp 54, 75) or pāpa (Sn 520; Dh 39; Nett 96; PvA 5). The true Arahant is above both (Pv II.615). See on term also Ku. trsl. 201. - (a) Passages (selected): D III.58, 120; M I.404; II.191, 199; S I.72; II.82; IV.190; IV.190; V.53; A I.151, 155 sq.; III.412; Sn 427 sq., 547, 569, 790; Dh 18, 116 sq., 196, 220, 267, 331, 412; Nd1 90; Pv 1.2; L.512; Pug 55; Vism 541 (puññānam paccayo duvidhā); DhA IV.34; PvA 6, 8 30, 69 sq.; Sdhp 4, 19 sq. - (b) Var. phrases & characterisations: Merit is represented as great (uḷāra DA I.110; PvA 5; anappaka PV I.512) or little (paritta DA I.110; appa S II.229); as adj. (-") mahā" S I.191, opp. appa' M II.5. puñña is defined at Nd1 90 as follows: "puññām vuccati yam kiñcī tedhātuka kusāl'ābhishankhāram; apuññām vuccati sabbām akusalam." It is defined as "dāna-sil'-ādi-pabheda" & "sucarita kusala-kamma" at VvA 19; considered as leading to future happiness: Vv 13; PvA 58; consisting mainly in dāna (dānamaya p.) PvA 8, 51, 60, 66, 73, but also in vendana PV I.1. To do good- puññām (puññāni) karoti D I.137; S IV.331; A V.177; Pv I.119; or pasavati S I.182, 213; A I.89; II.3 sq.; III.244; V.249, 282; PvA 121, cp. puññām pasuta PV I.512; VvA 289. Other phrases: "in ākankhati S I.18, 20; pavādhi I.33; corehi duharam S I.36; puññānam vipāko A IV.89; āgamo S III.209 IV.349; opadhikam S I.233; It 78; purāṇam & navam S I.92; saysam katāni puññāni S I.37; puññassā dhārā S I.100; V.400. -attaḥka desiros of merit Sn 487 sq. -ānubhāva the majesty of merit PvA 58. -ābhishankhāra accumulation of merit D III.217; S II.82; Nd1 90, 206, 442; Vism 557 sq., 571; VbhA 142 sq., 166, 184. -ābhisaṃ (kusūla-abhisanda) meritorious results A II.54 sq.; III.51, 337; IV.245. -assayā seat of merit DA I.67. -iddhi the magic power of m. PvA 117. -kata one who has done a deed of m. A II.32. -kamma good works, righteousness, merit S I.97, 143; DA I.10; VvA 32; PvA 54, 87; Sdhp 32. -kāma (adj.) desiros of doing good works S V.462. -kīryā a good or meritorious action S I.87 ("kīryā"); 101; PvA 54; usually as "kīryāvatthu item of m. action (of which 3 are usually enumd: see above) D III.218; A IV.241; It 51; Nett 50, 128. -kkhandha mass of merit (only as mahā") S V.400; A III.337. -kkhaya decay (or waning of the effect) of merit D I.18 (cp. āyukkhaya & DA I.110). -kkhetta field of m., Ep. of the Sangha or any holy personalities, doing good (lit. planting seeds of merit) to whom is a source of future compensation to the benefactor. Usually with adj. anuttara unsurpassed field of m. (see also sangha) D III.5, 227; M I.446; III.80; S I.167, 220; V.343, 363, 382; A I.244; II.34 sq., 56, 113; III.158, 248, 279 sq., 387; IV.10 sq., 292; It 88; Sn 486; Vv 5031 (cp. VvA 216); Pv IV.133 (of a bhikkhu); Vism 220; VvA 286; PvA 1 (ariyasangha), 5 (Moggallāna), 6 (arahanto), 132, 140, 214 and passim. Cp. BSk. punyakesṭa Divy 63, 395 (+udāra). -paṭipada the meritorious path, path of m. A I.168; Nett 96. -pasavana creation of m. PvA 31. -pekkha looking for merit (i. e. reward), intent upon m. S I.167; Sn 463 sq., 487 sq.; Dh 108 (cp. DhA II.234). -phala the fruit (or result) of m. action S I.217; Pug 51; DhA I.4; PvA 8, 50, 52. -bala the power of m. PvA 195. -bhāgiya having share in m. M III.72 sq.; Nett 48. -maya=puñña J IV.232 ("iddhi"); cp. BSk. puṇyamaya AvŚ I.183.

Puñña- [puñνavant (puñνavant) (adj.) [fr. puñña] possessing merit, meritorious, virtuous Ps II.213; Vism 382; DhA I.340; PvA 75.

Puṭa [puṭa] [etym. unknown, prob. dialectical, as shown by N. of Pāṭaliputta, where putta=puṭa since unfamiliar in origin] orig. meaning "tube," container, hollow, pocket. - 1. a container,
usually made of leaves (cp. J IV.436; V.441; VI.236), to carry fruit or other viand, a pocket, basket: ucchu° basket for sugar J IV.363; panña° leaf-basket PvA 168; phala° fruit basket J IV.436=VI.236; phānīta(ssa)° basket of molasses, sugar-basket S I.175 (KS.: jar); J IV.366; DhA IV.232; mālā° basket for garlands or flowers DhA III.212 (buddha made, lit. bound). In puṭa-buddha-kummasa VvA 308 perhaps meaning "cup." - 2. a bag or sack, usually referring to food carried for a journey, thus "knapsack" (or directly "provisions," taking the container for what it contains DA I.288 puts puṭaṃsa= pātheyya), in bhatta° bag with provisions J II.82 (with bandhati), 203; Ill.200; DA I.270. Also at J IV.375 "bag" (tamba°kipillaka°). See below °aṃsa & °bhatta. - 3. a tube, hollow, in nāsā° (nāsā°) nostril J VI.74; Vism 195, 263, 362; KhA 65; hattha° the hollow of the hand Miln 87; vatthi° bladder(-bag) Vism 264; sippi°oyster shell J V.197, 206. puṭa°karoti to form a hollow VbhA 34. - 4. box, container, see °bheda & °bhedana, in pāṭali-puṭa seed box for the P. flower. -aṃsa "bag-shoulder" (for "shoulder-bag," cp. aṃsapuṭa (assapuṭa) & Ger. rucksack=knapsack. Rightly expld by Bdhgh at DA I.288), a bag carrying provisions on journeys, hence "provision," in phrase puṭaṃsena with provisions (v. l. at all places puṭosena) D I.117; M Ill.80; A II.183; cp. Dialogues I.150; see also mutoḷī. -pāka something cooked in a bag (like a meal-pudding) Vism 500. -baddha kind of moccasins Vin I.186, see Vin. Texts II.15. Spelt puṭa-bandha at Vism 251=VbhA 234. -bhatta "bag-food," viaticum, provisions for journey J II.423; KhA 46. -bheda the breaking of the container (i.e. seed boxes of the Sirīsa plant) VvA 344 (in vatthu where Sirīsa refers to Pāṭaliputta, cp. Vv 8452, 53). -bhedana breaking of the (seed-) boxes of the Pāṭal plant, referring primarily to the N. of Pāṭali-putta, where putta represents a secondary Pālisation of Sk. "putra which again represents P. (or Non-Aryan) puṭa (see Pischel, Prk. Gr. § 238 & 292). Through popular etym. a wrong conception of the expression arose, which took puṭa in the sense of "wares, provisions, merchandise" (perhaps influenced by puṭaṃsa) and, based on C. on Ud 88 (bhaṇḍakāṇāṃ mocara-ṭṭhānam vuttaṃ hoti) gave rise to the (wrong) trsln Dial. II.92 "a centre for interchange of all kinds of wares." See also Miln trsln I.2; Buddh. Suttas XVI. - Vin I.229=D II.87=Ud 88. After the example of Pāṭaliputta applied to the city of Sāgala at Miln 1 (nānā-puṭa-bhedanāṃ S° nagaram). Here clearly meant for "merchandise." - Rh. D. in a note on putabhedana gives expln "a town at the confluence or bend of a river" (cp. Jaina Sūtras 2, 451).

**Puṭaka** (nt.) [fr. puṭa] a bag, pocket, knapsack or basket J II.83 (*bhatta=provisions); DA I.263; DhA II.82 (v. l. pīṭaka & kutaka); IV.132 (pockets of a serpent’s hood). Cp. bhatta.

**Puṭṭha** [pp. of puṣ (see poseti), Vedic puṣṭa] nourished, fed, strengthened, brought up Sn 831; J III.467.

**Puṭṭha** [pp. of pucchati, Vedic prṣṭa] asked S II.36; Sn 84, 122, 510 sq., 1036; DhA IV.132; PvA 10 (after acc.) 68, 72 with samāno A I.197. See also pucchita.

**Puṭṭha** see phuṭṭha [=Sk. prṣṭa, cp. Pischel, Prk. Gr. § 311].

**Puṭṭhatta** (nt.) [abstr. fr. puṭṭha1] the fact of being fed or brought up by J II.405 (vaṭṭhakāṇāṃ *ā*).

**Puṭṭhavant** [fr. puṭṭha3, cp. same form in Prk. AMg. puṭṭhavam=Sk. prṣṭavān: Pischel, Prk. Gr. § 569] one who has touched or come in direct contact with ThA 284.
Puṇḍarīka (puṇḍarīka) (nt.) [Non-Aryan (?). Cp. Vedic puṇḍarīka] the white lotus D I.75=A III.26 (in sequence uppala, paduma, p.;) D II.4 (Sikhī puṇḍarikassā mūle abhisambuddho); M III.93; S I.158, 204=J III.309; A I.145 (uppala paduma p.;) II.86 sq. (samaṇa° adj.); Sn 547; J V.45, 215 (*ttac‘angī=ratta-paduma-patta-vanṇasarirārā); Vv 4412 (=sēta-kamala VvA 191); Pj II.122; III.33 (pokkharāni bahu°ā); Pug 63; DA I.219, 284 (sankho elo uppalo puṇḍariko ti cattāro nidhayo). N. of a hell S I.152; Sn p. 126 (here in sq. Uppalaka, Puṇḍa°, Paduma).

Puṇḍarīkinī (puṇḍarīkinī) (f.) [adj. puṇḍarikin, of puṇḍarīka] a pool or pond of white lotuses D I.75=(M III.93; S I.138).

Puṇṇa (puṇṇa) [pp. of pṛ, Vedic pṛṇati, Pass. pūryate, *pelē to fill; cp. Sk. prāṇa & pūrṇa=Av. pṛñā; Lith. pilnas; Lat. plēnus; Goth fulls=E. full=Ger voll] full, seldom by itself (only passage so far pannarase puṇṇa° fullness) J I.147; KhA 118 (v. l. suvaṇṇaghaṭa); DA I.140 (*paṭimandita ghara). -canda the full moon J I.149, 267; V.215. -patta a full bowl (as gift, °mṇ deti to give an ample gift) J III.535. -baddha at Miln 191 should be read as °bhadda. -bala at DA I.110 read puṇṇa-bala. -bhadda worshipper of Puṇṇabhadda, perhaps a Yakka (father of the Yakka Harikesa) Nd1 92 (Vāsuva Deva, Baladeva, P. and Manībhadda, cp. p. 89); Miln 191 (pisācā manībhaddā p.). -mā the full moon (night) D I.47 (komudiyā cātumāsiṇiya puṇṇamāsiṇiya rattiyā, cp. DA I.140); Sn p. 139 (similar); M III.21; J V.215 (dve p-māyo); Vism 292 (puṇṇa-muposatha=puṇṇa-māuposathā), 418 (Phagguṇa-puṇṇama-divase); VvA 66 (āsālī p.); Pj A 137 (id.); DA I.140; DHA III.461 (komudi). -māsa° mā only in loc. puṇṇamāse Vv 811 (°puṇṇa-māsiyaṁ sukka-pakkhe pannarasiyāṁ Vv 314; the similar pass. at Vv 321 reads, prob. by mistake, sukka-pakkha-pātiyaṁ: see pātī); J V.215 (°puṇṇa candāya rattiyā C.). -māsi (f.; fr. °māsa)= mā J I.86 (Phagguṇa p.); Vv 314; cp. BSk. pūrṇamāsi AvŚ I.182.

Puṇṇatā (puṇṇata) (f.) [abstr. to puṇṇa] fullness DA I.140 (māsa° full-moon).


Putoli (puṇṇa) see muṇṭoli.

Putta (puṭtā) [Vedic putra, Idg. *putlo=Lat. pullus (*putslos) young of an animal, fr. pōu, cp. Gr. pau=s, pai=s child, Lat. puer, pubes, Av. purpa, Lith. putytis (young animal or bird), Cymr. wyrr grandchild; also Sk. pota(ka) young animal and base pu- in pumaṃs, pumas "man"] 1. a son S I.210; Sn 35, 38, 60, 557, 858; Dh 62, 84, 228, 345; J IV.309; Vism 645 (simile of 3 sons); Pj A 25, 63, 73 sq.; DA I.157 (dāsaka°). Four kinds of sons are distinguished in the old Cyn. viz. atraja p., khettaja, dinnaka, antevāsika, or born of oneself, born on one's land, given to one, i.e. adopted, one living with one as a pupil. Thus at Nd1 247; Nd2 448; J I.135. Good and bad sons in regard to lineage are represented at J VI.380. - Metaph. "sons of the Buddha" S I.192=Th 1, 1237 (sabbe Bhagavato putṭā); It 101 (me tumhe putṭā orasā mukhato jātā dhammadājā), J III.211. - The parable of a woman eating her sons is given as a punishment in the Petacondition at Pj I.6 (& 7). - pl. putṭāni Pj I.63. - aputta-bhāvaṁ karoti to disinherit formally J V.468. - 2. (in general) child, descendant, sometimes pleonastic like E. °man, °son in names: see putta-dāra; so esp. in later literature, like ludda° hunter's son=hunter J II.154; ayya°=ayya, i.e. gentleman, lord J V.94; Pj A 66. See also rāja°. - Of a girl Th 2, 464. - mātucchā° & mātula°
cousin (from mother's side), pitucchā° id (fr. father's side). On putta in N. Pāḷi° see puṭṭa.

- jīva N. of a tree: Putranjiva Roxburghii J VI.530. -dāra child & wife (i. e. wife & children, family) D III.66, 189, 192; S I.92; A II.67; Pv IV.348 (sa° together with his family); J III.467 (kim *ena what shall I do with a family?); V.478. They are hindrances to the development of spiritual life: see Nd2 under āsiṃsanti & palibodha.

- phala a son as fruit (of the womb) J V.330.

- maṃsa the flesh of one's children (sons) a metaphor probably distorted fr. pūta° rotten flesh. The metaphor is often alluded to in the kasiṇa-kammaṭṭhāna, and usually coupled with the akkha-bbāñjana (& vaṇapaticchādana) simile, e. g. Vism 32, 45; DhA I.375; SnA 58, 342. Besides at S II.98 (in full); Th 1, 445 (*ūpamā); 2, 221. -mata a woman whose sons (children) are dead M I.524.


Puttatta (Puttana) (nt.) [fr. putta] sonship DhA I.89.


Puttiya (Puttiya) (-°) in Saky° is compound Sakyaputta+iya "belonging to the son of the Sakyas" (i. e. to the Sakya prince) PvA 43. - asakyaputtiya dhamma Vin II.297.

Puthavī & Puthuvī (Puthavi) (f.) [doublets of paṭhavī] the earth; as puthavi at S I.186; J I.14 (v. l. puthovi); IV.233, & in cpds. *nābhi the navel of the earth (of the bodhimaṇḍa, the Buddha's seat under the holy fig tree) J IV.232; *maṇḍala the round of the earth Sn 990. - As puthūvī at A II.21, and in cpd. puthuvi-agga SnA 353.

Puthu (Puthu) (adj.) [both Vedic prthak & ṁthu, lit. spread out, far & wide, flat, of Idg. *pīt broad, Sk. prath to expand, ṁthāḥ palm of hand Av. frapah breadth, cp. Gr. platu/s broad, plā/tanos plane tree, Lith. platūs broad, Lat. planta sole of foot, Ogh. flado pancake, Ags. flet ground, E. flat] 1. (=prthak) separated, individual, adv. separated, individual, adv. separately, each (also given as puthag eva Kacc. 29) S I.75 (puthu attā individual self); Th 1, 86; J IV.346 (=visuṃ visuṃ C.); Miln 4. See further under cpds. - 2. (=ṛṭhu). The forms (pl.) are both puthu & puthū, both as adj. & n.; puthū more freq. found in metre. - numerous, various, several, more, many, most D I.185 (puthu saṃnāggā; opp. ekam); S I.181 (putthū), 207 (id.); Sn 769 (putthū kāme=bahū Nd1 11); 1043, 1044 (putthū= bahukā Nd2 449b); Th 2, 344 (puthu=puthu sattā ThA 241); J VI.205 (putthū). nt. adv. puthu & puthum greatly, much, in many ways Sn 580 (=aneka-ppakāram SnA 460); Vv 624 (=mahantam VvA 258). -gumba experienced in many crafts J VI.448 (=aneka-sippa-ññu C.). -jjā (puthu 1, but see remarks on puthujjana) common, ordinary Sn 897, 911 (=putthujjanehi janita Nd1 308). -titthakara a common sectarian D I.116 (thus to puthu 1, but DA I.287= bahu t.) -disā (puthu 1) each separate quarter "all the diverse quarters" S I.234. -pañña (adj.) of wide wisdom (p. 2) A I.130; II.67 (v. l. hāsa°). -paññatā wide wisdom A I.45. -pañyīiya ordinary (p. 1) mode of shampooing with the hand Vin II.106 (Bdhgh on p. 316 explns pudhu-pañikan ti hattha parikammam vuuccati "manual performance," thus not identical with pāṇīka on p. 151). -bhūta (p. 2) widely spread S II.107; but cp. BSk ṁṭḥag bhavati to be peculiar to Divy 58, 100. -mati wide understanding S I.236. -loma "flat fin," N of
a fish "the finny carp" (Mrs. Rh. D.) Vv 4411 (=dibba-maccha VvA 191); Th 2, 508 (=so-called fish ThA 292); J IV.466. -vacana "speaking in many (bad) ways," or "people of various speech" (so expld Nd1 397) Sn 932 (prob. better "speaking ordinary talk"=puth). -sattā (pl.)=puthujjanā, common people, the masses S I.44; Pv III.73.

**Puthuka** [Puthuka] [fr. puthu, cp. (late) Vedic prthuka "flat corn," also "young of an animal," with which cp. perhaps Gr. parqa/nos: see Walde, Lat. Wtb. under virgo] rice in the ear DhA I.98 (*agga as first gift of the field).

**Puthujjana** [*prthag-jana, thus puthu 1+jana, but from the point of Pali identical in form and meaning with puthu 2, as shown by use of puthu in similar cpds. and by C. explns. One may even say that puthu 1=prthak is not felt at all in the P. word. Trenckner (Notes 76) already hinted at this by saying "puthujjana, partly confounded with puthu"; a connection which also underlies its expln as "one-of-the-many-folk" at Kvu trsln 807 & 2913. It is felt to belong to puthu 2 in the same sense as Ger. "die breite Masse," or Gr. oi( polloi/. The expln at Nd1 308=328 is puthu-nānā-janā. A long and detailed etym.-speculation expln of the term is found at DA I.59, trsld at Dhs trsln 258. The BSk. form is prthagjana Divy 133 etc.] an ordinary, average person (4 classes of ordinary people are discussed at Cpd. 49, 50), a common worldling, a man of the people, an ordinary man M I.1, 7, 135, 239, 323; III.64, 227; S I.148; II.94 sq. (assutavā), 151 (id.); III.46, 108, 162; IV.157, 196, 201 (assutavā), 206 sq.; V.362 (opp. to soṭāpanna); A I.27, 147 (marana-dhammin), 178, 267; II.129, 163; III.54; IV.68, 97, 157, 372; Sn 351, 455, 706, 816, 859; Dh 59, 272; Vv 826 (=anariya VvA 321, +anavabodha); Nd1 146, 248; Ps I.61 sq., 143, 156; II.27; Dhs 1003 (cp. DhsA 248 sq.); Vism 311 (=anariya); VbhA 133 (avijjabhikhūta, bhava-tanhābhibhūta), 186 (ummut-taka, opposed to upārūhita-ṇānapurisa, exemplifying upādāna and kamma); DhA I.5 (opp. ariyasāvaka), 445; Sdhp 363. -kalyāṇaka (cp. BSk. prthagjana-kalyāṇaka Divy 419, 429) an ordinary man striving after his spiritual good Nd1 477; Ps I.176; II.190, 193. -bhikkhu a bh. of the common sort DA I.269; VbhA 383. -sukha ordinary happiness M I.454.


**Puthutta** [Puthatta] [Puthutta] [Puthatta] (nt.) [fr. puthu, cp. Sk. *prthutva; not with Kern, Toev. s. v.=Sk. prthakta, speciality, peculiarity] being at variance, diversity S II.77 (opp. ekatta; v. l. SS puthatta). At A IV.97 we have to read puth'attānaṃ for puthuttānaṃ which has nothing to do with puthutta, but is puthu-attānaṃ as borne out by v. l. puthujj'attānaṃ, and by AA: puthu nānākārañhi attānaṃ hanti.

**Puthula** [Puthula] (adj.) [fr. puthu] broad, large, flat J III.16 (*sīsa flat-headed); VI.171 (*antarāṃsa flat-chested); Miln 121 (of a river); VvA 301 (*gambhīra). -abl. puthulato (as adv.) across DhA I.396.

**Puthuso** [Puthuso] (adv.) [abl. of puthu] broadly, i. e. diversely, at variance Sn 891, 892 (=puthu-diṭṭhi-gata N1 301).

**Pudava** [Pudava] see gāma° (Vin II.105 with Bdhgh note on p. 315).
Puna \textit{(indecl.)} [cp. Vedic punar, punaḥ, to base *pū (related to *apo: see apa), as in puccha tail, Lat. puppis, poop, Gr. ὅ/ματος the last; orig. meaning "behind"] again. There are several forms of this adv., but puna has to be considered as the orig. Pali form. The form puno is doubtful; if authentic, a Sanskritisation; only found at ThA 71 (Ap. v. 38; v. l. puna) & 72 (Ap. v. 41, v. l. puna). The sandhi r is preserved only in metre and in compn.. That it is out of fashion even in metre is shown by a form punā where ā is the regular metrical lengthening instead of ar (J III.437: na hi dāni punā atthi; v. l. puna). Besides this the r is apparent in the doubling of the first consonants of cpds. (punappunam, punabhava); it is quite lost in the enclitic form pana. - We find r in punar āgami Sn 339; punar āgato J I.403 (=puna āgato J I.403 (=puna āgato, ra-kāro sandhivasana vutto C.); in cpds.: punar-abhiseka see J.P.T.S. 1885, 49; a-punar-āvattitā the fact of not turning back Miln 276 (cp. Prk. apunār-avatti Pischel, § 343). Otherwise r stands on the same level as other sandhi (euphonic) consonants (like m. & d., see below), as in puna-r-eva Dh 338; Pv II.87; II.116. We have m in puna-m-upāgamuṃ Sn 306; puna by itself is rarely found, it is usually combd with other emphatic part, like eva and api. The meaning is "again," but in enclitic function (puna still found Sn 677, 876, otherwise pana); it represents "however, but, now" (cp. same relation in Ger. abermals: aber), similar to the development in Prk. puno vi & punar avi "again": puna "now" (Pischel Gr. § 342). - puna by itself at SnA 597; PvA 3, 45; Mhvs 14, 12. doubled as punappunam S I.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J V.208; SnA 107; PvA 45, 47; punappuna at DhA II.75; as puna-d-eva at D I.60, 142; Pv II.113 (v. l.); Vism 163; DhA II.76; puna-m-eva Pv II.113; puna p. once more J I.279; PvA 67, 74; puna-p-pi J V.208. The phrase puna c’aparam "and again something else" stands on the same level as the phrase pano p (apare pi), with which one may compare the parallel expressions pana-divase: aparadivase, all of which show the close relation between pi, puna, apara, but we never find para in these connections. Trenckner’s (& following him Oldenberg in Vin. and Hardy in A etc.) way of writing pana ca paraṃ (e. g. Miln 201, 388, 418 etc.) is to be corrected to pana c’aparam, cp. punāpara Sn 1004; C p III.61. -āgama coming again, return S I.200. -divase on the following day J I.278; PvA 19, 38. -nivattati to turn back again S I.177. -bhava renewed existence, new birth D II.15; S I.133; It 62; S IV.201 (āyatī); Sn 162, 273, 502, 514, 733; Nd2 s. v.; Nett 28, 79 sq.; PvA 63, 200; cp. ponobhavika; a° no more rebirth S I.174, 208; Nd 64; "ābhinibbati birth in a new existence M 1.294; S II.65; A I.223; Vin III.3; PvA 35. -vacana repetition SnA 487. -vāre (loc.) another time J V.21.


Puneti \textit{(puṇeti)} [Caus. fr. püna? or=punāti?] to experience (over & over) again: in this meaning at It 1 sq. & Nd 202=Nd 337 (kilese na p. na paceti etc.); perhaps also at Th 1, 533 (sattayugaṃ), although Kern, Toev. s. v. takes it=punatti and Mrs. Rh. D. translates "lifts to lustrous purity."

Punnāga \textit{(puṇnāga)} [dial.? a species of tree J I.9 (*puppha); VI.530; KhA 50 (aggacchinna°-phala), 53 (id.).

Puppha\textsuperscript{1} \textit{(puṇpha)} (nt.) [Vedic puṣpa according to Grassmann for *puṣka fr. puṣ (?) see poseti] a flower Vin II.123; S I.204=J III.308; Sn 2, 5; Dh 47 sq.; 377; Vism 430; SnA 78 (paduma°); VvA 73;
Puppha² (puṇopa) (nt.) [cp. Class. Sk. puṣpa "les fleurs" in strī° the menses Am. Kośa 3, 4, 30, 233 and Märk. Pur. 51, 42. Similarly phala is used in the sense of "menstruation": see BR s. v. phala 12] blood: see pupphaka & pupphavatī. With ref. to the menses at J V.331.

Pupphaka (puṇopaka) (nt.) [fr. puppha2] blood J III.541 (v. l.ubbaka; C.=lohita); Miln 216 (tiṇa°-roga, a disease, Kern. "hay-fever"). Kern, Toev. s. v. trsls the J passage with "vuil, uitwerpsel."

Pupphati (puṇopati) [puṣp] to flower J I.76 (aor. *imsu); PvA 185 (=phalati). - pp. pupphita.


Pupphita (puṇopita) [pp. of pupphati] flowering, in blossom S I.131= Th 2, 230 (su°); Vv 354; J I.18; Miln 347; ThA 69 (Ap. v. 12); DhA I.280; II.250 (su°).


Pubba¹ (pūba) [Vedic pūya>*pūva>*pvva>pubba (Geiger, P.Gr. § 461); cp. pūyati to smell rotten, Lat. pūs=E. pus, Gr. pu/qw to rot, pu/on matter; Vedic pūtī smelling foul; Goth. fūls=E. foul] pus, matter, corruption M I.57; III.90; S I.150; II.157; A I.34; J II.18; Miln 382; PvA 80. - In detail discussed (as one of the 32 ākāras) at Vism 261, 360; KhA 62; VbhA 244. - Often in combn pubba-lohita matter & blood, e. g. Sn p. 125; Sn 671; J V.71; DhA I.319; as food of the Petas Pv I.69; I.91 (lohita-pubba); I.118; II.26. pubba-vaṭṭi a lump of matter DhA III.117.

Pubba² (pūba) (adj.) [Vedic pūrva, to Idg. *per, see pari & cp. Goth. fram=from; Gr. pro/mos first, Goth. fruma=As. formo first, Av. pourvī, also Sk. pūrva=Goth. frauja =Ohg. frō Lord, frouwa=Ger. frau. See also Lat. prandium, provincia] previous, former, before. The adj. never occurs in abs. forms by itself (for which see pubbaka), it is found either as °° or °° or in cases as adv. The phrase pubbam antam anissita Sn 849 is poetical for pubbam. - 1. (°) having been before J III.200; na diṭṭha° not seen before Nd1 445; mātabhūta* formerly (been) his mother PvA 79; vuttha° (gāma) formerly inhabited DhA I.15; as adv. bhūtapubbam before any
beings (existed) Vin I.342; DhA I.102 and passim (see bhūta). - 2. (neg.) apubba (nt.) what has not been before, something new VvA 117, 287. acc. as adv. in phrase apubba acarimaṇṇa not earlier, not after, i. e. simultaneously M III.65; Pug 13 (=apure apacchā, ekappahāren'evāti athto PugA 186). - 3. (cases adverbially) instr. pubbaṇṇa in "āpara gradual M III.79; acc. pubbaṃ see 1, 2, with abl. as prep.= before SnA 549 (=purā); loc. pubbe in earlier times (also referring to previous births, cp. pure), in the past, before S IV.307; Sn 831, 949 (with pacchā & majjhe, i. e. future & present); Pī I.31; II.22; SnA 290, 385, 453; Pī V.4, 10, 39, 40, 100. With abl. as prep.= before S II.104. In compn with *nivāsa see sep. An old acc. f. *pūrviṃ (cp. Prk. puviṃ Pischel, Gr. § 103) we find in Cpd. anupubbikathā (q. v.). The compar. pubbatara ("quite early") occurs abs. at S IV.117 as nom. pl. "ancestors" (cp. Gr. oï (pro/teroi), as loc. adv. at S I.22. - āngi in f. "āngi (cāru") at J V.4 & VI.481 read sabbangī. - ānṇa "first grain," a name given to the 7 kinds of grain, as distinguished from aparāṇṇa, the 7 sorts of vegetables, with which it is usually combined; Vin III.151; IV.267; Nd1 248 (where the 7 are named); Nd2 314; J II.185; Miln 106; Da I.78, 270; DhA IV.81 etc. (see aparāṇṇa). See also bija-bija. - ānха the former part of the day, forenoon, morning (as contrasted with majjha ha & sāya ha) D I.109, 226; A I.1294; III.344; S I.76 (*samaya); SnA 139 (id.); DhA III.98; Pī V.61, 216. The spelling pubbanha M I.528 (cp. Trenchner, Notes 80). - ānta (1) the East J I.98 (*ato aparanta aparantato pubbantha gacchati from E. to W. from W. to E.); V.471. - (2) The Past (opp. aparanta the Future) D I.12 sq.; S II.26; Nd1 212; DhS 1004. pubban antaṃ for pubbantaṃ is poetical at Sn 849. - āṇudīṭṭhi theory concerning the past or the beginning of things D I.13 (cp. DA I.103); M II.233; S III.45; DhS 1320. - ālha(ka) (ālaka) at Th 2, 395 is doubtful. T. reads bubbulaka, Mrs. Rh. D. translates "bubble of film","ThA 259 expln by "ṭhita-jalapubbaṇṇa-sadisa." - ācariya (1) an ancient teacher, a scholar of previous times A I.132; II.70; It 110; Vism 523=VbhA 130; KhA 11, 64, 65. - (2) a former teacher SnA 318. - ācīṇṇa (vasena) by way of former practice, from habit SnA 413. - āpara (1) what precedes and what follows, what comes first and what last (with ref. to the successive order of syllables and words in the text of the Scriptures) A III.201 (*kusala); Dh 352; Nett 3 (*ānuśandhi); cp. BSk. pūrvāpareṇa vyākhyānanāṃ karoti "expld in due order" AvŚ II.20. - (2) ārattēm "as in the former, so in the foll. night," i. e. without ceasing, continuous Th 1, 413. cp. baratī-ārattēm DhA IV.129. - āpīrīya former & future, first & last Ud 61 (*ivesa); - ābhoga previous reflection ThA 30. - ārāma "Eastern Park," N. of a locality east of Sāvatthī A III.344; Sn p. 139 (cp. Sn A 502). - āsava former intoxication Sn 913, cp. Nd1 331. - uṭṭhāna getting up before (someone else) either applied to a servant getting up before the master, or to a wife rising before her husband VvA 71, 136. - uṭṭāyañāyin "getting up earlier" (with complementary Ep. pacchā-nīpātim "lying down later"), see above D I.60; III.191; A III.37; IV.265 sq.; DA I.168. - abstr. *uṭṭhāyītā J III.406 (*ādhi pañcahi kalyāṇa dhammehi samannāgatā patidevatā)=V.88; KhA 173. -uttara (1) preceding and following Kacc. 44. 47. - (2) "eastnorthern," i. e. north-eastern J V.38 (*kaṇṇa N.E. corner); VI.519 (id.). -kamma a former deed, a deed done in a former existence Cp. III.113. - kārana "doing before," i. e. looking after, obliging, doing a favour A I.87; Pu V.6 (=paṭhamam eva kāraka PuA 204) PuV 114. - kicca preliminary function Vin V.127 (cattāro pubbakiccā); cp. Cpd. 53. - koṭthaka "Eastern Barn," Npl. A III.345. - nīgama (1) going before, preceding A III.108 (okkamane p.); M III.71 sq. - (2) "allowing to go before"; controlled or directed by, giving precedence Dh 2 (mano* dhammehi-tena paṭhamama-gāminī hūtva samannāgatā DhA I.35); Nd2 318; Pu 15 (pañña* ariyamagga-pañña pure-cārikaṃ katvā PuA 194); Sdhp 547 (pañña*). Cp. BSk. pūrvaṃga Divy 333 ("obedient" Index). - carita former life SnA 382, 385. - ja born earlier, i. e. preceding in age PuV 57 (=ṣeṭṭhaka). - nāti former relative PuV 24. - deva a former god, a god of old, pl. the ancient gods (viz. the Asuras) S I.224. - devatā an ancient deity A II.70; It 110 (v. l. "deva"). - nimitta "previous sign," a foregoing sign, prognostic, portent. forecast It 76 (the 5 signs of decay of a god); J I.11 (the 32 signs at the conception of a Buddha, given in detail on p. 51), 48;
Miln 298 (of prophetic dreams, cp. Cpd. p. 48); VbhA 407 (in dreams); DhA II.85. -pada the former, or antecedent, part (of a phrase) DhsA 164. -parikamma a former action SnA 284 (opp. to pacchā-parikamma). -pada the former, or antecedent, part (of a phrase) DhsA 164. -parikamma a former action SnA 284 (opp. to pacchā-parikamma). -bhāsa speaking obligingly (cp. pubbakārin) D I.116 (trsl. "not backward in conversation"), DA I.287 (bhāsanto va pabhātāṃ bhāsati etc.). -yoga "former connection," i.e. connection with a former body or deed, former action (and its result) J V.476; VI.480; Miln 2 (pubbayoga ti tesaṃ pubba-kammaṃ). Kern, Toev. s. v. remarks that it is frequent in BSk. as pūrvayoga (yoga=yuga; syn. with pūrkvalpa), e.g. Saddh. Puṇḍ. ch. VII.; MVastu II.287; III.175; and refers to Ind. Studien 16, 298; J.R.A.S. 1875, 5. -pāpamattāṃ the past and future time, the whole time, always A III.70; DhA IV.129. -vāsana an impression remaining in the mind from former actions Sn 1009; ThA 31 (Ap. v. 8). -videha Eastern Videha KhA 123, 176; SnA 443. -sadisā an old (former) friend DhA I.57

**Pubbaka** (pubbaka) (adj.) [fr. pubba2] 1. former, ancient, living in former times D I.104 (isayo), 238 (id.); Sn 284 (id.); S II.105; IV.307 (ācariya-pācariyā); Th 1, 947. - 2. (*-; cp. pubba2 1) having formerly been, previous J I.182 (suvaṇṇakāra° bhikkhu), cp. BSk. "pūrvaka in same use at AvŚ I.259, 296, 322. - 3. (*-) accompanied or preceded by ThA 74 (guṇābhithavana° udāna); PvA 122 (puññanumodana° maggācikkhana); cp. āśvāsana-pūrvaka Jtm 210.

**Pubbāpeti** (pubbapeti) [Denom. fr. pubba2] occurs only in one phrase (gattāni pubbāpayamāno) at M I.161 & A III.345=402 in meaning "drying again"; at both A pass. the vv. ll. (glosses) are "sukkhāpayamāno" and "pubbāpayamāno" as T. reading and "pubbāpayamāno" as v. l. BB.

**Pubbe** (*-*) [loc. of pubba2, see pubba2 3] in cpds.: "in a former existence": +kata (nt.) deeds done in a past life M II.217=A I.173 (+hetu); J V.228 (+vādin fatalist); Nett 29 (+punnata). +nivāsa [cp. BSk. pūrve-nivāsasamprayuktān MVastu III.224, otherwise as pūrvinivāsā Divy 619] abode in a former life, one's former state of existence D II.1, 2; III.31 sq., 50 sq., 108 sq., 230, 281; M I.278; II.21; III.12; S I.167; A I.164 sq.; It 100; Sn 647; Dh 423; Pug 61; Vism 411 (remembered by 6 classes of individuals); ThA 74, 197. - pubbe-nivāsānussati (-nāna) (knowledge of) remembrance of one's former state of existence, one of the faculties of an Arahant (cp. A I.164 sq., and Cpd. 64) D III.110, 220; M I.35, 182, 248, 278, 496; Dhs 1367; Nett 28, 103; Vism 433; VbhA 373 sq., 401, 422; Tikp. 321. - See also under nivāsa and cp. Vism ch. XIII, pp. 410 sq.


**Puman** (pumā) [see pumā] a male, a man, nom sg. pumo D n.273; Cp. II.62; instr. pumunā J VI.550. nom. pl. pumā D III.85 (itthi-pumā men & women; v. l. K. *purisā); J III.459; acc. sg. pumam J V.154 (gata, cp. purisantara-gata). - On decl. cp. Müller, P.Gr. p. 79; Greiger, P.Gr. § 935.
*Pura [Pura] [on etym. see purā, purāṇa, pure] base of adv. & prep. denoting "before"; abl. purato (adv. & prep.) in front of (with gen.), before (only local) Vin I.179; II.32; D II.14 (mātu); S I.137; Pv I.111, 113 (opp. pacchā); II.86 (janādhipassa); DA I.152; Pv A 5 (purisassa), 22, 39 (tassa). Often repeated (distributively) purato purato each time in front, or in front of each, or continuously in front Vin II.213; Vism 18; cp. pacchato pacchato. - Otherwise *pura occurs only in foll. der.: (1) adverbial: *puraḥ in purakkharoti, purekkhāra, purohita; purā, pure, purattham, puratthato. - (2) adjectival: puraṇa, puratthima, purima.

Pura [Pura] (nt.) [Vedic pur. f., later Sk. puraṃ nt. & purī f.] 1. a town, fortress, city Vin I.8=M I.171 (Kāśināṃ puraṃ); J I.196, 215; Sn 976, 991, 1012 ("uttama"), 1013; J VI.276 (=nagara C); Mhvs 14, 29. -avapure below the fortress M I.68. -devapura city of the Gods S IV.202; Vv 6430 (=Sudassana-mahā-nagara VvA 285). See also purindada. - 2. dwelling, house or (divided) part of a house (=antepura), a meaning restricted to the Jātakas, e.g. V.65 (=nivesana C); VI.251, 492 (=antepura). Cp. thīpura lady's room, harem, also "lady" J V.296, and antepura. - 3. the body [cp. Sk. pura body as given by Halāyudha 2, 355, see Aufrecht p. 273] Th 1, 279 1150 (so read for pūra, cp. Kern, Toev. s. v. & under sarīradeha). - Cp. porin.

Purakkhata [purakkhata] [pp. of purakkharoti] honoured, esteemed, preferred D I.50; M I.85; S I.192, 200; Sn 199, 421, 1015; Nd1 154; Dh 343 (=parivārita DhA IV.49); J II.48 (=parivārita); Pv III.71 (=payirupāsita PvA 205); DA I.152 (=purato nisinna); ThA 170. Cp. purekkhata.

Purakkharoti [purakkharoti] [fr. puraḥ, cp. Ved. puras-karoti, see pure] to put in front, to revere, follow, honour; only in foll. sporadic forms: ppr. purakkharāṇa holding before oneself, i.e. looking at S III.9 sq.; aor. 3rd pl. purakkharuṃ Miln 22; ger. purakkhatvā M I.28; Sn 969; Nd1 491; J V.45 (=purato katvā C); PvA 21, 141. - purakkhata pp. (q. v.). See also purekkhāra.

Puratthaṃ [purattham] (adv.) [for Vedic purastāt, fr. puraḥ, see *pura] 1. before S I.141 (na pacchā na puratthaṃ=no after, no before). - 2. east D I.50 (=ābhimukha looking eastward.)


Purā [Puro] (indecl.) [Vedic purā; to Idg. *per, cp. Goth. faúr= Ags. for=E. (be-) fore; also Lat. prae=Gr. paraī=Sk. pare] prep. c. abl. "before" (only temporal) Vin IV.17 (purārunaḥ=purā arunā before dawn); Sn 849 (purā bhedā before dissolution (of the body), after which the Suttanta is named Purābhedesutta, cp. Nd1 210 sq.; expld by sarīra-bhedā pubbaṃ at SnA 549).

Purāṇa [Puro] (adj.) [Venic purāṇa, fr. *per, cp. Sk. parut in former years, Gr. pe/rusi= Lith. pernai, Goth. fairmeis, Ohg. firni=Ger. firn (last year's snow), form formerly, ferro far] 1. ancient, past Sn 312, 944 (=Nd1 428 atītaṃ, opp. nava=paccuppannam); Dh 156 (=pubbe katāni C.); with ref. to former births or previous existences: p. kammapa S II.64=Nd1 437=Nd2 680 Q. 2; puñña S I.92. - 2. old (of age), worn out, used (opp. nava recent) D I.224 (bandhanaṃ, opp.
navām); Vin II.123 (udakaṃ p.ṃ stale water); S II.106 (magga); Sn 1 (tacām); J II.114 (f. purāṇī, of an old bow string, applied jokingly to a former wife); IV.201 (*pañṇa old leaf, opp. nava); V.202 (a* not old, of years); VI.45 (apurāṇaṃ adv. recently); VbhA 363 (udaka stale water). - 3. former, late, old in cpds. as °dutiyikā the former wife (of a bhikkhu) Vin I.18, 96; IV.263; S I.200; Ud 5; J I.210; °rājorodhā former lady of the harem Vin IV.261; °sālohita former blood-relation Sn p. 91; Ud 7; DhA II.210. Cp. porāṇa.

**Purātana** (Puratanā) (adj.) [fr. purā, cp. sanātana in formation] belonging to the past, former, old Nett A 194.

**Purindada** (Purindada) [distorted fr. Vedic puraṃ-dara, pura+ṛ to break, see darī, thus "breaker of fortresses," Ep. of Indra (& Agni). The P. Commentator (VvA 171) of course takes it popularly as "pure dānaṃ dadāti ti Purindado ti vuccati," thus pure+dā; see also Trenckner, Notes 596; Geiger, P.Gr. § 443] "townbreaker," a name of Sakka (Indra) D II.260; S I.230; Vv 374, 622; PvA 247.


**Purisa** (Purisa) [according to Geiger, Gr. § 303 the base is *pūrṣa, from which the Vedic form puruṣa, and the Prk.-P. form purisa. The further contraction *pussa *possa yielded posa (q. v.). From the Prk. form puliśa (Māgadhī) we get pulla] man (as representative of the male sex, contrasted to itthi woman, e. g. at A III.209; IV.197; J I.90; V.72; PvA 51). Definitions of the C. are "puriso nāma manussa-puruṣa (q. v.) Vin IV.269 (the same expln for purisa-puggala at Vin IV.214); "seṭṭhaṭṭhena puri setī ti puriso ti satto vuccati" VvA 42 - 1. man D I.61 (p. kassaka "free man"); II.13; S I.225; A I.28, 126; II.115; III.156; Sn 102, 112, 316, 740, 806 and passim; Dh 117, 152, 248; Nd1 124; PvA 3, 4, 165, 187; VvA 13 (majjhima°, paṭhamā°, as t.t. g.?). uttama° S II.278; III.61, 166; IV.380; It 97; mahā° S V.158; A II.35; III.223; VvA 229 (see also under mahā); sappurisa (q. v.). Var. epithets of the Buddha e. g. at S. I.28 sq. - Kāpurisa a contemptible man; kimpurisa a wild man of the woods ("whatever man"), f. kimpurisī J V.215. -purisa as "a man, some one, somebody" as character or hero in var. similes, e. g. angārakāsuyam khipanaka° Vism 489; ascimhi patita Vism 465; āgantuka° VbhA 23; dubbala Vism 533; papāte patanto VbhA 23 (cannot be a help to others; similarly with patita at VbhA 170=Vism 559); bhikkhusanghaṃ disvā Vism 333; maṇḍapa-lagga Vism 339 sq.; lakuṇṭaka-pāda & dīghapāda VbhA 26; cp. the foll.: of a man pleasing the king VbhA 442 sq.; a man wishing to perform a long journey in one day Vism 244; a man breathing when exhausted Vism 274. Frequently elsewhere. - 2. an attendant, servant, waiter Vin II.297; D I.60 (dāsa+), 72 (id.); J I.385 (dāsa+); VI.462. Cp. porisa, posa. -atthika one who seeks a servant Vin II.297. -anta= purisādhama Sn 664 (anta=Sk. antya; Sn A 479 explns by antimapurisa). - antaragatā touched by a man (lit. gone in by . . .), a woman who has sexual intercourse, a woman in intercourse with a man D I.166 (cp. Dial. I.228); M I.77; A I.295; II.206; Vin IV.322; Pug 55 (=he does not accept food, lest their intercourse should be broken: rati antarāyo hoti
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PugA 231); DA I.79 (=itthi, as opp. to kumārikā). Cp. pumāga, J V.154. -allu (& ālu) N. of certain monstrous beings, living in the wilderness J V.416 (=valavā-mukhayakkhini, a y. with the face of a mare), 418; VI.537 (=ālu=valavā-m.-pekkhī C.). -ājañña "a noble steed of a man," a thorough-bred or remarkable man S III.91; A V.325 sq., Sn 544; Dh 193; as -ājaneya at DhA I.310; -ājānīya at A I.290; II.115; IV.397 sq.; V.324. -āda a bad man ("man-eater") a wild man, cannibal J V.25 (cp. puruṣāda Jtm 3141); *ādaka J V.30. -ādhama a wicked man ("man-eater") a wild man, cannibal J V.25 (cp. puruṣāda Jtm 3141); *ādaka J V.30. -ābhāja "a noble steed of a man," a thorough-bred or remarkable man S III.91; A V.325 sq., Sn 544; Dh 193; as -ājāneyya at DhA I.310; -ājānīya at A I.290; II.115; IV.397 sq.; V.324. -ājañña "a noble steed of a man," a thorough-bred or remarkable man S III.91; A V.325 sq., Sn 544; Dh 193; as -ājāneyya at DhA I.310; -ājānīya at A I.290; II.115; IV.397 sq.; V.324. -ājāniya at A I.290; II.115; IV.397 sq.; V.324. -ājāniya at A I.290; II.115; IV.397 sq.; V.324. -ājāneyya at DhA I.310; -ājānīya at A I.290; II.115; IV.397 sq.; V.324. -uttama "the highest of men," an excellent man A V.16, 325 sq.; Sn 544; Dh 78; DhA I.118. -usabha (purisusabha) "a bull of a man," a very strong man Vin III.39. -kathā talk about men D I.8. -kāra manliness D I.53 (cp. DA I.161); Miln 96. -thāma manly strength D I.53; S II.28; A II.118; IV.190. -dammasārathi guide of men who have to be restrained, Ep. of the Buddha [cp. BSk. puruṣa-dammasārathi Divy 54 and passim] S II.69; A I.168, 207; II.56, 112, 147; Sn p. 103 (=vicetrehi vinayan'ūpāyehi purisadamme sāretī ti SnA 443); It 79; Pug 57; Vism 207; ThA 178. -dosā (pl.) faults or defects in a man; eight are discussed in detail at A IV.190 sq.; Ps I.130; eighteen at J V.542, 548. -dhorya a human beast of burden S I.29. -parakkama manly energy D I.53; S II.28. -puggala a man, a human character D III.5, 227 (eight); S I.220 (8); II.69, 82, 206; IV.272 sq. = It 88 (8) (expld at Vism 219); A I.32, 130, 173, 189; II.34, 56; III.36, 349; IV.407 (8); V.139, 183 (8), 330 (8); Vin IV.212 sq. (=male); VbhA 497; -bhava state of being a man, manhood, virility J III.124; Dhs 634, 415, 839; PvA 63. -bhūmi man's stage, as "eight stages of a prophet's existence" (Dial. I.72) at D I.54, in detail at DA I.162, 163. -medha man-sacrifice, human sacrifice S I.76; A II.42; IV.151; It 21; Sn 303. -yugāni (pl.) (4) pairs of men S IV.272 sq.; A I.208; II.34, 56; III.36; IV.407; V.330; D III.5, 227; It 88; in verse Vv 4421; expld Vism 219 (see under yuga). -lakkhaṇa (lucky) marks on a man D I.9. -linga (see also pullinga) a man's characteristic, membrum virile Vin III.35; Dhs 634, 715, 839; Tikp 50; Vism 184. -viriya manly vigour S II.28. -yañjana the membrum virile (=°linga) Vin II.269.

Purisaka (purisaka) (n.-adj.) [fr. purisa] 1. a (little) man, only in °tiṇa doll effigy made of grass (straw), scarecrow Miln 352; Vism 462; DhsA 111. -2. (adj.) having a man, f. °ikā in eka° (a woman) having intercourse with only one man J I.290.


Pure (pur) (indecl.) [is the genuine representative (with Māgadhī e) of Vedic puraḥ, which also appears as *puro in purohita, as *pura in purakharoti. It belongs to base Idg. *per (cp. pari), as in Cr. pa/ros before, earlier, pre/sbus "preceding in life," i. e. older; Ohg. first] before (both local & temporal), thus either "before, in front" or "before, formerly, earlier." In both meanings the opp. is pacchā (a) local S I.176 (pure hoti to lead); J II.153 (opp. pacchima) - (b) temporal S I.200; Sn 289, 311, 541, 645, 773 (=atītam Nd1 33; opp. pacchā); Dh 348 (opp. pacchato); J I.50 (with abl. pure puṇṇamāya). Often meaning "in a former life," e. g. Vv 348, 3413; Pv I.21 (=pūbe atīta jītiyam PVA 10); II.32 (cp. purima); II.42; II.74 (=atītabhāve PVA 101); II.913. - apurQ apacchā neither before nor after, i. e. simultaneously PugA 186 (see apubbamQ - puretara (adv.) first, ahead, before any one else DhA I.13, 40. - (c) modal, meaning "lest" DA I.4; cp. pūra in same sense Jtm. -cārika going before, guiding, leading, only in phrase °n katvā putting before everything else, taking as a guide or ideal J I.176 (mettā-bhāvanam); III.45 (id.), 180 (khantiñ ca mettañ ca); VI.127 (Indam); PugA 194 (paññām). -java [cp. BSk. purojava attendant Divy 211, 214, 379; also Vedic puroyāva preceding] preceding, preceded
by, controlled by (=pubbangama) S I.33 (sammādiṭṭhi°); Sn 1107 (dhamma-takka°, cp. Nd2 318). —jāta happening before, as logical category (°paccaya) "antecedence"; Vism 537 (elevenfold)= Tikp. 17; freq. in Dukp. & Tikp. (as ārammaṇa° & vatthu°), cp. VbhA 403 (*ārammaṇa & *vatthuka). -dvāra front door J II.153. —bhatta the early meal, morning meal, breakfast [cp. BSk. purobhaktā Divy 307] VvA 120; PvA 109; —m in the morning VvA 51; PvA 78; —kicca duties after the morning meal DA I.45 sq.; SnA 131 sq. —bhava "being in front," i. e. superior DA I.75 (in exegesis of porī). —samaṇa one who wanders ahead of someone else Vin II.32 (opp. pacchā°).

Purekkhata (=purakkhata) Sn 849, 859, (a°); Nd1 73, 214.

Purekkharoti (=purakkharot) [for purakkharoti, pure=Sk. puraḥ] to honour etc. Sn 794=803; ppr. purekkharāṇa Sn 844, 910.

Purekkhāra (=purakkhar) [for purakkhāra, puraḥ+kṛ, see pure] deference, devotion, honour; usually -° (adj.) devoted to, honouring D I.115; Vin III.130; IV.2, 277; Nd1 73, 214; Dh 73 (=parivāra DhA II.77); Vv 3414 (attha°= hitesin VvA 152); VbhA 466 (°mada); VvA 72.


Purohita (=purohita) [purah+pp. of dhā, ch. Vedic purohita] 1. placed in front, i. e. foremost or at the top, in phrase devā Inda-purohitā the gods with Inda at their head J VI.127 (=Indaṃ purecārikaṃ katvā C.). - 2. the king's headpriest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister D I.138; J I.210; V.127 (his wife as brāhmaṇī); Pug 56 (brāhmaṇa p.); Miln 241, 343 (dhamma-nagare p.); PvA 74.

Pulaka (=pulaka) [cp. Sk. pulāka, Halāyudha 5, 43; not Sk. pulaka, as Kern, Toev. s. v. for which see also Walde, Lat. Wtb. s. v. pilus] shrivelled grain Miln 232 (sukka-yava° of dried barley); DhA II.154 (SS; T. reads mūlakaṃ, which is expld by Bdhgh as "nitthusaṃ katvā ussedetvā gahita-yava-taṇḍula vuccanti" ibid). Here belongs pulasa-patta of J III.478. (vv. ll. pulā°, mūlā°, mulā°; expld by C. as "saṇhāṇi pulasa-gaccha-pañṇāni," thus taking pulasa as a kind of shrub, prob. because the word was not properly understood).

Puḷava (=puḷava) etym.? dial; cp. Class. Sk. pulaka erection of the hairs of the body, also given by lexicographers (Hemachandra 1202) in meaning "vermin" a worm, maggot M III.168; Sn 672; J III.177; VI.73; Miln 331, 357; Vism 179 (=kimi) DhA III.106, 411. See next.

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Pūla (Pulla) [a contracted form of purisa (q. v.)] man, only in cpd. pullinga (=purisa-līnga) membrum virile, penis J V.143 (where expld by C. as uñha-chārikā pl. "hot embers"; the pass. is evidently misunderstood; v. l. BB phullā).

Pussa° (Pussa) at Nd1 90 in cpds. *tila, *tela, dantakaṭṭha, mattikā, etc. is probably to be read with v. l. phussa°; meaning not quite clear ("natural, raw")?

Pussaka (Pussaka) at A I.188 is to be read as phussaka (see phussa3) cuckoo.

Pussaratha (Pussaratha) at J VI.39 read phussa° (q. v.).

Pūga1 (Puga) (nt.) [etym.? cp. Vedic pūga in meaning of both pūga1 & pūga2] heap, quantity; either as n. with gen. or as adj.=many, a lot Sn 1073 (pūgam vassānam= bahūni vassāni Nd2 452); Pv IV.79 (pūgāni vassāni); VbhA 2 (khandhāṭṭha, pīṇḍa°, pūg°).

Pūga2 (Puga) (m.) [see preceding] corporation, guild Vin II.109, 212; IV.30, 78, 226, 252; M III.48; A III.300; Ud 71; Pug 29 (=seni PugA 210). -āyatanā guild’s property J VI.108 (=pūga-santaka dhana C.). -gāmanika superintendent of a guild, guildmaster A III.76. -majjhagata gone into a guild A I.128=Pug 29; SnA 377.

Pūga3 (Puga) [Class. Sk. pūga] the betel-palm, betel nut tree J V.37 (°rukkha-pamāṇaṃ ucchu-vanāṃ).

Pūja (Puja) (adj.) [Epic Sk. pūjya, cp. pujja] to be honoured, honourable A III.78 (v. l.; T. pūjja); J III.83 (apūja= aputaniya C.); pūjmaṃ karoti to do homage Vism 312. - See also pūjiya.

Pūjanā (Pujana) (f.) [fr. pūj, see pūjeti] veneration, worship A II.203 sq.; Dh 106, 107; Pug 19; Dhs 1121; Miln 162.

Pūjaneyya & Pūjanīya (Pujaneyya) (Pujanīya) [grd. of pūjeti] to be honoured, entitled to homage S I.175; SnA 277; -īya J III.83; Sdhp 230, 551.

Pūjā (Puja) (f.) [fr. pūj, see pūjeti] honour, worship, devotional attention A I.93 (āmisa°, dhamma°); V.347 sq.; Sn 906; Dh 73, 104; Pv I.55; I.512; Dpvs VII.12 (cetiya°); SnA 350; PvA 8; Sdhp 213, 230, 542, 551. -āraha worthy of veneration, deserving attention Dh 194; DhA III.251. -karaṇa doing service, paying homage PvA 30. -kāra=karaṇa DhA II.44.

Pūjita (Pujita) [pp. of pūjeti] honoured, revered, done a service S I.175, 178; II.119; Th 1, 186; Sn 316; Ud 73 (sakkata mānita p. apacita); Pv I.42 (=paṭimānita C.); II.810.

Pūjiya (Pujya) [=pūja, Sk. pūjya] worthy to be honoured Sn 527; J V.405; Sdhp 542.

Pūjetar (Pujetar) [n. ag. fr. pūjeti] one who shows attention or care A V.347 sq., 350 sq.
Pūjeti [pūj, occurring in Rigveda only in śācipūjana RV VIII.16, 12] to honour, respect, worship, revere Sn 316 (Pot. pūjayeyya), 485 (imper. pūjetha); Dh 106, 195; DA I.256; PvA 54 (aor. sakkariṃsu garukkariṃsu mānesuṃ pūjesuṃ); Sdhp 538. - pp. pūjita (q. v.).

Pūti (adj.) [cp. Sk. pūti, pūyati to fester; Gr. pu/qw, pu_on= pus; Lat. pūtidus putrid; Goth. fūls=Ger. faul, E. foul] putrid, stinking, rotten, fetid D II.353 (khaṇḍāni pūtini); M I.73, 89=III.92 (aṭṭhikāni pūtini); Vin III.236 (anto'); S III.54; Pv I.32; I.61 (=kuṇapagandha PvA 32); Vism 261 (=puṭika at KhA 61), 645 (=pajā itthi, in simile); PvA 67; Sdhp 258. - See also puccaṇḍatā. -kāya foul body, mass of corruption, Ep. of the human body M II.65; S I.131; III.120; Th 2, 466; ThA 283; SnA 40; DhA III.111. -kummāsa rotten junket Vism 343. -pp. pūti (q. v.).

Pūtika (adj.)=pūti M I.449; S V.51; A I.261; J I.164; II.275; Miln 252; DhA I.321; III.111; VvA 76. -apūtika not rotten, fresh M I.449; A I.261; J V.198; Miln 252.

Pūpa [lāyudha, 2, 164; and BSk. pūpalikā Av.Ś II.116] a special kind of cake, baked or boiled in a bag J V.46 (°pasibbaka cake-bag); DhA I.319 (jāla° net-cake; v. l. pūva). See also pūva.

Pūra (adj.) [cp. Class. Sk. pūra; fr. pṛ, see pūreti] full; full of (with gen.) D I.244 (nadi); M I.215; III.90, 96; A IV.230; Sn 195, 721; Ud 90 (nadi); J I.146; Pv IV.313 (=pānīyena puṇṇa PvA 251); Pug 45, 46; PvA 29. -dup° difficult to fill J V.425. -pūraṃ (-°) nt. as adv. in kucchi-pūraṃ to his belly's fill J III.268; Vism 108 (udara-pūra-mattaṃ).

Pūraka (adj.) [=pāra+ka] filling (-°) Vism 106 (mukha*).

Pūraṇa (adj.) [-pūra+ka] full, full with (°), | fullness Vin II.239 (opp. unattaṃ).

Pūraṇā (adj. n.) [fr. pūreti] 1. (adj.) filling Sn 312 (? better read purāṇa with SnA 324); PvA 70 (eka-thālaka°), 77 (id.). As Np. in Pūraṇa Kassapa, which however seems to be distorted from Purāṇa K. (D I.47; Sn p. 92, cp. KhA 126, 175; SnA 200, 237, 372). The expln (popular etym.) of the name at DA I.142 refers it to pūreti ("kulassa ekūnaṃ dāsa-sataṃ pūrayamāno jāto" i. e. making the hundred of servants full). - 2. (nt.) an expletive particle (pada° "verse-filler"), so in C. style of "a" SnA 590; "kho" ib. 139; "kho pana" ib. 137; "tam" KhA 219; "tato" SnA 378; "pi" ib. 536; "su" ib. 230; "ha" ib. 416; "hi" ib. 377. See pada*.

Pūratta (nt.) [abstr. fr. pūra] getting or being full, fulness Vin II.239 (opp. unattaṃ).

Pūralāsa [Puralaśa] [cp. Vedic puroḍāśa] sacrificial cake (brahmanic), oblation Sn 459 (=carukaṇca pūvaṇa ca SnA 405), 467, 479 (=havyasesa C.), 486.

Pūrita [Purita] [pp. of pūreti] filled with (-°), full Pv II.120 (=paripuṇṇa PvA 77); PvA 134.
Pūreti [Pāvi] [Caus. of pṛ, pṛṇāti to fill, intrs. pūryate, cp. Lat. pleo; Gr. pi/m-plhmi, plh/qw, polu/Q much, Goth. filu= Ger. viel; Ohg. folc=folk] 1. to fill (with=gen. or instr.) S I.173; Sn 30, 305; J 1.50 (pāyāsassa), 347; II.112 (pret. pūrayiththa); IV.272 (sagga-padm pūrayiṃsu filled with deva world); DhA II.82 (sakāṭāni ratanehi); IV.200 (pattam); PvA 100 (bhaṇḍassasssa), 145 (suvaṭannassa). - 2. to fulfil DhA I.68. - 3. (Caus.) to make fill Vism I 37 (lakāram). - pp. puṇṇa.
See also pari°. Caus. II. pūrāpeti to cause to fill S II.259; J I.99.

Pūva [Pāvi] [cp. Sk. pūpa; with v for p] a cake, baked in a pan (kapalla) A III.76; J I.345 (kapalla° pan-cake), 347; III.10 (pakka°); Vv 136; 296 (=kapalla-pūva VvA 123); Pv IV.313 (=khajjaka PvA 251); Vism 108 (jāla° net-cake, cp. jāla-pūpa), 359 (pūṇaṃ vyāpetvā, in comp.); VbhA 65, 255 (simile of woman going to bake a cake); KhA 56; DA I.142; VvA 67, 73 (*surā, one of the 5 kinds of intoxication liquors, see surā); PvA 244. See also Vin. Texts I.39 (sweetmeats, sent as presents).


Pe [Pāvi] is abbreviation of peyyāla is abbreviation of peyyāla (q. v.); cp. la.

Pekkha [Pāvi] (adj.) (-°) [cp. Sk. prekṣā f. & prekṣaka adj.; fr. pa+īks] looking out for, i. e. intent upon, wishing; usually in puṇṇa° desirous of merit S I.167; Dh 108 (=puṇṇāṃ icchanto DhA II.234); Vv 3421 (=puṇṇaphalaṃ ākankhanto VvA 154); PvA 134.

Pekkha [Pāvi] (adj.) [grd. of pekkhati, Sk. prekṣya] to be looked for, to be expected, desirable J VI.213.


Pekkhati [Pāvi] [pa+īkṣ] to behold, observe, look at D II.20; S IV.291; J VI.420. - ppr. pekkhamāna Vin I.180; Sn 36 sq. (=dakkhamāna Nd2 453), 1070, 1104; Pv II.37; Vism 19 (disāvidisam). gen. pl. pekkhatam Sn 580 (cp. SnA 460). - Caus. pekkheti to cause one to behold, to make one see or consider Vin II.73= A V.71. - Cp. anu°.

Pekkhavant & Pekhavant [Pāvi] [fr. pekkhā] desirous of (loc.) J V.403.


Pekkhaṇa [Pāvi] (pekkh°) (nt.) [not with Childers fr. *pakṣman, but with Pischel, Gr. § 89 fr. Sk. prenhana a swing, Vedic prenka, fr. pra-inkh, that which swings, through
*prenkhuṇa-prekhuṇa-pekhuṇa* 1. a wing Th 1, 211 (su° with beautiful feathers), 1136; J I.207. - 2. a peacock's tail-feathers J VI.218 (=morapiṇīja C.), 497 (citrapekkhunāṃ moraṃ).

**Pecca** [ger. of pa+Q, cp. BSk. pretya Jtm 3154] "after having gone past," i. e. after death, having departed S I.182; III.98; A II.174 sq.; III.34, 46, 78; Sn 185, 188, 248, 598, 661; It 111; Dh 15, 131 (=paraloke DhA HI.51); J I.169; V.489, PⅤ 1.119; III.75 (v. l. paccā). The form peccaṃ under influence of Prk. (AMg.) peccā (see Pischel, Prk. Gr. 587) at J VI.360.

**Peṭaka** [ger. of piṭaka] "what belongs to the Piṭaka," as title of a non-canonical book for the usual Piṭk'opadesa "instruction in the Piṭaka." dating from the beginning of our era (cp. Geiger, P.Gr. p. 18), mentioned at Vism 141 DhsA 165. Cp. tipeṭaka, see also piṭaka.


**Peṇṇakata** is v. l. for paṇṇakata Npl. at Vv 455 sq. (see VvA 197).

**Peta** [pp of pa+i, lit. gone past, gone before] dead, departed, the departed spirit. The Buddhistic peta represents the Vedic pitaraḥ (manes, cp. pitṛyajña), as well as the Brāhmaṇic preta. The first are souls of the "fathers," the second ghosts, leading usually a miserable existence as the result (kammaphala) or punishment of some former misdeed (usually avarice). They may be raised in this existence by means of the dakkhiṇā (sacificial gift) to a higher category of mahiddhikā petā (alias yakkhas), or after their period of expiation shift into another form of existence (manussa, deva, tiracchāṇa). The punishment in the Nirayas is included in the peta existence. Modes of suffering are given S II.255; cp K.S. ii, 170 p. On the whole subject see Stede, Die Gespenstergeschichten des Peta Vatthu, Leipzig 1914; in the Peta Vatthu the unhappy ghosts are represented, whereas the Vimāṇa Vatthu deals with the happy ones. - 1. (souls of the departed, manes) D III.189 (petānaṃ kālakatānaṃ dakkhiṇānam anupadassati); A III.43 (id.); I.155 sq.; V.132 (p. Nātisalohita); M I.33; S I.61=204; Sn 585, 590, 807 (petā-kālakatā=matā Nd1 126); J V.7 (=mata C.); PⅤ 1.57; I.121; II.610. As pubba-peta ("deceased-before") at A II.68; III.45; IV.244; J II.360. - 2. (unhappy ghosts) S II.255 sq.; Vin IV.269 (contrasted with purisa, yakṣa & tiracchāṇa-gata); A V.269 (dānaṃ petānaṃ upakappati); J IV.495 sq. (yakṣā piśāca petā, cp. preta-piśāca yajñajñā MBhār. 13, 732); Vbh 412 sq.; Sdhp 96 sq. - manussapeta a ghost in human form J III.72; V.68; VvA 23. The later tradition on Petas in their var. classes and states is reflected in Miln 294 (4 classes: vantāsikā, khuppipāsā, nijjhāmataṇhikā, paradattūpājivino) & 357 (appearance and fate); Vism 501=VbhA 97 (as state of suffering, with narakā, tiracchā, asurā; VbhA 455 (as nijjhāmataṭhikā, khuppipāsikā, paradattūpājivino). - 3. (happy ghosts) mahiddhikā peti PⅤ 1.101; yakṣa mahiddhika PⅤ 154; Vimāṇapeta mahiddhika PⅤA 145; peta mahiddhika PⅤA 217. [Cp. BSk. pretamahardhiyika Divy 14]. - f. peti Vin IV.20; J I.240; PⅤ 1.62; PⅤA 67 and passim. Vimānapetis PⅤA 47, 50, 53 and in Vimāṇa-vatthu passim. -upattikā born as a peta PⅤA 119. - katha (pubba') tales (or talk) about the deceased (not considered orthodox) D I.8, cp. DA I.90; A V.128. - kicca duty towards the deceased (i. e. death-rites) J II.5; DhA I.328. - rājā king of the Petas (i. e. Yama) J V.453 ("visayaṃ na muñcati "does not leave behind the realm of the Petaking"); C. expls by petayoni and divides the realm into petavisaya and kālakahajakas-asura-visaya. -yoni the peta realm PⅤA 9, 35, 55, 68, 103 and passim. -loka the peta world Sdhp 96. -vatthu a peta or ghost-story; N. of one (perhaps the latest) of the canonical books belonging to the Suttanta-Piṭaka KhA 12; DA I.178 (Ankura°).
Petattana (Petaattana) (nt.) [abstr. fr. peta] state or condition of a Peta Th 1, 1128.

Pettanika (Pettanika) [fr. pitar] one who lives on the fortune or power inherited from his father A III.76=300.

Pettāpiya (Pettapiya) [for pettāviya (Epic Sk. pitṛvyā), cp. Trenckner, Notes 6216, 75] father's brother, paternal uncle A III.348; V.138 (gloss pitāmaho).

Pettika (Pettika) (adj.) [fr. pitar, for pētika, cp. Epic Sk. paitṛka & P. petteyya] paternal Vin III.16; IV.223; D II.232; S V.146=Miln 368 (p. gocara); (sake p. visaye 'your own home-grounds’) D III.58; S V.146; J II.59; VI.193 (ina). Also in cpd. mātā-pettika maternal & paternal D I.34, 92; J I.146.

Pettiviṣaya (& Pittiviṣaya) (Pettivisaya) (Pitti visaya) (Sk. *paitrya- viṣaya & *pitryaviṣaya, der. fr. pitar, but influenced by peta] the world of the manes, the realm of the petas (synonymous with petavisaya & petayoni) D III.234; It 93; J V.186; Pv II.22; II.79; Miln 310; DhA I.102; IV.226; Vism 427; VbhA 4, 455; PvA 25 sq., 29, 59 sq., 214, 268; Sdhp 9.

Petteyya (Petteyya) (adj.) [fr. pitar; cp. Vedic pitrya] father-loving, showing filial piety towards one's father D III.72, 74; S V.467; A I.138; J III.456; V.35; Pv II.718. See also matteyya.

Petteyyatā (Petteyyata) (f.) [abstr. fr. petteyya] reverence towards one's father D III.70 (a°), 145, 169; Dh 332 (=pitari sammāpaṭipatta DhA IV.34); Nd2 294. Cp. matteyyatā.

Petyā (Petya) (adv.) [fr. pitar, for Sk. pitrā; cp. Trenckner, Notes 564] from the father's side J V.214 (=pitito).

Pema (Pema) (nt.) [fr. prī, see pīṇeti & piya & cp. BSk. prema Jtm 221; Vedic preman cons. stem] love, affection D I.50; III.284 sq.; M I.101 sq.; S III.122; IV.72, 329; V.89, 379; A II.213; III.326 sq.; Sn 41; Dh 321; DA I.75. -(a)vigata-pema with(out) love or affection D III.238, 252; S III.7 sq., 107 sq., 170; IV.387; A II.174 sq.; IV.15, 36, 461 sq.

Pemaka (Pemaka) (m. or nt.) [fr. pema]=pema J IV.371.

Pemaniya (Pemaniya) (adj.) [fr. pema as grd. formation, cp. BSk., premaṇiya MVastu III.343] affectionate, kind, loving, amiable, agreeable D I.4 (cp. DA I.75); II.20 (°ssara); A II.209; Pug 57; J IV.470.

Peyya1 (Peyyal) [grd. of pibati] to be drunk, drinkable, only in compn or neg. apeyya undrinkable A III.188; J IV.205, 213 (apo apeyyo). maṇḍa° to be drunk like cream, i. e. of the best quality S II.29. maṇāpika° sweet to drink Miln 313. duppeyya difficult to drink Sdhp 158. See also kākapeyya.

Peyya2 (Peyyal) = piya, only in cpds. vajja° [*priya-vadya] kindness of language, kind speech, one of the 4 sangaha-vatthus (grounds of popularity) A II.32, 248; IV.219, 364; D III.190, 192, 232; J V.330. Cp. BSk. priya-vādya MVastu I.3; and *vācā kind language D III.152; Vv 8436 (=piyavacana VvA 345). - It is doubtful whether vāca-peyya at Sn 303 (Ep. of sacrifice) is the
same as *vācā (as adj.), or whether it represents vāja-peyya [Vedic vāja sacrificial food] as Bdgh exps it at SnA 322 (=vājam ettha pivanti; v. l. vāja*), thus peyya= peyya1.

**Peyyāla** (Peyyala) (nt.?) [a Māgadhism for pariyāya, so Kern, Toev. s. v. after Trenckner, cp. BSk. piyāla and peyāla MVastu III.202, 219] repetition, succession, formula; way of saying, phrase (=pariyāya 5) Vism 46 ("mukha beginning of discourse"); 351 (id. and bahu°-tanti having many discourses or repetitions); 411 ("pāli a row of successions or etceteras"); VvA 117 (pāli° vasena "because of the successive Pāli text"). - Very freq. in abridged form, where we would say "etc.", to indicate that a passage has be to repeated (either from preceding context, or to be supplied from memory, if well known). The literal meaning would be "here (follows) the formula (pariyāya)." We often find pa for pe, e. g. A V.242, 270, 338, 339, 355; sometimes pa+pe combd, e. g. S V.466. - As pe is the first syllable of peyāla so la is the last and is used in the same sense; the variance is according to predilection of certain MSS.; la is found e. g. S V.448, 267 sq.; or as v. l. of pe: A V.242, 243, 354; or la+pe combd: S V.464, 466. - On syllable pe Trenckner, Notes 66, says: "The sign of abridgment. pe, or as it is written in Burmese copies, pa, means peyāla which is not an imperative "insert, fill up the gap," but a substantive, peyālo or peyyālaṃ, signifying a phrase to be repeated over & over again. I consider it a popular corruption of the synonymous pariyāya, passing through *payyāya, with -eyy- for -ayy-, like seyyā, Sk. ṣayyā." See also Vin. Texts I.291; Oldenberg, K.Z. 35, 324.

**Perīta** (Perita) is Kern's (Toev. s. v.) proposed reading for what he considered a faulty spelling in bhaya-merita (p for m) J IV.424=V.359. This however is bhaya-m-erita with the hiatus-m, and to supplant perita (=Sk. prerita) is unjustified.

**Pelakā** (Pelaka) [etym.?] a hare J VI.538 (=sasa C.).

**Pelā** (Pela) [a Prk. form for piṇḍa, cp. Pischel, Prk. Gr. § 122 peḍhāla] a lump, only in yaka° the liver (-lump) Sn 195 (=yakana-piṇḍa SnA 247)=J I.146.

**Pelā** (Pelā) [cp. Class. & B. Sk. peṭa, f. peṭi & peṭā, peḍā Divy 251, 365; and the BSk. var. phelā Divy 503; MVastu II.465] 1. a (large) basket J IV.458; VI.185; Cp. II.25; Miln 23, 282; Vism 304; KhA 46 (peḷāghata, wrong reading, see p. 68 App.); ThA 29. - 2. a chest (for holding jewelry etc.) Pv IV.142; Mhvs 36, 20; DhsA 242 (peḷ-opamā, of the 4 treasure-boxes). - Cp. piṭaka.

**Pelikā** (Pelika) (f.) [cp. peḷā] a basket DhA I.227 (pasādhana°, v. l. pelakā).

**Pesa** (Pesa) is spurious spelling for pessa is spurious spelling for pessa (q. v.).

**Pesaka** (Pesaka) [fr. pa+iṣ, cp. Vedic preṣa order, command] employer, controller, one who attends or looks after Vin II.177 (ārāmika° etc.); A III.275 (id.).

**Pesakāra** (Pesakara) [pesa+kāra, epsa=Vedic peṣah, fr. piṣ: see pimsati1] weaver D I.52; Vin III.259; IV.7; J IV.475; DhA I.424 (vīthi); III.170 sq.; VbhA 294 sq. (dhītā the weaver's daughter; story of -) PvA 42 sq., 67.
**Pesana** (pesanal) (nt.) [fr. pa+is, see peseti] sending out, message; service J IV.362 (pesanāṇī gacchanti); V.17 (pesane pesiyanto.) -kāraka a servant J VI.448; VvA 349. -kārikā (a girl) doing service, a messenger, servant J III 414; DhA I.227.


**Pesala** (pesala) (adj.) [cp. Epic Sk. peśala; Bdhgh's pop. etym. at SnA 475 is "piya-sīla"] lovable, pleasant, well-behaved, amiable S I.149; II.387; A IV.22; V.170; Sn 678; Sn p. 124; Miln 373; Sdhp 621. Often as Ep. of a good bhikkhu, e. g. at S I.187; Vin I.170; II.241; J IV.70; VvA 206; PvA 13, 268.

**Pesanaka** (pesanaka) is reading at D I.54 for pisāca (so v. l.).

**Peseti** (peseti) [pa+iṣ to send] to send forth or out, esp. on a message or to a special purpose, i. e. to employ as a servant or (intrs.) to do service (so in many derivations) 1. to send out J I.86, 178, 253; IV.169 (paṇṇaṃ); V.399; VI.448; Mhv 14, 29 (ratham); DhA III.190; PvA 4, 20, 53. - 2. to employ or order (cp. pesaka), in Pass. pesiyati to be ordered or to be in service Vin II.177 (ppr. pesiyamāṇa); J V.17 (ppr. pesiyanto). - pp. pesita. See also pessa & derivations.
**Pessa** *(Pesā)* [grd. formn fr. peseti, Vedic preṣya, f. preṣyā. This is the contracted form, whilst the diaeretic form is presiya, for which also pesika] a messenger, a servant, often in combn dāsā ti và pessā ti và kammakārā ti và, e. g. D I.141; S I.76, 93 (slightly diff. in verse); A II.208 (spelt pesā); IV.45; Dh II.7. See also A III.37; IV.266, 270; J V.351; Pug 56; DA I.300. At Sn 615 pessa is used in the sense of an abstr. n.= pessitā service (=veyyavacca SnA 466). So also in cpds. -kamma service J VI.374; -kāra a servant J VI.356.

**Pessitā** *(Pesitā)* (f.) [abstr. fr. pessa, Sk. *preṣyatā* being a servant, doing service J VI.208 (para* to someone else).

**Pessiya** *(Pessiya)* & *ka [see pessa] servant; m. either pessiya Vv 8446 (spelt pesiya, expld by pesana-kāraka, veyyāvaccakara VvA 349); J VI.448 (=pesana-kāraka C.), or pessika Sn 615, 651; J VI.552; f. either pessiyā (para°) Vv 185 (spelt pesiyā, but v. l. SS pessiyā, expld as pesaniyā paresaṃ veyyāvacca-kārī VvA 94); J III.413 (=parehi pesitabbā pesana-kārikā C. 414), or pessikā J VI.65.

**Pehi** *(Pehi)* is imper. 2nd sg. of pa+i, "go on," said to a horse A IV.190 sq., cp. S I.123.

**Pokkhara** *(Pokkhara)* (nt.) [cp. Vedic puṣkara, fr. pus, though a certain relation to puspa seems to exist, cp. Sk. puṣpapattra a kind of arrow (lit. lotus-leaf) Halāyudha 2, 314, and P. pokkhara-patta] 1. a lotus plant, primarily the leaf of it, figuring in poetry and metaphor as not being able to be wetted by water Sn 392, 812 (vuccati paduma-pattam Nd1 135); Dh 336; It 84. - 2. the skin of a drum (from its resemblance to the lotus-leaf) S I.267; Miln 261 (bheri*). As Np. of an angel (Gandhabba) "Drum" at Vv 189. - 3. a species of waterbird (crane): see cpd. °sataka.

- patta a lotus leaf Sn 625; Dh 401 (=paduma-patta DhA IV.166); Miln 250. -madhu the honey sap of Costus speciosus (a lotus) J V.39, 466. -vassa "lotus-leaf rain," a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus-leaf J I.88; VI.586; KhA 164; DhA III.163. -sātaka a species of crane, Ardea Siberica J VI.539 (koṭṭha+); SnA 359. Cp. Np. Pokkharasāti Sn 594; Sn p. 115; SnA 372.

**Pokkharanī** *(Pokkharani)* (f.) [fr. pokkhara lotus; Vedic puṣkariṇi, BSk. has puskirini, e. g. AvŚ I.76; II.201 sq.] a lotuspond, an artificial pool or small lake for water-plants (see note in Dial. II.210) Vin I.140, 268; II.123; D II.178 sq.; S I.123, 204; II.106; V.460; A I.35, 145; III.187, 238; J II.126; V.374 (Khemi), 388 (Doṇa); Pv III.33; IV.121; SnA 354 (here in meaning of a dry pit or dugout); VvA 160; PvA 23, 77, 152. pokkharanīṇā gen. Pv I.129; instr. S I.233; loc. Vin II.123. pokkharanīyāyaṃ loc. A III.309. - pl. pokkharaniyo Vin I.268; VvA 191; PvA 77; metric pokkharaniño Vv 4411; Pv II.119: II.78.

**Pokkkharatā** *(Pokkharatā)* (f.) [is it fr. pokkha lotus (cp. Sk. puṣkara), thus "lotus-ness," or founded on Vedic puspa blossom? The BSk. puṣkalatā (AvŚ II.201) is certainly a misconstruction, if it is constructed fr. the Pali] splendidness, "flower-likeness," only in cpd. vanṇa-pokkhatā beauty of complexion D I.114; Vin I.268; S I.95; II.279; A I.38, 86; II.203; III.90; DA I.282; KhA 179; VvA 14; PvA 46. The BSk. passage at AvŚ II.202 reads "śobhāṃ vanṇa puṣkalatāṃ ca."
Ponkha
[increment form of ānukha] arrow, only in redupl. (iterative) cpd.
ponkhañūṇakanha (adv.) arrow after arrow, shot after shot, i. e. constantly, continuously S V.453, 454; Nd2 631 (in def. of sada); DA I.188; VvAh 351. The expln is problematic.

Poṭa

Poṭakila
[etym. unknown, cp. poṭaki & (lexic.) Sk. potagala a kind of reed; the variant is poṭagala] a kind of grass, Saccharum spontaneum Th 1, 27=233; J VI.508 (=p.°tūla a kind of cotton, "grass-tuft," thistle-down (?) Vin II.150; IV.170 (id., 3 kinds of cotton, spelt potaki here).

Poṭha

Poṭhana & Pothana
(nt.) [fr. poṭheta] 1. striking, beating J II.169 (tajjana°); V.72 (udaka°); VI.41 (kappāsa°dhanuka). At all J passages th. - 2. (th) snapping one's fingers J I.394 (anguli°, +celukkhepa); ThA 76 (anguli°, for accharā-sanghāta Th 2, 67). Cp. nippothana.

Poṭhita & Pothita
[pp. of poṭheta] beaten, struck Miln 240 (of cloth, see Kern, Toev. s. poṭheta); J III.423 (mañca; v. l. BB pappoṭha°) KhA 173 (°tulapicu cotton beaten seven times, i. e. very soft; v. l. pothita, see App. p. 877); DhA I.48 (su°); PvA 174. - Cp. paripoṭhita.

Poṭheti & Potheti
[fr. puth=sphaṭ] 1. to beat, strike Sn 682 (bhujāni=appoṭheti SnA 485); J I.188, 483 (th) II.394; VI.548 (=ākoṭeti); DhA I.48; II.27 (th), 67 (th); VvA 68 (th); PvA 65 (th). - 2. to snap one's fingers as a token of annoyance D II.96; or of pleasure J III.285 (anguliyo poṭheta). - pp. poṭheta. - Caus. II. poṭhetipiti (poṭha°) to cause to be beaten or flogged Miln 221; DhA I.399. - Cp. pappoṭheti.

Poṇa
1 only in cpd. danta° a tooth pick Vin IV.90; J IV.69; Miln 15; SnA 272. As dantapona at Dāvs I.57. - kūṭa-poṇa at Vism 268 read °goṇa.

Poṇa
2 (adj.) [fr. pa+ava+nam, cp. ninna & Vedic pravaṇa] 1. sloping down, prone, in anupubba° gradually sloping (of the ocean) Vin II.237=A IV.198 sq.=Ud 53. - 2. (°) sloping towards, going to, converging or leading to Nibbāna; besides in var. phrases, in general as tanninna tapoṇa tappabbhāra, "leading to that end." As nibbāna° e. g. at M I.493; S V.38 sq.; A III.443; cp. Vv 8442 (nekhamma°-nibbāna-ninna VvA 348); tam° Ps II.197; tānēe PbV 190; viveka° A IV.224, 233; V.175; samādhi° Miln 38; kim° M I.302.

Poṇika
[fr. poṇa2] that which is prone, going prone; DA I.23 where the passage is "tiracchāṇa-gata-pañāpoṇika-nikāyo cikkhalika-nikāyo ti," quoted from S III.152, where it runs thus: "tiracchāṇa-gata pāṇā te pi bhikkhave tiracchāṇagatā pāṇā citten'eva cittatā." The passage is referred to with poṇika at KhA 12, where we read "tiracchāṇa-gata pāṇā poṇika-nikāyo cikkhalika-nikāyo ti." Thus we may take poṇikanikāya as "the kingdom of those which go prone" (i. e. the animals).
**Pota**

1. [Pota 1] [cp. Epic Sk. pota, see putta for etym.] the young of an animal J II.406 (*sūkara*); Cp. I.102 (*udda*); SnA 125 (*siha*).

2. [Epic Sk. pota; dial. form for plota (?) of plu] a boat Dāvs V.58; VvA 42.

3. [etym.?] a millstone, grindstone, only as nisada* Vin I.201; Vism 252.

**Potaka**


**Pottha**

1. [Pottha 1] [?] poor, indigent, miserable J II.432 (=potthakapilotikāya nivatthatā pottho C.; v. l. poṭha). See also *ponti, with which ultimately identical.

2. [later Sk. pusta, etym. uncertain; loan-word?] modelling, only in cpd. *kamma plastering (i.e. using a mixture of earth, lime, cowdung & water as mortar) J VI.459; carving DhsA 334; and *kara a modeller in clay J I.71. Cp. potthaka1.

**Potthaka**

(Potthaka) 1. a book J I.2 (*aya* ledger); III.235, 292; IV.299, 487; VvA 117. - 2. any-thing made or modelled in clay (or wood etc.), in rūpa* a modelled figure J VI.342; ThA 257; DA I.198; Sdhp 363, 383. Cp. pottha2.


**Potthani**

(f.) [fr. puth?] a butcher’s knife J VI.86 (mamṣakoṭṭhana*), 111 (id.).

**Pothujjanika**

(adj.) [fr. puthujjana] belonging to ordinary man, common, ordinary, in 2 combns viz. (1) phrase hiṇa gamma p. anariya Vin I.10; S IV.330; A V.216; (2) with ref. to iddhī Vin II.183; J I.360; Vism 97. - Cp. Vin. Texts III.230. The BSk. forms are either pārthagjanika Lal. Vist 540, or prāthugjanika MVastu III.331.

**Pothetvā**

at J II.404 (ummukkāni p.) is doubtful. The vv. ll. are yodhetvā & sodhetvā (the latter a preferable reading).

**Poddava**

see gāma*.

**Ponobhavika**

(adj.) [fr. punabbhava, with preservation of the second o (puno>punah) see puna] leading to rebirth M I.48, 299, 464, 532; S III.26; IV.186; D III.57; A II.11 sq., 172; III.84, 86; V.88; Nett 72; Vism 506; VbhA 110.
**Ponti (Ponti)** (vv. ll. poṭhi, sonti) Th 2, 422, 423 is doubtful; the expln at ThA 269 is "pilotikākhaṇḍa," thus "rags (of an ascetic)," cp. J.P.T.S. 1884. See also pottha1, with which evidently identical, though misread.

**Porāṇa (Porana)** (adj.) [=purāṇa, cp. Epic Sk. paurāṇa] old, ancient, former D I.71, 238; S II.267; Sn 313; Dh 227 (cp. DhA III.328); J II.15 (*kāle in the past); VbhA 1 (*aṭṭhakathā), 523 (id.); KhA 247 (*pāṭha); SnA 131 (id.); DhA I.17; PvA 1 (*aṭṭhakathā), 63. - Porāṇā (pl.) the ancients, ancient authorities or writers Vism passim esp. Note, 764; KhA 123, 158; SnA 291, 352, 604; VbhA 130, 254, 299, 397, 513.

**Porāṇaka (Poranaka)** (adj.) [=purāṇa] 1. ancient, former, of old (cp. purāṇa 1) J III.16 (*paṇḍitā); PvA 93 (id.), 99 (id.); DhA I.346 (kula-santaka). - 2. old, worn, much used (cp. purāṇa 2) J IV.471 (magga).

**Porin (Porin)** (adj.) [fr. pora=Epic Sk. paura citizen, see pura. Semantically cp. urbane>urbanus>urbs; polite= poli/ths>po/lis. For pop. etym. see DA I.73 & 282] belonging to a citizen, i. e. citizenlike, urbane, polite, usually in phrase porī vācā polite speech D I.4, 114; S I.189; II.280=A II.51; A III.114; Pug 57; Dhs 1344; DA I.75, 282; DhsA 397. Cp. BSk. paurī vācā MVastu III.322.

**Porisa1** (Porisa) (adj.-n.) [abstr. fr. purisa, for *pauruṣa or *puruṣya] 1. (adj.) human, fit for a man Sn 256 (porisa dhura), cp. porisiya & poroseyya. - 2. (m.)=purisa, esp. in sense of porisa 2, i. e. servant, used collectively (abstract form n like Ger. dienerschaft, E. service= servants) "servants" esp. in phrase dāsa-kammakaraporisa Vin I.240; A I.145, 206; II.78; III.45, 76, 260; DhA IV.1; dāsa° a servant Sn 769 (three kinds mentioned at Nd1 11, viz. bhaṭakā kammakarā upajīvino); rāja° king's service, servant of the king D I.135; A IV.286, 322; sata° a hundred servants Vism 121. For purisa in uttama° (=mahāpurisa) Dh 97 (cp. DhA II.188). Cp. posa.


**Porisatā (Porisata)** (f.) [abstr. fr. porisa], only in neg. a° inhuman or superhuman state, or: not served by any men (or servants) VvA 275. The reading is uncertain.


**Poroseyya (Poroseyya)** =porisiya (cp. porisa1 1) fit for man, human M I.366. The word is somewhat doubtful, but in all likelihood it is a derivation fr. pura (cp. porin; Sk. *paura), thus to be understood as *paurasya>*porasya>*poraseyya>*poroseyya with assimilation. The meaning
is clearly "very fine, urbane, fashionable"; thus not derived from purisa, although C. expls by "puris'ānucchavīkaṃ yānaṃ" (M. I.561). The passage runs "yānaṃ poroseyyaṃ pavara-manī-kunḍalaṃ"; with vv. ll. voropeyya & oropeyya. Neumann accepts oropeyya as reading & translates (wrongly) "belüde": see Mittl. Slg. 21921; vol. II. pp. 45 & 666. The reading poroseyya seems to be established as lectio difficilior. On form see also Trenckner, Notes 75.

Porohita (Porohita) = purohita; DhA I.174 (v. l. BB pur°).


Posa1 (Posa) [contraction of purisa fr. *pūrśa>*pussa>*possa> posa. So Geiger, P.Gr. 303]=purisa, man (poetical form, only found in verse) Vin I.230; S I.13, 205= J III.309; A IV.266; Sn 110, 662; Dh 104, 125 (cp. DhA III.34); J V.306; VI.246, 361. - poso at J III.331 is gen. sg. of puṃs=Sk. puṃsaḥ.

Posa2 (Posa) (adj.) [=*poṣya, grd. of poseti, puṣ] to be fed or nourished, only in dup° difficult to nourish S I.61.


Posana (Posana) (nt.) [fr. puṣ] nourishing, feeding, support VvA 137.

Posāpeti & Posāveti (Posapeti) (Posaveti) [Caus. II. fr. poseti] to have brought up, to give into the care of, to cause to be nourished Vin I.269 (pp. posāpita) = DA I.133 (posāvita, v. l. posāp*).


Posita (Posita) [pp. of poseti] nourished, fed Cp. III.32; VvA 173 (udaka*).


Posin (Posin) (-*) (adj.) [fr. poseti] thriving (on), nourished by Vin I.6; D I.75; S I.138; Sn 65 (anañña* cp. Nd2 36), 220 (dāra*); DA I.219.
**Poseti** [puṣ] to nourish, support, look after, bring up, take care of, feed, keep Vin I.269; S I.181; A I.117; J I.134; III.467; Nd2 36; Vism 305; VvA 138, 299. - pp. posita. - Caus. posāpeti.
Ph

Phaggu [Phaggu] [in form = Vedic phalgu (small, feeble), but in meaning different] a special period of fasting M I.39= DA I.139. See also pheggu.

Phagguna & Phagguni (Phagguna) (f.) [cp. Vedic phāguna & "ī"] N. of a month (Feb. 15th - March 15th), marking the beginning of Spring; always with ref. to the spring full moon, as phagguna-puṇṇamā at Vism 418; phagguni° J I.86.

Phaṇa [Phana] [cp. Epic Sk. phaṇa] the hood of a snake Vin I.91 (*hatthaka, with hands like a snake's hood); J III.347 (patthāta°); DhA III.231 (*m ukkhīpitvā); IV.133. Freq. as phaṇa katvā (only thus, in ger.) raising or spreading its hood, with spread hood J II.274; VI.6; Vism 399; DhA II.257.

Phaṇaka [Phanaka] [fr. phaṇa] an instrument shaped like a snake's hood, used to smooth the hair Vin II.107.

Phaṇījīka [Phanijjaka] [etym.?] a kind of plant, which is enumd at Vin IV.35=DA I.81 as one of the aggabīja, i. e. plants propagated by slips or cuttings, together with ajjuka & hirivera. At J VI.536 the C. gives bhūtanaka as expln. According to Childers it is the plant Samīraṇa.

Phandati [Phandati] [spand, cp. Gr. sfada/cw to twitch, sfodro/s violent; Lat. pendeo "pend" i. e. hang down, cp. pendulum; Ags. finta tail, lit. mover, throbber] 1. to throb, palpitate D I.52=M I.404, cp. DA I.159; Nd1 46. - 2. to twitch, tremble, move, stir J II.234; VI.113 (of fish wriggling when thrown on land). - Caus. II. phandāpeti to make throb D I.52=M I.404. - pp. phandita (q. v.). Cp. pari°, vi°, sam°. The nearest synonym is calati.

Phandanā (Phandana) (f.) [fr. phandati] throbbing, agitation, movement, motion SnA 245 (calanā°); DA I.111; Nett 88 C.; cp. iṅjanā.

Phandita (Phandita) (nt.) [pp. of phandati] throbbing, flashing; throb M II.24 (*mattā "by his throbblings only"); pl. phanditāni "vapourings," imaginings Vbh 390 (where VbhA 513 only says "phandanato phandita") cp. Brethren 344.


Pharana [Pharana] (adj.-nt.) [fr. pharati] 1. (adj.) pervading, suffused (with), quite full (of) Miln 345. - 2. (nt.) pervasion, suffusion, thrill J I.82 (*samattha mettacitta); Nett 89 (piṭi° etc., as m., cp. pharaṇatā); DhsA 166 (*piṭi all-pervading rapture, permeating zest; cp. piṭi pharaṇatā). - Cp. anu°.

Pharaṇatā (Pharanata) (f.) [abstr. fr. pharaṇa] suffusion, state of being pervaded (with), only -° in set of 4-fold suffusion, viz. pīti° of rapture, sukha° of restful bliss, ceto° of [telepathic] consciousness, āloka° of light, D III.277; Ps I.48; Vbh 334; Nett 89.

Pharati (Pharati) [sphur & spha, same root as in Gr. spai/rw to twitch; Lat. sperno "spurn" lit. kick away; Ags. speornan to kick; spurnan=spur] 1. (trs.) to pervade, permeate, fill, suffuse Pv I.1014 (=vyāpetvā tiṭṭhati PvA 52); J III.371 (sakala-sarīrāṃ); V.64 (C. for pavāti); PvA 14 (okāsaṃ), 276 (obhāsaṃ). To excite or stimulate the nerves J V.293 (rasa-haraṇīyo khobhetvā phari: see under rasa). - Often in standard phrase mettā-sahagatena cetasā ekaṃ (dutiyaṃ etc.) disaṃ pharitvā viharati D II.186; S V.115 and passim, where pharitvā at Vism 308=VbhA 377 is expld by phusitvā ārammaṇa katvā. Cp. BSk. ekaṃ disāṃ spharitvopasampadya viharati MVastu III.213. Also in phrase pītiyā sarīraṃ pharati (aor. phari) to thrill the body with rapture, e. g. J I.33; V.494; DhA II.118; IV.102. - 2. [in this meaning better to be derived from spha to spread, expand, cp. pharita & phālita] to spread, make expand J I.82 (metta-cittaṃ phari). - 3. [prob. of quite a diff. origin and only taken to pharati by pop. analogy, perhaps to phal=sphaṭ to split; thus kaṭṭhatthaṃ pharati=to be split up for fuel] to serve as, only with °atthaṃ in phrases āhāratthaṃ ph. (after next phrase) to serve as food Miln 152; kaṭṭhattham ph. to serve as fuel A II.95=S III.93=It 90=J I.482; khādaniyatthaṃ & bhojaniyatthaṃ ph. to serve as eatables Vin I.201 (so to be read in preference to “attaṃ). - pp. pharita, phurita & phuṭṭa; cp. also phuṭṭha; see further anu°, pari°.

Pharasu (Pharasu) [cp. Vedic paraśu=Gr. pe/lekus; on p>ph cp. Prk. pharasu & parasu, Pischel Gr. § 208; Geiger, Gr. § 40] hatchet, axe A III.162; J I.199, 399; II.409; V.500; DhA II.204; PvA 277. The spelling parasu occurs at S V.441 & J III.179.

Pharita (Pharita) [pp. of pharati] 1. being pervaded or permeated (by) VvA 68 (mettāya). - 2. spread (out) J VI.284 (kittisaddo sakala-loke ph.). - Cp. phuṭṭha & phālita.

Pharusa (Pharusa) (adj.) [cp. Vedic paruṣa, on ph>p see pharasu, on attempt at etym. cp. Walde, Lat. Wtb. s. v. fario] 1. (lit.) rough Pv II.41. - 2. (fig.) harsh, unkind, rough (of speech) Vin II.290 (caṇḍa+); Pv II.34; III.57; J V.296; Kv 619. In combn with vācā we find both pharusa-vācā and pharusā-vācā D I.4, 138; III.69 sq., 173, 232; M I.42 (on this and the same uncertainty as regards pisuṇā-vācā see Trenckner, at M I.530). pharusa vacana rough speech PvA 15, 55, 83. - 3. cruel Pv IV.76 (kamma=daruṇa Sv BhA 265).

Phala1 (Phala) (nt.) [cp. Vedic phala, to phal [sphal] to burst, thus lit. "bursting," i. e. ripe fruit; see phalati] 1. (lit.) fruit (of trees etc.) Vv 8414 (dumā nicca-phal’ûpapannā, not to phalu, as Kern, Toev. s. v. phalu); Vism 120. -amba° mango-fruit PvA 273 sq.; dussa° (adj.) having clothes as their fruit (of magic trees) Vv 462 (cp. VvA 199); patta° leaves & fruits, vegetables Sn 239; PvA 86 pavatta° wild fruit D I.101; puppha° flower & fruit J III.40. rukkha°-ûpama Th 1, 490 (in simile of kāmā, taken fr. M I.130) lit. "like the fruit of trees" is expld by ThA 288 as "anga-paccangānaṃ ph’alibhañjan’aṭṭhena, and trsld according to this interpretation by Mrs. Rh. D. as "fruit that brings the climber to a fall." - Seven kinds of medicinal fruits are given at Vin I.201 scil. vilanga, pippala, marica, harītaka, vibhītaka, āmalaka, goṭṭhaphala. At Miln 333 a set of 7 fruits is used metaphorically in simile of the Buddha’s fruit-shop, viz.
sotāpatti°, sakadāgāmi°, anāgāmi°, arahatta°, suññata° samāpatti (cp. Cpd. 70), animitta° samāpatti, appaṇihita° samāpatti. - 2. a testicle J III.124 (dantehi °µ chindati=purisabhāvaṃ nāseti to castrate); VI.237 (uddhita-pphalo, adj.,=uddha-βίο C.), 238 (dantehi phalāni uppāṭeti, like above). - 3. (fig.) fruit, result, consequence, fruition, blessing. As t.t. with ref. to the Path and the progressive attainment (enjoyment, fruition) of Arahantship it is used to denote the realization of having attained each stage of the sotāpatti, sakadāgāmi etc. (see the Miln quot. under 1 and cp. Cpd. 45, 116). So freq. in exegetical literature magga, phala, nibbāṇa, e. g. Tikp 155, 158; VbhA 43 & passim. - In general it immediately precedes Nibbāṇa (see Nd2 no 645b and under satipaṭṭhāna), and as agga-phala it is almost identical with Arahantship. Frequently it is combd with vipāka to denote the stringent conception of "consequence," e. g. at D I.27, 58; III.160. Almost synonymous in the sense of "fruition, benefit, profit" is anāsamsā D III.132; phala at Pv I.125=ānisaṃsa PVA 64 - Vin I.293 (anāgāmi°); II.240 (id.); III.73 (arahatta°); D I.51, 57 sq. (sāmañña°); III.147, 170 (sucaritassa); M I.477 (appamāda°); S I.173 (kaṭuka°); II.83 (dāna°); IV.188 (mahāp° & agga°); Vism 345 (of food, being digested); PVA 8 (puñña° & dāna°), 22 (sotāpatti°), 24 (issā-macchariya°). - atthika one who is looking for fruit Vism 120. - āpaṇa fruit shop Miln 333. - āsava extract of fruit VvA 73. - uppatti ripening PVA 29. -esin yielding fruit J I.87=Th 1, 527, cp. phalesin MVastu III.93. -gaṇḍa see palagaṇḍa. -ṭṭha "stationed in fruition," i. e. enjoying the result or fruition of the Path (cp. Cpd. 50) Miln 342. -dāna gift of fruit VbhA 337. -dāyin giver of fruit Vv 676. -pacchi fruit-basket J VI.560. -pañcaka fivefold fruit Vism 580; VbhA 191. -puṭa fruit-basket J VI.236. -bhājana one who distributes fruit, an official term in the vihāra Vin IV.38, cp. BSk. phalacāraka. -maya see sep. -ruha fruit tree Mbvs 82. -sata see palasata.

Phala\(^2\) (Phala) is spelling for pala (a certain weight) at J VI.510. See pala & cp. Geiger, P.Gr. § 40.

Phala\(^3\) (Phala) [etym.? Sk. *phala] the point of a spear or sword S II.265 (tiṇha°). Cp. phāla2.

Phalaka (Phalaka) [fr. phal=spalh or *spaṭ (see phalati), lit. that which is split or cut off (cp. in same meaning "slab"); cp. Sk. sphaṭika rock-crystal; on Prk. forms see Pischel, Prk. Gr. §206. Ved. phalaka board, phāla ploughshare; Gr. a)/spalon, spola/s, yali/s scissors; Lat. pellis & spolium; Ohg. spaltan=split, Goth, spilda writing board, tablet; Oicel. spjald board] 1. a flat piece of wood, a slab, board, plank J I.451 (a writing board, school slate); V.155 (akkhassa ph. axle board); VI.281 (dice-board). pidhāna° covering board VbhA 244= Vism 261; sopāna° staircase, landing J I.330 (maṇi°); Vism 313; cp. MVastu I.249; “āsana a bench J I.199; “kāya a great mass of planks J II.91. “atthara-sayana a bed covered with a board (instead of a mattress) J I.304, 317; II.68. “seyya id. D I.167 ("plank-bed"). - 2. a shield J III.237, 271; Miln 355; DHA II.2. - 3. a slip of wood or bark, used for making an ascetic's dress ("cīra") D I.167, cp. Vin I.305. ditto for a weight to hang on the robe Vin II.136. - 4. a post M III.95 (aggaṇa° doorpost); ThA 70 (Ap. V.17).

Phalagaṇḍa (Phalaganda) is spurious writing for palagaṇḍa (q. v.).

Phalatā (Phalata) (f.) [abstr. fr. phala] the fact or condition of bearing fruit PVA 139 (appa°).
Phalati

[Phalati] [phā] to split, break open=*sphal or *spaṭ, cp. phāṭeti. On etym. see also Lüders, K.Z. XLII, 198 sq.] 1. to split, burst open (intrs.) A I.77 (asaniyā phalantiyā); usually in phrase "muddhā sattadhā phaleyya," as a formula of threat or warning "your (or my) head shall split into 7 pieces," e. g. D I.95; S I.50; Sn 983; J I.54; IV.320 (me); V.92 (=bhijjetha C.); Miln 157 (satadhā for satta°); DhA I.41 (m. te phalatu s.); VvA 68; whereas a similar phrase in Sn 988 sq. has adhipāteti (for *adhiphāṭeti=phalati). - Caus. phāleti (& phāṭeti). - pp. phalita & phulla. - 2. to become ripe, to ripen Vin II.108; J III.251; PbA 185.

Phalamaya

[Phalamaya] stands in all probability for phalika-maya, made of crystal, as is suggested by context, which gives it in line with kaṭṭha-maya & loha-maya (& aṭṭhi°, danta°, velu° etc.). It occurs in same phrase at all passages mentioned, and refers to material of which boxes, vessels, holders etc. are made. Thus at Vin I.203 (of añjani, box), 205 (tumba, vessel); II.115 (sattha-ḍaṇḍa, scissors-handle), 136 (gaṇṭhikā, block at dress). The trsln "made of fruits" seems out of place (so Kern, Toev. s. v.), one should rather expect "made of crystal" by the side of made of wood, copper, bone, ivory, etc.

Phalavant


Phalasata

[Phalasata] see palasata.-At J VI.510 it means "goldbronze" (as material of which a "sovanaKA-kaṃsa" is made).

Phalika

[Phalika] [fr. phala] a fruit vendor Miln 331.

Phalikā

[Phalikā] (f.) [also spelt with ļ; cp. Sk. sphaṭika; on change ţ->l] see Geiger, P.Gr. § 386. The Prk. forms are phaliha & phāliya, see Pischel, Gr. § 206] crystal, quartz Vin II.112; J VI.119 (*kā=phalika-bhittiyo C.); Vv 351 (=phalika-maṇi-mayā bhittiyo VvA 160); 783 (*kā); Miln 267 (l), 380 (l).

Phalita


Phalina

[Phalina] (adj.) [fr. phala, phalin?] at J V.92 is of doubtful meaning. It cannot very well mean "bearing fruit," since it is used as Ep. of a bird (*sakuṇī). The Cy. expln is sakunapotakānaṃ phalinatā (being a source of nourishment?) phalina-sakuṇī." The v. l. SS is phalīna & palīna.

Phalima

Phalu [Phālu] [cp. Vedic paru] a knot or joint in a reed, only in cpd. *bija (plants) springing (or propagated) from a joint D I.5; Vin IV.34, 35.

Phaleti [Phāleti] at D I.54 is spurious reading for paleti (see palāyati), expl'd by gacchati DA I.165; meaning "runs," not with trsln "spreads out" [to sphaer].

Phallava [Phālāvā] is spelling for pallava sprout, at J III.40.

Phassa¹ [Phassa] [cp. Ved. sparśa, of sprś: see phusati] contact, touch (as sense or sense-impression, for which usually phoṭṭhabbam). It is the fundamental fact in a senseimpression, and consists of a combination of the sense, the object, and perception, as expld at M I.111: tīnṇaṃ (i. e. cakkhu, rūpā, cakkhu-viññāna) sangati phasso; and gives rise to feeling: phassa-paccayā vedanā. (See paṭicca-samuppāda & for expln Vism 567; VbhA 178 sq.). - Cp. D I.42 sq.; III.228, 272, 276; Vism 463 (phusati ti phasso); Sn 737, 778 (as fundamental of attachment, cp. SnA 517); J V.441 (rājā dibba-phassena puṭṭho touched by the divine touch, i. e. fascinated by her beauty; puṭṭho=phutto); VbhA 177 sq. (in detail), 193, 265; PVA 86 (dup° of bad touch, bad to the touch, i. e. rough, unpleasant); poet. for trouble Th 1, 783. See on phassa: Dhs. trsln. 5 & introd. (iv.) lxiii.; Cpd. 12, 14, 94. -āyata ana organ of contact (6, referring to the several senses) PVA 52. -āhāra "touch-food," acquisition by touch, nutriment of contact, one of the 3 āhāras, viz. phass°, mano-saṅcetana° (n. of representative cogitation) and viññāna° (of intellection) Dhs 71-73; one of the 4 kinds of āhāra, or "food," with ref. to the 3 vedanās Vism 341. -kāya (6) groups of touch or contact vīz. cakkhu-samphasso, sota°, ghāna°, kāya°, mano° D III.243. - sampanna endowed with (lovely) touch, soft, beautiful to feel J V.441 (cp. phassita).

Phassa² [Phassa] (adj.) [grd. fr. phusati, corresp. to Sk. sprśya] to be felt, esp. as a pleasing sensation; pleasant, beautiful J IV.450 (gandhehi ph.).

Phassati [Phassatī] Stands for phusati at Vism 527 in def. of phassa ("phassatī ti phasso").


Phassita [Phassita] (adj.) [pp. of phasseti=Sk. sparśayati to bring into contact] made to touch, brought into contact, only in cpd. suphassita of pleasant contact, beautiful to the touch, pleasant, perfect, symmetrical J I.220 (cīvara), 394 (dantā); IV.188 (dantāvanā); V.197 (of the membra muliebre), 206 (read °phassita for °phussita), 216 (°cheka-karaṇa); VvA 275 (as expln of atīva sangata Vv 642). - Note. Another (doubtful) phassita is found at J V.252 (dhammo phassito; touched, attained) where vv. ll. give passita & phussita.

Phasseti [Phassetī] [Caus. of phusati] to touch, attain J V.251 (rājā dhammaṃ phassayam= C. phassayanto; vv. ll. pa° & phu°); Miln 338 (amataṃ, cp. phusati), 340 (phassayeyya Pot.). - Pass. phassiyati Vin II.148 (kavāṭa na ph.; v. l. phussiy°). - pp. phassita & phussita3.

*Phāṭeti [Phāṭetī] is conjectured reading for pāteti in phrase kaṭṭham pāteti M I.21, and in adhipāteti to split (see adhipāta & vipāta). The derivation of these expressions from pat is out of place, where close relation to phāleti (phalati) is evident, and a derivation from phaṭ-sphat, as in Sk. sphāṭayati to split, is the only right expln of meaning. In that case we
should put phal=sphat, where l=t, as in many Pali words, cp. phalika < sphatika (see Geiger, P.Gr. § 386). The Prk. correspondent is phādei (Pischel, Gr. § 208).

Phānīta (Phānīta) (nt.) [cp. Epic Sk. phānīta] 1. juice of the sugar cane, raw sugar, molasses (ucchu-rasam gahetvā kataphānītam VvA 180) Vin II.177; D I.141; Vv 3525; 404; J I.33, 120, 227; Miln 107; DhA II.57. phānītassa puṭaṃ a basket of sugar S I.175; J IV.366; DhA IV.232. - 2. (by confusion or rightly?) salt J III.409 (in expln of aloṇika=phānīta-virahita). -odaka sugar water J III.372, -puṭa sugar basket J IV.363.

Phāti (Phāti) (f.) [cp. Sk. sphāti, fr. sphāy, sphāyate to swell, increase (Idg. *spē(i), as in Lat. spatium, Ohg. spuot, Ags. spēd=E. speed; see Walde, Lat. Wtb. s. v. spatium), pp. sphīta=P. phīta] swelling, increase J II.426 (=vaḍḍhi); Vism 271 (vuddhi+). Usually combd with kr, as phāti-kamma increase, profit, advantage Vin II.174; VbhA 334 & phāti-karoti to make fat, to increase, to use to advantage M I.220=A V.347; A III.432.

Phārūka (Phārūka) (adj.) at VvA 288 is not clear; meaning something like "bitter," combd with kasāta; v. l. pāru°. Probably=phārusaka.

Phāruliya (Phāruliya) at Vbh 350 (in thambha-exegesis) is faulty spelling for phārusiya (nt.) harshness, unkindness, as evidence of id. passage at VbhA 469 shows (with expln "pharusassa puggallas bhāvo phārusiyam").

Phārusaka (Phārusaka) [fr. pharausa, cp. Sk. *pāruṣa Mvyut 103, 143] 1. a certain flower, the (bitter) fruit of which is used for making a drink Vin I.246; Vv 3331=DhA III.316. - 2. N. of one of Indra's groves J VI.278, similarly Vism 424; VbhA 439.

Phāla1 (Phāla) (m. & nt.) [cp. Vedic phāla] ploughshare S I.169; Sn p. 13 & V.77 (expld as "phāleti ti ph." SnA 147); J I.94; IV.118; V.104; Ud 69 (as m.); DhA I.395.

Phāla2 (Phāla) [to phala3] an (iron) board, slab (or ball?), maybe spear or rod. The word is of doubtful origin & meaning, it occurs always in the same context of a heated iron instrument, several times in correlation with an iron ball (ayogula). It has been misunderstood at an early time, as is shown by kapāla A IV.70 for phāla. Kern comments on the word at Toev. II.139. See Vin I.225 (phālo divasantatto, so read; v. l. balo corr. to bālo; corresp. with guḷa); A IV.70 (divasa-santatte ayokapāle, gloss ayogula); J V.268; V.109 (phāle ciraratta-tāpīte, v. l. pāle, hale, thāle; corresp. with pakaṭhita ayogula), id. V.113 (ayomayehi phālehi pīleti, v. l. vālehi).

Phāla3 (Phāla) in loṇa-maccha° a string (?) or cluster of salted fish Vism 28.

Phālaka (Phālaka) (adj.) [fr. phāleti] splitting; one who splits Vism 413 (kaṭṭha°).

Phālana (Phālana) (nt.) [fr. phāleti] splitting J I.432 (dāru°); Vism 500 (vijjhana°).

Phāliphulla (phāliphulla) [either Intensive of phulla, or Der. fr. pariphulla in form phalphulla] in full blossom M I.218; J I.52.

Phālibhaddaka (phālibhaddaka) is spurious spelling for pāli° at J II.162 (v. l. pātali-bhaddaka). Cp. Prk. phālibhadda (=pārībhadra Pischel, Gr. § 208).

Phālima (phālima) (adj.) [either fr. Caus. of phal1 (phāleti), or fr. spha (swell, increase, cp. sphāra & sphāri bhavati to open, expand)] expanding, opening, blossoming in cpd. aggi-nikāśi-phālima paduma J III.320 (where Cy. explns by phālita vikasita).

Phāleti (phāleti) [Caus. of phalati, phal; a variant is phāṭeti fr. sphaṭ, which is identical with *(s)phal] to split, break, chop in phrases 1. kaṭṭhaṃ phāleti to chop sticks (for firewood) Vin I.31; J II.144; Pv II.951, besides which the phrase kaṭṭhaṃ *phāleti. 2. sīsaṃ (muddhā) sattadhā phāleti (cp. adhipāleti & phalati) DhA I.17 (perhaps better with v. l. phal°), 134. - 3. (various:) A I.204=S II.88; J II.398; Nd2 483; Vism 379 (kucčim; DhA IV.133 (hadayaṃ). - pp. phālita. Caus. II. phālapeti to cause to split open J III.121; Miln 157 (v. l. phālāpeti).

Phāsu (phāsu) (adj.) [etym.? Trenckner, Notes 82 (on Miln 1417: corr. J.P.T.S. 1908, 136 which refers it to Miln 1315) suggests connection with Vedic prāśu enjoying, one who enjoys, i.e. a guest, but this etym. is doubtful; cp. phāsuka. A key to its etym. may be found in the fact that it never occurs by itself in form phāsu, but either in composition or as “ka] pleasant, comfortable; only neg. a° in phrase aphāsu-karoti to cause discomfort to (dat.) Vin IV.290; and in cpds. *kāma anxious for comfort, desirous of (others) welfare D III.164; *vihāra comfort, ease Vin II.127; D I.204; Dhs 1348=Miln 367 (cp. DhsA 404); Miln 14; Vism 33; VbhA 270; PvA 12.

Phāsuka (phāsuka) (adj.) [fr. phāsu. Cp. Prk. phāsuya; acc. to Pischel, Prk. Gr. § 208 Jain Sk. prāsuka is a distortion of P. phāsuka. Perhaps phāsu is abstracted from phāsuka] pleasant, convenient, comfortable J III.343; IV.30; DhA II.92; PvA 42. -aphāsuka unpleasant, uncomfortable, not well J II.275, 395; DhA I.28; II.21. - Note. It seems probable that phāsuka represents a Sk. *sparśuka (cp. Pischel § 62), which would be a der. fr. sprś in same meaning as phassa2 ("lovely"). This would confirm the suggestion of phāsu being a secondary formation.

Phāsukā (phāsukā) (f.) [cp. Sk *pārśukā & Ved. pārśva, see passa2] a rib, only in pl. phāsukā Vin I.74 (upaḍḍha° bhaṇijitabbā), in phrase sabbā te phāsukā bhaggā J I.493 (lit.), which is fig. applied at Dh 154 (exipd as "sabbā avasesa-kilesa-phāsukā bhaggā" at DhA III.128), with which cp. bhaggā phāsū at Miln 146; both the latter phrases prob. of diff. origin. - (adj.) (-°) in phrase mahā°passa the flank (lit. the side of the great ribs) J I.164, 179; III.273; abs. mahā° with great ribs J V.42; uggata° with prominent ribs PvA 68 (for upphāsulika adj. Pv II.11). - in cpds. as phāsuka*, e. g. "aṭṭhipi the rib-bones (of which there are 24) Vism 254 (v. l. pāsuka*); VbhA 237; °dvaya pair of ribs Vism 252; VbhA 235. - See also pāsuka, pāsula & the foll.
Phāsulikā (phāsulikā) (f.) [fr. phāsuli] rib, only in cpd. upphāsulika (adj.) Pv II.11.

Phāsuḷā (phāsula) [for phāsukā] rib S II.255 (phāsul-antarikā).

Phāsuḷī (phāsuli) [cp. phāsukā & phāsuḷā] a rib M I.80.

Phiya (phiya) [etym. unknown] oar Sn 321 (+aritta rudder, expld by dabbi-padara SnA 330); J IV.21 (*ārittam). See also piya2 which is the more freq. spelling of phiya.

Phīta (phīta) [pp. of sphāy, cp. Sk. sphita & see phāti] opulent, prosperous, rich; in the older texts only in stock phrase iddha ph. bahujana (rich & prosperous & well-populated) D I.211 (of the town Nālandā); II.146 (of Kusāvatī); M I.377; (of Nālandā) II.71 (of country); S II.107 (fig. of brahmaçarīyam; with bahujañña for °jana); A III.215 (of town). By itself & in other combn in the Jātakas, e. g. J IV.135 (=samiddha); VI.355 (v. l. pita). With iddha & detailed description of all classes of the population (instead of bahujana) of a town Miln 330.

Phuṭa¹ (phuta) [pp. of pharati] 1. (cp. pharati1) pervaded, permeated, thrilled (cp. pari*) D I.73, 74 (pītisukhena; T. prints phuta; v. l. phuṭa; v. l. at DA I.217 p(h)uṭṭha); M I.276; J I.33 (sarīraṃ pītiyā ph.; Dha II.118 (pītiyā phuṭa-sarīro); Sn A 107 (referring to the nerves of taste). - 2. (cp. pharati2) expanded, spread out, spread with (instr.) Vin I.182 (lohitena); J V.266 (in nirayapassage T. reads bhūmi yojana-phuṭṭhanti, i. e. the beings fill or are spread out over such a space; C. 272 explns by "ettakaṃ ṭhānaṃ anupharitvā tiṭṭhati." The id. p. at Nd 405=Nd2 304III D reads bh. yojana-phuṭṭhanti, which is the more correct reading). - See also ophuṭa & cp. phuta3.


Phuṭa³ (phuta) at M I.377 (sabba-vāri*, in sequence with vārita, yuta, dhuta) is unnecessarily changed by Kern, Toev. s. v. into pūta. The meaning is "filled with, spread with," thus=phuṭa¹, cp. sequence under ophuṭa. The v. l. at M I.377 is puṭṭha. On miswriting of phuṭa & puṭṭha for phuṭa cp. remark by Trenckner, M I.553. A similar meaning ("full of, occupied by, overflowing with") is attached to phuṭa in Avīcī passage A I.159 (Avīcī maññe phuṭo ahosi), cp. Anāgata Vamsā (J.P.T.S. 1886, V.39) & remarks of Morris's J.P.T.S. 1887, 165. - The same passage as M I.377 is found at D I.57, where T. reads phuṭta (as also at DA I.168), with vv. ll. puṭṭha & phuṭa.

Phuṭita (phutita) [for phoṭita, pp. of *sphoṭayati, sphiṭ] 1. shaken, tossed about, burst, rent asunder, abstr. nt. phuṭitattaṃ being tossed about Miln 116 (v. l. put *). - 2. cracked open, chapped, torn (of feet) Th 2, 269 (so read for T. phuṭika, ThA 212 explns by bāhita & has v. l. niphuṭita).

Phuṭṭha (phuttha) [pp. of phusati1] touched, affected by, influenced by; in specific sense (cp. phusati1 2) "thrilled, permeated" Vin I.200 (ābādhena); A II.174 (rogena); J I.82 (mettacittena, v. l. puṭṭha); V.441 (dibbapassena); Vīsīm 31 (*samphassa contact by touch), 49 (byādhinā); VvA 6 (in both meanings, scil. pītiyā & rogena). On phuṭṭha at D I.57 see phuṭa3. Cp. sam°.
Phunati[? to shake, sprinkle, of doubtful spelling, at J VI.108 (angārakāsuṃ ph.; v. l. punanti perhaps better; C. explns by vidunati & okirati). Perhaps we should read dhunati.

Phulaka (=pulaka) a kind of gem VvA 111.

Phulla[pp. of phalati, or root formation fr. phull, cp. phalita3] blossoming, in blossom J V.203. Also as Intensive phāliphulla "one mass of flowers" M I.218; J I.52. Note. phulla1 may stand for phuta2.

Phullita[pp. of phullati] in flower, blossoming J V.214 (for phīta=rich), 216 (su*-vana).

Phusati[1 [spṛś, fr. which sparśa=phassa; cp. also phassati] 1. (lit.) to touch Vism 463 (phusatī ti phasso); DA I.61 (aor. phusi=metri causa for phusi); Miln 157 (grd. aphusa not to be touched). - 2. (fig.) [see on this term of Buddhist ecstatic phraseology Cpd. 1332. In this meaning it is very closely related to pharati, as appears e. g. from the foll. explns of Cys.: D I.74 pariṇipharati=samantato phusati DA I.217; D II.186 = pharitvā=phusitvā ārammaṇaṃ katvā Vism 308] to attain, to reach, only in specific sense of attaining to the highest ideal of religious aspiration, in foll. phrases: ceto-samādhiṃ ph. D I.13=III.30, 108 etc.; nirodhaṃ D I.184; samatha-samādhiṃ Vv 169 (reads āphusim but should prob. be aphusim as VvA 84, expld by adhigacchim); phalaṃ aphussayi (aor. med.) Pv IV.188; cp. PVA 243; amataṃ padaṃ PIV.348; amataṃ Miln 338 (but T. reads khippaṃ phasseti a.); in bad sense kappāṭṭhitikaṃ kammaṃ Miln 108 (of Devadatta). - pp. phuṭṭha. Cp. upa*.

Phusati[2 this is a specific Pali form and represents two Sk. roots, which are closely related to each other and go back to the foll. 2 Idg. roots: 1. Idg. *sp(h)rj, burst out, burst (forth), spring, sprinkle, as in Sk. sphūrjati burst forth, parjanya rain cloud; Gr. sfarage/w; Ags. spearca=E. spark, E. spring, sprinkle. This is an enlargement of sphur (cp. pharaṭti, phuṭṭha, phuta). - 2. Idg. *sprk to sprinkle, speckle, as in Sk. pruṣ, prṣni speckled, prṣan, prṣati spotted antelope, prṣata raindrop; Gr. perkno/s of dark (lit. spotted) colour; Lat. spargere=Ger. sprengen. To this root belong P. pasata, phoseti, paripphosaka, phussa, phusita. - Inf. phusitum, conjectured reading at Vin I.205 for T. phositum (vv. il. positum & dhovitum), & Vin II.151 for T. positum; Vin. Texts III.169 translate "bespatter."


Phusanā[f.] [abstr. fr. phusati2] attainment, gaining, reaching Vism 278 (=phuṭṭha-tṭhāna); DhA I.230 (nīṇa*); VvA 85 (samādhi*).

Phusāyati [Caus. of pruṣ, but formed fr. P. phusati2 to sprinkle (rain), to rain gently, drizzle S I.104 sq., 154, 184 (devo ekaṃ ekaṃ ph. "drop by drop"). See also anuphusāyati (so read for *phusiyati).
Phusita¹ (*Phusita*) (nt.) [either pp. of phusati2 or direct correspondent of Sk. prṣata (see pasata2)] rain-drop M III.300; S II.135; DhA III.243. The Prk. equivalent is phusiya (Pischel, Gr. § 208), cp. Ger. sprenkeln> E. sprinkle.

Phusita² (*Phusita*) [pp. of phusati2 2. i. e. pruṣ, cp. Sk. pruṣita sprinkled, prṣāti spotted antelope] spotted, coloured, variegated (with flowers) Sn 233 (*ṣāga=supupphit' agga-sākha KhA 192).

Phussita² & Phusita³ (*Phusita*) [=phassita2, Kern. Toev. s. v. takes it as pp. of *puṃsayati] touched, put on, in *ṣāga with fastened (clinched) bolts (or better: door-wings) M I.76 (reads phassit*; cp. v. l. on p. 535 phussit*); A I.101; Th 1, 385; J VI.510.

Phusitaka (*Phusitaka*) (adj.) (-*) [fr. phusita1) having raindrops, only in phrase thulla° deva (the sky) shedding big drops of rain S II.32 (reads phulla° phusitaka); III.141; A I.243; II.140; V.114; Vism 259.


Phussa² (*Phussa*) [ger. of phusati1] touching, feeling, realising; doubled at D I.45, 54.

Phussa³ (*Phussa*) (adj.-n.) [grd. formation fr. phusati2 2; scarcely fr. Sk. puṣya (to puṣ nourish, cp. poseti), but meaning rather "speckled" in all senses. The Sk. puṣyaratha is Sanskritisation of P. phussa°] 1. speckled, gaily-coloured, °kokila the spotted cuckoo [Kern, Toev. s. v. phussa however takes it as "male-cuckoo," Sk. puṃs-kokila] J V.419, 423; VvA 57. - As phusaka at A I.188 (so read for pussaka). - 2. in sense of "clear, excellent, exquisite" (or it is puṣya in sense of "substance, essence" of anything, as Geiger, P. Gr. § 40 1a?) in °ratha [cp. Sk. puṣpa°, but prob. to be read puṣya°?] a wonderful state carriage running of its own accord J II.39; III.238; IV.34; V.248; VI.39 sq.) v. l. pussa°; PvA 74. -rāga [cp. Sk. puṣpa-rāga] topaz Miln 118; VvA 111. - At Nd1 90 as v. l. to be preferred to pussa° in °tila, °tela, °dantakaṭṭha, etc. with ref. to their use by Brahmins.

Pheggu (*Pheggu*) [cp. Vedic phalgu & P. phaggu in form] accessory wood, wood surrounding the pith of a tree, always with ref. to trees (freq. in similes), in sequence mūla, sāra, pheggu, taca, papatiṭkā etc. It is represented as next to the pith, but inferior and worthless. At all passages contrasted with sāra (pith, substance). Thus at M I.192 sq., 488; D III.51; S IV.168; A I.152 (pheggu° sāra, v. l. phaggu); II.110=Pug 52; A III.20; J III.431 (opp. sāra); Miln 267, 413 (tachchako pheggum apaharitvā sāramā ṣādiyati).

Phegguka (*Phegguka*) (-°) (adj.) [fr. pheggu] having worthless wood, weak, inferior M I.488 (apagata°, where °ka belongs to the whole cpd.); J III.318 (a°+sāramaya).


Phena (*Phena*) [cp. Vedic phena, with *ph fr. sp*, connected with Lat. spūma, scum, Ags. fām=Ger. feim=E. foam] scum, foam, froth, only in cpds. viz.: -uddehakāṃ (adv.) (paccamāna, boiling)
with scum on top, throwing up foam M III.167; A I.141; Nd2 304III C; J III.46; Miln 357. -paṭala a film of scum Vism 359; VbhA 65. -piṇḍa a lump or heap of foam S III.140 sq.=Vism 479 (in simile of rūpa); Nd2 680 All; Vism 40 (in comp); VbhA 32 sq. bubbulaka a bubble of scum Vism 171, 259, 345; VbhA 242. -mālā a wreath or garland of scum Miln 117. -mālin with a wreath of scum Miln 260. -missa mixed with froth Vism 263. -vaṇṇa colour of scum Vism 263.

Pheṇaka [phesaka] =pheṇa Vism 254; VbhA 237.

Phoṭa [pheta] [fr. sphuṭ, cp. Sk. sphiṭa] swelling, boil, blister J IV.457; VI.8 (v. l. pota & poṭha); cp. poṭa bubble. Vism 258; VbhA 242.

Phoṭana [phetana] "applause," in brahma-pphoṭana at DhA III.210 should be taken as ā+phoṭana (=apphoṭana).

Phoṭeti [pheteti] [Caus. of sphiṭ, if correct. Maybe mixed with sphūrj. The form apphoṭesi seems to be ā+phoṭeti= Sk. āsphiṭayati] to shake, toss (or thunder?) only at two places in similar formula, viz. devatā sādhukāraṃ adāsu, brahmāno apphoṭesuṃ (v. l. appoṭh') Miln 13, 18; Sakko devarājā appoṭhesi (v. l. appoṭesi), Mahābrahmā sādhukāraṃ adāsi J VI.486. Perhaps we should read poṭheti (q. v.), to snap one's fingers (clap hands) as sign of applause. At DhA III.210 we read fut. apphoṭessāmi (i. e. ā+poṭ).

Phoṭṭhabba [phothabba] (nt.) [grd. of phusati] tangible, touch, contact; it is synonymous with phassa, which it replaces in psychol. terminology. Phoṭṭhabbāṃ is the senseobject of kāya (or taca) touch ("kāyena phoṭṭhabbaṃ phusitvā" D III.226, 250, 269; Nd2 p. 238 under rūpa). See also āyatana. - D III.102 (in list of ajjhattikabāhirāni āyatanaṃ: kāyo c'eva phoṭṭhabbā ca; with pl. like m.); VbhA 79 (*dhātu).


Ba (ba) (indecl.) the sound (& letter) b, often substituted for or replaced by p (& ph): so is e.g. in Bdhagh’s view pahuta the word bahuta, with p for b (KhA 207), cp. bakkula, badara, badālatā, baddhacara, bandhuka 2, bala, baliyati, bahuka, bahūta, billa, bella; also paribandha for paripanthat; phāla2. Also substituted for v, cp. bajjayitvā v.l. vajjetvā DAI, 4, and see under Nibb.-


Bakula (bakula) [cp. Class. Sk. bakula, N. of the tree Mimusops elengi, and its (fragrant) flower] in milāta°-puppha is v. l. KhA 60 (see App. p. 870 Pj.) for *ākuli°, which latter is also read at Vism 260.

Bakkula (bakkula) [=vyākula? Morris, J.P.T.S. 1886, 94] a demon, uttering horrible cries, a form assumed by the Yakṣha Ajakalāpaka, to terrify the Buddha Ud 5 (see also ākulī, where pākula is proposed for bakkula).

Bajjha (bajja) see bandhati.

Bajjhati (bajjhati) Pass. of bandhati (q. v.).

Battiṃsa (battimsa) (num. card.) [for dvat-tiṃsa] thirty-two J III.207.

Badara (badara) (m. & nt.) [cp. Ved. badara & badari] the fruit of the jujube tree (Zizyphus jujuba), not unlike a crabapple in appearance & taste, very astringent, used for medicine A I.130=Pug 32; A III.76; Vin IV.76; J III.21; DhsA 320 (cited among examples of acrid flavours); VvA 186. Spelling padara for b° at J IV.363; VI.529. -aṭṭhi kernel of the j. SnA 247. -paṇḍu light yellow (fresh) jujube-fruit A I.181 (so read for bhadara°). -missa mixture or addition of the juice of jujube-fruits Vin IV.76. -yūsa juice of the j. fruit VvA 185.


Badālatā (badalata) (f.) [etym. uncertain, may it be *padālatā, pa+ n. ag. of dal Caus., lit. "destroyer"?] a creeper (with thorns Kern, Toev. s. v.) D III.87=Vism 418; Bdhgh says (see Dial. III.84) "a beautiful creeper of sweet taste."

Baddha¹ (buddha) [pp. of bandhati] 1. bound, in bondage M I.275; S I.133; IV.91; Sn 957 (interpreted as "baddhacara" by Nd1 464); Dh 324. - 2. snared, trapped J II.153; III.184; IV.251, 414. - 3. made firm, settled, fastened, bound (to a cert. place) KhA 60 ("pitta, opp. abaddha°). - 4. contracted, acquired Vin III.96. - 5. bound to, addicted or attached to Sn 773 (bhavasāta°, cp. Nd1 30). - 6. put together, kneaded, made into cakes (of meal) J III.343; V.46; VI.524. - 7. bound together, linked, clustered DhA I.304 kanṭika° (of thoughts). - 9. set, made up (of the mind) DhA I.11 (mānasam te b.). - Cp. ati°, anu°, a°, ni°, paṭi°, vini°, sam°. -aṅjali keeping the
hands reverently extended Dāvs III.30. -rāva the cry of the bound (or trapped) J IV.279, 415 (v. l. bandhana*). -vera having contracted an enmity, hostile, bearing a grudge DhA I.324.

Buddha\(^2\) (nt.) [fr. bandhati] a leather strap, a thong Vin I.287 (T. bandha perhaps right, cp. ābandhana 3); PvA 127.

Buddhacara (Buddhacara) See paddhacara.

Badhira (Badhira) (adj.) [cp. Vedic badhira, on etym. see Walde, Lat. Wtb. s. v. fatuus, comparing Goth. baups and M. Irish bodar] deaf Vin I.91, 322; Th 1, 501= Miln 367; J I.76 (jāti*); V.387; VI.7; DhA I.312. See also mūga. -dhātuka deaf by nature J II.63; IV.146; DhA I.346.


Bandhaka (Bandhaka) as v. l. of vaṭṭaka see aṃsa°.


Bandhati (Bandhati) [Vedic badhnāti, later Sk. bandhati, Idg. *bhendh, cp. Lat. offendimentum i. e. band; Goth. bindan=Ohg, bintan, E. bind; Sk. bandhu relation; Gr. penqero/s father-in-law, pei_sma bond, etc.] to bind etc. - 1. Forms: Imper. bandha D II.350; pl. bandhantu J I.153. Pot. bandheyya S IV.198; Vin III.45; Fut. bandhayissati Mhvs 24. 6; Aor. bandhi J III.232, & bandhi J I.292; DhA I.182. Ger. bandhitvā Vin I.46; S IV.200; J I.253, 428, & bandhiya Th 2, 81. Inf. bandhitum Th 2, 299. Caus. bandheti (see above Fut.) & bandhāpeti (see below). - II. Meanings.- 1. to bind S IV.200 (rajjuyā). fig. combine, unite DhA II.189 (gharāvāsena b. to give in marriage). - 2. to tie on, bind or put on to (loc.) DhA I.182 (daśante). fig. to apply to, put to, settle on DhA II.12 (mānasām paradāre). - 3. to fix, prepare, get up, put together J IV.290 (ukkā); also in phrase cakkāticakkaṃ maṇcātimaṇcāṃ b. to put wheels upon wheels & couches upon couches J II.331. IV.81; DhA IV.61. fig. to start, undertake, begin, make, in phrases aţhātam b. to bear malice DhA II.21; and veram b. to make enmity against (loc.) J II.353. - 4. to acquire, get J III.232 (attham b.= nibbatteti C.). - 5. to compose Miln 272 (suttaṃ); J II.33; V.39. - Caus. bandhāpeti to cause to be bound (or fettered) Vin IV.224, 316 (opp. mocāpeti); Nd2 304III. B (bandhanena); PvA 4, 113. - Pass. bajjhāti Nd2 74 (for bujjhāti, as in palābujjhāti to be obstructed: see palibuddhati). I. Forms Ind. 3rd pl. bajjhare Th 1, 137; pret. 3rd pl. abajjhare J I.428. Imper. bajjhantu S IV.309; A V.284. Pot. bajjheyya S II.228. Aor. bajjhī J II.37; IV.414. Ger. bajjha J IV.441, 498, & bajjhitvā J II.153; IV.259; V.442. - II. Meanings.- 1. to be bound, to be imprisoned Sn 508 (cp. SnA 418); J IV.278. - 2. to be caught (in a sling or trap) J III.330; IV.414. - 3. to incur a penalty (with loc., e. g. bahudānḍe) J IV.116. - 4. to be capitvated by, struck or taken by, either with loc. J I.368 (bajjhitvā & bandhitvā in Pass. sense); V.465; or with instr. J I.428; IV.259. - pp. baddha (q. v.). - Cp. ati*, anu*, ā, o*, paṭi*, sam*.
Bandhana (bandhana) (nt.) [fr. bandh, cp. Vedic bandhana] 1. binding, bond, fetter Vin I.21; D I.226, 245 (pañca kāmaguṇā); III.176; M II.44; S I.8, 24 (Māra°), 35, 40; IV.201 sq. (5 fold) to bind the king of the Devas or Asuras, 291; Sn 532, 948; Th 1, 414; 2, 356 (Māra°) Dh 345 sq.; J II.139, 140; III.59=PVa 4; V.285; Nd2 304II. B (var. bonds, andhu°, rajju° etc. cp. Nd1 433); DA I.121 (with ref. to kāmā). - 2. binding, tying, band, ligature; tie (also fig.) Vin I.204 ("suttaka thread for tying") II.135 (kāya° waistband); II.117 (°rajju° for robes); S III.155 (vetta° ligatures of bamboo; cp. V.51); Sn 44 (gihi°, cp. Nd2 228: puttā ca dāsī ca); DhA I.4 (ghara° tie of the house); KhA 51 (paṭṭa°). - 3. holding together, composition, constitution Vin I.96 (sarīra°), cp. III.28. - fig. composition (of literature) J II.224 (gāthā°). - 4. joining together, union, company DhA II.160 (gaṇa° joining in companies). - 5. handle Vin II.135. - 6. piecing together Vin I.254 (°mattena when it, i. e. the stuff, has only been pieced together, see Vin. Texts II.153 n.). - 7. strap (?) doubtful reading in aṃsa° (q. v.) Vv 3340, where we should prefer to read with v. l. "vaṭṭaka. - 8. doubtful in meaning in cpd. paṃca-vidha-bandhana "the fivefold fixing," as one of the torments in Niraya. It is a sort of crucifixion (see for detail pañca 3) Nd2 304III. C=Nd1 404; J I.174; PVa 221; VbhA 278. In this connection it may mean "set," cp. mūla°. On use of bandhana in similes see J.P.T.S. 1907, 115. Cp. vini°. - 9. āgāra "fetter-house," prison D I.72; M I.75; Vin III.151; J III.326; DhA II.152; VvA 66; PVa 153. - āgārika prison-keeper, head-jailer A II.207.

Bandhaniya (bandhaniya) (adj.) [grd. of bandhati] 1. to be bound or fettered Miln 186. - 2. apt to bind, binding, constraining D II.337 (cp. Dial. II.361); Th 2, 356.

Bandhava (bandhava) [cp. Class. Sk. bāndhava] 1. kinsman, member of a clan or family, relative A III.44; Sn 60 (pl. bandhavāni in poetry; cp. Nd2 455); Dh 288 (pl. bandhavā); J II.316; V.81; DA I.243. - 2. (°) one who is connected with or belongs to Sn 140 (manta°, well-acquainted with Mantras; cp. SnA 192; vedabandhū veda-paṭisaraṇā ti vuttaḥ hoti); J V.335 (bodhaneyya°); cp. bandhu 3.

Bandhu (bandhu) [Vedic bandhu, see bandhati & cp. bandhava] 1. a relation, relative, kinsman; pl. bandhū J IV.301; PVa 86 (=nāti) & bandhavo Nd2 455 (where Nd1 11 in id. p. reads bandhū). - Āḍicca° kinsman of the Sun, an Ep. of the Buddha Vin II.296; A II.17; Sn 54, 915, 1128, cp. Nd2 152b; Vv 2413; 7810, cp. VvA 116. - Four kinds of relations enumd at Nd1 11. viz. nāti°, gotta°, manta° (where Nd2 455 reads mitta°), sippa°. - 2. Ep. of Brahūm, as ancestor of the brahmmins DA I.254; see below "pāda. - 3. (°) connected with, related to, dealing with [cp. Vedic amṛta-bandhu RV X.725] S I.123 (pamatta°); 128; Sn 241, 315, 430, 911; J IV.525; Miln 65 (kamma°); SnA 192 (veda°). - 4. bandhuni J VI.47 (said of the town of Mithilā (rāja°); expld by C. as "rāja-ñātakahev'eva punṇa°"), -pāda the foot of Brahma, from which the Śūdras are said to have originated (cp. Sk. pādaja), in cpd. bandhupād'apacca "offering from the foot of our kinsman," applied as contemptuous epithet to the Šamānas by a Brahmin D I.90; M I.334; S IV.117.

Bandhuka (bandhuka) (adj.) [fr. bandhu] 1. the plant Pentapetes phœnicea J IV.279 ("puppha, evidently only a contraction of bandhu-jivaka, cp. C. bandhujivaka- puppha; although Sk. bandhūka is given as syn. of bandhujīva at Halāyudha 2, 53). - 2. in bandhukaroga M I.121 prob. to be read paṇḍuka°, as v. l. BB; see paṇḍuroga.

Bandhujivaka (bandhujivaka) [cp. Class. Sk. bandhujīva] the plant Pentapetes phœnicea M II.14 ("puppha"); D II.111 (id.); J IV.279; Vism 174; DhsA 14; VvA 43, 161.
Bandhumant (bandhumant) (adj.) [fr. bandhu, cp. Vedic bandhumant] having relatives, rich in kinsmen; only as Np. m bandhumā N. of father of the Buddha Vipassin D II.11=Vism 433; f. bandhumati N. of mother of the Buddha Vipassin ibid.; also N. of a town D II.12 (capital of king Bandhumā); SnA 190=J IV.388 (where the latter has Vettavatī), and a river SnA 190=J IV.388 (: Vettavatī).

Bandhuvant (bandhuvant) (adj.) [bandhu+vant] having relatives, rich in relatives J VI.357.

Babbaja (babbaja) [cp. Vedic balbaja, doubtful whether it belongs to Lat. bulbus; for the initial b. very often p. is found: see pabbaja] a sort of coarse grass or ree d, used to make slippers, etc. Vin I.190; D II.55; S II.92; III.137; IV.158; A II.211; Dh 345; DhA IV.55. -pūdā a slipper out of b. grass DhA III.451. -lāyaka cutter or reaper of grass S III.155; A III.365.

Babbu (babbu) (& ka) Epic [Sk. babhruka a kind of ichneumon; Vedic babhru brown, cp. Lat. fiber=beaver, further connection "bear," see Walde, Lat. Wtb. s. v. fiber] a cat J I.480 (=bilāra C.)=DhA II.152.


Barihin (bariha) [cp. Sk. barhin] a peacock J IV.497.

Barihisa (barihisa) (nt.) [Vedic barhis] the sacrificial grass D I.141; M I.344; A II.207; Pug 56.

Bala (bala) (nt.) [Vedic bala, most likely to Lat. de-bili "without strength" (cp. E. debility, P. dubbala), and Gr. be/ltistos (superl.)=Sk. baliṣṭha the strongest. The Dhātupāṭha (273) defines b. with pānane. At DhsA 124 bala is understood as "na kampati"] 1. strength, power, force D II.73; A I.244; Th 1, 188; Dh 109 (one of the 4 blessings, viz. āyu, vaṇṇa, sukha, bala; cp. DhA II.239); Pv I.512 (=kāya-bala PvA 30); I.76; VvA 4 (iddhi°); PvA 71 (id.), 82 (kamma°). - Of cases used as adv. balasā (instr.) is mentioned by Trenckner at Miln 430 (notes), cp. Prk. balaśa (Pischel, Gr. § 364). yathā balaṃ according to one’s power, i. e. as much as possible PvA 1, 54. The compn form of bala in conn. with kṛ is bali, e. g. dubbalikaraṇa making weak M III.4; Pug 59, 68; “karaṇin id. D III.183. - adj. bala strong J V.268, abala weak Sn 770, 1120, dubbala id. S I.222; J II.154; Nd1 12; PvA 55; compar. “tara M I.244, nt. n. abala weakness S I.222. - 2. an army, military force Mhvs 25, 57; SnA 357. See cpds. below. - Eight bālāni or strong points are 1. of young children (rūṇṇa-bala). - 2. of womanhood (kodha°). - 3. of robbers (āvudha°). - 4. of kings (issariya°). - 5. of fools (ujjhatti°). - 6. of wise men (nijjhatti°). - 7. of the deeply learned (paṭisankhāna°). - 8. of samaṇas & brāhmaṇas (khanti°) A IV.223 (where used as adj. -° strong in . . .); cp. Sn 210, 623. - Five bālāni of women are: rūpabala, bhoga°, nāti°, putta°, sīla° S IV.246-8. The five-fold force (balaṃ paṇca-vidhaṃ) of a king J V.120, 121 consists of bāhābalaṃ strength of arms, bhoga° of wealth, amacca° of counsellors, abhijaccas° of high birth, paṇṇa° the force of wisdom; in the religious sense five bālāni or powers are commonly enumd: saddhābalaṃ, viriya°, sati°, samādhi°, paṇṇa° A III.12; D II.120; M II.12, III.296; S III.96, 153; IV.366, V.219, 249; Ps II.56, 86, 166, 174, 223; II.84, 133, 168 etc. They correspond to the 5 indriyāni and are developed with them. S V.219, 220; Nett 31; they are cultivated to destroy
the five uddhambhāgiyāni saṃyojanāni S V.251. They are freq. referred to in instructions of the Buddha about the constituents of the "Dhamma," culminating in the eightfold Path, viz. cattāro satipaṭṭhāna, samappadhāna, cattāro iddhipādā, pañcindriyani, p. balāni, sattabojjhangāni, ariyo aṭṭhangiko maggo e. g. S III.96; Ps II.56; Nd1 13=360 =Nd2 420; Nd2 s. v. satipaṭṭhāna; and passim. [Cp. BSk. catvāra ṛddhipādāḥ pañc'endriyāni p. balāni, sapta bodhyangāni etc. Divy 208.] Two balāni are specially mentioned A I.52 (paṭisankhānabalaṃ and bhāvanā*), also D III.213, followed here by the other "pair" satibalaṃ and samādhi*. There are four balāni of the ariyasaṅkha, which he overcomes the five fears (paṭca bhayāni q. v.); the four are paññābalaṃ, viriya*, anajjā* sangāha* A IV.363 sq., as given at A II.141, also the foll. 3 groups of cattāri balāni:- (1) saddhābalaṃ, viriya*, sati*, samādhi*, cp. D III.229. - (2) sati* samādhi, anajjā*, sangāha*. (3) paṭisankhāna*, bhāvanā*, anajjā*, sangāha*. - For 4 balāni see also D III.229 note, and for paṭisankhānabala (power of computation) see Dhs. trsl. 1353. The ten balāni of the Tathāgata consist of his perfect comprehension in ten fields of knowledge A V.32 sq.; M I.69; Nd2 466; Miln 105, 285; VbhA 397. - In a similar setting 10 powers are given as consisting in the knowledge of the Paṭicasamuppāda at S II.27, 28. - The balāni of the sāvaka are distinct from those of the Tathāgatha: Kvu 228 sq. - There are seven balāni D III.253, and seven kiṇāsavabalaṃ 283 i. e. saddhābalaṃ, viriya*, sati*, samādhi*, paññā*, hiri:* and ottappa*. The same group is repeated in the Abhidhamma; Dhs 58, 95, 102; DhsA 126. The Ps. also enumerates seven kiṇāsavabalaṃ I.35; and sixty-eight balāni II.168 sq. -agga front of an army, troops in array D I.6; Vin IV.107, cp. DA I.85. -āṇika (adj.) with strong array Sn 623; Dh 399 (cp. DhA IV.164). -kāya a body of troops, an army cp. Fick, Sociale Gliederung p. 52 note; (also in BSk. e. g. Divy 63, 315) A I.109; IV.107, 110; S I.58; J I.437 ("ṃ saṃharati to draw up troops); II.76; III.319; V.124; VI.224, 451; DhsA I.393; PugA 249. -koṭṭhaka fortress, camp J I.179; Mhvs 25, 29. -(k)kāra application of force, violence J I.476; II.421; III.447; instr. °ena by force PvA 68, 113. -gumba a serried troop J II.406. -cakka wheel of power, of sovereignty Dpvs VI.2. -ṭṭha a military official, palace guard, royal messenger Miln 234, 241, 264, 314; Mhvs 34, 17. -da strength-giving S I.32; Sn 297. -dāya id. A II.64. -deva "God of strength" N. of the elder brother of Kanha J IV.82; Nd1 89, 92 (Vāsudeva+); Vism 233 (id). - (p)patta grown-strong DhsA 118 (v. l. phala*). -vāhana troops, an army J II.319, IV.170, 433; VI.391, 458. -vīra a hero in strength Vv 531, cp. VvA 231. -sata for palāsata, q. v. (cp. J.P.T.S. 1908, 108 note).

Bala\2\2 [Balā] [cp. *Sk. bala: Halāyudha 5, 23; & P. balākā] a species of carrion crow J V.268; also in cpd. bal'ankapāda having crow's feet, i. e. spreading feet (perhaps for balākā*?) J VI.548 (C. explns by pattharita-pāda, read patthārita*).


Balati [Balati] [fr. bal, as in bala] to live KhA 124 (in def. of bālā as "balanti ananti ti bālā").


Balavatā [Balavatā] (f.) [abstr. fr. balavant; cp. Epic Sk. balavattā] strength, force (also in military sense) J II.369 (ārakkhassa b.); Miln 101 (kusalassa & akusalassa kammassa b.).
Balavant (Balavant) (adj.) [fr. bala] strong, powerful, sturdy M I.244 (purisa) S I.222; J II.406; DhA II.208; VvA 35; PVA 94. Comparative balavatara Miln 131; f. "an"tarī Sdhp 452. In compn balava*, e. g. "gavā sturdy oxen M I.226; "vipatāśāra deep remorse PVA 14, "balava very strong J II.406. -balavam as nt. adv. "exceedingly," in cpd. balav'ābalavam very (loud and) strong Vin II.1 (=suṭṭhu balavaṃ C.), and "paccūse very early in the morning Vism 93, and "paccūsa-samaye id. J I.92; DhA I.26.

Balasata (Balasata) see palasata.

Balākā (Balaka) (f.) [cp. Vedic balākā, perhaps to Lat. fulica, Gr. falari/s a water fowl, Ohg. pelicha=Ger. belche] a crane Th 1, 307; J II.363; III.226; Miln 128 ("ānaṃ megha-saddena gabhāvakkanti hoti"); Vism 126 (in simile, megha-ṃmukhe b. viya); DA I.91 (v. l. baka).

Bali (Bali) [cp. Vedic bali; regarding etym. Grassmann connects it with bhṛ] 1. religious offering, oblation D II.74 (dhammika); A IV.17, 19; Sn 223; Mhvs 36, 88 (particularly to subordinate divinities, cp. Mhvs. trsln 263); DhA II.14 (v. l. "kamma"). -pañca* the fivefold offering, i. e. nāti*, atithi*, pubbapeta*, rāja*, devatā*, offering to kinsfolk, guests, the departed, the king, the gods; A II.68; III.45. - 2. tax, revenue (cp. Zimmer, Altind. Leben 166 & Fick, Sociale Gliederung 75) D I.135, 142; J I.199 (daṇḍa° fines & taxes), 339; DhA I.251 (daṇḍa°). - 3. Np. of an Asura II.259. -kamma offering of food to bhūtas, devas & others J I.169, 260; II.149, 215; IV.246 (offering to tutelary genii of a city. In this passage the sacrifice of a human being is recommended); V.99, 473; SnA 138; Mhbv 28. -kāraka offering oblations J I.384.

Bali (Bali) ° =bala° in combn with bhū & kr̥, see bala.
Balīyati [Balīyati] [Denom. fr. bala, cp. BSk. baliyati MVastu I.275] to have strength, to grow strong, to gain power, to overpower Sn 770 (=sahati parisahati abhībhavati Nd1 12, cp. 361); J IV.84 (vv. ll. khali* & paliyy*; C. expls by avatthatari)=Pv II.61 (=balavanto honti vaḍḍhantī abhībhavanti PvA 94); J VI.224 (3rd pl. baliyare; C. abhībhavati, kuppati, of the border provinces); Nett 6 (vv. ll. bali*, pali*; C. abhībhavati).


Balya² [Balya] [fr. bāla, cp. P. & Sk. bālya] foolishness, stupidity Dh 63 (v. l. bālya); J III.278 (C. bālya); DhA II.30.


Baliyakkha [Balīyakkha] [etym.?] a species of birds J VI.539.

Bahati¹ [Bahati] [bṛh1] to pull, see ab*, ub*, nib*, & cp. udabbahe, pavālha.

Bahati² [Bahati] [bṃh doublet of bṛh2] to strengthen, increase, see brūhana (upa*); otherwise only in pp. bāḷha (q. v.). The Dhtp (344, cp. Dhtm 506) explns "baha braha brūha: vuddhiṃ." Bahati³ [Bahati] [a Pali root, to be postulated as der. fr. bahi in sense of "to keep out"] only in Caus. formations: to keep outside, lit. to make stay outside or away. See bāhā 2; bāheti, paribāhāti.


Bahiddhā (bahiddha) (adv.) [fr. bahi, cp. Vedic bahirdhā, formation in *dhā, like ekadhā, sattadhā etc. of numerals] outside (adv. & prep.) D I.16; II.110; S I.169; III.47, 103; IV.205; V.157; Vin III.113 (*ruṣa opp. ajhatta-ruṣa : Sn 203; VbhA 260 (kāye); Dha I.211 (c. gen); III.378 (sāsanato b.); DhsA 189. -ajhhatta* inside & outside, personal-external see ajhatta. - The bahiddhārammaṇāni (objects of thought concerning that which is external) are the outward sense-objects in the same meaning as bāhirāṇi āyatanāni are distinguished fr. ajhhattikā āyatanāni (see āyatana 3 and ārammana 3). They are discussed at Vism 430 sq.; cp. Dhs 1049. - The phrase "ito bahiddhā" refers to those outside the teaching of the Buddha ("outside this our doctrine"), e. g. at D I.157; S I.133; A IV.25; Dhs 1005.

Bahu (baha) (adj.) [Vedic bahu, doubtful whether to Gr. paxQs; fr. bṛh2 to strengthen, cp. upābrūhana, paribbutha] much, many, large, abundant; plenty; in compn also: very, greatly («) instr. sg. bahunā Dh 166; nom. pl. bahavo Vin III.90; Dh 307, & bahū Dh 53; J IV.366; V.40; VI.472; Bu 2, 47; Pv IV.14; Mhvs 35, 98; PvA 67; nt. pl. bahūni Sn 665, 885; gen. dat. bahunnaṃ S I.196; Sn 503, 957, & bahunaṃ J V.446; Kv 528 (where id. p. M I.447 reads bahunnaṃ); instr. bahūhi PvA 241; loc. bahūsu PvA 58. - nt. nom. bahu Dh 258; bahuṃ PvA 166, & bahud in compn bahud-eva (d may be euphonic) J I.170; Bu 20, 32. As nt. n. bahūṃ a large quantity A II.183 (opp. appaṃ); abl. bahumhā J V.387. As adv. bahu so much Pv II.1311. - Compar. bahutara greater, more, in greater number A I.36 (pl. bahutarā, opp. appakā); II.183; S V.457, 466; J II.293; VI.472; Pv II.117; Milh 84; PvA 38, 76. - In composition with words beginning with a vowel (in sandhi) bahu as a rule appears as bavh° (for bahv°, see Geiger, P.Gr. § 49, 1), but the hiatus form bahu is also fo...
plural number J IV.173; PvA 163. -vāraka the tree Cordia myxa Abhp 558. -vighāta fraught with great pain Th 2, 450. -vidha various, multiform Cp. XV.7; Pgdp 37. -sacca see bāhu°. -(s)suta having great knowledge, very learned, welltaught D I.93, 137; III.252, 282; J I.199; IV.244; A I.24; II.22, 147, 170, 178; III.114; Sn 58 (see Nd2 457); It 60, 80; Th 1, 1026; Dh 208; Vin II.95; J I.93; Miln 19; ThA 274, 281; SnA 109, 110. -(s)sutaka of great knowledge (ironical) D I.107 (see Dial. I.132).

Bahuka (Bahuka) (adj.) [fr. bahu] great, much, many, abundant J. III.368 (b. jano most people, the majority of p.); V.388; IV.536; Mhvs 36, 49; PvA 25 (gloss for pahūta Pv I.52); DhA II.175. - nt. bahukaṃ plenty, abundance A II.7=Pug 63; Vism 403 (opp. thokaṃ). Compar. bahukataramḥ more J II.88 (v. l. bahutaramḥ).

Bahukkhattum (Bahukkhattum) (adv.) [bahu+khattum, like sattakkhattum, ti° etc.] many times Miln 215.


Bahudhā (Bahudha) (adv.) [fr. bahu, cp. Vedic bahudhā] in many ways or forms S V.264 (hoti he becomes many), 288; M I.34; Sn 966; Pv IV.152 (=bahūhi pakārehi PvA 241); Mhvs 31, 73; Dāvs V.68.

Bahula (Bahula) (adj.) [usually °, as ° only in cpd. °ājīva] much, abundant, nt. abundance (°); full of, rich in, fig. given to, devoted on D II.73; S I.199, 202; A III.86 (pariyatti°), 432 (āloka°); IV.35; It 27, 30; J IV.5 (vināsa°), 22; PvA 80 (chārik'angāra°). -sayana° as much as "particular in one's choice of resting place" Miln 365 nt. bahulaṃ (°) in the fullness of, full of S III.40 (nibbidā°). The compn form with karoti (& kamma) is bahuli° (q. v.). Cp. bāhulla. -ājīva living in abundance (opp. lūkhājīvin) D III.44, 47.

Bahulī (Bahuli) (adj.)+kar, lit. "to make much of," i. e. to practise, in foll. words: °kata (pp.) practised (frequently), usually combd with bhāvita S II.264; IV.200, 322; V.259; A I.6; Vism 267 (=punappunaṃ kata); °katatta (nt.) practice D II.214; °kamma continuous practice, an act often repeated M I.301; DhsA 406 (=punappuna-karaṇa); °karoti to take up seriously, to practise, devote oneself to (acc.) M I.454; A I.275; III.79; S IV.322; DhA III.356 (sevati°); VbhA 291; °kāra zealous exercise, practice M III.25 sq. (tab-bahuli° to this end).


Bahūta (Bahuta) (adj.) [for pahūta=Sk. prabhūta] abundant, much Th 2, 406 ("ratana, so read for bahuta"), 435 (for bahutadhana); J III.425 (bahūtam ājaṃ "plenty of food"); ājja=Sk. ādya, with Kern, Toev. s. v. bahūta for T. bahūtamajjā, which introd. story takes as bahūtamaṃ -balaṃ ajja, with ajjā metri causā. C. expls however as mataka-bhattaṃ); VI.173 ("tagarā mahī"); Pv II.75 (v. l. for pahūta, cp. pahūtika).
Bahūtaso (Bahutaso) (adv.) [der. fr. bahūta, cp. Sk. prabhūtaśaḥ] in abundance J III.484 (where C. expln with bahūtaso is faulty and should perhaps be read pahūtaso); VI.538.

Bākucī (Bakuci) (f.) [cp. *Sk. bākucī] the plant Vernonia anthelminthica Abhp 586.

Bāṇa (Bana) [cp. Vedic bāṇa] an arrow Mbhv 19.

Bāḍha (Badha) [fr. bāḍh] lit. pressing (together), oppression, hindrance, annoyance J VI.224. Cp. sam*.

Bāḍhaka (Badhaka) (adj.) [fr. bāḍh] oppressing, harassing, injurious Vism 496 (dukkhā aññaṃ na *m); VvA 214; PvA 175.

Bāḍhakatta (Badhakatta) (nt.) [abstr. fr. bāḍhaka] the fact of being oppressive or injurious Vism 496.

Bāḍhati (Badhati) [Vedic bāḍhate, bāḍh; Idg. *bheidh to force, cp. Goth. baidjan, Ohg. beitten. See Walde, Lat. Wtb. s. v. fido. In Pali there seems to have taken place a confusion of roots bāḍh and bandh, see bāḍheti & other derivations] t to press, weigh on; oppress, hinder, afflict, harm D II.19; J I.211; IV.124; Vism 400; DhA I.24. grd. bāḍhitabba ThA 65; Pass. bāḍhiyati to be afflicted, to become sore, to suffer SnA 481; ThA 282; ppr. bāḍhiyamāna PvA 33 (so read for “ayamāna), 69. - Caus. bāḍheti; pp. bāḍhita (q. v.). Cp. vi*.


Bāḍhita (Badhita) [pp. of bāḍhati] oppressed, pressed hard, harassed Dh 342 (but taken by C. as "trapped, snared," baddha DhA IV.49); ThA 65.

Bāḍhin (Badhin) (adj.) (-) [fr. bāḍh] (lit. oppressing), snaring; as n. a trainer Vin II.26 (Ariṭṭha gaddha*pubba); IV.218 (id.).

Bāḍheti (Badheti) [Caus. of bāḍhati; the confusion with bandhati is even more pronounced in the Caus. According to Kern, Toev. s. v. we find bāḍhayati for bandhayati in Sk. as well] 1. to oppress, afflict, hurt, injure J VI.224; PvA 198 (bāḍheyya=heṭhayeyya). grd. bāḍhaniya PvA 175. Cp. paribāḍheti in same sense. - 2. to bind, catch, snare Th 1, 454; 2, 299; J II.51 (aor. bāḍhayimsu); IV.342; V.295, 445 (pot. bāḍhaye= bāḍheyya C. on p. 447; vv. ll. baddh*, bandh*). grd. bāḍhetabba S IV.298.


Bāla (Bala) (adj.) [cp. Sk. bāla (rarely Vedic, more freq. in Ep. & Class. Sk.); its orig. meaning is "young, unable to speak," cp. Lat. infantis, hence "like a child, childish; infantile"] 1. ignorant (often with ref. to ignorance in a moral sense, of the common people, the puthujjana), foolish (as contrasted with paṇḍita cp. the Bālapaṇḍita-sutta M III.163 sq.; D II.305 sq.; Vism 499, and contrasts at Sn 578; Dh 63, 64; Pv IV.332; Dhs 1300), lacking in reason, devoid of the power to
think & act right. In the latter sense sometimes coupled with andha (spiritually blind), as andhabāla stupid & ignorant, mentally dull, e.g. at DhA I.143; II.89; PvA 254. - A fanciful etym. of b. at KhA 124 is "balanti ananti ti bālā." Other refs.: D I.59, 108; S I.23; A I.59, 68, 84; II.51, 180; Sn 199, 259, 318, 578, 879; It 68; Dh 28, 60 sq., 71 sq., 206 sq., 330; J I.124 (lola* greedy-foolish); V.366 (bālo āmaka-pakkaṃ va); Vv 835; Pv I.82; IV.129; Pug 33; Nd1 163, 286 sq., 290; SnA 509 (=aviddasu); PvA 193. Compar. bālatara J III.278, 279; VvA 326. - 2. young, new; newly risen (of the sun): °ātāpa the morning sun DA I.287; DhA I.164; °vasanta "early spring" (=Citramāsa), N. of the first one of the 4 summer months (gimha-māsā) KhA 192; - suriya the newly risen sun J V.284; PvA 137, 211. - 3. a child; in wider application meaning a youth under 16 years of age (cp. Abhp 251) DA I.134. Cp. bālaka. - nakkhatta N. of a certain "feast of fools," i.e. carnival DhA I.256. - sangatacārin one who keeps company with a fool Dh 207.

Bāla2 [Bala] [for vāla] the hair of the head PvA 285 (*koṭimatta not even one tip of the hair; gloss BB vālagga*).


Bālatā (Balata) (f.) [abstr. to bāla] foolishness J I.101, 223.

Bālisika (Balisika) [fr. balisa] a fisherman S II.226; IV.158; J I.482; III.52 (cp. Fick. Sociale Gliederung p. 194); Miln 364, 412; DhA III.397.

Bālya (Balya) (nt.) [fr. bāla] 1. childhood, youth S III.1. - 2. ignorance, folly Dh 63; J II.220 (=bāla-bhāva); III.278 (balya); PvA 40. Also used as adj. in compar. bālyatara more foolish, extremely foolish Vv 836 sq.=DhA I.30 (=bālatara, atisayena bāla VvA 326). - 3. weakness (?) J VI.295 (balya, but C. bālya=dubbala-bhāva).

Bāḷha (Balha) (adj.) [Vedic bāḍha, orig. pp. of bahati2] strong; only as adv. °m and °-, viz. - 1. bāḷhāṃ strongly, very much, excessively, too much, to satiety J II.293; VI.291 (i.e. too often, C. punappunam); Miln 407; PvA 274. Comparative bāḷhataram in a higher degree, even more, too much Vin II.270, 276; Miln 125. - 2. (°-) in bāḷha-gilāṇa very ill, grievously sick D I.72; A II.144; S V.303; DA I.212.

Bāḥika (Bahika) (adj.) [fr. bāḥa], only in su* having excess of good things, very prosperous J V.214 (C. expls by suṭṭhu aḍḍha).

Bāvisati (Bavisati) (num.) [bā=dvā,+vīsati] twenty-two Kvu 218; Miln 419; DhsA 2.

Bāhati (Bahati) see bāheti.

Bāhā (Baha) (f.) [a specific Pali doublet of bāhu, q. v. It is on the whole restricted to certain phrases, but occurs side by side of bāhu in others, like pacchā-bāhāṃ & °bāhum, bāhāṃ & bānum pasāreti] 1. the arm A II.67=III.45 (*bala); Vin II.105; J III.62; V.215 (*muḍu). pacchā-
bāhāṃ arm(s) behind (his back) D I.245 (gālhabandhanam baddha). bāhāṃ pasāreti to stretch out the arm D I.222=M I.252. bāhāṃ gahetvā taking (him or her) by the arm D I.221 sq.; M I.365 (nānā-bāhāsu g.); PvA 148. bāhāṃ paggayha reaching or stretching out one's arms (as sign of supplication) D II.139; J V.267; PvA 92 and passim. - 2. not quite certain, whether "post" of a door or a "screen" (from baha3), the former more likely. Only * in ālambana° post to hold on to, a balustrade Vin II.120, 152; dvāra° doorpost D II.190; Pv I.51. Cp. bāhikā. -aṭṭhi (bāh°) arm-bone KhA 50. -paramparāya arm in arm Vin III.126.


Bāhitikā (baha) (f.) [fr. bāhita, pp. of bāheti1] a mantle, wrapper (lit. "that which keeps out," i. e. the cold or wind) M II.116, 117.

Bāhiteyya (bahiya) [unclear; grd. of bāheti1, but formed fr. pp.?] to be kept out (?) M I.328. The reading seems to be corrupt; meaning is very doubtful; Neumann trsls "musst (mir) weichen."


Bāhira (baha) (adj.) [fr. bahi, as Sk. bāhya fr. bahis, cp. also bāhiya] 1. external, outside (opp. abbhantara inside), outer, foreign D II.75; A IV.16; Dh 394 (fig. in meaning of 2); J I.125 (antara° inside & outside); 337 (out of office, out of favour, of ministers); VI.384 (bāhiraṃ karoti to turn out, turn inside out); Pv IV.11 (na garassa b.); Miln 281 (°abbhantara dhana); VvA 68 (°kittibhāva fact of becoming known outside). -santara° (adj.) [=sa-antara] including the inward & outward parts D I.74; A III.25; Th 1, 172; J I.125. - 2. external to the individual, objective (opp. ajjhattika subjective) M III.274 (cha āyatanā); J IV.402 (°vatthuṃ ayācitvā ajjhattikassa nāman ganhāti); Dhs 674 (cp. trsl. p. 207); Vbh 13; Miln 215; Vism 450. - 3. heretical, outsider in religious sense, non-Buddhist, freq. applied to the Brahmanic religion & their practice (samaya) Kvu 251 (°puthujjana-pakkhe ṭhita); DhA III.378 (°mana, i. e. Bhagavato sāsanato bahiddhā). - Cases as adv. bāhirato from outside, from a foreign country J I.121; bāhire outside (the Buddhist order) Dh 254. -assāda finding his enjoyment in outward things A I.280 (Kern, Toev. s. v. suggests "inclined towards heretic views"). -āsa one whose wishes are directed outwards, whose desires turn to things external Th 1, 634. -kathā non-religious discourse, profane story Miln 24 (applied to the introductory chapter, thus "outside story" may be translated). -tittha doctrine of outsiders J III.473. -dāna gift of externals, gift of property as opposed to gift of the person J IV.401; VI.486; Dāvs III.33. -pabbajjā the ascetic life outside the community of the Buddha; Brahmanic saintly life (thus equal to isi-pabbajjā. cp. bāhiraka°). J III.352; IV.305. -bhāṇḍa property, material things, objects J IV.401. -mantā ritualistic texts (or charms) of religions other than the Buddha's J III.27. -rakkhā protection of external means S I.73. -lomi with the fleece outside (of a rug) Vin II.108. -samaya doctrine of the outsiders, i. e. Brahmins DhA III.392.

Bāhiraka (bahiraka) (adj.) [=bāhira, but specialised in meaning bāhira 3] outsider, non-religious, non-Buddhist, heretic, profane S II.267; A I.73; III.107; Kvu 172 (isayo); VvA 67 (itthi). -kathā unreligious discussion, profane story KhA 118 (cp. bāhirakahā). -tapa=foll. J I.390. -pabbajjā
the ascetic life as led by disciples of other teachers than the Buddha, esp. Brahmanic (cp. bāhira° and BSk. bāhirako mārgaḥ, e. g. MVastu I.284; II.210; II.223) J III.364; DhA I.311.

Bāhiratta (bahiratta) (nt.) [abstr. fr. bāhira] being outside (of the individual), externality Vism 450.

Bāhirima (bahirima) (adj.) [fr. bāhira, compar.-adversative formation] outer, external, outside Vin III.149 (b. māna external measure; opp. abbhantarima); J V.38 (opp. abbhantarima).

Bāhu [bahu] [cp. Vedic bāhu, prob. to bahati; cp. Gr. ph_xus in same meaning, Ohg. buoc. It seems that bāhu is more frequent in later literature, whereas the by-form bāhā belongs to the older period] the arm J III.271 (bāhumā bāhum pīlentā shoulder to shoulder); Vism 192. -ṃ pasāreti to stretch out the arm (cp. bāhaṃ) PvA 112; pacchā-bāhuṃ (cp. bāhaṃ) PvA 4 (gālha-bandhanāṃ bandhāpetvā). -(p)pacālakaṃ (adv.) after the manner of one who swings his arms about Vin II.213 (see expln at Vin IV.188).

Bāhujaṇṇa (bahujanna) (adj.) [fr. bahu+jana, cp. sāmaṇṇa fr. samaṇa] belonging to the mass of people, property of many people or of the masses D II.106, 219; S II.107= V.262; J I.29 (V.212). Note. The expression occurs only in stock phrase iddha phīta vitthārika bāhujaṇṇa.

Bāhullya (bahulya) (nt.) [fr. bahula, the Sk. form for P. bāhulla] abundance Sdhp 77.

Bāhulla (bahulla) (nt.) [fr. bahula] 1. abundance, superfluity, great quantity M I.171; A IV.87 (*kathā) A IV.87; Ps I.197; J I.81. - 2. luxurious living, swaggering, puffed up frame of mind Vin I.9, 59, 209; II.197; III.251. - See also bāhulya & bāhullika.

Bāhullika (bahullika) (adj.) [fr. bāhulla] living in abundance, swaggering, luxurious, spendthrift Vin I.9 (+padhāna-vibbhanto, as also J I.68, with which Kern, Toev. s. v. compares MVastu II.241 & III.329); II.197; III.250; M I.14; III.6; A I.71; III.108, 179 sq.; J I.68; III.363. The reading is often bāhullika.

Bāhusacca (bahusacca) (nt.) [fr. bahu+sacca, which latter corresponds to a Sk. śrautya fr. śru, thus b. is the abstract to bahussuta. See on expln of word Kern, Toev. s. v.] great learning, profound knowledge M I.445; A I.38 (so read for bahu*); II.218; Vin III.10; Dh 271; Vv 639.

Bāheti1 [baheti] [Caus. of bahati3 or Denom. fr. bahi] to keep away, to keep outside, to ward off; only with ref. to pāpa (pāpaka) to keep away (from) sin S I.141 (bāhetvā pāpāni); Sn 519=Nd2 464a (bāhetvā pāpākāni); Dh 267; a popular etymology of brāhmaṇa (pāpam bahenti) D III.94 (bāhitvā, better bāhetvā, expld by panuditvā DhA III.393; v. l. K vāh*). - pp. bāhita (q. v.). See also nib*, pari*.

Bāheti2 [baheti] [Caus. of bahati4, cp. Sk. vāhayati] to carry, see sam* (sambāhana, meaning rubbing, stroking). Whether atibāheti belongs here, is doubtful.

Bīdala (bidala) (adj. n.) [cp. Sk. vidala in same meaning, fr. vi+dal] 1. a kind of pulse, split pea J IV.353 (=mugga), in “sūpa haricot soup J IV.352. - 2. a split bamboo cane, in “mañcaka a
bedstead made of laths of split bamboo, the use of which is given as one of the characteristic features of the ascetic life Vin II.149; J I.9; DhA I.135.

**Bindu** [bindu] [cp. Vedic bindu & vindu] 1. a drop, usually a drop of water Sn 392, 812 (uda°); J I.100; Vism 531 (madhu°); ThA 281; PvA 98 (udaka°). - 2. a spot (cp. SBE XVII.155) Vism 222 (vicītā gāvī a spotted cow). - 3. (as adj.) one of the eight qualities of perfect sound (brahma-ssara, with ref. to the voice of Brahmā and of Buddha, cp. aṭṭhanga), which are given at D II.211=227 as (saro hoti) vissaṭṭho ca viññeyyo ca mañjū ca savanīyo ca bindu [vv. ll. bandu & bhindu] ca avisāri ca gambhīro ca ninnādi ca. We may translate by "full, close, compact" (Dial. II.245 "continuous"). See also below °ssara.

**Bindu** (ṃ) drop by drop DA I.218.

**mati** (f.) Np. of a courtesan of Pāṭaliputta in the time of Asoka Miln 121 sq.

**Bindu** (ṃ) [cp. Vedic bindu & vindu] & **Bimba** (nt.) [cp. Class. Sk. bimba] 1. shape, image (=paṭimā VvA 168) S I.134 (trsl. "puppet"); V.217 (vimba); J V.452. In phrase cittakraṭṭha bimbaṃ it refers to the human body ("the tricked-out puppet-shape" Brethren 303): M II.64 = Th 1, 769 = Dh 147=VvA 47, cp. DhA III.109 (=attabhāva). - 2. the red fruit of Momordica monadelpha, a species of Amaranth [cp. Sk. vimbī, a kind of gourd] J III.478; VI.457, 591; Vv 366 (kaṃcana°-vana of the colour of the golden Bimba Dhp. at VvA 168 takes it as bimba1=paṭimā; DhA I.387 (°phala, with ref. to red lips). bimoṭṭha (f. °ī) (having) red lips J III.477; VI.590 (nigrodhapatta bimboṭṭhī) ThA 133 (Ap. V.57). The Sk. vimbī according to Bālabudda 2, 48 is equal to oṣṭhi, a plant (Bryonia grandis?). - oṣṭhi see above 2. -ohana [second part either= *ūhana vāhana "carrying," or contracted form of odahana fr. ava+dhā, i. e. *odhana *ohana "putting down," or still more likely for ūhana as seen in ūhanati2 2 fr. ud+hṛ raising, lifting up] a pillow Vin I.47 (bhisi°); II.76, 150, 208, 200, 218; III.90, 119 (bhisi°); IV.279; S II.268; A III.240; VbhA 365; Vism 79. See also bhisi1. -jāla [BR. bimbajā?] the Bimba tree, Momordica monadelpha (lit. net of b. fruits) J I.39; VI.497 (cp. p. 498 ratt'ankura-rukkhān probably with v. l. to be read ratta-kuravaka*, see bimbi-jāla); Bu XVI.19.

**Bimba** (limba) (nt.) [Vedic bima, perhaps fr. bhid to break, cp. K.Z. 12, 123. Thus already expld by Dhtp 489: bila bhedane] a hole, den, cave A II.33=S III.85; Th 1, 189; NdI 362; J I.480; II.53; VI.574 (=guhā C.); Miln 151; Sdhp 23. -kaṇṇa° orifice of the ear Vin I.475; vammi° ant's nest J IV.30; sota°=kaṇṇa° DhsA 310. -āsaya (adj.) living in holes, a cave-dweller, one of the four classes of animals (bil°, dak°, van°, rukkh°) S III.85=A II.33; NdI 362; Bu II.97; J I.18.
Bila\(^2\) (bīla) (nt.) [identical with bila\(^1\)] a part, bit J VI.153 ("sataṃ 100 pieces"); abl. bilaso (adv.) bit by bit M I.58=III.91 (v. l. vilaso). At J V.90 in cpd. migābilaṃ (maṃsaṃ) it is doubtful whether we should read miḡābilaṃ (thus, as we have done, taking ābila=āvila), or migā-śilaṃ with a lengthened metri causā, as the C. seems to take it (migehī khādita-maṃsato atirittāṃ koṭṭhāsaṃ). -kata cut into pieces, made into bits J VI.266 (read macchā bilakatā yathā for macchāśila katā y.). The C. here (p. 272) exps as koṭṭhāsa-kata; at J VI.111 however the same phrase is interpreted as puñja-kata, i. e. thrown into a heap (like fish caught by a fisherman in nets). Both passages are applied to fish and refer to tortures in Niraya.

Bila\(^3\) (bīla) [cp. Sk. viḍa] a kind of salt Vin I.202; M II.178, 181.

Bilanga (bīlanga) [etym. doubtful; one compares both Sk. viḍa the plant Embelia ribes, and vilanga the plant Erycibe paniculata] sour gruel J VI.365 (=kaṇjiya); usually in stock phrase kaṇājaka bilanga-dutiya (seed-cake?) accompanied by sour gruel Vin II.77, 78; S I.90; A I.145; IV.392; J I.228; III.299; SnA 94; DhA III.10 (v. l. pilanka-“akaṃ); IV.77; VvA 222, 298 (bilanka°). - thālikha a certain torture, called "gruel-pot" (should there be any relation to bila-kata under bila\(^2\)) A I.47; II.122; Nd2 604 (v. l. khil°); Miln 197, 290, 358 (all passages in standard setting).

Bilangika (bīlangiṅka) (adj.) living on sour gruel; N. of a class of brāhmaṇas at Rājagaha S I.164.

Billa (bīḷa) [cp. Ved. bilva] fruit of the Bilva tree, Aegle marmelos or Bengal quince, only in one stock phrase where its size is compared with sizes of smaller fruits, and where it is preceded by āmalaka S I.150=A IV.170 (vv. ll. villa, bīḷa, beḷu, bilāla)=Sn p. 125 (vv. ll. pilī billā, billa; T. reading after SS billī). Cp. derivations bella & beluva.

Biḷāra (bīḷāra) [etym. uncertain, prob. a loan-word; cp. late Sk. biḍāla & see also P. biḷāla. The Prk. forms are birāla & virāla, f. birālī] a cat D II.83; M I.128, 334; S II.270; A III.122 (viḷāra); V.202, 289; Th 1, 1138; J I.461 (as representing deceit), 480; V.406, 416, 418; Miln 118; DhA II.152; PugA 225. On biḷāra in similes cp. J.P.T.S. 1907, 116. -nissakkana (¬matta) (large enough) for a cat to creep through A V.195. -bhastā (a bag of) catskin M I.128 (expld by Bdhgh as "biḷāra-camma-pasibbako"); Th 1, 1138. At both passages in similes.


Biḷāla\(^1\) (bīḷāla) [see biḷāra] a cat J I.110; II.244; VI.593. pakkha a flying fox J VI.538.

Biḷāla\(^2\) (bīḷāla) [see bila\(^3\)] a kind of salt Abhp 461.

Biḷāli (bīḷāli) (f.) [f. of biḷāla=biḷāra, cp. Sk. biḍāli, also N. of a plant, see on Prk. chira-birāli=Sk. kṣira-biḍāli Pischel Gr. § 241] a bulbous plant, a tuber J IV.46 (="vallikanda, cp. gloss latātanta on kalamba), 371 (="kanda Com. p. 373); VI.578. Cp. takkaḷa.

Biḷibilikā (bīḷibilīka) (f.) [onomat. cp. E. babble] tittle-tattle S I.200= Th 1, 119. Mrs. Rh. D. (Brethren 106 n.) trsl "finglefangle," noting the commentator's paraphrase "vilivilikriyā" (lit. sticky-sticky-action?).
Bīja (bijā) (nt.) [cp. Vedic bija] 1. seed, germ, semen, spawn. Used very frequently in figurative sense: see on similes J.P.T.S. 1907, 116. - D I.135 (*bhatta seed-corn & food); III.44 (the five kinds: see below under *gāma); M I.457; S I.21, 134, 172, 227; III.54, 91; IV.315; A I.32 (uccchu*), 135, 223, 229, 239; III.404; IV.237; V.213 (uccchu*); Sn 77 (saddhā bijam tapo viññha, cp. SnA 142 sq., where a detailed discussion on bija is found), 209, 235 (khīna* adj. fig.); J I.242 (tiṇa°, ādīni - grass and other seeds), 281; Pvi I.11; Vism 555 (in simile); KhA 194 (on Sn 235, in another comparison); Sdhp 24, 270 sq., 318. nibbatta° (or nivatta°) (adj.) that which has dropped its seed (hence a lawful food) Vin I.215, cp. II.109; IV.35. - 2. element, in udaka° whose element is the water J VI.160. -gāma seed-group, seed-kingdom, seed-creation (opp. bhūta-gāma). There are 5 kinds of seeds usually enumd, e. g. at D I.5 (expld at DA I.77, trsln at Dial. I.6 and passim), viz. mūla°, khandha°, phalu°, agga°, bija°, or plants propagated by roots, cuttings, joints, buddings, shoots, seeds (Dial. III.40: tubers, shoots, berries, joints, seeds). The same set occurs at M III.34; S V.46; Miln 33. - jāta species of seed S III.54. -bīja one of the 5 groups of edible or useful plants, falling under bijagāma. It is expld at Vin IV.35 & DA I.81 by the terms pubbaṇṇa (i. e. the seven dhādī or grains, sāli, vihi, yava, godhūma, kangu, varaka, kudrūsa) and aprāṇṇa (i. e. beans and other leguminous plants, and gourds such as mugga, māsa, tila, kulattha, alābu, kumbhāṇḍa). - sakaṭa a cart (-load) of seeds SnA 137.

Bījaka (bijaka) [fr. bija] scion, offspring Vin III.18. -nīla° a waterplant Vin III.276 (C. on Vin III.177).

Bījati & Bījani (bijati & bijani) are by-forms of vījati & vijañi are by-forms of vijati & vijani (q. v.).

Bījijn (bijijn) (-°) (adj.) [fr. bijja] having seed, only in cpd. eka° having one seed (for only one future life) left A I.233; S V.205; Nett 189, cp. A. IV.380; Kvui VII.471, see also KvuiA in J.P.T.S. 1889, 137.

Bībhaccha (bibhačcha) (adj.) [cp. Epic Sk. bībhatsa, bībhatsate to feel disgust. Not a des. fr. bādhate: see Walde, Lat. Wtb. s. v. fastidium] disgusting, awful, horrible, dreadful J II.276; IV.71 (*vanṇa), Sdhp 603. *dassana a disgusting sight, horrible to behold J I.171; PVA 32, 56, 68, 99 (: all with ref. to Petas). - The spelling bhībhaccha (after bhī) is sometimes found, e. g. at J I.61; IV.491; V.42.

Bīraṇa (birana) [cp. Sk. viraṇa & viraṇī-mūla=ūśira Halāyudha 2, 467] a fragrant grass, Andropogon muricatum S III.137; (here represented as larger than the kusa & babbaja grasses, smaller than a tree).

Bujjhaka (bujjhaka) (adj.) [fr. budh] intelligent, prudent, judicicus, in a° Dpvs IX.17, foolish, imprudent, unmindful of their own interest (trsln suggested by E. Hardy as preferable to Oldenberg's "unnoticed"). Morris, J.P.T.S. 1893, 69 suggests "not fighting," thus making abujjhaka= avujjh°=ayujjh° (of yudh).

Bujjhati (bujjhati) [budh, y-formation, corresp. to Sk. budhyate for the usual bdhate. The sense is that of a Med., but is also used as Act. with acc. of object, e. g. saccāni bujhi he recognised the truths Vism 209. - The Dhtp (414) and Dhtm (652) explain budh by "avagamane" (understanding, see ogamana), Dhtm (242) also by "bodhane" (awakening). Bdlh's expln of the meaning is "kilesa-santāna-niddāya uṭṭhahati cattāri vā ariyasaccāni paṭivijjhati Nibbānam eva vā sacchikaroti" DhsA 217, cp. trsln at Expos. 294 "to rise from the slumber of
the continuum of the lower nature, or a penetrating the Ariyan Truths, or a realizing Nibbāna") to be awake, to be enlightened in (acc.), to perceive, to know, recognise, understand D II.249; S I.74, 198; Dh 136, 286; Th 1, 146; J III.331; IV.49, 425; Miln 165, 348 (pot. bujheyya); Dps I.14 (with gen.) KhA 219 (so attho sukham b.). 3rd pl. bujhare Th 2, 453; Bu II.183. imper. bujjhasu Bu II.183. - fut. bujjhissati Bu II.65; aor. abujhi Bu II.211, and bujhi J IV.425; Vism 209; pret. 3rd sg. abujjhathā Bu VII.22. - pp. bujjha (q. v.). - Caus. I. bodheti (q. v.). - Caus. II. bujjhāpeti to lead to knowledge or recognition J I.407. Two infinitives formed fr. bodh, but belonging to bodh are bodhum J V.341, and boddhum Th 1, 167.

**Bujjhana** (bujjhāna) (nt.) [fr. budh] awakening, attaining to knowledge, recognition Ps I.18; Miln 194; DA I.51.

**Bujjhanaka** (bujjhānaka) (adj.) [fr. bujjhana] endowed with knowledge, having the elements of bodhi, being enlightened DhsA 217.

**Bujjhitar** (bujjhitā) [n. ag. of bujjhati] one who becomes enlightened or recognises Nd1 457=Ps I.174=Vism 209 (bujjhita saccāni, of the Buddha).

**Buḍḍha** [for vuḍḍha, pp. of vṛdh, see vaḍḍhati] aged, old D II.162; J I.164 (*pabbajita one who has become an ascetic in his old age). Compar. buḍḍhatara DhA II.239 (v. l. K.B.S. vuddhatara).

**Buddha**

1. (ad.) [med.-pass. pp. of bujjhati, cp. Epic Sk. buddha] (a) understood S I.35=60 (su-dub-buddha very difficult to understand). - (b) having attained enlightenment, wise A IV.449; PvA 16 (budh'ādayo), 60 (=ariya). Usually appld to the Bhagavant (Gotama) M I.386 (one of the adj. describing Gotama to Nigaṇṭha Nāthaputta); Sn 993. The true brāhmaṇa is buddha, e. g. Sn 622, 643, 646.

2. (=buddha1) A. one who has attained enlightenment; a man superior to all other beings, human & divine, by his knowledge of the truth, a Buddha. At A I.38 the Buddha declares himself to be neither a god (deva) nor a Gandharva, nor a Yakṣa nor a man. - The word Buddha is an appellative, not a proper name (na mātarā kataṃ etc., vimokkh'antikāṃ etaṃ bud- dhānaḥ Bhagavān bhuddhandyā mule . . . paññati) Nd1 458 & Ps I.174. - There are 2 sorts of B’s, viz. Pacceka-buddhas or Buddhas who attain to complete enlightenment, but do not preach the way of deliverance to the world, and Sammāsambuddhas, who are omniscient and endowed with the 10 powers (see bala), and whose mission is to proclaim the saving truth to all beings (cp. Miln 106). In this function the B’s are Satthāro or teachers, Masters. In his rôle of a preeminent man a Buddha is styled Bhagavā or Lord: Buddho so Bhagavā M I.235; Pv II.960=DhA III.219. - Besides the 18 dhammā and the 10 balāni they are gifted with the 4 vesārajjāni (A II.9, cp. Miln 106). These teachers appear upon the earth from time to time; the approach of the birth of a B. (budh’-uppāda) is hailed by the acclamation of the worlds, they live the houseless life and found an Order (Buddha-pamukha bhikkhu-sangha Sn p. 111; Sn 81, 386; Miln 212; DA I.242; PvA 19). The news that a B. has appeared upon earth is a cause of the greatest rejoicing: opportunity to see him is eagerly sought (Vin II.155; S I.210; DA I.248). The B. is always born in a brāhmaṇa or khattiya family. It is impossible here to give all the references for the Buddhas or Buddhahood in general; see e. g. Vin III.24 sq.; Dh 182 sq., 194, 195 (=sammā sambuddhā DhA III.252), 387; J I.51; III.128; Vism 442 (pubba-buddhā); PvA 20.
The remembrance of former births a B. shares with other classes of privileged beings, only in a different (higher) degree. This faculty (in an ascending scale) is possessed by the foll. 6 classes: titthiyā, pakati-sāvakā, mahā-sāvaka, agga-sāvakā, paceka-buddhā, buddhā (see Vism 411). - B. The word Buddha is specially applied to the Buddha of the present world-age, Gotama by family-name. He is said to be the 25th of the series of former Buddhas (pubbā buddhā) S I.109, 140; IV.52. - Seven Buddhas are mentioned in the earlier texts & frequently referred to (cp. the 7 Rishis of the Vedic period, see also under satta, No. 7). They are Vipassi, Sikhi, Vessabhū, Kakusandha, Konāgamana, Kassapa and Gotama (D II.5-7; S II.5-11; cp. Th 1, 491; J II.147). They are also mentioned in an old formula against snake-bites (Vin II.110). The (allegorical) names of the predecessors of these in former ages are Dipankara, Kondaña, Mangala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Narada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa. - The typical career of a Buddha is illustrated in the life of Gotama and the legends connected with his birth, as they appear in later tradition. Before his last existence he practised the 10 perfections (pāramitā, q. v.) for many ages, & finally descended from the Tusita Heaven (see Buddhavaṃsa). He was born in a khattiya family and was distinguished by the 32 signs of a great man (Mahāpurisa-lakkanāni see D II.17 sq. and similar passages; cp. Ud 48). His mother Māyā bore him painlessly and died seven days after his birth M III.118 sq. - The story of each of the 25 Buddhas is given in the Buddhavaṃsa, quoted in the introductory chapters of the Jātakāṭṭhakathā. - Convinced that asceticism was not the way to enlightenment, he renounced austerities. He became enlightened when seated in meditation under an Assattha tree (Ficus religiosa, hence called Bodhi or Bo tree). At the supreme moment he was tempted by Māra, but vanquished the evil one. He was then ready to depart, but resolved to remain in the world and preach the truth (M I.169; Vin I.6; a rather diff. account A II.20). That day he knew and proclaimed himself to be the Buddha and his career as a teacher began (M I.171; Vin I.9; Sn 558). - Like all the other Sammā-sambuddhas he founded an Order, converting and gladdening men by his discourses. After a long life of teaching he attained Nibbāna (nibbāṇadhigacchi), and passed utterly away: S I.210; D II.156; Sn 83, 513, 1133 sq.; Miln 96. - The Epithets attributed to all the Buddhas are naturally assigned also to Gotama Buddha. Out of the almost endless series of these we only give a few. He is adored as the highest and holiest of men (S I.47; III.84; loke anuttaro, lokassa aggo; Miln 70). He is the supremely wise, the conqueror of the powers of darkness, the teacher of gods (devas and yakkhas) and men S I.50, 132, 206. 301; A I.142; II.33; III.65; Sn 157 sq. He is the ādicca-bandhu kinsman of the sun S I.186; and compared to a universal monarch (rājā cakkavattī) A I.76; III.150 and to the lion (sīha), the king of the animals A III.122. He is buddha-vīra Th 1, 47; the refuge of all beings M II.305; DA I.233; Miln 95; further appaṭipuggala S I.134; his teaching leads to enlightenment, to self-conquest, to security & deliverance M I.235; Sn 454, 993; DA I.230. He himself is not to be reborn (antima-sarīro with his last body) S I.210; he is vimutto, freed & has come to the end of sorrow A IV.258; S III.65; full of compassion for all beings S I.25, 51; M II.100; he is bhisakko the physician A IV.340; magga-ñīṇu, magga-vidū, maggakovido S III.66. - Under Buddhanussati (Vism 198 sq.) we find the famous formula Bhagavā Arahām Sammāsambuddho vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-sārathi Satthā devamanussaṇā ṣuddho Bhagavā (D I.49=), analysed & exegetically discussed. Here (p. 209) "Buddha" is expld with the formula as found at Ps I.174; Nd1 457. More explicitly with var. epithets at the latter passage. This formula is one of the highest & most comprehensive characterisations of a Buddha, & occurs frequently in the Canon, e. g. M I.179; S II.69; V.343. - A khattiya by birth he is called a brāhmaṇa because he carries on the sacred tradition, and because he excels in wisdom, self-control and virtue Miln 225. -ānubuddha enlightened after the Enlightened one Th 1, 679, 1246 (trsld "who next to our Great Waked one was awoke"). -
ānubhāva the majestic power of the B. PvA 38, 171. -ānussati mindfulness of the B., one of the 6 anussatis (B.*, dhamma*, sangha*, sila*, cāga*, devatā*) D III.250, 280; Vism 132 (where followed by upasamānussati and 4 other qualities making up the pīti-sambojjh'anga; see anussati), 197 sq. (the 10, as mentioned under anussati). -ankukka a nascent (lit. sprouting) Buddha, one who is destined to be a B. DhA I.83.

-antara a Buddha-interval, the period between the appearance of one Buddha & the next Miln 3; DhA I.201 (the 4 last ones); IV.201; PvA 10, 14, 21, 47, 191. -ārammaṇa having its foundation or cause in the B., in *piti joy, caused by contemplation of a B. J III.405; Vism 143 (here as ubbégā-piti). -ūpaṭṭhāna B.-worship DhA I.101; PvA 93. -uppāda the coming into existence of a Buddha, time or age in which a B. was born (opp. buddh'antara), a Buddha-period J I.59; Mhbv 12; VbhA 50; ThA 28. -kara making a B., bringing about Buddhahood J I.20. -kāraka=kara Mhbv 9. -kāla the time of a B. Vism 91 (Buddhakālo viya pavattati it is like the time of the B.) -kula Buddha-clan SnA 532 (B.-pitā, *mātā ibid.).

-kolāhala the announcement of a Buddha, one of the 5 kolāhalas (q. v.) KhA 121, cp. J I.48. -khetta field or region of (or for the existence of) a Buddha Vism 414 (divided into 3 spheres: jātikkhetta, añākhetta, visayakkhetta, see khetta). -gata directed or referring to the B. S I.121 (sati); Dh 296. -guna quality of a B., virtue, character of a Buddha J I.27; II.147; Bu II.177; Mhbv 80; KhA 121 (cp. App.). -cakkhu the eye of a Buddha, i.e. an eye (or the faculty) of complete intuition Vin I.6; ThA 2; see discussed in detail at Nd1 359=Nd2 2354; cp. cakkhu. -nāṇa knowledge of a B., which is boundless (cp. Saddh. 73, J.P.T.S. 1887, 40) Bu I.64 (appameyya); X.5 (cuddasa). -dhamma Buddhahood Miln 276; pl. condition or attributes of a B. J I.20; referred to as 6 at Nd1 143=Nd2 466 (bhāgā channa *ānan ti Bhagavā), as 18 at Miln 105, 285. Kern (Manual & Grundriss III.8, p. 63) gives (after Lal. Vist. 183, 343) the foll. 18 āvenikadharmas ("extraordinary qualities") as such: (1) seeing all things past, (2) present, (3) future, (4) propriety of actions of the body, (5) of speech, (6) of thought, (7) firmness of intuition, (8) of memory, (9) of samādhi, (10) of energy, (11) of emancipation, (12) of wisdom, (13) freedom from fickleness, (14) noisiness, (15) confusedness, (16) hastiness, (17) heedlessness, (18) inconsiderateness. -pañha the name given to one question asked by Sāriputta, which the paribbājikā Kuṇḍalakesī was unable to answer DhA II.225. -pasanna finding one's happiness, or believing in the B. Vin IV.39. -putta son of the B. said of bhikkhus or arahants Miln 143, cp. S III.83: puttā Buddhassa orasā. -bala the force of a B. (iddibala & paññā) Bu I.3. -bijankara a future B. Bu II.71. -bhāva condition of a B. enlightenment J I.14, 147 (abuddhabhāva un-buddhahood, of Devadatta); DA I.1. -bhūmi the ground of Buddhahood Bu II.175. -manta mystic verses of a B. DA I.248. -māmaka devotedly attached to the B. DhA I.206 (+Dhamma*, Sangha*). -rakkhita saved by the B. (Np.) SnA 534 (+Dhamma*). -pasmi (pl. °iy) rays shining forth from the person of the Buddha; they are of 6 colours J I.501; SnA 132; Mhbv 6, 15, 38; VvA 207; DhsA 13. -rūpa form or figure of the Buddha. Vism 228 (Mārena nimmita, cp. Divy 162, 166; Buddha-nirmāṇa the magic figure of the B.). -līha (& *līhā) deportment, ease, grace of a Buddha J I.54; Mhbv 39; DhA I.33; II.41. -vacana the word (teaching) of the Buddha Miln 17; KhA 13; SnA 274, 331. -visaya the sphere (of wonder), the range, scope or power of a Buddha (cp. buddha-khetta) DhA I.33; II.199; SnA 154, 228. -veneyya one able to be led to enlightenment, accessible to Buddha's teaching SnA 15, 331. -sāsana the teaching (instructions) of the B. Dh 368, 381. -sukumāla delicate, sensitive (to fatigue), as Buddhas are DhA I.5.

**Buddhaka** (buddhal) (-*) (adj.) [fr. buddha] in cpd. dvanga-buddhkā (f.) possessing insight as much as 2 finger-breadths VvA 96. - The *ka belongs to the whole cpd.

Buddhati (Pali: Buddhati) to obstruct, withhold etc.: see pali°.


Buddhi (Pali: Buddhi) (f.) [fr. budh; cp. Class. Sk. buddhi] wisdom, intelligence D III.165 (in sequence saddhā sīla suta b. cāga etc.); J III.369; V.257; Miln 349; Sdhp 263. The ref. Vism 439 should be read vudhhi for b°. -carita one whose behaviour or character is wisdom Vism 104 (=paññavā). -sampanna endowed with (highest) wisdom PV a 39.

Buddhika (Pali: Buddhika) (adj.) [-°] [fr. buddhi] intelligent, in cpds a° unintelligent & sa° possessed of wisdom Miln 76.

Buddhimant (Pali: Buddhimant) (adj.) [fr. buddhi] possessing insight, full of right knowledge Vin II.195; J V.257; Miln 21, 294; PV a 131 (paṇḍita, b., sappānā-jātika).

Bunda (Pali: Bundha) [Vedic budhna] the root of a tree Abhp 549.

Bundika (Pali: Bundha) in cpd. ābaddha is of uncertain origin; the whole means a sort of seat or bedstead (fixed up or tied together with slats?) Vin II.149; IV.40, 357.

Bubbuḷa & Bubbula (Pali: Bubbulaka) [cp. Epic Sk. budbuda] a bubble. On similes cp. J.P.T.S. 1907, 117. - Usually of a waterbubble udaka° S III.141; A IV.137; J V.216; Miln 117; Vism 109; Ḍha III.209; VbhA 33 (as unsubstantial to which vedanā are likened). In other connection at J I.68 (of cooking gruel).

Bubbuḷaka (Pali: Bubbulaka) =bubbuḷa, viz. 1. a bubble Ḍha III.166; Miln 118. 2. the iris of the eye Th 2, 395 (cp. Morris, in J.P.T.S. 1884, 89, but according to ThA 259 the reading pubbaḷhaka is to be preferred.)

Bubhukkhita (Pali: Bubhukkhita) [pp. of bubhukhati, Desid. of bhuñjati] wishing to eat, hungry J II.14; V.70; Miln 66; Dāvs III.32.

Būḷha (Pali: Bulha) see vyūha.

Būha (Pali: Buha) see vyūha.

Beluva & Beḷuva (Pali: Beluva) [the guṇa-form of billa, in like meaning. It is the diæretic form of Sk. *bailva or *vailva, of which the contracted form is P. bella] 1. the Vilva tree, Aegle marmelos M I.108; II.6; J IV.363, 368; VI.525, 560. - 2. wood of the Vilva tree S I.22; D II.264; Mhbv 31. - pakka ripe fruit of the Vilva J V.74. -pañḍu(-vīṇā) a yellow flute made of Vilva wood, representing a kind of magic flute which according to SnA 393 first belonged to Māra, and was then given to Pañcasikha, one of the Heavenly Musicians, by Sakka. See Vism 392 (attributed to Pañcasikha); Ḍha I.433 (of Māra; v. l. veļuvadaņḍa-vīṇā); III.225 (of P.); SnA 393 (v. l. veluva°). -laṭṭhi a young sprout of the Vilva tree KhA 118. -salāṭuka the unripe fruit of
the Vilva, next in size to the smaller kola, surpassed in size by the ripe billa or billi S I.150=A IV.170=Sn p. 125.

**Bella** [belda] (m. & nt.) [=beluva, q. v.] the fruit of the Vilva tree (a kind of citron?) J III.77 (C. beluva); VI.578. Also in doubtful passage at J III.319 (v. l. mella, phella).

**Bojjha** [bojha] (nt.) [orig. grd. of bujjhati or bodheti] a matter to be known or understood, subject of knowledge or understanding Nett 20.

**Bojjhanga** [bojjhangal] [bodhi+anga; cp. BSk. bodhyanga, e. g. Lal. Vist. 37, where the 7 are given at Divy 208] a factor or constituent of knowledge or wisdom. There are 7 bojjhangas usually referred to or understood from the context. There are enumerated at several places, e. g. at D III.106, where they are mentioned in a list of qualities (dhammā) which contribute to the greatest happiness of gods and man, viz. the 4 satipaṭṭhānā, 4 sammapadhānā, 5 indriyāni, 5 balāni & the 7 bojjhangas and ariya aṭṭhakika magga, 37 in all. The same list we find at Divy 208. - The 7 b. (frequently also called sambojjhangā) are sati, dhamma-vicaya, viriya, pīti, passaddhi, samādhi, upekkhā or mindfulness, investigation of the Law, energy, rapture, repose, concentration and equanimity (DhsA 217, cp. Expositor II.294). - D II.79, 83, 120, 303; III.101, 128, 284; M I.11, 61; II.12; III.85, 275; S I.54; V.82, 110; A I.14; IV.23; Nd1 14, 45, 171 (*kusala), 341; Kv u. I.158; Dhs 358, 528, 1354; Vbh 199 sq., 227 sq.; Vism 160; Miln 340; DhA I.230; VbhA 120, 310; ThA 27, 50, 160. They are counted among the 37 constituents of Arahatship, viz. the 30 above-mentioned qualities (counting magga as one), with addition of silesu paripūrkaratā, indriyesu gutta-dvāratā, bhojane mattāṇṇutā, jāgarīyanuṣaya, satisampajaññam (see e. g. Nd1 14; Nd2 s. v. satipaṭṭhāna & sila); cp. Th 1, 161, 162; Th 2, 21 (maggā nibbāna-pattiyā); Dhs A 217 (bodhāya saṃvattanti ti bojjhangā etc.; also def. as "bodhissa ango ti pi bojjhango sen'angarath'ang'ādayo viya). They are also called the paribhogā-bhanḍāni or "insignia" of the Buddha Miln 330. -kosalla proficiency in the constituents of wisdom Vism 248.

**Bodha** [bodha] [fr. budh; the usual] form is sambodha=bodhi, viz. knowledge, wisdom, enlightenment, Buddhaship D III.54 (v. l. sam°); Dhs A 217; in phrase bodhāya maggo J I.67; Miln 244, 289; and in bodha-pakkhiyadhammā (for which usually bodhi°) SnA 164 (where given as 37); complementary to santi (arousing, soothing) Th 1, 342. bodhangama leading to enlightenment (dhammā) Nett 31, 83 (v. l. bojjhr°).

**Bodha** [bodha] see pali°.


**Bodhanīya** [bodhanīya] (adj.) [grd. fr. bodheti] capable of being enlightened, worthy to be taught Bu 5, 31. See also bodhaneyya.

**Bodhaneyya** [bodhaneyya] (adj.) [fr. bodheti, see bodhanīya] capable of being enlightened, to be taught the truth Bu 2, 195 (jana); Miln 169 (yena yogena bodhaneyyā sattā bujjhanti tena y. bodheti); otherwise in combn bodhaneyya-bandhavo the (Buddha's) relations (or fellowmen) who are able to be enlightened J I.345=DhA I.367; J V.335.
Bodhi1 (boḍhī) (f.) [fr. budh, cp. Vedic bodhin-manas having an attentive mind; RV V.75, 5; VIII.82, 18] (supreme) knowledge, enlightenment, the knowledge possessed by a Buddha (see also sambodhi & sammadā-sambojdhī). At S I.356; II.95=III.237 (saddho hoti, saddahati Tathāgatassa bodhim); D III.159 (anuttaraṁ pappati bodhim), 165 (id.); S I.103, 196; V.197 sq.; A II.66; VbhA 310 (def.). Bodhi consists of 7 elements called bojjhangā or sammāsambodhīnā. The Buddha is said to have found the Path followed by former Buddhas, who "catusu satipaṭṭhānena suhiphatikacatā satta-bojjhange yathābhūtam bhavetvā anuttaraṁ sammāsambodhīnā abhisambujhīmuṣa." S V.160. The moment of supreme enlightenment is the moment when the Four Truths (ariya-saccāni) are grasped S V.423. Bodhi is used to express the lofty knowledge of an ascetic (Boḍhi-paribbañjaka). P. J. V.229 sq., and the stage of enlightenment of the Paccakabuddha (paccakabodhi) J III.348; paccika-bodhīna J IV.114; paccakasambodhi SnA 73), as distinguished from sammāsambodhi. -ṭṭhaṇa the state of Bodhi, state of enlightenment. Dpsv 2.61. -pakkhiṇa=pakkhiya ( & pakkha, e. g. A III.70=300; Th 1, 900; cp. bodha*) belonging to enlightenment, usually referred to as the 37 bodhipakkhiyā dhammā qualities or items constituting or contributing to Bodhi, which are the same as enumd under bojjhanga (q. v.). They are enumd & discussed at Vism 678 sq. and mentioned at many other passages of the Abhidhamma, e. g. Vbh 244, 248; Nett 31, 197, 240, 261; and in the Commentaries, e. g. J I.275; III.290; V.483; DhA I.230. When they are increased to 43 they include the above with the addition of aniccasaṅgā, dukkha*, anatta*, pahāna*, virāga*, nirodha*., samādhi*, paññ*. A more detailed discussion of the bodhi-pakkhiyā and their mention in the Pūjakas is found in Mrs. Rh. D.'s preface to the Vbh edition, pp. xiv.-xvi. Of BSk. passage may be mentioned Divy 350 (saptatrimśad-bodhi-pakṣān dhammān amukhi - kṛtya pratyekeṇ bodhiṃ sāksātaṇvataḥ) & 616 (bodhipakṣāṁ tāṁ dharmān Bhagavān samprakāśayati sma). -paripāka the maturing of enlightenment Vism 116.-pācana ripening of knowledge (of a Buddha); adj. leading to enlightenment Bu II. 121 sq.; Cp I.11 (cp. J I.22). It is a late term. The b. dhammā are the 10 perfections (pāramiyo), i. e. dāna*, sila*, nekkhamma*, paññā*, viriya*, khanti*, sacca*, adhiṭṭhāna*, mettā*, upekha*. -satta (1) a "bodhi-being," i. e. a being destined to attain fullest enlightenment or Bhaddaship. A Bodhisatta passes through many existences & many stages of progress before the last birth in which he fulfils his great destiny. The "amahākaṃ Bodhisatto," or "our Bodhisatta" of the Buddhist Texts (e. g. Vism 419 (imasmim kappe ayam eva Bhagavā Bodhisatta-bhūto); DA I.259) refers to Gotama, whose previous existences are related in the Jātaka collection. These tales illustrate the wisdom & goodness of the future Buddha, whether as an animal, a god, or a human being. In his last existence before attaining Buddhadhood he is a man. Reference is made to a Bodhisatta or the B. at very many places throughout the Canon. See e. g. M I.17, 163, 240; S II.5; III.27; IV.233; V.263, 281, 317; A II.130; III.240; IV.302, 439; Vism 15, 116, 499; SnA 52 (paccika*), 67, 72. - (2) N. of the author of a Pali grammar, used by Kaccayana (not extant): see Windisch, Proceedings of XIVth Or. Congress, Vol. I.290. -sambahāra (pl.) conditions (lit. materials) necessary for the attainment of bodhi J I.1; VI.595; Mbvs 12.

Bodhi2 (boḍhī) [=bodhi1] the tree of wisdom, the sacred Bo tree, the fig tree (Assattha, Ficus religiosa) under which Gotama Buddha arrived at perfect knowledge. The tree is near the spot where Bhuddagāya is now, about 60 miles fr. Patna. It is regarded by pilgrims as the centre of the world (cp. pathavī-nābhi mahā-bodhimaṇḍo Mbvs 79). It is also spoken of as Mahābodhi
Bodhetar [n. ag. fr. bodheti] awakener, enlightener Nd1 457; Ps I.174; Vism 209.

Bodheti [Caus. of bujjhati] 1. to awaken to the truth, to enlighten S I.170; Bu II.195. aor. bodhesi Vism 209, abodhaiy Bu II.196 & bodhayi Bu V.31; XXV.6 inf. bodhum: see bujjhati, & bodhetum J IV.393. grd. bodhabba D II.246; A IV.136. - 2. to make aware (of), to make known J VI.412; SnA 444.

Bondi [etym. doubtful, one proposed by Morris, J.P.T.S. 1889, 207 derives it fr. bandh=bundh to bind, which is an erroneous comparison; on his hint "probably cognate with E. body" cp. Walde, Lat. Wtb. under fidelia. The orig. meaning may have been, as Morris suggests, "trunk." It certainly is a dial. word] body Pv IV.332; J I.503; II.160; III.117; PvA 254.

Bya * etc. (bya*, byu*) words not found under these initials are to be looked up under vya* etc.


Byañjana (nt.) [cp. Sk. vyañjana] 1. sign, mark: see vyañjana. - 2. the letter, as compared with attha, the spirit or meaning; thus in phrase athato byañjanaṃ ca according to the meaning & the letter Miln 18, 345; Nett 23. As vyañjana is the more usual (& classical) form, other refs. will be found under vyañjana.


Byattatā (f.) [fr. byatta] experience, learning Miln 349. See also pari*.

Byanti ° in ‘bhavati, bhāva etc. see vyanti°.


Byappathā [so for byappathā; according to Kern, Toev. s. v. the word is a distortion fr. *vyāprta (for which usually P. vyāvāta) of vy+ā+pṛ3, pṛṇoti to be busy or active] busy, active. Thus Kern, but the trsln is not satisfactory. It occurs only at 2 passages; Vin IV.2,
where combd with vācā, girā, vacībheda, and meaning "mode of speech," and at Sn 961, where it has the same meaning & is referred by Nd1 472 to a mode of speech & expld by SnA 572 by vacana. Thus the derivation fr. pr with vyā° can hardly be claimed to be correct for Bdhgh's conception of the word; to him it sounded more likely like vy+ā+patha (cp. cpds. vacana-patha & vāda-patha), thus "way of speaking."

Byamha (byamha) [cp. vyamha] a celestial mansion, a Vimāna Vv 523. As vyamha at J IV.464.

Byasana (byasana) See vyasana.

Byā (byā) (indecl.) [distorted fr. iva=eva, with metathesis & diaeresis *veyya>*veyyā>*vyā>byā] intensive particle: "just so, certainly, indeed" only in phrase "evaṃ byā kho" Vin II.26; IV.134=DA I.27; M I.130 (evaṃ vyā kho ti evaṃ viya kho C.), 257.

Byādhi (byādhi) [cp. Sk. vyādhi; lit. "upset" fr. vy+ā+dhā] sickness, disease A I.146; Kv u II.457; Miln 351.

Byādhitā (byādhitā) [pp. fr. byādheti] afflicted with disease Th 1, 73; Miln 168.

Byādheti (byādheti) [Caus. fr. byādhi] to cause to waver, unsettle, agitate, trouble S I.120; Th 1, 46, 1211. Pass. byādhiyati Kv u II.457 (aor. byādhiyimsu). - pp. byādhitā.


Byāpanna (byāpanna) [fr. vyāpajjati] malevolent Sdhp 70; otherwise vy°, e. g. S II.168 (*citta).

Byāpāda (byāpāda) [fr. vy+ā-pad] ill-will, malevolence, one of the 5 "obSTRUCTIONS" (āvaraṇāni, see e. g. S V.94; Nd2 379); and of the 4 "bonds" (kāya-ganthā see e. g. Nd1 98). - M I.434; S I.99; It 119; Ps I.31; II.12; Nd1 149, 207, 386. -vitakka a malevolent or angry thought M I.11; S I.203; II.151; III.93; V.417; Nd1 501; Kv u 113.

Byābādha (byābādha) [vy+ā+bādh] evil, wrong, hurt; usually referred to as 3 fold: atta°, para°, ubhaya°, or against oneself, against others, & both - M I.416; S IV.159 (vyā°), 339.

Byābādheti (byābādheti) [Denom. fr. byābādha] to injure, hurt, oppress S V.393 (na kiñci byābādhemi tasam vā thāvaram vā).

Byābhanga (byābhanga) (f.) [vy+ā+bhaṅj] 1. a pole for carrying burdens Th 1, 623. - 2. a flail S IV.201.

Byāma (byāma) [cp. Vedic & P. vyāma cp. Śatap. Br. I.2, 5, 14 a fathom, measured by both hands being extended to their full length, only in phrase *ppabhā a halo extending for a fathom around the Buddha J I.12, 90; Bu I.45; Miln 75; VvA 213.
Byāruddha \( \text{Byāruddha} \) [pp. of vy+ā+rundh; reading by° in Nd1; vy° in Sn & SnA; v. l. BB] obstructed, opposed, hindered Sn 936 (aññam-aññehi b. in enmity with each other; =paṭiviruddha Nd1 408), 938 (412 id.; SnA 566=āhata-citta).

Byāvaṭa \( \text{Byāvaṭa} \) [vy+ā+vṛ] covered, adorned with VvA 213 (rūpakāya byāvaṭa jana; v. l. BB)

Byāsatta \( \text{Byāsatta} \) [pp. of vy+ā+sañj, cp. āsatta1] attached to, clinging to, in cpd. °mānasa possessed with longing Dh 47 (=sampatte vā asampatte vā lagga-mānasa DhA I.361), 287 (cp. DhA III.433; lagganatāya sattamānasa).

Byūha \( \text{Byūha} \) [cp. Sk. & P. vyūha fr. vi+vah] 1. the array or arrangement of troops in particular positions, order of parade or battle DA I.85. Three formations of troops are mentioned at J II.404 & 406, viz. paduma-vyūha (lotus formation), cakka° (wheel formn), sakaṭa° (cart formn).
2. a heap, collection, in byūhaṃ karoti to put into a (well-arranged) heap Miln 2 (kacavaram). - 3. a (blind) alley, cul-de-sac Vin IV.271 (byūhan nāma yen'eva pavisanti ten'eva nikkhamanti).

Byūhati \( \text{Byūhati} \) [Denom. fr. byūha] to stand in array (like a troop) VvA 104 (byūhanto, v. l. brahmanto).

Brahant \( \text{Brahant} \) (adj.) [cp. Vedic brḥant, of brh2 to increase, to be great or strong; paribṛdha solid (cp. brūha, paribrahana & paribṛhāna), Av. barazat high; Arm. barjr high; Oir. brí, Cymr. bre mountain; Goth. baurgs "borough," Ohg. etc. burg "burgh," i. e. fortress; Ger. berg mountain. - The fundamental notion is that of an increase above normal or the ordinary: vuddhi (of vṛdh) is used in explns of the term; thus Dhtp 344 (Dhtm 506) baha braha brūha=vuddhiyaṃ; VvA 278 brahā=vuddhā. Its use is almost entirely restricted to poetry] very great, vast, high, lofty, gigantic; nom. sg. brahā Sn 410, 550; Th 1, 31; J III.117 (=dīgha C.); IV.111 (su°); 647; Pv IV.310 (of a huge tree), acc. sg. brahantam A III.346; VvA 182; nom. pl. also brahantā Vv 524 (=mahantā VvA 224; of the Yama-dūtā or Death's giant messengers). - f. brahatā J V.215 (=uḷārā C.); also given as N. of a plant Abhp 588. - Superl. brahaṭṭha (=Sk. barhiṣṭha; on inversion barbra cp. Sk. paribrahana=P. paribrahana) in °puppha a large or fully developed blossom J V.416. -arañña woodlands, vast forest A I.187. -vāna the wild wood, immense forest A I.152; III.44; Vv 633; J V.215. -sukha (vihāra-jhāna-jhāyin) (a thinker enjoying his meditations in) immense happiness Miln 226 (in characterisation of the term "brāhmaṇa").

Brahma & Brahmā \( \text{Brahma & Brahmā} \) [fr. brh, see brahant. Perhaps less with regard to the greatness of the divine principle, than with ref. to the greatness or power of prayer or the ecstatic mind (i. e. holy enthusiasm). On etym. see Osthoff, "Bezzenberger's Beiträge" XXIV.142 sq. (=Mir. bricht charm, spell: Oicel. bragr poetry)] - I. Brahman (nt.) [cp. Vedic brāhman nt. prayer; nom. sg. brāhma] 1. the supreme good; as a buddhistic term used in a sense different from the brahmanic (save in controversy with Brahms); a state like that of Brahmā (or Brahman) A II.184 (brahmapattā). In cpds. bhrama°. - 2. Vedic text, mystic formula, prayer DA I.244 (brahmam anatī ti brāhmaṇo). II. Brahmā [cp. Vedic brahmān, m., one who prays or chants hymns, nom. sg. Brahma] 1. the god Brahmā chief of the gods, often represented as the creator of the Universe (vasavatti issaro kattā nimmātā) D I.18; III.30, also called Mahābrahmā
(D I.235 sq., 244 sq.; III.30; It 15; Vism 578; DhA II.60); and Sahampati (Vin I.5; D II.157; S I.136 sq.; Vism 201; KhA 171; SnA 56) and Sanāṃkumāra (D II.226; III.97). The duration of his life is given as being 1 kalpa (see Kv 207, 208). - nom. Brahmā Vin I.5; D II.46; J VI.486; Miln 224; Vism 2 (brahmānaṃ atibrahmā, Ep. of Buddha Bhagavā; SnA 229 (B. mahānubhāvo); gen. abl. Brahmano D II.209; Vism 205; SnA 177; instr. Brahmanā D I.252; II.239; Dh 105, 230; Vism 48, 405; DhA II.60; acc. Brahmanāṃ D II.37; voc. Brahma S I.138. - 2. a brahma god, a happy & blameless celestial being, an inhabitant of the higher heavens (brahma-loka; in which to be reborn is a reward of great merit); nom. sg. brahmā S I.142 (Baka br.); M I.327 (id.); A IV.83; PvA 138 ("devatā for brahma"?); gen. abl. brahmuno S I.142, 155; instr. brahmanā D III.147, 150 & brahmanā PvA 98; voc. sg. brahma M I.328. pl. nom. brahmāno Miln 13, 18 (where J VI.486 has Mahā-brahma in id. p.); DhA 195; gen. brahmānaṃ Vism 2; Mhbv 151. - parcekabrāhma a br. by himself S I.149 (of the name of Tudu; cp. pacekabuddha). - sabrahmaka (adj.) including the brahma gods D I.62; A II.70; Vin I.11; DA I.174. III. brahma (adj.-n.) [cp. brahma II. 2; Vedic brahma* & Sk. brāhma] 1. holy, pious, brahmanic; (m.) a holy person, a brahmin - (adj.) J I.14 (br. vaṇṇa-setṭha vaṇṇa C); KhA 151 (brahma-cariyam= brahmaṃ cariyam). - (m.) acc. brahmanā Sn 285; voc. brahman (brihmanente) Sn 1065 (=brahmā ti seṭṭhavacanan Sn 592); J II.346; IV.288; VI.524, 532; Pv I.129 (=brahmaṇa PvA 66). - 2. divine, as incorporating the highest & best qualities, sublime, ideal, best, very great (see esp. in cpds.), A I.132 (brahmanā ti mātāpitāro etc.), 182; IV.76. - 3. holy, sacred, divinely inspired (of the rites, charms, hymns etc.) D I.96 (brahmane mante adhiyitvā); Pv II.613 (mantam brahmacintitam=brāhmaṇaṇaṃ athāhya brahmaṇaṃ cintitaṃ) PvA 97, 98. - Note. The compn form of all specified bases (I. II. III.) is brahma*, and with regard to meaning it is often not to be decided to which of the 3 categories the cpd. in question belongs. - attabhāva existence as a brahma god DhA III.210. - ujjugata having the most divinely straight limbs (one of the 32 marks of a Great Man) D II.18; III.144, 155. -uttama sublime DhsA 192. - uppatti birth in the brahma heaven S I.143. - uposatha the highest religious observance with meditation on the Buddha & practice of the uposatha abstinence A I.207. -kappa like Brahład Th 1, 909. -kāya divine body D III.84; J I.95. -kāyika belonging to the company of Brahmad, N of a high order of Devas in the retinue of Br. (cp. Kirfel, Kosmographie pp. 191, 193, 197) D I.220; II.69; A III.287, 314; IV.40, 76, 240, 401; Th 1, 1082; Vism 225, 559; KhA 86. - kutta a work of Brahmad D III.28, 30 (cp. similarly yam mama, pitrā kṛtam devakṛtam na tu brahmakṛtam tat Divy 22). See also under kutta. - girīya (pl.) name of a certain class of beings, possibly those seated on Brahmagiri (or is it a certain class of performers, actors or dancers?) Miln 191. -ghaṭa (=ghaṭa2) company or assembly of Brahmans J VI.99. -cakkha the excellent wheel, i. e. the doctrine of the Buddha M I.69; A II.9, 24; III.417; V.33; It 123; Ps II.174; VbhA 399 (in detail); -cariya see separate article. -cārin leading a holy or pure life, chaste, pious Vin II.236; III.44; S I.5, 60; II.210; III.13; IV.93, A II.44; M III.117; Sn 695, 973; J V.107, 382; Vv 3411 (acc. pl. brahmacāraye for "cārino"); Dh 142; Miln 75; DA I.72 (brahmane setṭham acārām carati ti br. c); DhA III.83; a S IV.181; Pug 27, 36. - cintita divinely inspired PV I.613=Vv 6316 (of manta); expln at PvA 97, as given above III.3, differs from that at VvA 265, where it runs: brahmeki Aṭṭhak'ādihi cintitaṃ paññācakkhubhā dīṭṭham, i. e. thought out by the divine (seer) Aṭṭhaka and the others (viz. composers of the Vedic hymns: v. s. brāhmaṇa1, seen with insight). - ja sprung from Brahmad (said of the Brāhmaṇas) D III.81, 83; M II.148. C. dhammaja. - jaccya belonging to a brahman family Th 1, 689. - jāla divine, excellent net, N. of a Suttanta (D No. 1) Vism 30; VbhA 432, 516; KhA 12, 36, 97; SnA 362, 434. - danḍa "the highest penalty," a kind of severe punishment (temporary death-sentence? ) Vin II.290; D II.154; DhA II.112; cp. Kern, Manual p. 87. - dāyādha kinsman or heir of Brahmad D III.81, 83. - deyya a most excellent gift, a royal gift, a gift given with full powers (said of land granted by the King) D I.87 (=setṭha-deyya MA I.246; cp. Dial. I.108 note: the first part of the cpd. (brahma) has always been interpreted by Brahmas as referring to themselves. But brahma as
the first part of a cpd. never has that meaning in Pali; and the word in our passage means literally "a full gift." - Cp. id. p. Divy 620, where it does not need to mean "gift to brahmans," as Index suggests); D I.114; J II.166=DhA III.125 (here a gift to a br., it is true, but not with that meaning); J VI.486 (suddinnam+); Mhbv 123. We think that both Kern (who at Toev. s. v. unjustly remarks of Bdhgh's expln as "unjust") and Fick (who at "Sociale Gliederung" p. 126 trslls it as "gift to a Brahman") are wrong, at least their (and others') interpretation is doubtful. -devata a deity of the Brahmaloka PvA 138 (so read for brahmā+). -nimantanika "addressing an invitation to a brahma-god," title of a Suttanta M I.326 sq., quoted at Vism 393. -nimmita created by Brahmā D III.81, 83. -patta arrived at the highest state, above the devas, a state like the Br. gods M I.386; A II.184. -patti attainment of the highest good S I.169, 181; IV.118. -patha the way to the Br. world or the way to the highest good S I.141; A III.346; Th 1, 689. Cp. Geiger, Dhamma 77. -parāyana devoted to Brahmā Miln 234. -parisā an assembly of the Brahma gods D III.260; M I.330; S I.155; A IV.307. -pārisajja belonging to the retinue of Br., of the gods of the lowest Rūpa-brahmaloka S I.145, 155; M I.330; Kvu 207; cp. Kirfel, Kosmographie 191, 194. -purohita minister or priest to Mahābrahmā; *deva gods inhabiting the next heaven above the Br.-pārisajjā devā (cp. Kirfel loc. cit.) Kvu 207 (read "purohita for parohita"). -pphoṭana [a-pphoṭana; a-ph.] a Brahmaapplause, divine or greatest applause DhA III.210 (cp. Miln 13; J VI.486). -bandhu "brahma-kinsman," a brāhmaṇa in descent, or by name; but in reality an unworthy brahman, Th 2, 251; J VI.532; ThA 206; cp.ick, Sociale Gliederung p. 140. -bhakka ideal or divine food S I.141. -bhatta a worshipper of Br. J IV.377 sq. -bhavana the world or abode of Br. Nd1 448. -bhûta divine being, most excellent being, said of the Buddha D III.84; M I.111; III.195, 224; S IV.94; A V.226; It 57; said of Arahants A II.206; S III.83. -yāna way of the highest good, path of goodness (cp. brahma-patha) S V.5; J VI.57 (C. ariyabhūmi: so read for arāya°). -yâniya leading to Brahmā D I.220. -loka the Br. world, the highest world, the world of the Celestials (which is like all other creation subject to change & destruction: see e. g. Vism 415=KhA 121), the abode of the Br. devas; Heaven. - It consists of 20 heavens, sixteen being worlds of form (rūpa-brahmaloka) and four, inhabited by devas who are incorporeal (arūpa°). The devas of the Br. l. are free from kāma or sensual desires. Rebirth in this heaven is the reward of great virtue accompanied with meditation (jhāna) A I.227 sq.; V.59 (as included in the sphere called sahassī cūṇa). -sahāya a deity of the Brahmaloka PvA 138 (so read for brahmā°). -sāhavyatā the company of the Br. gods A IV.135 sq. -yâna the best vehicle S V.5 (+dhammayāna). -vaccasin with a body like that of Mahābrahmā, combd with -vanṇin of most excellent complexion, in ster. passage at D I.114, 115; M II.167, cp. DA I.282: *vaccasi ti Mahābrahmuṇo sarīra-sadisena sarīrena samannāgato; *vanṇi ti seṭṭhavanṇi. -vāda most excellent speech Vin I.3. -vimāna a palace of Brahmā in the highest heaven D III.28, 29; It 15; Vism 108. -vihāra sublime or divine state of mind, blissful meditation (exercises on a, altruistic concepts; b, equanimity; see on these meditations Dial I.298). There are 4 such "divine states," viz. mettā, karuṇā, muditā, upekkhā (see Vism 111; DhSA 192; and cp. Expositor 258; Dhs trsll. 65; BSk. same, e. g. Divy 224); D II.196; III.220 (one of the 3 vīhāra's:
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Brahmacariya (nt.) [brahma+cariya] a term (not in the strictly Buddhist sense) for observance of vows of holiness, particularly of chastity: good & moral living (brahmaṇaṃ caariyaṃ bhāmānaṃ vā caariyaṃ=brahmācariyaṃ KhA 151); esp. in Buddh. sense the moral life, holy life, religious life, as way to end suffering, Vin I.12, 19, renouncing the world, study of the Dhamma D I.84, 155; II.106; III.122 sq., 211; M I.77, 147, 193, 205, 426, 463, 492, 514; II.38; III.36, 116; S I.38, 43, 87, 105, 154, 209; II.24, 29, 120, 219, 278, 284 (*pariyosāna); III.83, 189; IV.51, 104, 110, 126, 136 sq., 163, 253, V.7 sq., 15 sq., 26 sq., 54 sq., 233, 262, 272, 352; A I.50, 156, 225; II.26, 44, 185; III.250, 346; IV.311; V.18, 71, 136; Sn 267, 274 (vas-uttama), 566, 655, 1128; Th 1, 1027, 1079; It 28, 48, 78, 111; Dh 155, 156, 312; J III.396; IV.52; Pv II.913; Dha IV.42 (vasuttamaṃ); VbhA 504. -brahmācariyaṃ vussati to live the religious life A I.115 (cp. “m vusitaṃ in formula under Arahant II. A); “assa kevalin wholly given up to a good life A I.162; “m santānetuṃ to continue the good life A III.90; Dha I.119; komāra° the religious training of a well-bred youth A III.224; Sn 289. -abrahamacariya unchastity, an immoral life, sinful living M I.514; D I.4; Sn 396; KhA 26. -antarāya raping Dha II.52. -ānuggaha a help to purity A I.167; IV.167; Dhs 1348. -āpaddava a disaster to religious life, succumbing to worldly desires M III.116. -vāsa state of chastity, holy & pure life; adj. living a pure life A I.253; J III.393; KvA 93; Dha I.225.

Brahmacariyaka (adj.) [fr. brahmacariya] only in cpd. sa° with Brahmā (or the Br. world). q. v.

Brahmacariyavant (adj.) [fr. brahmacariya] leading the religious life, pure, chaste S I.182; Dh I.267.

Brahmañña (adj.) [fr. brāhmaṇa] brahman, of the brahman rank; brahmanhood, of higher conduct, leading a pure life D I.115 (at which passage DA I.286 includes Sāriputta, Moggallāna & Mahākassapa in this rank); M II.167; A I.143. - abstr. der. brāhmaṇā (nt.) higher or holy state, excellency of a virtuous life D I.166; Vin III.44; J IV.362 (=brāhmaṇa dhamma C); brāhmaṇā (nt.) D II.248; brahmaṇā (f.) D III.72, 74; A I.142; & brahmaṇṇattha (nt.) S III.192; V.25 sq., 195; A I.260 (brāhmaṇṇattha).

Brahmaññata (adj.) [fr. brahman or brāhmaṇa] state of a brahman D III.145, 169; Dh 332, cp. Dha IV.33. - Neg. a° D III.70, 71.

Brahmaññattha (adj.) See brahmañña.

Brahmatta (nt.) [abstr. fr. brahma] state of a Brahma god, existence in the Br. world Vbh 337; Vism 301; VbhA 437; Dha I.110. brahmatabbāha is to be read as brahm’attabhāva (see under brahma).
Brahmattara (Pāli: brahmattara) at J III.207 (of a castle) is probably to be read brahmuttara "even higher than Brahmā," i.e. unsurpassed, magnificent. C. expls by suvana-pāsāda.


Brāhmaṇa¹ (Pāli: brāhmaṇa) [fr. brahma; cp. Vedic brāhmaṇa, der. fr. brahmāṇa] a member of the Brahman caste; a Br. teacher. In the Buddhist terminology also used for a man leading a pure, sinless & ascetic life, often even syn. with arahant. - On Brāhmaṇas as a caste & their representation in the Jātaka collection see Fick, Sociale Gliederung; esp. ch. 8, pp. 117-162. - Var. fanciful etymologies, consisting of a word-play, in P. definitions are e.g. "sattanāṃ dhammānāṃ bāhitattā br." (like def. of bhikkhu) Nd1 86=Nd2 464a (cp. Sn 519); ye keci bho-vādikā Nd1 249=Nd2 464b; brahā - sukhamahāra - jhāna - jhāyin Miln 226; pāpaṃ bāheṣu D III.94; bāhita-pāpattā br. DhA III.84; ariyā bāhita-pāpattā br. DA I.244. - pl. brāhmaṇāse Sn 1079 sq. - Var. refq in the Canon to all meanings of the term: D I.90, 94, 104, 119 sq., 136 (mahāsālā), 150 (dūta), 247; III.44 sq., 61, 83 sq., 94 sq. (origin of), 147, 170, 258 (mahāsālā), 270; M I.271 (karaṇa dhammā), 280; II.84, 148, 177; III.60, 270 (a bhikkhu addressed as br.); S I.47, 54, 94 sq., 99 (kumāra), 117, 125, 160 sq.; II.77, 159, 163 (tevijjā); 166; II.176; III.221 sq. (brāhmaṇa-vagga); It 57 sq., 60, 98, 101; J III.194; IV.9; VI.521 sq. - Var. fanciul etymologies, consisting of a word-play, in P. definitions are e.g. "sattanāṃ dhammānāṃ bāhitattā br." (like def. of bhikkhu) Nd1 86=Nd2 464a (cp. Sn 519); ye keci bho-vādikā Nd1 249=Nd2 464b; brahā - sukhamahāra - jhāna - jhāyin Miln 226; pāpaṃ bāheṣu D III.94; bāhita-pāpattā br. DhA III.84; ariyā bāhita-pāpattā br. DA I.244. - pl. brāhmaṇāse Sn 1079 sq. - Var. refq in the Canon to all meanings of the term: D I.90, 94, 104, 119 sq., 136 (mahāsālā), 150 (dūta), 247; III.44 sq., 61, 83 sq., 94 sq. (origin of), 147, 170, 258 (mahāsālā), 270; M I.271 (karaṇa dhammā), 280; II.84, 148, 177; III.60, 270 (a bhikkhu addressed as br.); S I.47, 54, 94 sq., 99 (kumāra), 117, 125, 160 sq.; II.77, 159, 163 (tevijjā); 166; II.176; III.221 sq. (brāhmaṇa-vagga); It 57 sq., 60, 98, 101; J III.194; IV.9; VI.521 sq. - For br. with the meaning "arahant" see also: Vin I.3; II.156 (br. parinibbuta); Th 1, 140, 221 (brahma-bandhu pure āsiṃ, idāni kho 'mhi brāhmaṇo); Dh 383 sq.; Sn paśīṃ (e.g. v. 142 kammanā hoti brāhmaṇo; 284 sq.); J IV.302 sq.; Miln 225. Ten kinds of Br. are pronounced to be apetā brahmaṇā degraded fr. brahmanship J IV.361 sq. Diff. schools of br. teachers are enumd at D I.237 sq. (Tevijja Sutta).

Brāhmaṇāna² (Pāli: brāhmaṇāna) (nt.) [for brahmaṇa] state of a true brahman, "holiness supreme" Th 1, 631.

Brūti (Pāli: brūti) [brū, Sk. bravīti, Med. brūte; cp. Geiger, P.Gr. § 1412. Expld by Dhtp 366 as "vacane," by Dhtm 593 as "vācāyaṃ, viyattiṃ"] to say, tell, call; show, explain D I.95; Sn 308 sq.; Dh 383 sq.; Cp. VI.8; Miln 314, 327. - Constructed with double acc. or with dat. of person & acc. of
thing said (cp. Miln 233). - Forms: Pres. 1st sg. brūmi It 33, 40; S 1033, 1042 sq. (expld as ācikkhāmi desemi paññāpemi etc. by Nd.); Pv I.23 (=kathemi PvA 11); Th 1, 214; 2nd sg. brūsi Sn 457, 1032, 1081; J II.48; Th 2, 58; 3rd sg. brūti Sn 122; imper. brūhi Th 1, 1266; Sn 1018, 1034, 1043; Miln 318. - pret. abravi Sn 981; Th 1, 1275; J VI.269; Pv II.964 (v. l. abravi); PvA 264; abravi J III.62, and bravi J V.204; 3rd sg. med. bravittha Vv 5310 (=kathesi VvA 240); 1st sg. also abravīṃ Cp. II.68; 3rd pl. abravūṃ J V.112.

Brūmeti [Brūmeti] [possible Caus. fr. brūti, but as Geiger, P.Gr. 1412, rightly remarks "not critically sound"] to say D I.95 (expld as "brūmetū ti vadatu" DA I.265).


Brūhetar [Brūhetar] [n. ag. of brūheti] increaser; one who practises, is devoted to; in phrase brūhetā suññāgārānaṃ frequenter of solitary places; given up to solitary meditation M I.33, 213.

Brūheti [Brūheti] [cp. Sk. bṛṃhayati; fr. brh2 to increase; Dhtp 346 & Dhtm 505: vuddhiyāṃ. Cp. braham] to cause to grow, increase; hence: to promote, develop, practise, to put or devote oneself to; to look after, to foster, make enjoy; practically syn. with sevati; S I.198 (saddham); Sn 324 (kammāni); Dh 285 (imper. brūhaya=vaḍḍhaya DhA III.429); Ud 72; J I.289; Miln 313 (saddena sotāṃ br.); PvA 168 (vaḍḍheti°, for ābhāveti). - Cp. anu°, pari°.
Bh

Bha \(\text{bhā}^{\text{a}}\) (indecl.) the letter or sound (syllable) bh; figuring in Bdhgh's exegesis of the N. Bhagavā as representing bhava, whereas ga stands for gamana, va for vanta KhA 109. - Like ba\(^e\) we often find bha\(^e\) mixed up with pa\(^e\); - see e. g. bhaṇḍa bhanḍati; bh represents b. in bhaṣṭa=Sk. basta, bhisa=Sk. bisa, bhusa=Sk. buṣa. -bha-kāra the sound (or ending) "bha, which at Vin IV.7 is given as implying contempt or abuse, among other low terms (hinā akkosā). This refers also to the sound (ending) "ya (see ya-kāra). The expln for this probably is that "bha is abstracted from words ending thus, where the word itself meant something inferior or contemptible, and this shade of meaning was regarded as inhering in the ending, not in the root of the word, as e. g. in ibbha (menial).

Bhakuṭi \(\text{bhakuti}\) (f.) [cp. Epic Sk. bhrakuṭi from older bhṛkuti, bhrukuti or bhrūkuṭi] superciliousness Sn 485. J III.99; Vism 26 ("karaṇa"); SnA 412. Der. bhākuṭika (q. v.). See also bhūkuṭi.

Bhakkha \(\text{bhakṣa}\) (-°) (adj.) [fr. bhakṣa] 1. eating, feeding on D III.41 (sāka° etc.); S I.69 (pahūta° voracious, of fire), 238 (kodha°); Pv I.91 (lohitā-pubba°); Pug 55 (tiṇa°); Sdhp 388 (tiṇa°). - 2. eatable, to be eaten; nt. °m food, prey, in cpd. appa-bhakkha offering no food Vv 843 (appodaka°). - pl. also bhakkhā (eatables) J II.14; IV.241 (similar context; =bhojana C.); Pv II.941 (=āhāra PvA 129). It is to be pointed out that bhakkha occurs in poetry, in stock phrase "dibbā bhakkhā pātubhavanti"; cp. Vedic bhakṣa (m) feeding, partaking of food, esp. drink (of Soma), thus something extraordinary.

Bhakkhati \(\text{bhakṣati}\) \(\text{bhakṣayati}\) [bhakṣ fr. bhaj, cp. Sk. bhakṣati & bhakṣayati; Dhtp 17 & 537 explns by "adana"] to eat, to feed upon P. II.25 (pubba-lohitam); DhA II.57 (vātaṃ). - inf. bhakkhitum J II.14. - Caus. bhakkheti in same meaning J IV.349 (aor. bhakkhesuṃ); cp. BSk. bhakṣayati Divy 276.

Bhaga \(\text{bhag}\) [Vedic bhaga, bhaj, see bhagavant etc.] luck, lot, fortune, only in cpd. dub° (adj.) unhappy, unpleasant, uncomfortable It 90; DA I.96 ("karaṇa"). -bhaga (in verse "bhagehi ca vibhattavā" in exegesis of word "Bhagava") at DA I.34 read bhava, as read at id. p. Vism 210.

Bhagandala \(\text{bhagandara}\) (& ā) [cp. late Sk. bhagandara] an ulcer, fistula Vin I.216, 272; Nd1 370. Has expln at Dhtm 204 "bhanganda secane hoti" ("comes from sprinkling") anything to do with our word?


Bhagavant \(\text{bhagavant}\) (adj. n.) [cp. Vedic bhagavant, fr. bhaga] fortunate, illustrious, sublime, as Ep. and title "Lord." Thus applied to the Buddha (amhākaṃ Bh.) and his predecessors. Occurs with extreme frequency; of fanciful exegetic explns of the term & its meaning we mention e. g. those at Nd1 142=Nd2 466; Vism 210 sq.; DA I.33 sq. Usual trs. Blessed One, Exalted One.
Bhagini (bhaginī) (f.) [Epic Sk. bhaginī] a sister J VI.32. The popular etym. of bh. as given at VbhA 108 is the same as that for bhātar, viz. "bhagatī ti bh." - Cpds. bhagini-māla a "sister garland" (?) N. of a tree J VI.270 (=upari-bhaddaka).

Bhagga1 (bhagga) [pp. of bhañj, Sk. bhagna] broken, in phrases "sabbā te phāsukā bhaggā" J I.493, which is applied metaphorically at Dh 154 (phāsukā-pāpakā?), expld DhA III.128 (artificially) by "avasesa-kilesa-phāsukā bhaggā"; further "bhaggā pāpakā dhammā" Vism 211; bhaggā kilesā Miln 44; and bhagga-rāga, "dosa etc. (in def. of Bhagavā) at Nd1 142=Nd2 466 B, quoted at Vism 211.

Bhagga2 (bhagga) (nt.) [fr. bhaga; cp. Sk. & P. bhāgya] fortune, good luck, welfare, happiness Vism 210 (akāsi "m ti garū ti Bhāgyavā etc.").

Bhaggava (bhaggava) [cp. Sk. *bhārgava, a der. fr. bhṛgu, & bhargaha, of same root as Lat. fulgur lightning; Gr. flo/c light; Ger. blitzen, blank; Ags. blanca white horse, all of the idea of "shining, bright, radiant." - How the meaning "potter" is connected with this meaning, is still a problem, perhaps we have to take the word merely as an Epithet at the one passage where it occurs, which happens to be in the Kumbhakāra-jātaka, v. 6, 7. i. e. the "jātaka of the potter"] potter (?) J III.381, 382, in voc. bhaggava (m.) & bhaggavī (f.). The terms are not expld in C., evidently because somewhat obscure. According to Kern, Toev. s. v. the Sk. form in this meaning occurs at MBh. I.190, 47; Saddhp. 191 sq., MVastu III.347.

Bhaggavant (bhaggavant) (adj. n.) [fr. bhagga2, cp. Sk. & P. bhāgyavant] having good luck or auspices, fortunate; in def. of "Bhagavā" at Vism 210=DA I.34 ("bhāgyavā bhaggavā yutto"); with ref. to the 4 qualities implied in the word "bhagavā," which passage is alluded to at VvA 231 by remark "bhāgyavantat'ādihi catūhi kārṇāhi Bhagavā."
sevati. The Dhtp & Dhtm mark the fig. meaning (bhaj2) by sevāya (Dhtp 61), sevāputhakkare (Dhtm 523) & śaṃsevane (ib. 76), whilst the lit. (bhaj1) is expressed by vibhājane. - Sn 958 (bhajato rittam āsanaṃ; gen. sq. ppr.=sevato etc. Nd1 466); Dh 76, 303; Pug 26, 33; J I.216=III.510 (disā bh.) VI.358; Sdhp 275. - Pot. bhaje Dh 76, 78, and bhajetha Dh 78 (=payirupāsetha), 208 in sense of imper.; hence 2nd sg. formed like Caus. as bhajeti J III.148 (C. bhajeyyāsi; cp. Geiger, P.Gr. 1392). - grd. bhajitabba Nd2 s. v. kāmaguṇa B (sevitabba, bh., bhāvetabba).

Bhajanā (bhajana) (f.) [fer. bhaj] resorting to, familiarity with Pug 20=Dhs 1326, cp. sam° & Dhs trsl. 345.

Bhajin (bhajina) (adj.) [fr. bhajati] loving, attached to, worshipping Nd1 142 (in expln of "Bhagavā").

Bhajjati (bhajjata) [Vedic bhrjjati, cp. Gr. fru/gw to roast, fru/ganon dry wood; Lat. frīgo to make dry] to roast, toast Vin IV.264; Dhtp 79 & Dhtm 94, expld by "pāke." - Caus. bhajjāpeti to have, or get roasted Vin IV.264; DhA I.224 (v. l. K. paccāpeti).

Bhañjaka (bhanjaka) (adj.) [fr. bhañjati] breaking, spoiling, destroying (attha°-visaṃvāda; cp. bhañjanaka) J III.499. cp. Vedic bhañjati & bhanakti, roots with & without r, as Lat. frango=Goth. brikan=Ohg. brehhan, E. break, Sk. giri-bhraj breaking forth from the mountain; and Sk. bhanga, bhañji wave. - The Dhtp. 68 paraphrases by "omaddana," Dhtm 73 by "avamaddana"] 1. (trs. & intrs.) to break Vin I.74 (phāsukā bhañjītabbā ribs to be broken); Dh 337 (mā bhañji=mā bhañjatu C.). Pv II.93 (sākhaṃ bhañjeyya =chindeyya PvA 114); PvA 277 (akkho bhañji the axle broke, intrs.). - 2. to fold or furl (the lip): oṭṭhaṃ bh. J II.264.

Bhañjanaka (bhanjanaka) (nt.) [fr. bhañjati] breaking, spoiling, destroying (attha°-visaṃvāda; cp. bhañjanaka) J III.499. cp. Vedic bhañjati & bhanakti, roots with & without r, as Lat. frango=Goth. brikan=Ohg. brehhan, E. break, Sk. giri-bhraj breaking forth from the mountain; and Sk. bhanga, bhañji wave. - The Dhtp. 68 paraphrases by "omaddana," Dhtm 73 by "avamaddana"] 1. (trs. & intrs.) to break Vin I.74 (phāsukā bhañjītabbā ribs to be broken); Dh 337 (mā bhañji=mā bhañjatu C.). Pv II.93 (sākhaṃ bhañjeyya =chindeyya PvA 114); PvA 277 (akkho bhañji the axle broke, intrs.). - 2. to fold or furl (the lip): oṭṭham bh. J II.264. - 3. (fig.) to break up, spoil, destroy, in attha° bh. to destroy the good S IV.347 (cp. bhañjanaka). - pp. bhagga1 (q. v.).

Bhañjana1 (bhanjana) (nt.) [fr. bhañjati] breakage, breaking down, break, only in cpd. akkha° break of the axle Vism 32, 45; DhA I.375; PvA 277.

Bhañjana2 (bhanjana) (nt.) [for byañjana, in composition; maybe graphical mistake] anointing, smearing, oiling, in gatta° and pāda°-bbhañjana-tela oil for rubbing the body and the feet Vism 100; VvA 295.

Bhañjanaka (bhanjanaka) (nt.) [fr. bhañjana1] destroying, hurting, spoiling, in phrase attha° destroying the welfare (with ref. to the telling of lies) DhA III.356; VvA 72; cp. bhañjaka.

Bhañjanin (bhanjanini) (adj.) [fr. bhañj] breaking, destroying, in cakka° breaking the wheel, fig. breaking the state of harmony J V.112.

Bhaññam (bhanama) (J V.317) see bhā.

Bhaṭa (bhatta) [cp. Epic & Class. Sk. bhaṭa, fr, dial. bhaṭ to hire; originally the same as bhṛtya fr. bhṛta & bhṛti of bhṛ Dhtp 94, Dhtm 114. -bhaṭa=bhṛtyaṃ i.e. bhṛtyaṃ] servant, hireling, soldier Miln 240; VvA 305 (bhattavetana°). As to suggestion of bhaṭa occurring in phrase
yathā-bhāṭaṁ (Kern. Toev. s. v. yathābhāṭaṁ) see discussion under yathā bhataṁ. -patha
service, employment, salary Vin IV.265; SnA 542.

Bhaṭṭha¹ (bhantha) [pp. of bhramś, see bhashati] dropped, fallen down J I.482; IV.222, 382; V.444.
Cp. pari*.

Bhaṭṭha² (bhantha) [pp. of bhaṇ, for bhanita] spoken, said Vv 6319 (su*=-subhāsita VvA 265). See
also paccā* & pari*; cp. also next.

Bhaṭṭha³ (bhantha) (?) [perhaps for bhatta?] wages, tip, donation J IV.261 (by C. expld as kathita,

Bhaṇati (bhantati) [bhāṇ; cp. Sk. bhaṇati; Ohg. ban=E. ban etc. "proclamation." See connections in
Walde, Lat. Wtb. under fabula. - Expld by Dhtp 111 as "bhaṇana." by Dhtm 162 as "bhāśana"]
to speak, tell, proclaim (the nearest synonym is katheti: see Nd2 s. v. katheti) Dh 264; Pug 33,
56; DhA II.95. - ppr. bhaṇanto Sn 397. Pot. bhaṇe Sn 1131 (=bhaṇeyya Nd2 469); Dh 224
(saccam; =dipeyya vohareyya DhA III.316). Also bhaṇeyya Sn 397. An old subjunctive form is
Sn 397.

Bhaṇana (bhana) (nt.) [fr. bhaṇati] telling, speaking DhA IV.93 (°sīla, adj. wont to speak); Dhtp
111.

Bhaṇe (bhana) (indecl.) [orig. 1st sg. pres. Med. of bhanati] "I say," used as an interjection of
emphasis, like "to be sure," "look here." It is a familiar term of address, often used by a king
to his subjects Vin I.240 (amhākaṃ kira bhaṇe vijite Bhaddiya-nagare), 241 (gaccha bhaṇe
jānāhi . . .) Miln 21 (atthi bhaṇe añño koci paṇḍito . . .).

Bhaṇḍa (bhanda) (nt.) [cp. Epic Sk. bhāṇḍa] 1. stock in trade; collectively goods, wares, property,
possession, also "object" S I.43 (itthi bhaṇḍānaṁ uttamaṁ woman is the highest property),
Nd2 38; J III.353 (yācita° object asked,=yāca); ThA 288 (id.); Vism 22. -bhaṇḍaṁ kiṇāti to buy
goods VbhA 165. -bhaṇḍaṁ vikīṇaṁ to sell goods J I.377 (+paṭibhaṇḍaṁ dāpeti to receive
goods in return); vikīṇiya-bh. goods for sale DhA I.390. -assāmika° ownerless goods,
unclaimed property J VI.348; ābharaṇa° trinkets, jewelry J III.221; piya° best goods, treasure J
III.279; bahu° having many goods, rich in possessions Vin III.138; KhA 241 (of a bhikkhu);
vara° best property or belongings Vin IV.225. - 2. implement, article, instrument Vin II.142,
143 (where 3 kinds are distinguished: of wood, copper, & of earthenware), 170 (id.); Dāvs IV.50
(turiya°). - In assa(hatthi°)-bhaṇḍa Vin I.85 sq., the meaning "horse (elephant-) trader (or
owner)" does not seem clear; should we read paṇḍaka? Cp. bhaṇḍa=paṇḍa under bhaṇḍati. -
āgāra store house, warehouse, only in der. -āgārika keeper of stores Vin I.284; II.176; surveyor
of the (royal) warehouses, royal treasurer (a higher court office: cp. Fick. Sociale Gliederung
101 sq.) J III.293; IV.43; V.117; Miln 37; DA I.21; PvA 2, 20. -āhāraka (trader) taking up goods
Dha IV.60.

Bhaṇḍaka (bhandaka) (adj. in sense of collect. nt.) [fr. bhaṇḍa] 1. article, implement; kilā° toys J
**Bhaṇḍati** [Bhandati] [bhaṇḍ, cp. "pañḍa bhaṅḍa paribhāse" Dhtp 568; Dhtm 798] to quarrel, abuse Vin I.76 (saddhiṃ); IV.277; Th 1, 933; SnA 357 (aññamaññaṃ).

**Bhaṇḍana** (Bhandana) (nt.) [fr. bhaṇḍ, cp. BSk. bhaṇḍana Divy 164] quarrel, quarrelling, strife It 11; J III,149; Nd1 196; DhA I.55, 64.

**Bhaṇḍana** (Bhandana) (nt.) [fr. bhaṇḍ, cp. BSk. bhaṇḍana Divy 164] quarrel, quarrelling, strife It 11; J III,149; Nd1 196; DhA I.55, 64.

**Bhaṇḍi** [Bhandi] [?] a certain plant or flower J V.420. Reading uncertain.

**Bhaṇḍikā** [Bhandika] (f.) [fr. bhaṇḍaka, in collect. sense] collection of goods, heap, bundle; bhaṇḍikaṃ karoti to make into a heap J III.221, 437; or bhaṇḍikaṃ bandhati to tie into a bundle DhA II.254; VvA 187. sahassa° a heap of 1,000 kahāpaṇas J II.424; III.60; IV.2.

**Note.** bhaṇḍika is v. l. at J III.41 for gaṇḍikā.

**Bhaṇḍu** [Bhandu] (adj.) [etym. uncertain, dialectical or=pañḍu?] bald-headed, close shaven Vin I.71 (°kamma shaving), 76 (kammāra*); J III.22; VI.538 (+tittira); Miln 11, 128.


**Bhataka** [Bhataka] [cp. Epic Sk. bhṛtaka] a hired servant, hireling, servant Th 1, 606, 685, 1003; J III.446; Miln 379; DhA I,119, 233 (°vīthi servant street). See also Fick. Sociale Gliederung 158, 195, 196.

**Bhati** [Bhati] (f.) [cp. Vedic bhṛti, fr. bhṛ] wages, fee, pay J I.475; III.325, 446; DhA I.21, 70; Dhtp 94 (in expln of root bhaṭ, see bhaṭa).


**Bhatta** [Bhatta] (nt.) [cp. Epic & Class. Sk. bhakta, orig. pp. of bhajati] feeding, food, nourishment, meal Dh 185; Pug 28, 55; J II.15; V.170 (bhatta-manuñña-rūpaṃ for bhattaṃ-); Vism 66 (where 14 kinds enumd, i. e. sangha*, uddesa* etc.); Sdhp 118. -ucchiṭṭa° food thrown away PvA 173; uddesa° special food Vin I.58=96, cp. II.175; devasika° daily food (as fee or wages) DA I.296 (=bhatta-vetana); dhurā° a meal to which a bhikkhu is invited as leader of others, i. e. a responsible meal J I.449; III.97 (v. l. dhuva°); dhuva° constant supply of food Vin I.25, 243. -agga [cp. BSk. bhaktāgra Divy 335; MVastu II.478] a refectory Vin I.44; M I.28; J V.334. -amaṇḍa food trough J VI.381. -abhīhāra gift of food S I.82. -uddesaka (thera) (an elder) who supervises the distribution of food, a superintendent of meals Vism 388, DhA I.244. -kāraka one who prepares the meal or food, a cook, butler J I.150 sq.; V.296; VI.349; DA I.157. -kicca "meal-performance," meal (cp. BSk. bhaktakṛtya Divy 185) J I.87; Miln 9; Vism 278 (kata° after the meal, cp. kata II.1. a); PvA 76. -kilamatha fatigue after eating SnA 58 (cp. *sammada). -gāma a village giving tribute or service DhA I.398. -dāna gift of a meal PvA 54. -puṭa a bag with food J II.82, 203; III.200; DA I.270. Cp. puṭabhatta. -puṭaka same KhA 44; VbhA 234; Vism 251. -bhoga enjoyment of food S I.92. -randhaka a cook J IV.431. -vissagga serving a meal, meal-function, participation at a meal Vin IV.263; PIII.29 (so read for vissatta; expld at PvA 184 by bhattachikca & bhūjana); Miln 9; SnA 19, 140. -vetana service for food, food as wages (cp. bhaktā-dāsa a slave working for food Manu VIII.415, see Fick. Sociale Gliederung p. 197), in
general "hire, wages," also "professional fee" D III.191; Vin III.222 (rañño bh-v.-āhāro "in the King's pay"); J IV.132 sq., Miln 379; DhA I.25 (to a physician); VvA 305. -velā meal-time SnA 111. -sammada drowsiness after a meal S I.7; J VI.57; Vbh 352; Vism 278, 295. -sālā hall for meals, refectory Vism 72.

**Bhattar** (Bhattar) [Vedic bhartṛ to bhṛ] a husband; nom. sg. bhattā Th 2, 413; J V.104, 260 (here in meaning "supporter"); VI.492; gen. bhattu J V.169, 170; acc. bhattāra Th 2, 412.

**Bhattavant** (Bhattavant) (adj.) [fr. *bhakta, pp. of bhajati] possessing reverence or worship(pers), worshipful, adored; in a (late) verse analysing fancifully the word "Bhagavant," at DA I.34=Vism 210 sq. Expld at Vism 212 by "bhaji-sevi-bahulaṃ karoti."

**Bhatti** (Bhatti) (f.) [cp. Vedic & Class. Sk. bhakti, fr. bhaj; see bhajati] 1. devotion, attachment, fondness Pug 20= Dhus 1326 (cp. Dhs trsl. 345); Pug 65; J V.340 (=sineha C.); VI.349; VvA 353, 354. - 2. in bhatti-kata Th 2, 413 it means "service," thus "doing service" (or "rendered a servant"). - 3. of uncertain meaning in bhatti-kamma, probably "making lines, decoration, ornamentation" Vin II.113 ("kamma-kata decorated"). I.51. The reading is uncertain, may be bhati° (Kern, Toev. s. v. trsls "patchwork")? Cp. vi°.

**Bhattika** (Bhattika) (adj.) (-°) [fr. bhatta] in dhuva° being in constant supply of food, being a regular attendant (servant) or adviser Vin II.15. Also at ThA 267 in meaning "being a servant, working for food" in expln of bhattikatā (=kata-sāmi-bhattikā), said of a toiling housewife.

**Bhattimant** (Bhattimant) (adj.) [from bhatti] 1. devoted? 2. discerning, analytical, perspicacious? Th 1, 370; Com. has: yathānusīṭṭham paṭipattiyā tattha bhattimā nāma.

**Bhadanta** & **Bhaddanta** (Bhadanta) [a secondary adj. formation from address bhaddaṃ (=bhadraṃ) te "hail to thee," cp. "bhaddaṃ vo" under bhadda 1] venerable, reverend. mostly in voc. as address "Sir, holy father" etc., to men of the Order. voc. sg. bhadante S I.216 (v. l. bhaddante); voc. pl. bhaddantā DhA III.414. - A contracted form of bhadanta is bhante (q. v.).

**Bhadantika** (Bhadantika) (adj.) (-°) [fr. bhatta] in dhuva° being in constant supply of food, being a regular attendant (servant) or adviser Vin II.15. Also at ThA 267 in meaning "being a servant, working for food" in expln of bhattikatā (=kata-sāmi-bhattikā), said of a toiling housewife.

**Bhadara** (Bhadara) in °paṇḍu in °paṇḍu at A I.181 is to be read as badara°.

**Bhadda(a) & Bhadra(b)** (Bhadal) (Bhadra) (adj.) [cp. Vedic bhadra, on diff. forms see Geiger, P.Gr. § 532. Dhtp 143, 589 expls bhadd by "kalyāṇe"; whereas Dhtm 205 & 823 gives bhad (bhadd) with expln "kalyāṇa kammāni"] 1. auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy, fortunate D II.95(a); S I.117(b); Dh 143 sq.(b) (of a good, well-trained horse), 380(b) (id.); J VI.281(b) (24 bhadrā pāsakā or lucky throws of the dice); DhA I.33(a) (voc. bhadde=ayye). -bhadrāṃ (nt.) something bringing luck, a
good state, welfare; a good deed (=kalyāṇaṃ) Dh 120 (=bhadra-kamma, viz. kāyasucarita etc. DhA III.14); PvA 116 (=iṭṭhaṃ). Also as form of address "hail to thee," bhaddaṃ vo J V.260. - 2. a kind of arrow (cp. Sk. bhallā) J II.275 (v. l. bhadra; so Kern, Toev. s. v.; but C. takes it as bhadda lucky, in neg. sense "unlucky, sinister," & expls by bībhaccha-awful). - 3. bull (cp. Sk. bhadra, Halāyudha 5, 21) Th 1, 16, 173, 659. -mukha one whose face brings blessings, a complimentary address, like "my noble &c friend!" [cp. BSk. bhadramukha; Divy frequent: see Index], M II.53; S I.74 (cp. K.S. I.100n) J II.261 (v. l. bhadda°); Vism 92 (v. l. SS bhadda°). - muttaka [cp. Sk. bhadramusta] a kind of fragrant grass (Cyperus rotundus) DA I.81; Abhp 599. - yuga a noble pair DhA I.95 (Kolita & Upatissa), -vāhana the auspicious (royal) vehicle (or carriage) Miln 4.

Bhaddaka(a) & Bhadraka(b) [bhaddaka (bhadraka) [fr. bhadda] 1. good, of good quality (opp. pāpaka) A IV.169(a). - 2. honoured, of high repute J III.269(a) (=sambhāvita C.). - 3. (m. nt.) a good thing, lucky or auspicious possession, a valuable. Appld to the 8 requisites (parikkhārā) of a Samaṇa at J V.254(b). - On upari-bhaddaka (N. of a trQe J VI.269; C.=bhagini-mālā) see upari. - At A IV.255 bhaddaka is given as one of the eight ingredients of the sun & moon; it may be gold (?) cp. Kirfel, Kosmographie 190), or simply a term for a very valuable quality.

Bhante [bhanta] [pp. of bham] swerving, swaying, staggering, deviating; always used of an uncontrolled car (ratha or yāna) Dh 222 (ratha=ativegena dhāvanta DhA III.301); (yāna=adanta akārita aviṇīta Nd1 145); DhsA 260 (*yāna). Cp. vi°.

Bhantatta [bhantatta] (nt.) [fr. bhanta] turmoil, confusion Dhs 429 (=vibhanti-bhāva DhsA 260, so read for vibhatti°); cp. Dhs trsl. 120.

Bhante [bhanta] [would correspond either to Sk. *bhavantaḥ (with ending °e as Māgadhism for °aḥ)=bhavān, or to P. bhadanta. In both cases we have a contraction. The expln bhante=bhadante (bhadantaḥ) is advocated by Pischel, Prk. Gr. §§ 165, 366b, intimated also by Weber, Bhagavatī 156 n. 3 (unable to explain °e); the expln bhante=bhavantah (see bhavaṃ) by Geiger, P.Gr. 983; hinted at by Weber loc. cit. (bhavantaḥ=bhagavantah) voc. of polite address: Sir, venerable Sir, used like bhadante. Either abs. as voc.: Vin I.76; D II.154, 283; J II.111; III.46; Miln 19; or with another voc.: Miln 25; or with other oblique cases, as with nom. D I.179; DhA I.62. with gen. D I.179.

Bhabba [bhābha] (adj.) [grd of bhū, Sk. bhavya] 1. able, capable, fit for (° or with dat. or inf.); abhabba unfit, incapable; Vin I.17; S III.27 (dukkha-kkhyāya); IV.89 (id.); Pug 12, 13; Vism 116 (bhikkhu), neg. It 106 (antakiriyāya), 117 (phuṭṭhum sambodhiṃ); J I.106 (°puggala a person unfit for the higher truths & salvation). bhābhabba nt & unfit people Nd2 2353=Vism 205, expld at Vbh 341, 342 by "bhabbā nīyāmaṃ okkamite kusalesu dhammesu sammattam." - 2. possible (& abhabba impossible) M III.215 (kamman bhabaābhāsa apparently possible). - See also abhabba.

Bhabbatā [bhābha] (f.) [abstr. fr. bhabba] possibility; neg. a° impossibility Sn 232; KhA 191; VvA 208.

Bhamati [bhamați] [bhram; on etym. see K.Z. IV.443; VI.152. Expld at Dhtp 219 by "anavaṭṭhāne," i. e. unsettledness] to spin (of a wheel), to whirl about, to roam Dh 371 (mā te kāmagūṇe
bhamassu cittaṃ; J I.414; III.206= IV.4 (cakkal matthake); IV.6 (kumbha-kāra-cakkaṃ iva bh.); V.478. - pp. bhanta. - Caus. bhameti to make whirl Vism 142 (cakkaṃ).

**Bhamara** (bhamara) [cp. Epic & Class. Sk. bhramara; either to bhrā (semantically quick, unsteady motion=confused noise), cp. Gr. fo/rmigc zither; or perhaps for *bramara to Ohg. bremo=Ger. bremse gadfly, bremen=brummen to hum; Gr. bro/mos thunder, Lat. fremo to growl, roar; see Walde, Lat. Wtb. s. v. fremo] 1. a bee J V.205 (°vaṇṇa bee-coloured, i. e. of black colour, in expln of kaṇḍha); Th 2, 252. Usually in similes, e. g. at Dh 49 (cp. DhA I.374 sq.); Vism 142, 152; SnA 139. - 2. in bhamara-tanti "the string that sounds," one of the seven strings of the lute J II.253, cp. VvA 140.

**Bhamarikā** (bhamarika) (f.) [fr. bhamara] a humming top J V.478.

**Bhamu** (bhma) (f.) [secondary formation after bhamuka] eyebrow J VI.476 (ṭhita*), 482 (nila*).

**Bhamuka** & **Bhamukha** (bhamuka) (f.) [cp. Vedic bhrū; the Pali word is possibly a compn of bhrū+mukha with dissimilation of first u to a] eyebrow Th 11, 232=S I.132 pamukh-; J IV.18 (in expln of su-bbū-su-bhamukhā in C., Fausböll puts "bhamuka"? Kern on this passage quotes BSk. bhrūmukha, see Toev. s. v.); VI.503 (alāra* for pamukha); DhA III.102; IV.90, 197=J V.434; SnA 285.

**Bhaya** (bhaya) (nt.) [fr. bhī, cp. Vedic bhaya, P. bhāyati] fear, fright, dread A II.15 (jāti-marana*); D III.148, 182; Dh 39, 123, 212 sq., 283; Nd1 371, 409; Pug 56; Vism 512; KhA 108; SnA 155; DhA III.23. There are some lengthy enumns of objects causing fear (sometimes under term mahabhaya, mahā-bhaya), e. g. one of 17 at Miln 196, one of 16 (four times four) at A I.121 sq., the same in essence, but in different order at Nd2 470, and at VbhA 502; one of 16 (with remark "ādi," and so on) at Vism 645. Shorter combs are to be found at Sn 964 (5, viz. ḍaṃsā, adhipātā, manussaphassā, catuppādā); Vbh 379 (5, viz. ājīvika*, asiloka*, parisa-sārājja*, maraṇa*, duggati*, expld at VbhA 505 sq.), 376 (4: jāti*,jarā*, vyādhi*, maraṇa*) 367 (3: jāti*,jarā*, maraṇa*);Nd1 402 (2: diṭṭha-dhammikaṃ & samparāyikakā bh.).-abhaya absence of fear, safety Vin I.75 (abhaya-ūvra for abhaya-vara?); Dh 317; J I.150; DhA III.491. -nāṇa insight into what is to be feared: see Cpd. 66. -dassāvin seeing or realising an object of fear, i. e. danger Vbh 244, 247 and passim. -dassin id. Dh 31, 317. -bherava fear & dismay M I.17 (=citt’utrasassa ca bhayānak’ārammanassa adhvivacaṇaṃ MA 113), N. of Suttanta No. 4 in Majjhima (pp. 16 sq.), quoted at Vism 202; SnA 206.

**Bhayānaka** (bhayanaka) (adj.) [fr. bhaya, cp. Epic Sk. bhayānaka] frightful, horrible J III.428; MA 113; PvA 24 (as *ika); Sdhp 7, 208. - nt. *ṁ something awful Nd2 470 (in def. of bhaya).

**Bhara—bhara** (bhara) a word imitating a confused sound M I.128; otherwise contracted to babhara (q. v.).

**Bhara** (bhara) (adj.) ("-ṣr") "bearing" in act. & pass. meaning, i. e. supporting or being supported; only in cpd. dubbhara hard to support A V.159, 161 (v. l. dubhara), and subhara easy to support Th 1, 926 (trsl. "of frugal ways").
**Bharaṇa** (bharaṇa) (nt.) [fr. bhr, Epic Sk. bharaṇa] bearing, supporting, maintenance Dhtm 346 (in expln of bhr); Abhp 1053.

**Bharatā** (bharaṭa) (f.) [abstr. fr. bhar] only in cpd. dub* difficulty to support, state of being hard to maintain, synonymous with kosajja at A IV.280, and kuhaṇa at A V.159, 161. - opp. subharaṇā A IV.280.

**Bharati** (bharaṭi) [bhr, cp. Lat. fero, Gr. fe/rw, Av. baraiti, Oir. berim, Goth. bairan=to bear, Ger. gebären. Dhtm expls simply by "bharea"] to bear, support, feed, maintain J V.260 (mama bharatha, ahaṃ bhattā bhavāmi vo; C. explns as "maṃ icchatha"). - pp. bhata. See also bhaṭa, bhara, bhariṇa, and Der. fr. bhāra*. A curious Passive form is anu-bhīramāna (ppr.) M III.123 (chatta: a parasol being spread out), on which see Geiger, P.Gr. § 52, 5; 175 n. 3, 191.

**Bharita** (bharaṭa) (adj.) [lit. made to bear, i.e. heavy with etc. Cp. formations bhāra*, fr. bharati] filled with (-°) J I.2 (suvaṇṇa-rajata° gabbha); IV.489 (udaka°); V.275 (kimi°); SnA 494 (vāta°); ThA 283 (kuṇapa°).

**Bhariyā** (bhariya) (f.) [fr. bhr, Vedic bhārīya] a wife (lit. one who is supported) D III.190; It 36; J III.511; DhA I.329.

**Bharu** (bhara) [a dial. (inscription) word, cp. Kern, Toev. s. v.] sea, in two names for a town and a kingdom viz. Bharukaccha Nd1 155; J II.188; IV.137, and Bharu-raṭṭha J II.169 sq., a kingdom which is said to have been swallowed up by the sea. - Also in N. of the King of that country Bharu-raji J II.171 (v. l. Kuru*). - Der. Bhārukacchaka an inhabitant of Bharukaccha DhsA 305 (so read at Expos. II.401).

**Bhallaka** (bhalla) [lit. from the Bhal people] a kind of copper, enumd under the eight pisāca-lohāni, or copper coming from the Piśāca country VbhA 63 (is reading correct?). It is doubtful whether we should not read mallaka, cp. malla.

**Bhallāṭaka** [cp. Epic Sk. bhallataka] the marking nut plant Semicarpus anacardium J VI.578.

**Bhava** (bhava) [cp. Sk. bhava, as philosophical term late, but as N. of a deity Vedic; of bhū, see bhavati] "becoming," (form of) rebirth, (state of) existence, a "life." There are 3 states of existence conventionally enumd as kāma*, rūpa*, arūpa* or sensual existence, deva-corporeal, & formless existence (cp. rūpa) D II.57; III.216; S II.3; IV.258; A II.223; III.444; Nd1 48; Nd2 s. v. dhātu B.; Vism 210=DA I.34; Vism 529; VbhA 204. - Another view is represented by the division of bhava into kamma* and upapatti* (upapatti*), or the active functioning of a life in relation to the fruitional, or resultant way of the next life (cp. Cpd. 43) Vbh 137; Vism 571; VbhA 183; also in def. of bhava at Nd2 471 (kamma* and paṭisandhika punabhava). - In the "causal chain" (Paṭicca-samuppāda, q. v.) bhava is represented as condition of birth (jāti), or resultant force for new birth. - See Sn 361, 514, 742, 839, 923, 1055, 1133; Dh 348; Nd1 274; Vbh 294, 358; Vism 556 sq.; DhA IV.221; Sdhp 33, 333, 335. - On itibhav'ābhava see iti, and add ref. Vbh 375. - A remarkable use of bhava as nt. (obstr.) to bhū (in cpd.) is to be noted in the def. given by Bdhgh. of divya-divi bhavam (for divi-bhū) KhA 227; SnA 199; and mānasam=manasi bhavam (for manasi-bhū) KhA 248, cp. Pāṇini IV.3, 53. Similarly āroga bhava health DhA I.328 for
bhava. - Cp. anu°, vi°, sam°. -agga the best (state of) existence, the highest point of existence (among the gods) J III.84; Vbh 426; Miln 132; KhA 179, 249; SnA 17, 41, 507; often as highest "heaven" as opposed to Avīci, the lowest hell; thus at J IV.182; VI.354; Miln 336. -anga constituent of becoming, function of being, functional state of subconsciousness, i.e. subliminal consciousness or subconscious life-continuum, the vital continuum in the absence of any process [of mind, or attention] (thus Mrs. Rh. D. in Expos. 185 n.), subconscious individual life. See on term Cpd. 26 sq., 265-267; & cp. Dhs trsl. 134. - J VI.82; Miln 299 sq.; Vism 164, 676; DhsA 72, 140, 269; DhA I.23; VbhA 81, 156 sq., 406. -antaga "gone to the ends of existence," past existence, Ep. of the Bhagavan Buddha Vism 210. -antarana an existence interval, i.e. transition fr. one life to another, a previous or subsequent life Vism 553 sq. -abhava this or that life, any form of existence some sort of existence Sn 1060, 1068; Nd1 48, 109, 284; Nd2 472, 664 A; Th 1, 784 (ThA mahantāmahanta bh.) ThA 71 (Ap. v. 30); VbhA 501. -āsava the intoxicant of existence D III.216; Vbh 364, 373. -uppatti coming into (a new) ex. -Four such bh. -uppattis lead to rebirth among the foll. gods: the parīṭṭ'ābhā devā, the appamāṇ'ābhā d., the sankiliṣṭ'ābhā d., the parisuddh'ābhā d. M III.147. -esanā longing for rebirth D III.216, 270. -ōgā the flood of rebirth (see ogha) Nd1 57, 159; Vism 480. -cakka the wheel or round of rebirth, equivalent to the Paṭicca-samuppāda Vism 529, 576 sq.; in the same context at VbhA 138, 194 sq. -carimakā the last rebirth Vism 291. -tāṇhā craving for rebirth D III.212, 216, 274; S V.432; Sn 746; Vbh 101, 358, 365; Th 2, 458; ThA 282; VbhA III.133. -netti [cp. BSK. bhava-netrī M. Vastu II.307; °netrika III.337] leader to renewed ex., guide to ex. Vin I.231; It 38; Dhs 1059= (cp. Dhs 364=bhava-rajju). -samyojana the fetter of rebirth: see arahant II. C. -salla the sting or dart of rebirth Dh 351 (=sabbāṇi bhavagāmīni sallāṇi DhA IV.70). -sāta (pl. sātāni) the pleasures of ex., variously enumd in sets of from one to six at Nd1 30. -ssita at J V.371 read with v. l. as ghaṭa-ssita.

Bhavati [bhū to become, cp. Sk. bhūmi earth; Gr. fu/sis nature (physical), fu/omai to grow; Lat. fui I have been, futurus=future; Oir. buith to be; Ags. būan=Goth. bauan to live, Ger. bauen, also Ags. býldan=to build; Lith. būti to be, būtas house Dhtp 1: bhū sattāyaṃ to become, to be, exist, behave etc. (cp. Nd2 474= sambhavati jāyati nibbattati pātu-bhavati). - I. Forms. There are two bases used side by side, viz. bhav° and (contracted) ho°, the latter especially in the (later) Gāthā style and poetry in general, also as archaic in prose, whereas bhav° forms are older. On compounds with prepositions, as regards inflection, see Geiger, P.Gr. §§ 1312, 1513; and cp. anubhavati, abhibhavati, abhisaṃ°, pa° (also pahoti, pahūta), pari°, vi°, sam°. - 1. Pres. ind. bhavāmi Sn 511 & homi J III.260; 2nd bhavasi & hosā M III.140; Vv 8420; 3rd bhavati freq.; Sn 36 (where Nd2 474 with v. l. BB of Sn reads bhavanti; Divy p. 294 also reads bhavanti snehā as conjecture of Cowell's for MSS. bhavati); Dh 249, 375; & hoti freq.; 1st pl. homa Pv I.118; 2nd hota J I.307; 3rd bhavanti & honī freq. - imper. 2nd sg. bhava Sn 337, 340, 701; Dh 236; Th 2, 8; bhavāhi Sn 510; hōhi Sn 31; M III.134; J I.32; PvA 89. 3rd sg. hotu Sn 224; J III.150; PvA 13; Miln 18. pl. 1st med. bhavāmise Th 1, 1128; Sn 32; 2nd pl. bhavatha J II.218, bhavātha Sn 692; Dh 144; hota Dh 243; Dh II.141; J II.302; DhA I.57; 3rd pl. bhavantu Sn 145; honī J II.4. Pot. 1st sg. bhaveyyaṃ J VI.364; 2nd bhaveyyāsi Ud 91; PvA 11; 3rd bhave Sn 716, bhaveyya J II.159; Dha I.329, & upheyya Vin I.8 (for huveyya: see Geiger, P.Gr. § 396 & 1312); pl. 1st bhaveyyāma; 2nd bhaveyya Sn 1073, 3rd bhaveyyum Sn 906. - ppr. bhavam Sn 92, & bhavanto Sn 968; f. honītī PvA 79. - fut. 1st sg. bhavissāmi PvA 49, hessāmi Th 2, 460 (ThA 283 reads bhavissāmi), & hessām Th 1, 1100; J III.224; Pv I.105; 2nd bhavissāvi PvA 16, hohisi Pv I.33; 3rd bhavissati Dh 228, 264; DhA II.82, hessatti J III.279 & med. hessate Mhvs 25, 97, hehitī Bu II.10=A I.4; Vv 6332; & hossati (in pahossati fr. pahoti DhA III.254); 1st pl. bhavissāma Dh 200; 2nd hessatha S IV.179; 3rd bhavissanti freq. - Cond. 1st sg. abhavissām J I.470; 2nd abhavissa J I.11; III.30; 3rd abhavissa It 37; Vin I.13; D II.57; M III.163; J I.267; II.112}
Bhavatta (bhavatta) (nt.) [abstr. fr. bhū] the fact of being, state, condition KhA 227.

Bhavana (bhavana) (nt.) [fr. bhū] dwelling, sphere, world, realm S I.206, Sn 810 (see expln Nd1 132: nerayikānaṃ nirayo bh. etc. & SnA 534: nirayādi-bhede bhavane); Nd1 448 (Inda° the realm of Indra); J III.275 (nāga° the world of the Nāgas).

Bhavant [bhavant] [cp. Sk. (& Vedic) bhavant, used as pron. of the 2nd; but constructed with 3rd person of the verb. Probably a contraction fr. bhagavant, see Whitney, Altind. Gr. 456] pron. of polite address "Sir, Lord," or "venerable, honourable," or simply "you." Cases as follows (after Geiger, P.Gr. § 983): sg. nom. bhavam Sn 486; D I.249; M I.484. nt. bhavam M III.172. acc. bhavatam Sn 597; D II.231; instr. bhotā D I.93, 110; S IV.120. gen. bhoto Sn 565; M I.486; voc. bhavam D I.93 & bho D I.93; M I.484; J II.26. See bho also sep. - pl. nom. bhavanto Sn p. 107 (only as v. l.; T. bhagavanto), & bhonto ibid.; M II.2; Miln 25; acc. bhavante M II.3; instr. bhavantehi M III.13; gen. bhavatam M II.3; voc. bhonto Th 1, 832; M II.2; - f. bhoti: sg. nom. bhoti Sn 988; J III.95; acc. bhotini J VI.523; loc. bhotiyā ibid. voc. bhoti ibid.; D II.249. - On form bhante see this.

Bhaveyya [bhaveyya] [cp. Class. Sk. bhavya] a sort of tree, perhaps Averrhoa carambola J VI.529.

Bhasati [bhasati] [cp. Epic Sk. bhaṣate] to bark (of dogs) J IV.182 (aor. bhasi; so read for T. bhusi). - pp. bhasitaṃ (as n.) bark ibid. (mahā-bhasitaṃ bhasi, read for bhusita). See also bhusati.

Bhasita [bhasita] 1. see bhasati. - 2. pp. of bhas "crumbled to ashes" see bhasma.
Bhasta (bhastra) [cp. Vedic basta] a he-goat J III.278.

Bhastā (f.) & Bhasta (nt.) [bhastra] [cp. Class. Sk. bhastra (also one MBh. passage), orig. n. ag. fr. bhas (to bark?), lit. beller, blower] 1. a bellows Th 1, 1134; J VI.12 (vāta-pūṇa-bhastacamma, skin of bellows full of wind); SnA 171 (vāta-pūrita-bhastāviya), 494 (vātabharita*); Dha I.442 (bhastam dhamāpeti); Vism 287. - 2. a sack Th 1, 1151; 2, 466 (T. reads gatta, but ThA 283 reads bhasta & expls as "camma-pasibbaka"); J III.346 (sattu=sattu pasibbaka flour sack); V.45; ThA 212 (udaka*). bilāra-bhastā a bag of catskin M I.128 (=bilāra-camma-pasibbaka Bdhgh); Th 1, 1138.

Bhasma & Bhasman Bhasma: Bhasman(nt.) [cp. Vedic bhasman (adj.); Sk. bhasman (n.), originally ppr. of bhas to chew & thus n-stem. It has passed into the a-decl. in Pali, except in the loc. bhasmani (S I.169). Etymologically & semantically bhasman is either "chewing" or "anything chewed (small)," thus meaning particle, dust, sand, etc.; and bhas is another form of psā (cp. Sk. psā morsel of food, psāta hungry=P. chāta). Idg. *bhsā & *bhsam, represented in Gr. yw/xw to grind, ya/mmos & yw_xos sand; Lat. sabulum sand. The Dhtp 326 & Dhtm 452 explain bhas by bhasmikaraṇa "reduce to ashes," a pp. of it is bhasita; it also occurs in Sk. loc. bhas] ashes S I.169=Nd2 576 (loc. bhasmani); Vv 8444; J III.426; Vism 469 (in comparison). - antāhuti (bhasmant°, according to DA I.166, & cp. Franke, Dīgha Nikāya p. 60); M I.515; S III.207. -ācchanna covered by ashes Dh 71 (=chārikāya paṭichanna Dha II.68); J VI.236 (. . . va pāvaka). -puṭa a sack for ashes DA I.267 (as expln for assa-puṭa of D. I.98; fanciful; see assa1). -bhāva "ashy" state, state of being crumbled to dust VvA 348.

Bhassa (bhassya, of bhāṣya] speech, conversation, way of talking, disputation Sn 328 (v. l. for hassa); It 71; Miln 90; Vism 127 (grouped into fit talk, as the 10 kathā-vatthus, and unfit talk or gossip, as the 32 tiracchāna-kathā). -kāraka one who makes talk, i. e. invites disputation, or one who gossips Vin I.1; Nd1 142; f. °kārikā Vin IV.230. -pavādaka one who proposes disputation, one who is fond of debate & discussions M I.161, 227 (°ika); Miln 4. -pavedin one experienced in debating Miln 90. -samācāra (good) conduct in speech, proficiency in disputation D III.106. -samussaya grandiloquence, proud talk Sn 245 (cp. SnA 288=att'ukkaṃsanatā ti vuttaṃ hoti).

Bhassati [bhassati] [bhranś, Sk. bhraśyate] to fall down, drop, to droop (Dhtp 455 & Dhtm 695: adho-patane & adhopāte) J IV.223; VI.530. ppr. bhassamāna Miln 82; pret. 3rd sg. bhassittha J II.274 (cp. pabhassittha Vin II.135), & abhassittha S I.122 (so read for abhassatha). - pp. bhaṭṭha1.


Bhā (bha) [cp. Vedic bhā & bhāḥ nt.] light, splendour; given as name of a jewel at an extremely doubtful passage J V.317, 318, where T. reads "vara tam bhaṇ īmam icchasi," & C. expls.: "bhā ti ratanass'etaṃ nāmaṃ." The v. l. for bhāṇāṃ is bhuṇjaṃ; the passage may be corrupt from "varatu bhavan yam icchasi."

Bhākuṭika (bhakuti) (adj.) [fr. bhakuti] knitting the eyebrows, frowning, only in redupl. cpd. bhākuṭika-bhākuṭiko frowning continually, supercilious Vin II.11=III.181 (manda-mando-);
Nd2 342 (korajika-korajiko+); Vism 26 (id.). - f. bhākuṭikā a frown, frowning, superciliousness, def. at Vism 26 as "padhāna-parimathitabhāva-dassanena bhākuṭi [read bhakuṭi] -karaṇaṃ mukha-sankoco ti vutta hoti." It occurs in stock phrase bhākuṭikā bhākuṭiyāṃ kuhanā kuhanā at Vbh 352=Vism 23, 25 (cp. Nd1 225), and at Nd2 342 D. See also VbhA 482 (bhākuṭikaraṇaṃ silam asā ti bhākuṭiko). The form bhākuṭiyaṃ (nt.) is originally the same as bhākuṭikā, only differentiated in C.-style. The def. at Vism 26 is "bhākuṭikā bhāvo bhākuṭiyaṃ." The v. l. ibid. is bhākuṭità. -bhākuṭikāṃ karoti to make a frowning face, to act superciliously (Vism 105 as a quality of one "dosa-carita").

Bhāga (bhaga) [cp. Vedic bhāga, fr. bhaj, bhajati] 1. part, portion, fraction, share Vin I.285; Sn 427 (sahassa-bhāgo maraṇassa-sahassam bhāgānāṃ assā ti SnA 387; a thousand times a share of death, i. e. very near death, almost quite dead), 702 (v. l. SnA 492 for Sn samāna-bhāva, evenness, proportionate-ness); Vv 146 (=kummāsa-kotiṭhāsa VvA 62); Pv I.115 (aḍḍhi° one half); Vin IV.264. - Cp. vi°. -bhāgaso (abl.-adv.) in parts, by parts, by portions, esp. in even proportions, i. e. evenly, in proportion S I.193 (according to each one's share; cp. Th 1, 1242); M III.183; Vv 72; Miln 330, 415 (aneka° hundredfold or more). bhāgaso mita (of cities or dwelling-places etc.) evenly planned, well laid out, i. e. in squares Sn 300, 305 (nivesanāṇi suvibhattāni bhāgaso); J V.266 (cp. C. on p. 272)=Nd2 304III. D; Pv I.1013 (=bhāgato mita PvA 52). - bhāgabhatta apportioned food, ration DhA I.134. - Cp. dobbhagga "disproportionateness," i. e. bad luck. - 2. apportioned share (of money), fee, remuneration, always in term ācariya° (ācariyassa) the teacher's fee (usually consisting in 1,000 kahāpaṇas) J I.273; V.457; VI.178; Miln 10; DhA I.253. - 3. division of space, quarter, side, place, region: disā° quarter of the compass Vin II.217; para° outside part KhA 206=PaV 24 (kuḍḍānaṃ parabhāga-tiro-kuḍḍā); pacchābhāgaṃ (acc. adv.) at the back part, behind PaV 114. - fig. way, respect, in ubhato-bhāga-vimutta "free in both ways" D II.71; M I.477 (see Dial II.70; i. e. free both by insight and by the intellectual discipline of the 8 stages of Deliverance, the aṭṭha vimokkha). - 4. division of time, time, always -°, e. g. pubba° the past, aparā° the future PaV 133; obl. cases adverbially: tena divasa-bhāgena (+ratti bhāgena) at that day (& that very night) Miln 18; aparā-bhāge (loc.) in future J I.34; PaV 116.

Bhāgavant (bhagavand) (adj.) [fr. bhāga, equal to bhāgin] sharing in, partaking of (gen.) Dh 19, 20 (samaṇḍassa).

Bhāgin (bhagin) (adj.) [fr. bhāga. Cp. Vedic bhāgin] sharing in, partaking of (with gen.), endowed with; getting, receiving A II.80; III.42 (āyussa vāṇṇassa etc.); J I.87 (rasānaṃ); Miln 18 (samaṇḍassa); Vism 150 (lābhassa); DhA II.90; VbhA 418 sq. (pañña as hāna-bhāginī, ṭhiti°, vīsesa° & nibbedha°). - Also in def. of term Bhagavā at Nd1 142=Nd2 466=Vism 210. - pl. bhāginino PaV III.112 (dukkhassa); PaV 18 (dānaphalassa), 175. - Cp. bhāgavant, bhāgimant, bhāgiya.

Bhāgineyya (bhagineya) [fr. bhaginī, Cp. Epic Sk. bhāgineya] sister's son, nephew Sn 695; J I.207; II.237; DhA I.14; PaV 215.

Bhāgimant (bhagimant) (adj.) [a double adj. formation bhāgin+ mant] partaking in, sharing, possessing (with gen.) Th 2, 204 (dukkhassa); ThA 171 (=bhāgin).
**Bhāgiya (bhāgya)** \(\text{(adj.\ (-)})\) [fr. bhāga, cp. bhāgin] connected with, conducive to, procuring; in foll. philos. terms: kusala° A I.11; hāna°, vīsesa° D III.274 sq.; hāna°, ṭhiti°, vīsesa°, nibbedha° Vism 15 (in verse), 88=Ps I.35. - Cp. BSk. mokṣa bhāgiya, nirvedha° Divy 50; mokṣa° ibid. 363.

**Bhāgya (bhāga)** \(\text{(nt.)}\) [cp. Epic & Class. Sk. bhāgya; fr. bhaga, see also contracted form bhagga2] good luck, fortune J V.484.

**Bhāgyavant (bhāgyavanta)** \(\text{(adj.)}\) [same as bhaggavant, only differentiated as being the Sk. form and thus distinguished as sep. word by Commentators] having good luck, auspicious, fortunate, in def. of term "Bhagavā" at DA I.34=Vism 210; also at VvA 231, where the abstr. bhāgyavatata is formed as expln of the term. bhāgyavatā (f.) at Vism 211.

**Bhājaka (bhajaka)** \(\text{(adj.\ (-)})\) [fr. bhajeti] distributing, one who distributes or one charged with the office of distributing clothes, food etc. among the Bhikkhus Vin I.285 (cīvara°); A III.275 (cīvara°, phala°, khajjaka°).

**Bhājana1 (bhajana)** \(\text{(nt.)}\) [cp. Epic Sk. bhājana, fr. bhāj] a bowl, vessel, dish, usually earthenware, but also of other metal, e. g. gold (suvaṇṇa°) DA I.295; copper (tamba°) DhA I.395; bronze (kaṃsa°) Vism 142 (in simile). - Vin I.46; Sn 577 (pl. mattika-bhājanā); J II.272 (bhikkhā°); III.366 (id.), 471; V 293 (bhatta°); Miln 107; VvA 40, 292 (v. l. bhojana); PvA 104, 145, 251; Sdhp 571. -vikati a special bowl J V.292 (so read for T. bhojana°); Vism 376.

**Bhājana2 (bhajana)** \(\text{(nt.)}\) [fr. bhāj] division, dividing up, in pada° dividing of words, treating of words separately DhsA 343; similarly bhājaniyaṃ that which should be classed or divided DhsA 2, also in pada° division of a phrase DhsA 54.

**Bhājita (bhajita)** [pp. of bhājeti] divided, distributed; nt. that which has been dealt out or allotted, in cpd. bhājit-ābhājita A III.275.

**Bhājeti (bhajeti)** [Caus. of bhajati, but to be taken as root by itself; cp. Dhtm 777 bhāja=puthakkare] to divide, distribute, deal out Vin IV.223 (ppr. bhājiyamāna); J I.265; DhsA 4 (fut. bhājessati) grd. bhājetabba Vin I.285. - pp. bhājita.

**Bhāṇa (bhana)** \[fr. bhaṇati\] reciting or preaching, in pada° reciting the verses of the Scriptures DhA II.95 (v. l. paṭibhāna); III.345; IV.18. -vāra a section of the Scriptures, divided into such for purposes of recitation, "a recital" Vin I.14; II.247; DA 13; MA 2 (concerning the Bh. of Majjhima Nikāya); SnA 2 (of Sutta Nipāta), 608 (id.); DhsA 6 (of Dhammasaṅgāṇi, cp. Expos. 8 n. 3), and frequently in other Commentaries & Expositionary Works.

**Bhāṇaka1 (bhānakā)** \(\text{(adj.-n.)}\) [fr. bhaṇati] speaking; (n.) a reciter, repeater, preacher (of sections of the Scriptures), like Anguttara° Vism 74 sq.; Dīgha° DA I.15, 131; J I.59; Vism 36, 266; Jātaka° etc. Miln 341 sq.; Majjhima° Vism 95 (Revatthera), 275, 286, 431; Saṃyutta° Vism 313 (Cūla-Sivatthera). Unspecified at SnA 70 (Kalyāṇaviharavasi-bhāṇaka-dahara-bhikkhu; reading doubtful). - f. bhāṇikā Vin IV.285 (Thullanandā bahussutā bhāṇikā); also in cpd. maṇju-bhāṇikā sweet-voiced, uttering sweet words J VI.422.
**Bhānaka** [bhanaka] [cp. Sk. bhāṇḍaka a small box: Kathāsarits. 24, 163; & see Müller, P.Gr. p. 48] a jar Vin II.170 (loha*); III.90.

**Bhāṇīṇa** (adj.) (-*) [fr. bhaṇati] speaking, reciting Sn 850 (manṭa* a reciter of the Mantras, one who knows the M. and speaks accordingly, i. e. speaking wisely, expld by SnA 549 as "manṭāyā pariggaḥetvā vācaṃ bhāṣita"); Dh 363 (id.; expld as "manṭā vuccati paññā, tāya pana bhāṇana-silo" DhA IV.93). -ativelā* speaking for an excessively long time, talking in excess J IV.247, 248.

**Bhāṇeti** Caus. of bhaṇanti (q. v.) with 3rd praet. bhāṇ & pot. bhāṇaye.


**Bhāti** [bhā Dhtp 367, Dhtm 594: dittiyaṃ; Idg. *bhē, cp. Sk. bhāḥ nt. splendour, radiance, bhāṣati to shine forth; Gr. fa/os light, fai/nw to show etc.; Ags. bonian to polish=Ger. bohnen; also Sk. bhāla shine, splendour, =Ags. bael funeral pile] to shine (forth), to appear D II.205; Vv 352; J II.313. - pp. bhāta: see vi*.

**Bhāṭika** & **Bhāṭiya** [bhatika] [fr. bhātar, cp. Class. Sk. bhrāṭṛka] lit. brotherly, i. e. a brother, often*-. "brother" - (a) bhāṭika: J I.253 (jeṭṭha°); VI.32; DhA I.14 (*thera my Thera-brother or br.-thera), 101, 245; PvA 75. - (b) bhāṭiya: Vism 292 (dve *therā two Th. brothers). - Cp. bhāṭuka.


**Bhānu** (adj.) [cp. Vedic bhānu (m.) shine, light, ray; Epic Sk. also "sun"] light, bright red J III.62 (of the kaṇāvera flower); VvA 175 (*raṃsi).

**Bhānumant** (adj.) [fr. bhānu, ray of light Vedic bhānumant, Ep. of Agni; also Epic Sk. the sun] luminous, brilliant; mostly of the sun; nom. bhānumā S I.196= Th 1, 1252; Vv 6417, 787 (=ādīccha VvA 304); J I.183. acc. bhānumaṃ Sn 1016. - The spelling is sometimes bhānumā.

**Bhāyati** [bhati] [cp. Sk. bhayate, bhī, pres. redupl. bibheta; Idg. *bhei, cp. Av. bayente they frighten; Lith. bijotis to be afraid; Ohg. bibēn=Ger. bieten. Nearest synonym is tras] to be afraid. Pres, Ind. 1st sg. bhāyāmi Th 1, 21; Sn p. 48; 2nd sg. bhāyasi Th 2, 248; 1st pl. bhāyāma J II.21; 3rd pl. bhāyanto Dh 129; Imper. 2nd pl. bhāyathya Ud 51; J III.4; Pot. 3rd sg. bhāye Sn 964 & bhāyeyya Miln 208; 3rd pl. bhāyeyyum Miln 208. - Aor. 1st sg. bhāyim DhA III.187; 2nd sg. bhāyi Th 1, 764; DhA III.187; & usually in Prohib. mā bhāyi do not be afraid S v.369; J I.222; DhA I.253. - grd. bhāyitabba Nād s.v. kāmagūṇa B; DhA III.23. - Caus. I. bhāyayate to frighten J III.99 (C.: utraṣeti); Caus. II. bhāyāpeti J III.99, 210. - pp. bhīta.
Bhāyitabbaka (bhāyiṭabbāka) (adj.) [grd. of bhāyati+ka] to be feared, dreadful, fearful, Sdhp 95.

Bhāra (bhara) [fr. bhṛ, Vedic bhāra; cp. bhara] 1. anything to carry, a load Vin III.278 (Bdhgh; dāru° a load of wood). bhārāṃ vahati to carry a load A I.84; VvA 23. -garu° a heavy load, as "adj." "carrying a heavy load" J V.439 (of a woman,=pregnant). -bhāratara (adj.- compar.) forming a heavier load Miln 155. -Cp. ati°, sam°. -bhāratara (adj.-compar.) forming a heavier load Miln 155. -Cp. ati°, sam°.

2. a load, cartload (as measure of quantity) VvA 12 (saṭṭhi-sakāta°-parimāṇa); PvA 102 (aneka°parimāṇa). - 3. (fig.) a difficult thing, a burden or duty, i. e. a charge, business, office, task, affair Vism. 375; J I.292; II.399; IV.427; VI.413; DhA I.6, 111. Several bhārā or great tasks are mentioned exemplifying the meaning of "gambhīra" & "duddasa" (saccāni) at VbhA 141, viz. mahā-samuddāṃ manthetvā ojāya nīharaṇaṃ; Sineru-pādato vālikāya uddharaṇaṃ; bhāraṇa° a load of wood. -bhāra vahati to carry a load A I.84; VvA 23.

3. (fig.) in metaphors for the burden of (the factors of renewed) existence (the khandhas and similar agents). Esp. in phrase panna-bhāra "one whose load (or burden) has been laid down," one who has attained Arahantship M I.139; A III.84; S I.233; Dh 402 (=ohita-khandha-bhāra DhA IV.168); Sn 626 (same expln at SnA 467), 914 (expld as patita-bhāra, oropita°, nikkhitta° Nd1 334, where 3 bhāras in this sense are distinguished, viz. khandha°, kilesa°, abhisankhāra°); Th 1, 1021. So at Vism 512 with ref. to the ariya-saccāni, viz. bhāro= dukkha-saccāṃ, bhār'ādānaṃ=samuda-saccāṃ, bhāranikkhepanaṃ=nirodha-s., bhāra-nikkhepan'upāya = magga-s. - On bhāra in similes see J.P.T.S. 1907, 118. -ādāna the taking up of a burden S III.25. -morcana delivery (of a pregnant woman) J I.19.

Bhārika (bhārika) (adj.) [fr. bhāra Vedic bhārya to be nourished or supported; bhāryā wife] 1. heavy, weighty, grave, serious; always fig. with ref. to a serious offence, either as bhāriyaṃ pāpaṃ a terrible sin PvA 195, or bh. kammaṃ a grave deed, a sin DhA I.298, 329; II.56; III.120; VvA 68; or bhāriyaṃ alone (as nt.), something grave, a sin DhA I.64. Similarly with ati° as atibhāriyaṃ kammaṃ a very grave deed DhA I.70, or atibhāriyaṃ id. DhA I.186. - 2. bhāriya =bhārikā, f. of bhāraka) carrying, fetching, bringing J VI.563 (phala°).
Bhārukacchaka (bharukacchaka) See bharu°.

Bhāva (bhava) [fr. bhū, cp. Vedic bhāva] 1. being, becoming, condition, nature; very rarely by itself (only in later & C. literature, as e.g. J I.295 thīnaṃ bhāvo, perhaps best to be translated as "women's character," taking bhāva=attabhāva); usually °, denoting state or condition of, and representing an abstr. der. from the first part of the cpd. e.g. gadrabha° ‘asininity' J II.109. Thus in connection with (a) adjectives: atta° state of need PvA 120; ūna° depletion SnA 463; ekī° loneliness Vism 34; sithill° (for sithila° in conn. with kṛ & bhū) relaxation Vism 502. - (b) adverbs. upari° high condition M I.45; pātu° appearance Sn 560; vinā° difference Sn 588. (c) nouns & noun-derivations: atta° individual state, life, character Sn 388 (=citta SnA 374); asaraṇa° state of not remembering Dha III.121; samāna° condition of a recluse Sn 551. - (d) forms of verbs: nibbatta° fact of being reborn DhA III.121; magg'ārūḷha° the condition of having started on one's way VvA 64; baddha° that he was bound; suhita° that they were well J IV.279. The translation can give either a full sentence with "that it was" etc. (VvA 64: "that he had started on his way"), or a phrase like "the fact or state of," or use as an English abstract noun ending in -ness (attika° needfulness, ekī° loneliness), -ion (ūna° depletion, pātu° manifestation). -hood (atta° selfhood), or -ship (samāna° recluse-ship). - Similarly in Com. style: sampayutta-bhāvo (m.) Dha III.94, for *sampayuttattaṃ (abstr.); bhākuṭikassa bhāvo=bhakuṭiyaṃ Vism 26; sovacassassa bhāvo=sovacassatā KhA 148; mittassa bh.=mettaṃ KhA 248. Here sometimes bhava for bhāva. - 2. (in pregnant, specifically Buddhistic sense) cultivation or production by thought, mental condition, esp. a set mental condition (see der. bhāvāna). Sometimes (restricted to Vin & J) in sense "thinking of someone," i.e. affection, love, sentiment. - (a) in combn khanti, diṭṭhi, ruci, bhāva at Vin II.205; III.93; IV.3, 4. - (b) in Jātaka passages: J V.237; VI.293 (bhāvaṃ karoti, with loc., to love). -abhāva (late, only in C. style) not being, absence, want PvA 25; abl. abhāvato through not being, in want of PvA 9, 17. - sabhāva (sva+bhāva) see sep.

Bhāvanā (bhavana) (f.) [fr. bhāveti, or fr. bhāva in meaning of bhāva 2, cp. Class. Sk. bhāvanā] producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. - See on term Dhs trsl 261 (=240); Expos. I.217 (=DhsA 163); Cpd. 207 n. 2. - Cp. pari*, vi*, sam*. - Vin I.294 (indriya°); D III.219 (three: kāya°, citta°, pañña°); 221, 225, 285, 291; S 148; Dh 73, 301; J I.196 (mettā°); III.45 (id.); Nd 143 (saññā°); Nett 91 (samatha-vipassanaṃ); Vbh 12, 16 sq., 199, 325; Vism 130 (karaṇa, bhāvanā, rakkhaṇa; here bh.=bringing out, keeping in existence), 314 (karunā°), 317 (upekkhā°); Miln 25 (*m anuyuñjati); Sdhp 15, 216, 233, 451. -ānuyoga application to meditation Vbh 244, 249. -ārāma joy of or pleasure in self culture A II.28. -bala power to increase the effect of meditation, power of self-culture A 1.52; D III.213. -maya accomplished by culture practice; brought into existence by practice (of cultured thought), cp. Cpd. 207. D III.218, 219; Nett 8; with dānamaya & sīlamaya at It 19, 51; Vbh 135, 325. -vidhāna arrangement of process of culture DhsA 168=Vism 122.

Bhāvanīya (bhavaniya) (adj.) [grd. fr. bhāveti, or fr. bhāva in meaning of bhāva 2, cp. Class. Sk. bhāvanā] "being as ought to be," to be cultivated, to be respected, in a self-composed state (cp. bhāvitatta) M I.33 (garu°; expld by Bdhgh as "addhā 'yam āyasā jānāmi jānāti passām passati ti evam sambhāvanīyo" MA 156); S V.164; A III.110; Miln 373; PvA 9. See also under manobhāvanīya.
Bhāvita [bhavita] (pp. of bhāveti) developed, made to become by means of thought, cultured, well-balanced A V.299 (cittam parittam abhāvitaṃ; opp. cittam appamāṇaṃ subhāvitaṃ); Sn 516, 558.

Bhāvitatta1 [bhavitatta] (adj.) [bhāvita+attan] one whose attan (ātman) is bhāvita, i.e. well trained or composed. Attan here=citta (as PvA 139), thus "self-composed, well-balanced" A IV.26; Sn 277, 322, 1049; Dh 106, 107; Nd2 142; Nd2 475 B (indriyāni bhāvitaṃ); J II.112 ("bhāvanāya when the training of thought is perfect"); Vism 185 ("bhāvana, adj. one of well-trained character"); 267, 400 (+bahuli-kata); DhA I.122 (a\*); ThA 164 (indriya\*). See foll.

Bhāvitatta2 (nt.) [abstr. fr. bhāvita=*bhāvitattvaṃ] only neg. a\* the fact of not developing or cultivating S III.153, 475; Pv II.966.

Bhāvin [bhavina] (adj.) [fr. bhāva, Epic Sk. bhāviṃ "imminent"] "having a being," going to be, as ° in avassa\* sure to come to pass, inevitable J I.19. - f. bhāvinī future VvA 314 (or is it bhāvaniya? cp. v. l. S bhāvaniyā).

Bhāveti [bhaveti] [Caus. of bhū, bhavati] to beget, produce, increase, cultivate, develop (by means of thought & meditation), The Buddhist equivalent for mind-work as creative in idea, M I.293; cp. B.Psy p. 132. - D II.79; M II.11 (cattāro sammappadhāne & iddhipāde); S I.188 (cittam ekaggam), Th 1, 83, 166 (ppr. bhāvayanto); Sn 341 (cittam ekaggam), 507 (ppr. bhāvayam), 558 (grd. bhāvetabba), 1130 (ppr. bhāvento-āsevanto bahuli-karonto Nd2 476); Dh 87, 350, 370; J I.264 (mettaṃ), 415, II.22; Nd2 s. v. kāmagūṇā (p. 121) (where grd. in sequence "sevitabba, bhajitabba, bhāvetabba, bahuli-kātabba"); Pug 15, DhA I.171; Sdhp 48, 495. - Pass. ppr. bhāvīyamāna A II.140; KhA 148. - pp. bhāvita.

Bhāsa [bhasa] [cp. Epic Sk. bhāsa] - sakuna a bird of prey, a vulture [Abhp. 645, 1049]; as one of the lucky omens enumd (under the so-called mangala-kathā) at KhA 118 (with v. l. SS cāta° & vāca°, BB cāba°)=Nd1 87 (on Sn 790) (T. reads vāta°; v. l. SS vāpa°, BB chapa°).

Bhāsaka [bhasaka] (adj.) (-°) [fr. bhāṣ] speaking DA I.52 (avaṇṇa° uttering words of blame).

Bhāsati1 [bhāṣa] Dhtp 317: vacane; Dhtm 467: vācāya] to speak, to say, to speak to, to call M I.227, Sn 158, 562, 722; Dh 1, 246, 258; also bhāsatē Sn 452. - Pot. bhāseyya Vin II.189; Sn 451, 930; SnA 468 (for udīraye Dh 408); bhāse Dh 102; Sn 400; & bhāsaye A II.51= J V.509 (with gloss katheyya for joteyya= bhāseyya). - Aor. bhāsā Vin IV.54; PvA 6, 17, 23, 69; 1st sg. also bhāsissam (Cond.) Pv I.68 (=abhāsiṃ PvA 34); imper. pres. bhāsa Sn 346; ppr. bhāsamāne A II.51= J V.509; Sn 426; Dh 19; J IV.281 (perhaps better with v. l. as hasamāna); V.63; & bhāsanto Sn 543. - grd. bhāsitabba A IV.115; Vism 127. - Med. ind. pres. 2nd sg. bhāsase Vv 342; imper. pres. 2nd sg. bhāsasu M II.199. - An apparent ger. form abhāsiya It 59, 60 (micchā vācaṃ abhāsiya) is problematic. It may be an old misspelling for ca bhāsiya, as a positive form is required by the sense. The vv. ll. however do not suggest anything else but abhāsiya; the editor of It suggests pa°. - Cp. anu, o°, samanu°.

Bhāsana (bhasana) (nt.) [fr. bhāṣ] speaking, speech Dhtm 162; Sdhp 68.

Bhāsā (bhasa) (f.) [cp. Epic Sk. bhāṣā] speech, language, esp. vernacular, dialect J IV.279 (manussa° human speech), 392 (caṇḍāla°); KhA 101 (saka-saka°-anurūpa); SnA 397 (Milakkha°); DA I.176 (Kirātā-Yavanādi-Millakkhānaṃ bhāṣā); MA I.1 (Sihaḷa°); VbhA 388 (18 dialects, of which 5 are mentioned; besides the Māgadhabhāṣā).

Bhāsita (bhasita) [pp. of bhāsati1] spoken, said, uttered A V.194; Miln 28; DhA IV.93. - (nt.) speech, word Dh 363; M I.432. Usually as su° & dub° (both adj. & nt.) well & badly spoken, or good & bad speech Vin I.172; M II.250; A I.102; II.51 (su°; read bhāsita for bāsita); VI.226; Sn 252, 451, 657; J IV.247, 281 (su°, well spoken or good words); Pv II.620 (su°); PvA 83 (dub°).

Bhāsitar (bhasitar) [n. ag. fr. bhāṣ] one who speaks, utters; a speaker S I.156; Pug 56; SnA 549.

Bhāsin (bhasin) (adj.) (-°) [cp. Epic Sk. bhāṣin] speaking A I.102 (dubbhāsita-bhāsin).

Bhāsura (bhasura) (adj.) [cp. Epic Sk. bhāsura fr. bhas] bright, shining, resplendent ThA 139, 212; VvA 12.

Bhiṃsa (bhimsa) (adj.) [=Vedic bhīṣma, of which there are 4 P. forms, viz. the metathetic bhiṃsa, the shortened bhisma, the lengthened bhesma, and the contracted bhīsa (see bhīsana). Cp. also Sk.-P. bhīma; all of bhī] terrible; only in cpd. °rūpa (nt. & adj.) an awful sight; (of) terrific appearance, terrible, awful J III.242, 339; IV.271, 494.

Bhiṃsana (bhimsana) & °ka (adj.) [the form with °ka is the canonic form, whereas bhiṃsana is younger. See bhīmsa on connections] horrible, dreadful, awe-inspiring, causing fear. (a) bhiṃsana (usually combd with lomahāmsa) D II.106=A IV.311; D II.157; Vin III.8; Pva 22; ThA 242 (°sabhāva=bhīmarūpa); J V.43. - (b) bhiṃsana Pv IV.35 (+lomahāmsa).


Bhiṃsikā (bhimsika) (f.) [fr. bhiṃsa] frightful thing, terror, terrifying omen Mhvs 12, 12 (vividhā bhiṃsikā kari he brought divers terrors to pass).

Bhikkhaka (bhikkhaka) [fr. bhikkhu, Cp. Epic Sk. bhikṣuka & f. bhikṣukī] a beggar, mendicant S I.182 (bh. brāhmaṇa); J VI.59 (v. l. BB. °uka); VbhA 327.

Bhikkhā (bhikkha) (f.) [cp. Vedic bhikṣate, old desid. to bhaj; def. Dhtp 13 "yācane"] to beg alms, to beg, to ask for S I.176, 182 (so read for T. bhikkhavo); Dh 266; VbhA 327. - ppr. med. bhikkhamāna Th 2, 123.

Bhikkhā (bhikkha) (f.) [cp. Epic & Class. Sk. bhaikṣa of bhikṣ, adj. & nt.] begged food, alms, alms-begging; food Vin IV.94; Cp I.14; Vv 704 (ekāhā bh. food for one day); Miln 16; Pva 3, 75, 131 (kaṭacchāru); bhikkhāya carati to go out begging food [cp. Sk. bhākṣaṃ carati] J III.82; V.75; Pva 51 & passim. -subbhhikṣa (nt.) abundance of food D I.11. dubbhikkha (nt.) (& °ā f.) scantiness of alms, famine, scarcity of food, adj. famine-stricken (cp. Sk. durbhikkhaṃ) Vin
Bhikkhu

Bhikkhu [bhikkhu] [cp. later Sk. bhikṣu, fr. bhikṣ] an almsman, a mendicant, a Buddhist monk or priest, a bhikkhu. - nom. sg. bhikkhu freq. passim; Vin III.40 (vudhāpabbajita); A I.78 (thera bh., an elder bh.; and nava bh. a young bh.); III.299 (id.); Sn 276, 360, 411 sq., 915 sq., 1041, 1104; Dh 31, 266 sq., 364 sq., 378; Vv 801; acc. bhikkhum Vin III.174; Dh 326, & bhikkhanam Sn 87, 88, 513; gen. dat. bhikkhuno A I.274; Sn 221, 810, 961; Dh 373; Pv I.1010; & bhikkhussa A I.230; Vin III.175; instr. bhikkhunā Sn 389. pl. nom. bhikkhu Vin II.150; III.175; D III.123; Vism I.389. (a) bhikkhu=bhinnakilesa ("one who has broken the stains" i. e. of bad character) VbhA 328; VvA 29, 114, 310; PvA 51. - (b) Another more explicit expln is "sattannām dhāmmānām bhinnattā bhikkhu" (because of the breaking or destroying of 7 things, viz. the 7 bad qualities, leading to rebirth, consisting of sakkāyaditthi, vicikkicchā, silabbata-parāmāsa, rāga, dosa, moha, māna). This def. at Nd1 70=Nd2 477a. - (c) Whereas in a & b the first syllable bhi(-kkhu) is referred to bhid, in this def. it is referred to bhī (to fear), with the further reference of (bh-) ikkhu(?) to īkṣu (to see), and bhikkhu defined as "sāṁsāre bhayaṃ ikkhati ti bh." Vism 3, 16 (sāṁsāre bhayaṃ ikkhati ti bh.). - A very comprehensive def. of the term is found at Vbh 245-246, where bhikkhu-ship is established on the ground of 18 qualities (beginning with sāmaññāya bhikkhu, paṭīṅnāya bh., bhikkhati ti bh., bhikkhako ti bh., bhikkhācariyaṃ ajjhupagato ti bh., bhinnattā pāpakānām ti bh. etc. etc.). - This passage is expld in detail at VbhA 327, 328. - Two kinds of bhikkhus are distinguished at Ps I.176; Nd1 465=Nd2 477b, viz. kalyāṇa-[ka-]puthujjana (a layman of good character) and sekkhā (one in training), for which latter the term paṭīnakāra (one who lives in elimination, i. e. in keeping away from the dangers of worldly life) is given at Nd1 130 (on Sn 810). -gatiya a person who associates with the bhikkhus (in the Vihāra) Vin I.148. -bhāva state of being a monk, monkhood, bhikkhuship D I.176; Sn p. 102; -sangha the community of bhikkhus, the Order of friars D III.208; Sn 403, 1015; Sn p. 101, 102; Miln 209; PvA 19 sq. & passim.

Bhikkhukha

Bhikkhukha (bhikkhuka) (*-) (adj.) [fr. bhikkhu] belonging to a Buddhist mendicant, a bhikkhu-, a monk's, or of monks, in sa° with monks, inhabited by bhikkhus Vin IV.307, 308; opp. a° without bhikkhus, ibid.

Bhikkhunī

Bhikkhunī (bhikkhuni) (f.) [fr. bhikkhu, cp. BSk. bhikṣuṇī, but classical Sk. bhikṣukī] an almswoman, a female mendicant, a Buddhist nun D III.123 sq., 148, 168 sq., 264; Vin IV.224 sq., 258 sq. (*sangha); S I.128; II.215 sq., IV.159 sq.; A I.88, 113, 279; II.132 (*parisā), 144; III.109; IV.75; Miln 28; VbhA 498 (dahara°, story of); VvA 77.
Bhinka [Bhinka] [cp. Vedic bhṛṅga large bee] the young of an animal, esp. of an elephant, in its property of being dirty (cp. pigs) Vin II.201=S II.269 (bhinka-cchāpa); J V.418 (with ref. to young cats: "mahā-bilārā nelamaṇḍalam vuccati taruṇā bhinka-cchāpa-maṇḍalam," T. "cchāca", vv. ll. bhiṅjaka-cchāca; taruṇa-bhiga-cchāpa; bhingga-cchāja).

Bhinkāra1 (Bhinkāra) (& *gāra) [cp. late Sk. bhṛṅgāra] a water jar, a (nearly always golden) vase, ceremonial vessel (in donations) Vin I.39 (sovaṇna-maya); D II.172; A IV.210=214 (T. *gāra, v. l. *kāra); Cp. I.35; J I.85, 93; II.371; III.10 (suvaṇṇa*); Dpvs XI.32; PvA 75; KhA 175 (suvaṇṇa*; v. l. BB *gāra), Sdhp 513 (soṇṇa*).

Bhinkāra2 (Bhinkāra) (?) cheers, cries of delight (?) Bu I.35 (+sādhu kāra).

Bhinkāra3 (Bhinkāra) [cp. Sk. bhṛṅga bee, bhṛṅgaka & bhṛṅga-rājā] a bird: Lanius caerulescens J V.416.

Bhijjati [Bhijjati] [Pass. of bhindati, cp. Sk. bhidyate] to be broken, to be destroyed; to break (instr.); pres. bhijjati Dh 148, ppr. bhijjamāna: see phrase abhijjamāne udake under abhijj°, with which cp. phrase abhejjantā pathavyā J VI.508, which is difficult to explain (not breaking? for abhijjantī after abhejjia & abhedi, and *abhijjanto for abhijjamāna, intrs.?). imper. bhijjatu Th 1, 312. - praet. 2nd pl. bhijjitha J I.468; aor. abhedī Ud 93 (abhedī kāyo). - fut. bhijjissati DA I.266; grd. bhijjatamba J III.56; on grd. *bhijja see pabhindati; grd. bhejjia in abhejja not to be broken (q. v.).

Bhijjana (Bhijjana) (nt.) [fr. bhijjati] breaking up, splitting, perishing; destruction J I.392; V.284; VI.11; DhA I.257 (kaṇṇā bhijjan'ākāra-pattā); ThA 43 (bhijjana-sabhāva of perishable nature; expln of bhidura Th 2, 35); PvA 41 (*dhammā destructible, of sankhārā). - Der. abhijjanaka see sep.

Bhittika (Bhittika) (adj.) [fr. bhitti] having a wall or walls J IV.318 (naḷa *ā paṇṇasālā); VI.10 (catu° with 4 walls).


Bindati (Bindati) [bhid, Sk. bhinatti; cp. Lat. findo to split, Goth. beitan=Ger. beissen. Def. at Dhtp 381, 405 by "vidāraṇe" i. e. splitting] to split, break, sever, destroy, ruin. In two bases: *bhid (with der. *bhed) & *bhind. - (a) *bhid: aor. 3rd sg. abhida (=Sk. abhidat) D II.107; J III.29 (see also under abhida); abbhidā J I.247; II.163, 164. - fut. bhecchati (Sk. bhetsyati) A I.8. - ger. bhetvā (Sk. bhittvā) Th 1, 753; Sn 62 (v. l. BB bhitvā). - grd. bhejjia: only neg. abhejja (q. v.). See also der. bheda, bhedana. - pp. bhinna & Pass. bhijjati. - (b) *bhind: pres. bhindati Nd1 503; DhA I.125 (katham bh. to break a promise); Sdhp 47. - ppr. bhindanto Mhvs 5, 185. - Pot. bhinde Vism 36 (silasamvaran). - fut. bhindissati Vin II.198. - aor. bhindi J I.467 (mitta-
bhāva), & abhindi A IV.312 (atta-sambhavām). - ger. bhinditvā J I.425, 490; PvA 12; also in phrase indriyāni bhinditvā breaking in one's senses, i. e. mastering, controlling them J II.274; IV.104, 114, 190. - Caus. I. bhedeti: see vi°. Caus. II. bhindāpeti to cause to be broken J I.290 (silaṃ); VI.345 (pokkharanīṃ) and bhedāpeti Vin III.42. - See also bhindana.

**Bhindana** (bhinda) (adj.) [fr. bhindati] breaking up, brittle, falling into ruin S I.131 (kāya).

**Bhindivāla** [Non-Aryan; Epic Sk. bhindipāla spear, but cp Prk bhīṇḍi-māla & °vāla, Pischel, Prk. Gr. § 248; see also Geiger, P.Gr. § 38] a sort of spear J VI.105, 248; Abhp 394.

**Bhinna** (pp. of bhindati) 1. broken, broken up (lit. & fig.) Sn 770 (nāvā); J I.98 (abhinna magga an unbroken path); III.167 (uda-kumbha); PvA 72 (*sarīra-cchavi). - 2. (fig.) split, fallen into dissension, not agreeing D III.117=210, 171. - Usually in cpds., & often to be translated by prep. "without," e. g. bhinhahirottappa without shame. - Cp. sam°-ājīva without subsistence, one who has little means to live on, one who leads a poor mode of living Miln 229 sq. (opp. parisuddha'jīva); Vism 306. - nāvā ship-wrecked J IV.159. - paṭa a torn cloth, in cpd. °dhara "wearing a patchwork cloth," i. e. a bhikkhu (see also s. v. bhikkhu) Th 1, 1092. - plava ship-wrecked J III.158. - manta disobeying (i. e. breaking) a counsel J VI.437. - sira with a broken head J IV.251. - sīmā (f.) one who has broken the bounds (of decency) Miln 122. - sīla one who has broken the norm of good conduct Vism 56. - hirottappa without shame, shameless J I.207.

**Bhinnatta** (nt.) [fr. bhinna] state of being broken or destroyed, destruction A IV.144.

**Bhiyyo** (Bhīyo, Bhīyyo) [Vedic bhūyas, compar. form fr. bhū, functioning as compar. to bhūri. On relation Sk. bhūyaḥ: P. bhiyyo cp. Sk. jugupsate: P. jigucchati] 1. (adj.) more Sn 61 (dukkham ettha bhiyyo), 584 (id.), 306 (bh. taṇḍha paṇḍḍhattha); Dh 313 (bh. rajanākirate), 349 (bh. taṇḍha paṇḍḍhati). - 2. (adv.) in a higher degree, more, repeatedly, further S I.108 (appam vā bhīyo less or more); Sn 434 (bh. cittam pasiḍati); Dh 18 (bh. nandati=ativiya n. C.); Miln 40. - See also bhiyyoso, yebhuyyena. - kamyatā desire for more, greed Vin II.214. - bhāva getting more, increase, multiplication D III.221; Vin III.45; S V.9, 198, 244; A I.98; V.70; VbhA 289.

**Bhiyyoso** (adv.) [abl. formation fr. bhiyyo 1] still more, more and more, only in cpd. °mattāya [cp. BSk. bhūyasyā mātrāya MVastu II.345; Divy 263 & passim] exceedingly, abundantly A I.124=Pug 30 (expld at PugA 212 by "bhiyyoso-mattāya uddhumāyanā-bhāvo daṭṭhabbo"); J I.61; Pva 50.

**Bhisa** (nt.) [cp. Vedic bisa, with bh for b: see Geiger, P.Gr. § 40 1a] the sprout (fr. the root) of a lotus, the lotus fibres, lotus plant S I.204; II.268; J I.100; IV.308. - puppha the lotus flower Sn 2 (=paduma-puppha SnA 16). - mulāla fibres & stalk of the lotus J V.39; Vism 361.

**Bhisakka** [cp. Vedic bhīṣaj physician, P. bhesajja medicine & see Geiger, P.Gr. § 631] a physician M I.429; A III.238; IV.340; It 101; Miln 169, 215, 229, 247 sq., 302; Vism 598 (in simile); DA I.67, 255.

**Bhisi** (f.) [cp. Epic Sk. brṣi & brṣi, with bh for b, as in Prk. bhīṣi, cp. Pischel, Prk. Gr. § 209] a bolster, cushion, pad, roll Vin I.287 sq. (cīvara a robe rolled up); II.150, 170; III.90; IV.279.
Five kinds are allowed in a Vihāra, viz. unṇṇa-bhisi, cola°, vāka°, tinu°, paṇṇa°, i. e. bolsters stuffed with wool, cotton-cloth, bark, grass, or talipot leaves, Vin II.150=VbhA 365 (tiṇa°). - bimbohana bolster & pillow Vin I.47; II.208; Dha I.416; VbhA 365.

Bhisi2 [bhisa] [etym.?] a raft Sn 21. - Andersen, Pali Reader, Glossary s. v. identifies it with bhisī1 and asks: "Could it also mean a sort of cushion, made of twisted grass, used instead of a swimming girdle?"

Bhisikā [bhisa] (f.) [fr. bhisī1] a small bolster Vin II.148 (vātapāna° a roll to keep out draughts); KhA 50 (tāpasa°, v. l. Kk kapala-bhīti, see Appendix to Indexes on Sutta Nipāta & Pj.).


Bhīta [bhita] [pp. of bhāyati] frightened, terrified, afraid Dh 310; J I.168 (niraya-bhaya°); II.110 (marāṇa-bhaya°), 129; IV.141 (+tasita); Pv 154, 280 (+tasita). Cp. sam°.

Bhībhaccha [bhibhaccha] see bhābhaccha.


Bhīmala [bhimala] (adj.) [fr. bhīma] terrifying, horrible, awful J V.43 (T. bhīmulā, but read bhīmāla; C. expls by bhīmsanaka-mahāsadda).

Bhīrati [bhirati] Pass. to bharati, only in cpd. ppr. anubhīramāna M III.123 (chatta: being brought up, or carried behind). Neumann, M. trsl.2 III.248 translates "über ihm schwebt," & proposes reading (on p. 563) anu-bhīramāna (fr. hr). This reading is to be preferred, & is also found at D II.15.

Bhīru [bhiru] (adj. n.) [fr. bhī; cp. Vedic bhīru] 1. fearful, i. e. having fear, timid, afraid, shy, cowardly Sdhp 207 (dukkha°); usually in neg. abhīru not afraid, without fear, combd with anutrāsin: see utrāsin. - 2. fearful, i. e. causing fear, awful, dreadful, terrible Pv II.41 (*dassana terrible to look at). - 3. (m.) fear, cowardice Sn 437 (=utrāsa SnA 390). -tāṇa refuge for the fearful, adj. one who protects, those who are in fear A II.174; It 25; Sdhp 300.


Bhīsana [bhisana] (adj.) =bhīmsana (q. v.) Pv IV.35 (v. l. in PvA 251), expld by bhāyajanana PvA 251, where C. reading also bhīsana.

Bhukka [bhukka] (adj.) [fr. onomat. root *bhukk, dialectical, cp. Prk. bhukkai to bark, bhukkya barking, bhukkana dog (Pischel, Prk. Gr. § 209); the root bhukk (bukk) is given by Hemacandra 4, 98 in meaning "garjati" (see P. gajjati), cp. also Prk. bukkana crow] barking, n. a barker, i. e. dog; only in redupl. intens. formation bho-bhu-kka (cp. E. bow-wow), lit. bhu-bhu-maker (: kka fr. kṛ?) J VI.354 (C.: bhun-karaṇa). See also bhussati.
**Bhunkaraṇa** (Bhunkaranana) (adj.-nt.) [bhu+kr, see bhukka] making "bhu," i. e. bow-wow, barking J VI.355 (*sunaka*); v. l. bhu-bhukka-sadda-karana.

**Bhucca** (Bhucca) (adj.) [ger. of bhū in composition, corresponding to *bhūtya>*bhutya, like pecca (*pretya*) fr. pra+i. In function equal to bhūta] only in cpd. yathā-bhuccan (nt. adv.) as it is, that which really is, really (=yathā bhūtam) Th 2, 143. See under yathā.

**Bhujya** (m. & nt.) [cp. Epic & Class. Sk. bhuja m. & bhujā; bhuj, bhujate to bend, lit. "the bender"; the root is expld by kotilya (kotilla) at Dhtp 470 (Dhtm 521). See also bhujya3. Idg. *bheng, fr. which also Lat. fugio to flee=Gr. feu/gw, Lat. fuga flight=Sk. bhoga ring, Ohg. bouc; Goth. biugen to bend=Ger. beugen & biegen; Ohg. bogo=E. bow. Semantically cp. Lat. lacertus the arm, i. e. the bend, fr. *leq to bend, to which P. lagulla a club (q. v. for etym.), with which cp. Lat. lacerta-lizard, similar in connotation to P. bhujaga snake] the arm Sn 48 (expld by Nd2 478 as hattha, hand); 682 (pl. bhujāni); J V.91, 309; VI.64; Bu I.36; Vv 6418.

**Bhuja**² [bhujya] [fr. bhūnjati2] clean, pure, bright, beautiful J VI.88 (*dassana beautiful to look at; C. explns by kalyāṇa dassana).

**Bhujaka** [bhujaka] [fr. bhūnjati2; or does it belong to bhujya3 and equal to bhujalaṭṭhi?] a fragrant tree, growing (according to Dhpāla) only in the Gandhamādana grove of the Devaloka Vv 355; VvA 162.

**Bhujissa** [bhujissa] [cp. BSk. bhujisya Divy 302, according to Mhvyut § 84 meaning "clean"; thus fr. bhuj (see bhūnjati2) to purify, sort out] 1. (n. m.) a freed slave, freeman; a servant as distinguished from a slave Vin I.93; J II.313; PvA 112. -bhujissā karoti to grant freedom to a slave J V.313; VI.389, 546; DhA I.19; ThA 200. - f. bhujissā Vin II.271 (in same sequence as bhujissa at Vin I.93). - 2. (adj.) freeing fr. slavery, productive of freedom D II.80 (cp. Dial. II.80); III.245; S II.70; IV.272; A III.36, 132, 213; Vism 222 (with exegesis). Cp. bhoja & bhojaka. -bhāva state of being freed fr. slavery, freedom ThA 200.

**Bhujjaka** [bhujjaka] (adj.) [fr. bhuj, as in bhūnjati2; or does it belong to bhujya3 and equal to bhujalatthi?] a fragrant tree, growing (according to Dhpāla) only in the Gandhamādana grove of the Devaloka Vv 355; VvA 162.

**Bhujissa** [bhujissa] [cp. BSk. bhujisya Divy 302, according to Mhvyut § 84 meaning "clean"; thus fr. bhuj (see bhūnjati2) to purify, sort out] 1. (n. m.) a freed slave, freeman; a servant as distinguished from a slave Vin I.93; J II.313; PvA 112. -bhujissā karoti to grant freedom to a slave J V.313; VI.389, 546; DhA I.19; ThA 200. - f. bhujissā Vin II.271 (in same sequence as bhujissa at Vin I.93). - 2. (adj.) freeing fr. slavery, productive of freedom D II.80 (cp. Dial. II.80); III.245; S II.70; IV.272; A III.36, 132, 213; Vism 222 (with exegesis). Cp. bhoja & bhojaka. -bhāva state of being freed fr. slavery, freedom ThA 200.

**Bhujjaka** [bhujjaka] (adj.) [fr. bhūnjati1] eating, one who eats or enjoys, in "sammuti definition of "eater," speaking of an eater, declaration or statement of eating VbhA 164.

**Bhūnjati**¹ [bhujjati] [bhuj to Lat. fruor, frūx=E. fruit, frugal etc.; Goth. brūkjan=As. brūkan=Ger. brauchen. The Dhtp 379 (& Dhtm 613) explns bhuj by "pālan' ajjhohāresu," i. e. eating & drinking for the purpose of living] to eat (in general), to enjoy, make use of, take advantage of, use Sn 102, 240, 259, 619; Dh 324; Pug 55. Pot. bhuñjeyya Sn 400; Dh 308, 2nd pl. bhuñjetha Dh 70; Mhvs 25, 113. Imper. 2nd med. bhuñjassa S V.53; 3rd act. bhuñjatu S I.141; Sn 479; bhuñjassu Sn 421; ppr. bhuñjanto J III.277: bhuñjamanā Th 1, 12; Sn 240. Fut. 1st sg. bhoṣkham [Sk. bhokṣyāmi] J IV.117. Aor. 1st sg. bhuñjimā Miln 47; 3rd sg. bhuñjī J IV.370; 3rd pl. abhuñjīmu Th 1, 922; abhuñjisuṃ Mhvs 7, 25. Ger. bhutvā J III.53 (=bhunjitvā C.); DhA I.182;

**Bhuñjati** [bhuj to purify, cleanse, sift, not given in this meaning by the Dhātupāṭha. Cp. Av. buxti purification buj to clean, also Lat. fungor (to get through or rid of, cp. E. function), Goth. us-baugjan to sweep; P. paribhuñjati 2, paribhojaniya & vinibbhujati. See Kern, Toev. p. 104, s. v. bhuñjita] to clean, purify, cleanse: see bhuj2 and bhujissa, also bhoja & bhojaka.


**Bhutta** [bhuta] [pp. of bhuñjati1; Sk. bhukta] 1. (Pass.) eaten, being eaten Sn p. 15; Dh 308; impers. eating Vin IV.82 (bhuṭṭam hoti). Also *geha eating house J V.290, and in phrase yathā-bhuttaṃ bhuñjathā "eat according to eating," i. e. as ought to be eaten, eating in moderation D II.173 (where Rh. D., Dial. II.203, trsls "ye shall eat as ye have eaten")=III.62, 63 (where Rh. D., Dial. III.64 trsls "enjoy your possessions as you have been wont to do"; see note ibid.). We should favour a translation in the first sense. -dubbhuttaṃ, indigestible. -2. (Med. cp. bhuttar) having eaten, one who has eaten Miln 370 (sace bhutto bhaveyāhaṃ); also in phrase bhutta-pātar-āsa after having eaten breakfast J II.273; DhA IV.226. -āvasesa the remainder of a meal Vin II.216.

**Bhattar** [bhutan] [n. ag. fr. bhuj, cp. Sk. bhoktr already Vedic & Epic] one who eats or has eaten, or enjoys (cp. bhutta 2) J V.465 (ahaṃ bhuttā bhakkhaṃ ras'uttamaṃ).

**Bhuttavant** (adj.) [bhutta+vant] having eaten, one who has eaten J V.170 (=kata-bhatta-kicca); VvA 244.

**Bhuttāvin** (adj.) [bhutta+suffix °āvin, corresponding to Vedic °āyin] having eaten, one who has had a meal; nom. sg. bhuttāvi Vin IV.82; Miln 15 (+onīta-pattapāṇi); PvA 23 (+pavārita); SnA 58; instr. bhuttāvinā Vin IV.82; gen. dat. bhuttavissa D II.195. acc. bhuttāvī Vin I.213; Sn p. 111 (+onīta-pattapāṇi); J V.170; nom. pl. bhuttāvī Vin IV.81, & bhuttāvino S IV.289.

**Bhumma** (adj.-n.) [fr. bhūmi, Vedic bhūmya] 1. belonging to the earth, earthly, terrestrial; nt. soil, ground, floor Sn 222 (bhūtāni bhummāni earthly creatures, contrasted with creatures in the air, antalikke), 236 (id.); Sdhp 420 (sabba-bhumma khattiya). pl. bhummā the earthly ones, i. e. the gods inhabiting the earth, esp. tree gods (Yakkhas) Vv 842 (=bhumma-deva VvA 334). - nt. ground: Pāv. II.102 (yāva bhummā down to the ground); v. l. BB bhūm(i). - 2. the locative case KhA 106, 111, 224; SnA 140, 210, 321, 433; PvA 33. -attharaṃ "earth-spread," a ground covering, mat, carpet Vin I.48; II.208; IV.279. -antara "earth-occasion," i. e. (1) sphere of the earth, plane of existence Miln 163; DhsA 296. - (2) in °pariccheda discussion concerning the earth, i. e. cosmogony DhsA 3. -antalikkha earthly and celestial, over earth & sky (of portents) Miln 178. The form would correspond to Sk. *bhāma-āntariṣṭa. -jāla "terrestrial net (of insight) gift of clear sight extending over the globe (perhaps to find hidden treasures) SnA 353 (term of a vijjā, science or magic art). Cp. bhūrikamma & bhūrivijjā. -ṭṭha (a) put into the earth, being in the earth, found on or in the
earth, earthly Vin III.47. (b) standing on the earth Dh 28. - (c) resting on the earth Miln 181. Also as “ka living on earth, earthly (of gods) J III.87. -deva a terrestrial deva or fairy A IV.118; Ps II.149; VbhA 12; DhA I.156; VvA 334; PvA 5, 43, 55, 215, 277. -devatā=deva J IV.287 (=yakkha); KhA 120.

Bhummi\(^1\) (bhummi) (f.) [fr. bhumma] that which belongs to the ground, i.e. a plane (of existence), soil, stage (as t.t. in philosophy) DhsA 277 (“y-āpatti), 339 (id.), 985 (dukkha°), 1368, 1374 sq. (see Dhs trsl.2 231).

Bhummi\(^2\) (bhummi) [old voc. of bhumma] a voc. of friendly address "my (dear) man" (lit. terrestrial) Vin II.304 (=piyavacanaṃ Bdhgh).

Bhuyya (bhuyya) the regular P. representative of Sk. bhūyas (compar.); for which usually bhīyya (q. v.). Only in cpd. yebhuyyena (q. v.).

Bhuvi (bhuv) See bhū.

Bhūsa\(^1\) [bhusa] [cp. Vedic busa (nt.) & buśa (m.)] chaff, husks A I.241 (“āgāra chaff-house); Dh 252 (opuṅati bhūsaṃ to sift husks); Ud 78; Pv III.41; III.107; VvA 47 (tiṇa° litter).

Bhūsa\(^2\) (bhusa) (adj.) [cp. Vedic bhṛṣa] strong, mighty, great Dh 339 (tanḥā=balavā DhA IV.48); J V.361 (daṇḍa=ḍaṅga, balavā C.). - nt. bhūsaṃ (adv.) much, exceedingly, greatly, vehemently. In cpds. bhūsaṃ° & bhūsa°. - S I.69; J III.441; IV.11; V.203 (bhūsa-dassaneyya); VI.192; Vv 69; Pv 338; IV.77; Miln 346; SnA 107 ("verbum intensivum"); Sdhp 289.

Bhusati & Bhussati Bhusati Bhussati[perhaps a legitimate form for Sk. bhaṣate (see P. bhasati), with u for a, so that the suggested correction of bhusati to bhasati (see under bhasati) is unfounded] to bark DA I.317 (bhusati; vv. ll. bhussati & bhūsati); DhA I.171, 172. - See also bhasati & bhukka; - pp. bhusita.


Bhusita (bhusita) [pp. of bhusa] barking J IV.182 (“sadda, barking, noise). See also bhasita.

Bhūseti (bhusati) [Denom. fr. bhūsa2=*bhṛṣayati; but not certain, may have to be read bhūseti, to endeavour, cp. Sk. bhūṣati] to make strong, to cause to grow (?) J V.218 (C. explns by "bhūsaṃ karoti, vaḍḍheti" p. 224).

Bhū\(^1\) (bhū) (adj.) being, (n.) creature, living being in pāña-bhū a living being (a breathing being) J V.79 (=pāṇa-bhūta C.).

Bhū\(^2\) (bhū) (f.) [fr. bhū, otherwise bhūmi] the earth; loc. bhūvi according to Kaccāyana; otherwise bhūvi is aor. 3rd sg.; of bhū: see Pischel, Prk. Gr. § 516; Geiger, Pali Gr. § 865.

Bhūkuṭi (bhukuti) (f.) [a different spelling of bhakuṭi, q. v. - Cp. Sk. bhṛkuti & bhrukuṭi] frown, anger, superciliousness M I.125 (v. l. bhakuṭi & bhā°); J V.296.
**Bhūja (भुज़ा)** [cp. late Sk. bhrjā, with which related Lat. fraxinus ash, Ags. beorc-E. birch, Ger. birke] the Bhūrja tree, i. e. a kind of willow J V.195, 405 (in both places=ābhujī), 420.

**Bhūta (भुता)** [pp. of bhavati, Vedic etc. bhūta] grown, become; born, produced; nature as the result of becoming. - The (exegetical) definition by Bdhgh of the word bhūta is interesting. He (at MA I.31) distinguishes the foll. 7 meanings of the term: (1) animate Nature as principle, or the vital aggregates (the 5 Khandhas), with ref. M I.260; (2) ghosts (amanussā) Sn 222; (3) inanimate Nature as principle, or the Elements (the 4 dhātus) S III.101 (mahābhūtā); (4) all that exists, physical existence in general (vijjamānaṃ) Vin IV.25 (bhūtaṃ); (5) what we should call a simple predicative use, is exemplified by a typical dogmatic example, viz. "kālaghavo bhūto," where bhūta is given as meaning khiṇāsava (Arahant) J II.260; (6) all beings or specified existence, animal kingdom (sattā) D II.157; (7) the vegetable kingdom, plants, vegetation (rūkkhādayo) Vin IV.34 (as bhūtagāma). - Meanings: 1. bhūtā & bhūtāni (pl.) beings, animate Nature as principle, e. g. mind and body as come to be; Dh 131 (bhūtāni), 405; M I.2 sq. (patthavī, āpo etc., bhūtā, devā, Pañjāpati etc.), 4; MA I.32. The pl. nt. bhūtāni is used as pl. to meaning 2; viz. inanimate Nature, elements, usually enumd under term mahā-bhūtāni. - 2. (nt.) nature, creation, world M I.2 (bhūte bhūtato saṭjānāti recognises the beings from nature, i.e. from the fact of being nature); DhsA 312 (°pasāda-lakkhana, see Expos. 409). See cpds. °gāma, °pubba (?). - 3. (nt. adj.) that which is, i.e. natural, genuine, true; nt. truth; neg. abhūta falsehood, lie Sn 397; PvA 34. See cpds. °bhāva, °vacana, °vāda. - 4. a supernatural being, ghost, demon, Yakkha; pl. bhūtā guardian genii (of a city) J IV.245. See cpds. °vijja, °vejja. - 5. (°) pp. in predicative use (cp. on this meaning Bdhgh's meaning No. 5, above): (a) what has been or happened; viz. mātu-bhūtā having been his mother PvA 78; abhūtapubbaṃ bhūtaṃ what has never happened before happened (now) DA I.43 (in expln of abbhuta); - (b) having become such & such, being like, acting as, being, quāsi (as it were), consisting of, e.g. andha° blind, as it were J VI.139; aru° consisting of wounds DhA III.109; udapāna° being a well, a well so to speak PvA 78; opāna° acting as a spring A IV.185; hetu° as reason, being the reason PvA 58; cp. cakkhu° having become an eye of wisdom. Sometimes bhūta in this use hardly needs to be translated at all. -kāya body of truth DhA I.11. -gāma vegetation, as trees, plants, grass, etc. Under bhūtagāma Bdhgh understands the 5 bija-jātāni (5 groups of plants springing from a germinative power: see bija), viz. mūla-bīja, khandha°, phala°, agga°, bīja°. Thus in C. on Vin IV.34 (the so-called bhūtagāma-sikkhāpada, quoted at DhA III.302 & SnA 3); cp. M III.34; J V.46; Miln 3, 244. -gāha possession by a demon Miln 168 (cp. Divy 235). -ṭṭhāna place of a ghost KhA 170. -pati (a) lord of beings J V.113 (of Inda); VI.362 (id.); Vv 641 (id.). (b) lord of ghosts, or Yakkhas J VI.269 (of Kuvera). -pubba (a) as adj. (°) having formerly been so & so, as mātā bhūtapubbo satto, pitā etc., in untraced quotation at Vism 305; also at SnA 359 (Bhagavā kunāla-rājā bhūtapubbo). - (b) as adv. (bhūtapubbaṃ) meaning: before all happening, before creation, at a very remote stage of the world, in old times, formerly Vin II.201; D I.92; II.167, 285, 337; M I.253; III.176; S I.216, 222, 227; IV.201; V.447; A IV.136=Vism 237; A IV.432; J I.394; DhA I.56. -bhavya past and future D I.18. -bhāva truthful character, neg. a° PvA 14. -vacana statement of reality or of the truth SnA 336. -vādin truthful, speaking the truth M I.180; D III.175; Pug 58; a° untruthful Dh 306; J II.416. -vikāra a natural blemish, fault of growth, deformity SnA 189 (opp. nibbikāra). -vijjā knowledge of demons, exorcism D I.9; Dh I.93, cp. Dial. I.17). -vejja a healer of harm caused by demons, an exorcist Vin IV.84; J II.215; III.511; Miln 23.
Bhūtatta (bhūtanatā) (nt.) [abstr. fr. bhūta] the fact of having grown, become or being created (i.e. being creatures or part of creation) Vism 310 (in def. of bhūtā); MA I.32 (id.).

Bhūtanaka (bhūtanakā) [cp. *Sk. bhūṭraṇa] a fragrant grass; Andropogon schenanthus J VI.36 (=phanijjakā); Vism 543 (so v. l. for T. bhūtinaka).

Bhūtika (bhūtikā) (adj.) (°-) in cpd. cātummahā° belongs to the whole expression, viz. composed of the 4 great elements M I.515.

Bhūnaha (bhūnaha) [difficult to expln; is it an ol. misspelling for bhūta+gha? The latter of han?] a destroyer of beings Sn 664 (voc. bhūnahu, expld by SnA 479 as "bhūti-hanaka vuddhi-nāsaka"; vv. ll. bhūnahaṭṭa, bhūnahoṭṭa, bhūhata, all showing the difficulty of the archaic word); J V.266 (pl. bhūnahuno, expld by C. 272 as "isīnaṃ ativattāro attano vaḍḍhiyā hatattā bh."). Cp. M I.502 ("puritanical" suggested by Lord Chalmers).

Bhūma (bhūma) (°) [=bhūmi] 1. (lit.) ground, country, district S III.5 (pacchā° the western district). - 2. (fig.) ground, reason for, occasion; stage, step Sn 896 (avivāda° ground of harmony; according to SnA 557 Ep. of Nibbāna).

Bhūmaka (& bhūmika) (adj.) (only °-) [from bhūma, or bhūmi] 1. having floors or stories (of buildings) as dve° pāsāda DhA I.414; pañca° pāsāda a palace with 5 stories J I.58, 89; satta° with 7 stories (pāsāda) DhA II.1, 260. The form °ika at DhA I.182 (dve° geha). - 2. belonging to a place or district, as jāti° from the land of (their) birth M I.147; pacchā° from the western country S IV.312 (brāhmaṇa).

Bhūmi (bhūmi) (f.) [cp. Vedic bhūmi, Av. būmiś soil, ground, to bhū, as in bhavati, cp. Gr. fu/sis etc. See bhavati] 1. (lit.) ground, soil, earth Vin II.175; Sn 418 (yāna° carriage road); Pv I.1014=; SnA 353 (heṭṭhā-bhūmiyaṃ under the earth); DhA I.414 (id., opp. upari-bhūmiyaṃ). - 2. place, quarter, district, region M I.145 (jāti° district of one's birth); Sn 830 (vighāta°); Nd2 475 (danta°); DhA I.213 (āpāna°); PvA 80 (susāna°). -uyyāna° garden (-place or locality) Vv 6419; Pv II.129; J I.58. - 3. (fig.) ground, plane, stage, level; state of consciousness, Vin. I.17; Vbh 340 te° in 3 planes Sn 4 (of the 5 Khandhas), 510 (°vaṭṭha); DhA I.36 (kusala), 305 (°vaṭṭha); IV.69 (tebhūmaka-vaṭṭhaṅkāraṇa Māra-bandhanaṃ), 72 (dhammā); catu° in 4 planes DhA 296 (kusala); DhA I.35 (citta). The form °ika at DhA I.288 (with ref. to citta).

Bhūmiyo (bhūmiyo) Ps II.205=Vism 384 (appld to the 4 jhānas); purisa° (aṭṭha p. bh. eight stages of the individual; viz. manda-bhūmi, khiḍḍā°, vīmaṇsana°, ujugata°, sekha°, samaṇa°, jina°, panna°, or as trsld by Rh. D. in Dial. I.72, under "eight stages of a prophet's existence"; babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time & prostrate time. Cp. the 10 decades of man's life, as given by Bdhgh at Vism 619). - Bdhgh, when defining the 2 meanings of bhūmi as "mahā-paṭhavi" and as "cittuppāda" (rise of thought) had in view the distinction between its literal & figurative meaning. But this def. (at DhA 214) is vague & only popular. - An old loc. of bhūmi is bhūmyā, e. g. J I.507; V.84. Another form of bhūmi at end of cpds. is bhūma (q. v.). -kampa shaking of the ground, earthquake Miln 178. -gata "gone into the soil," i. e. hiding, stored away J I.375. -ghana thick soil SnA 149, cp. paṭhavi-ghana ibid. 146. -tala ground (-surface) PvA 186. -padesa place or
region upon the earth J VI.95. -pappāṭaka outgrowths in the soil D III.87=Vism 418. -poṭhana beating the ground DhA I.171. -bhāga division of the earth, district J I.109; V.200; VvA 125; PvA 29, 154. -laddh'(uppanna) acquired on a certain stage of existence SnA 4. -saya lying or sleeping on the ground DhA II.61.

**Bhūri**\(^1\) (f.) [cp. late Sk. bhūr] the earth; given as name for the earth (paṭhavi) at Ps II.197; see also def. at DhsA 147. Besides these only in 2 doubtful cpds., both resting on demonology, viz. bhūrikamma D I.12, expld as "practices to be observed by one living in a bhūrighara or earth-house" (?) DA I.97, but cp. Vedic bhūri-karman "much effecting"; and bhūrivijjā D I.9, expld as "knowledge of charms to be pronounced by one living in an earth-house" (?) DA I.93. See Dial. I.18, 25. The meaning of the terms is obscure; there may have been (as Kern rightly suggests: see Toev. s. v.) quite a diff. popular practice behind them, which was unknown to the later Commentator. Kern suggests that bhūri-vijjā might be a secret science to find gold (digging for it; science of hidden treasures), and "kamma might be "making gold" (alchemistic science). Perhaps the term bhumma-jāla is to be connected with these two.

**Bhūri**\(^2\) (adj.) [cp. Vedic bhūri] wide, extensive, much, abundant, DhsA 147 (in def. of the term bhūrī1, i. e. earth); otherwise only in cpds.: *pañña (adj.) of extensive wisdom, very wise S IV.205; Sn 346, 792, 1097, 1143; Pv III.55; Ps II.197 ("paṭhavī-samāya vitthatāya vipulāya paññāya samannāgato ti bhūripañño," with other definitions); Nd1 95 (same expln as under Ps II.197); Nd2 415 C. (id.). *pañña (adj.) same as *pañña Sn 1136 = (cp. Nd2 480). *medhasa (adj.) very intelligent S I.42, 174; III.143; A IV.449; Sn 1131, 1136; Th 1, 1266; Pv III.77.

**Bhūsana** (nt.) [fr. bhūṣ] ornament, decoration Vism 10 (yatino-sila-bhūsana-bhūsitā contrasted to rājāno muttāma-bhūsitā).

**Bhūsa** (f.) [fr. bhūṣ] ornament, decoration, only in cpd. bhūsa- (read bhūsā-)dassaneyya beautiful as an ornament Pv III.32.

**Bhūseti** [Caus. of bhūṣ, to be busy; in meaning "to adorn" etc. Expld at Dhtp. 315, 623 by "alankāra"] to adorn, embellish, beautify. Only in pp. bhūsita adorned with (-°) Pv II.952, 127; III.35; J VI.53. Cp. vi°.

**Bheka** [Vedic bheka, onomat.] a frog Th 1, 310; J III.430; IV.247; VI.208.

**Bhecchati** is fut. of bhindati (q. v.).

**Bhejja** (adj.) [grd. of bhindati] to be split, only in neg. form abhejja not to be split or sundered Sn 255; J I.263; III.318; Pug 30; Miln 160, 199.

**Bhejjanaka** (adj.) [fr. bhejja] breakable; like bhejja only in neg. form abhejjanaka indestructible J I.393.
**Bheṇḍi** ([bheṇḍi]) [perhaps identical with & only wrong spelling for bhenḍu=kaṇḍu2] a kind of missile used as a weapon, arrow Vin III.77 (where enumd with asi, satti & lagula in expln of upanikkhipana).

**Bheṇḍu** ([bheṇḍu]) [with v. l. genḍu, of uncertain reading & meaning. Pischel, Prk. Gr. § 107 gives ginḍu & remarks that this cannot be derived fr. kaṇḍuka (although kaṇḍu may be considered as gloss of bheṇḍu at Th 1, 164: see kaṇḍu2), but belongs with Prk. genḍu play & P. ginḍuka and the originally Sk. words genduka, ginduka, genḍu, genḍuka to a root gid, gid, Prk. ginḍai to play. Morris, J.P.T.S. 1884, 90 says: "I am inclined to read genḍu in all cases & to compare it with geṇḍu & genḍuka a ball"] a ball; bead; also a ball-shaped ornament or turret, cupola Th 1, 164 (see kaṇḍu2) J I.386 (also "maya ball-shaped"); III.184 (v. l. genḍu).

**Bheṇḍuka¹** ([bheṇḍuka]) [in all probability misreading for genḍuka. The v. l. is found at all passages. Besides this occur the vv. ll. keṇḍuka (=kaṇḍuka?) & kunḍika] a ball for playing J IV.30, 256; V.196; VI.471; DhsA 116. See also genḍuka.

**Bheṇḍuka²** ([bheṇḍuka]) [fr. bheṇḍu, identical with bheṇḍuka1] a knob, cupula, round tower J I.2 (mahā-bhū-pamāna).

**Bhettar** ([bhettar]) [n. ag. fr. bhid] a breaker, divider A V.283.

**Bhedā** ([bheda] [fr. bhid, cp. Ved. & Class. Sk. bheda in same meanings] 1. breaking, rending, breach, disunion, dissension Vism 64 sq. (contrasted with ānisaṃsa), 572 sq. (with ref. to upādāna & bhava); VbhA 185 (id.); Sdhp 66, 457, 463. -mithu° breaking of alliance D II.76; J IV.184; Kvu 314. -vacī° breaking of [the rule as to] speechMiln 231. -sangha° disunion in the Sangha Vin II.203. -śila° breach of morality J V.163. - abl. bhedā after the destruction or dissolution in phrase kāyassa bhedā param maraññ, i. e. after the breaking up of the body & after death: see kāya I. e. & cp. D III.52, 146 sq., 258; Dh 140; Pug 51. - 2. (-°) sort, kind, as adj. consisting of, like J II.438; VI.3 (kaṭuk' ādi°); Dha III.14 (kāya-sucarit' ādi°-bhadra-kammāni); Sna 290 (Avīci-ādi° niraya). -kara causing division or dissension Vin II.7; III.173; V.93 (cp. Vin I.354 & Vin. Texts III.266 for the 18 errors in which the Sangha is brought into division by bhikkhus who are in the wrong); DhsA 29 (aṭṭhārasa bheda-kara-vatthūni the 18 causes of dissension).

**Bhedaka** ([bheda] (adj. n.) [fr. bheda] breaking, dividing, causing disunion; (m.) divider Vin II.205; J VI.382. - nt. adv. bhedakaṃ, as in "nakha in such a way as to break a nail DA I.37.

**Bhedana** ([bheda] (nt.) [fr. bhid, as in Caus. bhedeti] 1. breaking (open), in puṭṭa° breaking of the seed-boxes (of the Pāṭali plant), idiomatic for "merchandise" Miln 1. See under puṭṭa. - 2. (fig.) breach, division, destruction A IV.247; Dh 138; Bu II.7; J I.467 (mittabhaṅga°). -dhamma subject to destruction, fragile, perishable A IV.386; J I.146, 392; ThA 254. -saṃvattanika leading to division or dissension Vin III.173.

**Bhedāpeti & Bhedeti** ([bhedāpeti] [bhedeti]) are Causatives of bhindati are Causatives of bhindati (q. v.).
Bheraṇḍaka [bherandaka] [cp. *Sk. bherunḍa] a jackal J V.270; the nom. probably formed after the acc. in phrase bheraṇḍakam nadati to cry after the fashion of, or like a jackal A I.187.

Bherava (bhērava) (adj.) [fr. bhīru, cp. Epic Sk. bhairava] fearful, terrible, frightful Th 1, 189; Sn 959, 965, 984; Nd1 370, 467; J VI.520; Dpsv 17, 100; Pgd 26, 31. -bahu° very terrible A III.52; stricken with terror J VI.587. - (n) terror, combd with bhaya fear & dismay M I.17; A IV.291; V.132; Th 1, 367, 1059. -pahīna-bhayabherava having left behind (i.e. free from) fear & terror S III.83. -rāva cry of terror Miln 254.

Bherava (bhērava) (f.) [fr. bhīru, cp. Epic Sk. bhairava] a kettle-drum (of large size; DhsA 319 distinguishes 2 kinds: mahā° & paṭaha°) D I.79; A II.185; Vv 8110; J VI.465; DhA I.396; Sdhp 429. -bheriyo vādentā (pl.) beating (lit. making sound) the drums J I.283.

Bheri (bhēri) (f.) [cp. Epic Sk. bherī] a kettle-drum (of large size; DhsA 319 distinguishes 2 kinds: mahā° & paṭaha°) D I.79; A II.185; Vv 8110; J VI.465; DhA I.396; Sdhp 429. -issara° the drum of the ruler or lord J I.283; paṭaha° kettle-drum Dpvs 16, 14; DhsA 319; Pva 4; yāma° (at the time) when the drum sounds the watch J V.459. -bhāravaya the drum of the ruler or lord J I.283; paṭaha° kettle-drum Dpvs 16, 14; DhsA 319; Pva 4; yāma° (at the time) when the drum sounds the watch J V.459. -bhāraṇḍaka a jackal J V.270; the nom. probably formed after the acc. in phrase bheraṇḍakam nadati to cry after the fashion of, or like a jackal A I.187.

Bhesājja (bhesajja) (nt.) [cp. Vedic bhāṣajya=bheṣaja, fr. bhiṣaj; see also P. bhisakka] a remedy, medicament, medicine Vin I.278; D II.266; M I.30; SnA 154, 446; Sdhp 393. -bhesajjaṃ karoti to treat with a medicine DhA I.25; mūla-bhesajjāni the principal medicines Miln 43; paṃca bhesajjāni the 5 remedies (allowed to bhikkhus) DhA I.5. -kapālaka medicine owl VbhA 361. -sikkhāpada the medicine precepts VbhA 69.

Bhesma (bhesma) (adj.) [cp. Vedic bhīṣma of which the regular P. form is bhiṃsa, of bhī; bhesma would correspond to a form *bhaiṣma] terrible, awful Vin II.203=It 86 ("bhesmā hi udadhī mahā," so read for Vin. bhasmā, with v. l. bhesmā, and for It tasmā, with v. l. BB bhesmā, misunderstood by ed. - Bdhg Vin II.325 on Vin. passage expls by bhayānaka); J V.266; VI.133 (v. l. bhasma).

Bho (bhō) (indecl.) [voc. of bhavant, cp. Sk. bhoḥ which is the shortened voc. bhagoḥ of Vedic bhagavat; cp. as to form P. āvuso-Sk. āyuṣmaḥ of āyuṣmant] a familiar term of address (in speaking to equals or inferiors): sir, friend, you, my dear; pl. sirs D I.88, 90, 93, 111; M I.484; Sn 427, 457, 487; with voc. of noun: bho purisa my dear man J I.423; bho brahmanā oh ye brahmans J II.369. Double bho bho DhA IV.158. -vādika=°vādin Nd1 249. -vādin a brahman, i.e. one who addresses others with the word "bho," implying some superiority of the speaker; name given to the brahman, as proud of his birth, in contrast to brāhmaṇa, the true brahman Sn 620; Dh 396; J VI.211, 214; DhA IV.158.

Bhokkham (bhokkham) Is fut. of bhuñjati (q. v.).

Bhokkhi (bhokkhi) at VbhA 424, in phrase sucikāmo bh. brāhmaṇo is a kind of Desider, formation fr. bhujī° (bhujī), appearing as *bhukṣ=bhokk (cp. bhokkham), with ending *in; meaning "wishing to eat." It corresponds to Sk. bhoktu-kāma. Cp. also n. ag. bhoktr of *bhukṣ, enjoyer,
eater. P. bhokkhi might be Sk. bhoktrī, if it was not for the latter being f. The word is a curiosity.

**Bhoga** ¹ [bhoga] [fr. bhuñj; see bhuñjati] 1. enjoyment A IV.392 (kāmaguṇesu bh.). - 2. possession, wealth D III.77; Sn 301, 421; Dh 139, 355; Pug 30, 57; Sdhp 86, 228, 264. - appa° little or no possession Sn 114. - khandha a mass of wealth, great possessions D II.86 (one of the 5 profits accruing from virtue). - gāma "village of revenue," a tributary village, i.e. a village which has to pay tribute or contributions (in food etc.) to the owner of its ground. The latter is called gāmabhojaka or gāmapati "landlord" J II.135. Cp. Fick, Sociale Gliederung 71, 112. - cāgin giving riches, liberal A III.128. - pārijuñña loss of property or possessions VvA 101. - mada pride or conceit of wealth VbhA 466. - vāsin, as f. vāsinī "living in property," i.e. to be enjoyed or made use of occasionally, one of the 10 kinds of wives: a kept woman Vin III.139, 140; cp. M I.286.

**Bhoga** ² [bhoga] [fr. bhuj to bend, cp. bhujā & Sk. bhoga id. Hālayudha 3, 20] the coil of a snake J III.58. See also nib°.

**Bhogatā** [bhogata] (°) (f.) [abstr. fr. bhoga] condition of prosperity, having wealth or riches, in uḷāra° being very rich, M III.38.

**Bhogavant** [bhogavant] (adj.) [fr. bhoga] one who has possessions or supplies, wealthy J V.399; Mhvs 10, 20; Sdhp 511.

**Bhogika** [bhogika] (°) (adj.) [fr. bhoga] having wealth or power, in antara° an intermediate aristocrat Vin III.47.

**Bhogin** ¹ [bhogin] (°) (adj.-n.) [fr. bhoga] enjoying, owning, abounding in, partaking in or devoted to (e.g. to pleasure, kāma°) D II.80; III.124; S I.78; IV.331, 333; A III.289; V.177. - m. owner, wealthy man M I.366.

**Bhogin** ² [bhogin] (adj.) [fr. bhuj, see bhujā] having coils, of a snake J III.57; VI.317.

**Bhogiya** [bhogiya] is diacritic form of Sk. bhogya=P. bhogga2 with which identical in meaning 2, similar also to bhogika.

**Bhogga** ¹ [bhogga] (adj.) [fr. bhuj to bend, pp. corresp. to Sk. bhugna] bent, crooked M I.88; D II.22; A I.138; J III.395.

**Bhogga** ² [bhogga] (adj.) [grd. of bhuñj to enjoy, thus=Sk. bhogya] 1. to be enjoyed or possessed, n. property, possession, in cpd. rāja° (of an elephant) to be possessed by a king, serviceable to a king, royal D I.87; A I.244, 284; II.113, 170; J II.370; DhA I.313 (royal possessions in general); DA I.245. Cp. BSk. rājabhogya MVastu I.287. See in detail under rāja-bhogga. - naggabhogga one who possesses nothing but nakedness, i.e. an ascetic J IV.160; V.75; VI.225. - 2. (identical with bhogika & bhogiya & similar in meaning to bhogarāja) royal, of royal power, entitled to the throne, as a designation of "class" at Vin III.221 in sequence rāja rāja-bhoggā brāhmaṇa, etc., where it takes the place of the usual khattiya "royal noble."
**Bhoja** (Bhoja) [lit. grd. of bhuñjati2, to be sorted out, to be raised from slavery; thus also meaning "dependence," "training," from bhuj, to which belongs bhuñjissa] one who is getting trained, dependent, a freed slave, villager, subject. Only in cpds. like bhojsiyam [bhoja+isi-ya-issariya] mastery over dependence, i.e. independence S I.44, 45; bhojānīya a well-trained horse, a thoroughbred J I.178, 179; bhojaputta son of a villager J V.165; bhojarājā head of a village (-district) a subordinate king Sn 553=Th 1, 823. - In the latter phrase however it may mean "wealthy" kings, or "titled" kings (khattiyā bh-h-, who are next in power to and serve on a rājā cakkavatti). The phrase is best taken as one, viz. "the nobles, royal kings." It may be a term for "vice-kings" or substitute-kings, or those who are successors of the king. The expln at SnA 453 takes the three words as three diff. terms and places bhoja= bhogiyā as a designation of a class or rank (=bhogga). Neumann in his trsln of Sn has "Königstämme, kühn and stolz," free but according to the sense. The phrase may in bhoja contain a local designation of the Bhoja princes (N. of a tribe), which was then taken as a special name for "king" (cp. Kaiser=Cæsar, or Gr. basileu/s). With the wording "khattiya bhoja-rajāno anuyuttā bhavanti te" cp. M III.173: "paṭīrājāno te rañño cakkavattissa anuyuttā bhavanti," and A V.22: "kuḍḍarājāno" in same phrase. - Mrs. Rh. D. at Brethren, p. 311, trsls "nobles and wealthy lords."

**Bhojan** (Bhojan) is ppr. of bhojeti, feeding J VI.207.

**Bhojaka** (Bhojaka) [fr. bhuj, bhojeti] 1. one who provides food, attendant at meals J V.413. - 2. (is this from bhuñjati2 & bhuñjissa?) one who draws the benefit of something, owner, holder, in gāma° landholder, village headman (see Dial. I.108 n. & Fick, Sociale Gliederung 104 sq.) J I.199, 354, 483; II.135 (=gāmapati, gāmajeṭṭhaka); V.413; DhA I.69. Cp. bhojanaka.

**Bhojana** (Bhojana) (nt.) [fr. bhuñjati] food, meal, nourishment in general J II.218; IV.103, 173; J I.178; IV.223; Sn 102, 128, 242, 366, 667; Dh 7, 70; Pug 21, 55; Miln 370; Vism 69, 106; Sdhp 52, 388, 407. Some similes with bhojana see J.P.T.S. 1907, 119. -tika° food allowed for a triad (of reasons) Vin II.196. dub° having little or bad food J II.368; DhA IV.8. paṇita° choice & plentiful meals Vin IV.88. sabhojane kule in the family in which a bhikkhu has received food Vin IV.94. -bhojane mattāṭḍu(tā) kn owing proper measure in eating (& abstr.); eating within bounds, one of the 4 restrictions of moral life S II.218; A I.113 sq.; Nd1 483. - 5 bhojanāni or meals are given at Vin IV.75, viz. niccabhatta°, salākabhatta°, pakkhiṭṭa, uposathika°, pāṭipadika°. - As part of the regulations concerning food, hours of eating etc. in the Sangha there is a distinction ascribed to the Buddha between gaṇabhojanam, paramparā-bhojanam, atirittabhojanam, anatirittabhojanam mentioned at Kvu II.552; see Vin IV.71, 77. All these ways of taking food are forbidden under ordinary circumstances, but allowed in the case of illness (gilāna-samaye), when robes are given to the Bhikkhus (cīvarasamaye) and several other occasions, as enumd at Vin IV.74. - The distinction is made as follows: gaṇabhojanam said when 4 bhikkhus are invited to partake together of one of the five foods; or food prepared as a joint meal Vin IV.74; cp. II.196; V.128, 135; paramparabhojanam said when a bhikkhu, invited to partake of one of the 5 foods, first takes one and then another Vin IV.78; atirittabhojanam is food left over from that provided for a sick person, or too great a quantity offered on one occasion to bhikkhus (in this case permitted to be eaten) Vin IV.82; anatirittabhojanam is food that is not left over & is accepted & eaten by a bhikkhu without inquiry Vin IV.84. -aggadāna gift of the best of food SnA 270. -atthika in need of food, hungry Pv II.929. -pariyantika restricting one's feeding Vism 69. -vikati at J V.292 is to be read as bhājana° (q. v.).
\textbf{Bhojanaka} (Bhojanakā) = bhojaka, in ʰgāma owner or headman of the village J II.134.

\textbf{Bhojaniya, Bojanīya & Bhojaneyya} (Bhojaniya (Bojanīya) [Bhojaneyya]) [grd. of bhuj, Caus. bhojeti. Cp. bhuñjitabba] what may be eaten, eatable, food; fit or proper to eat. -bhojaniya: food Vin IV.92 (five foods: odana rice, kummāsa gruel, sattu meal, flour, maccha fish, mamsa meat). Soft food, as distinguished from khādaniya hard food J I.90. See also khādaniya. bhojaniya: eatable S I.167, cp. pari°. bhojaneyya: fit to eat DA I.28; a° unfit to be eaten Sn 81; J V.15.

\textbf{Bhojin} (Bhojina) (-*) (adj.) [fr. bhuj] feeding on, enjoying A III.43; M I.343; Sn 47; J II.150; Pug 55.

\textbf{Bhojeti} (Bhojeti) [Caus. of bhujati] to cause to eat, to feed, entertain, treat, regale Vin I.243; IV.71; J VI.577; DhA I.101.

\textbf{Bhojja} (Bhojja) (adj.) [grd. of bhujati] to be eaten, eatable; khajja° what can be chewed & eaten DA I.85. °yāgu "eatable rice-gruel," i. e. soft gruel, prepared in a certain way Vin I.223, 224.

\textbf{Bhojjha} (Bhojha) a good horse, a Sindh horse J I.180.

\textbf{Bhoti} (Bhoti) f. of bhavant (q. v.) DhA III.194.

\textbf{Bhottabba & Bhottum} (Bhottabba (Bhottum)) are grd. & inf. of bhuñjati (q. v.); bhottabba to be eaten J V.252, 253; bhottum to eat J II.14.

\textbf{Bhobhukka} (Bhobhukka) [intens-redupl. of bhuk=bukk, to bark: see bhukka & cp. Sk. bukkati, bukkana] one making a barking sound, barker, i. e. dog J VI.345 (=bhunkaraṇa C.).
M

—M—: Euphemic consonant inserted between two vowels to avoid hiatus, as agga-m-agga the best of all Vin IV.232; anga-m-angānī limb by limb Vin III.119; Vv 382, etc. See also S III.254 (yena-m-idh'ekacco); Dh 34 (oka-mokata ubbhato); Sn 765 (aṇṇatram-ariyehi); Nd1 269 (dvaye-m-eva); J I.129 (asītī-hatthā-m-ubbedha, for hatth'ubbedha); III.387 (katattho-m-anubujjhati); V.72 (orena-m-āgama); VI.266 (pacchā-m-anutappati); SnA 309 (rāg”ādi-m-anekappakāraṃ). - On wrong syllable division through Sandhi-m-, and thus origin of specific Pali forms see māsati.

Ma [mā] (-kāra) the letter or sound m J III.273 (sandhi-vasena vutta put in for the sake of euphony); V.375 (ma-kāro sandhikaro); KhA 155, 224; SnA 181, 383, 404.

Mamsa [māmsa] (nt.) [cp. Vedic māmsa, fr. Idg. *memsro-, as in Gr. mhrō/s thigh, Lat. membrum limb ("member"); Goth. mims flesh; Oir mīr bite, bit (of flesh)] flesh, meat S II.97 (putta*); Dh 152; J III.184; Pug 55; Vism 258, 357 (in compar.); DhA I.375 (putta*); J I.51 (alla° living flesh); VbhA 58, 61 (pilotika-paliveṭhita). Described and defined in detail as one of the 32 ākāras or constituents of the human body at Vism 252, 354; KhA 46; VbhA 235. -ūpasecana sauce for washing meat KhA 54. -kalyāṇa beauty of flesh, one of the 5 beauties of a girl (see kalyāṇa) J I.394; DhA I.387. -kāhāda flesh-eater J VI.530. -cakkhu the bodily eye, one of the 5 kinds of the sense of sight (see cakkhu) D III.219; Nd1 100, 354. -dhovanī odaka water for washing meat KhA 54. -piṇḍika a meat-ball, lump of flesh Vism 256. -puñja a heap of flesh Vism 361 (in comp.); VbhA 67. -piṭṭhi the °ka belongs to the whole cpd., thus: one who is a backbiter, a slanderer Sn 244 (piṭṭhi-māmsa-khādaka SnA 287). Similarly piṭṭhi-māṃsikatā (q. v.) Nd2 391.


Māṃsika [māṃsika] [fr. māṃsa; cp. *Sk. māṃsika] 1. a dealer in meat, meat-seller Miln 331. - 2. in piṭṭhi* the *ka belongs to the whole cpd., thus: one who is a backbiter, a slanderer Sn 244 (=piṭṭhi-māṃsa-khādaka SnA 287). Similarly piṭṭhi-māṃsikatā (q. v.) Nd2 391.

Makaci [makaci] [etym.?] a kind of cloth, material, fibre DhA III.68 (vākakhaṇḍa). -pilotikā rough cloth (used for straining) J II.96; DhA II.155. Cp. makkhi-vāla. -vāka m. bark Vism 249 (+akkavāka); VbhA 232.

Makara [makara] [cp. Epic Sk. makara] a mythical fish or sea monster, Leviathan (cp. Zimmer, Altin. Leben 97) J II.442; III.188; Miln 131, 377; ThA 204. - f. makarinī Miln 67. -dantaka the tooth of a sword fish, used as a pin Vin II.113, cp. p. 315. - as a design in painting or carving Vin II.117. 121, 152; IV.47. In these latter passages it occurs combd with latākamma & pañcapaṭṭhika (q. v.). The meaning is not quite clear.

Makaranda [makaranda] [cp. Class. Sk. makaranda] the nectar of a flower J VI.530.
**Makasa** ([Makasa]) [fr. Vedic måsaka viā *masaka »makasa: see Geiger, P.Gr. § 472] mosquito Vin II.119; S I.52 (a° free from m.); A II.117; Sn 20; J I.246; Sdhp 50. See also cpd. đaṃṣa*-kuṭikā mosquito net or curtain Vin II.119, 130. -vijāṇī mosquito fan Vin II.130.

**Makuṭa** ([Makuta]) (f.) [cp. BSk. makuṭa Divy 411] a crest Abhp 283 (kirīṭa*, i. e. adornment).

**Makula** ([Makula]) [cp. Sk. markaṭa] 1. a bud (Hardy in Index to VvA gives "Mimusops elengi" after BR) Th 2, 260; Vv 4526; J I.273; II.33; IV.333; V.207 (makula), 416; Vism 230 (l); 256 (paduma*); VvA 177 (kaṇavīra*), 194 (makula), 197 (id.); VbhA 228, 239 (where Vism 256 has makulita, & KhA 53 mukulita). - 2. a knob J I.31; II.90; Vism 253 (kandala*). - 2. v. l. at Nd² 485 B for pakulla (=pakuṭa).

**Makkaṭa** ([Makkata]) [cp. Epic Sk. markaṭa] 1. a monkey J I.385; II.267; DhA II.22; VbhA 408 (*niddā, a m.'s sleep, said to be quickly changing); KhA 73 (in simile); SnA 522 (cp. Sn 791). Names of monkeys famous in Jātaka tales: Sālaka J II.268; Kālabāhu J III.98 sq.; on the monkey as a figure in similes see J.P.T.S. 1907, 119, to which add VbhA 228 & 259 (tālavana*), cp. Vism 245. - 2. a spider: see °sutta. -chāpaka the young of a monkey M I.385; J I.218. -sutta spider's thread J V.47; Vism 136 (in simile); DhA I.304.

**Makkaṭaka** ([Makkataka]) [cp. Sk. markaṭaka; der. fr. markaṭa=makkaṭa] a spider (see on similes J.P.T.S. 1907, 119) Dh 347 (cp. DhA IV.58); J II.147 (=uṇṇanābhi); IV.484 (aptly called Uṇṇanābhi); V.47, 469; Miln 364, 407 (pantha* road spider, at both passages). °sutta spider's thread Vism 285.

**Makkaṭiya** ([Makkatiya]) (nt.) [fr. makkhaṭa+ya] monkey grimace J II.448 (mukha*). The same as mukha-makkaṭika at J II.70.

**Makkaṭī** ([Makkati]) (f.) [of makkha] a female monkey Vin III.33, 34; J I.385; DhA I.119.

**Makkha**¹ ([Makkha]) [fr. mṛkṣ, lit. smearing over. Cp. BSk. mrakṣa Śikṣ 198. 8, in cpd. māna-mrakṣa-paridāha etc.] hypocrisy; usually combd with paḷāsa (see also paḷāsa) M I.15; A I.95, 100, 299; IV.148, 456; V.39, 156, 209, 310, 361; It 3; Sn 56, 437, 631, 1132 (cp. Nd² 484=makkhāyanā makkhāyitattam niṭṭhuriya-kammam, i. e. hardiness, mercilessness); Dh 150, 407; J V.141; Vbh 357, 380, 389; Pug 18, 22; Miln 289, 380; DhA III.118; VI.181. -vinaya restraining fr. hypocrisy S II.282; A V.165 sq.

**Makkha**² ([Makkha]) [probably=makkha1, but BSk. differentiates with mrakṣya Divy 622, trsl. Index "ill-feeling"? Böhtlingk-Roth have: mrakṣya "wohlgefühl"] anger, rage Vin I.25.

**Makkhaṇa** ([Makkhana]) (nt.) [fr. mṛkṣ, cp. *Sk. mrakṣaṇa] smearing, oil J III.120; Miln 11 (tela*); Dhtp 538.

**Makkhāyanā** (f.) & **Makkhāyitatta** (nt.) ([Makkhayana] [Makkhayitatta] [abstr. fr. makkha] the fact of concealment, hypocrisy: in exegesis of makkha at Nd² 484; Pug 18, 22.

**Makkhikā** ([Makkika]) (f.) [cp. Vedic māṣika & makṣikā] a fly M III.148; Nd¹ 484; J II.275 (nīla*); III.263 (pingala* gadfly), 402; SnA 33 (pingala*), 572 (id.); DhA IV.58; Sdhp 396, 529.
Makkhita (Makkhi) [pp. of makkheti] smeared with (-°), soiled; anointed M I.364 (lohita°); J I.158 (madhu°); III.226 (piñ̄ṭhi-maddenā); V.71 (ruhira°); VI.391.

Makkhin (Makkhi) (adj.) [fr. makkha] concealing, hypocritical; harsh, merciless; often combd with palāsin (e. g. at Vin II.89; J III.259) D III.45, 246. a° (+apalāsin) D III.47; A III.111; Sn 116; Pug 22.

Makkhi-vāla [cp. makaci-pilotikā] a cloth of hair for straining J II.97.

Makkheti (Makkhi) [Caus. of mṛkṣ; Dhtp 538: makkhaṇa] to smear, paste, soil, anoint J III.225, 314; Pug 36; Miln 268; Vism 344; DhA II.65. - Pass makkhiyati Miln 74. - Caus. II. makkhāpeti to cause to be anointed J I.486; DhA I.400. - pp. makkhita.

Maga (Magga) [another form of miga=Sk. mṛga, cp. Geiger, P.Gr. 124] 1. animal for hunting, deer, antelope M I.173 (in simile); S I.199 (id.); A I.70; II.23; Th 1, 958, 989; Sn 275, 763, 880; J V.267. - 2. a stupid person J VI.206, 371.

Magga (Magga) [cp. Epic Sk. mārga, fr. mṛg to track, trace] 1. a road (usually high road), way, foot-path Vism 708 (maggam agata-pubba-purisa, simile of); VbhA 256 (tiyojana°, simile of a man travelling); DhA I.229. - addhāna° high road Vin IV.62; M III.158; see under addhāna; antāra-magge on the road Miln 16; ujuka° a straight way S I.33; DhA I.18; ummagga (a) a conduit; (b) a devious way: see ummagga, to which add refs. J V.260; Th 2, 94; kummagga a wrong path: see kum°, to which add S IV.195; Th 1, 1174. passāva° & vacca° defection & urination Vin III.127; visama° a bad road S I.48. - 2. the road of moral & good living, the path of righteousness, with ref. to the moral standard (cp. the 10 commandments) & the way to salvation. The exegetic (edifying) etym. of magga in this meaning is "nibbān'atthikehi maggiyati (traced by those who are looking for N.), nibbānaṃ vā maggeti, kilese vā mārento gacchatī ti maggo" (VbhA 114). - Usually designated (a) the "ariya aṭṭhangika magga" or the "Noble Eightfold Path" (see aṭṭhangika). It is mentioned at many places, & forms the cornerstone of the Buddha's teaching as to the means of escaping "dukkha" or the ills of life. It consists of 8 constituents, viz. sammā-diṭṭhi, sammā-sankappa, vācā, kammanta, ājīva, vāyāma, sati, samādhi, or right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, right rapture. The 7 first constituents are at D II.216 & M III.71 enumd as requisites for sammā-samādhi. The name of this table of ethical injunctions is given as "maggam uttamaṃ" at Sn 1130, i. e. the Highest Path. See for ref. e. g. Vin III.93; IV.26; D II.353; III.102, 128, 284, 286; It 18; Nd1 292; Nd2 485; Vbh 104 sq. 235 sq., VbhA 114 sq. (its constituents in detail), 121, 216; Vism 509 sq. (where the 8 constituents are discussed). - (b) as ariya magga: M III.72; Pug 17; DA I.176 sq., 225 sq., 233; VbhA 373 sq.; ThA 205. - (c) as pañcangika or the Path of 5 constituents (the above first 2 and last 3): Dh 89; Vbh 110 sq., 237 sq. - (d) other expressions of same import: dhamma° Miln 21; magga alone; S I.191 (Bhagavā maggassa uppādetā etc.)=M III.9=S III.66; Sn 429, 441, 724 sq., 1130; Dh 57, 273 sq., It 106; VbhA 53, 73. As the first condition & initial stage to the attainment of Arahantship (Nibbāna) it is often found in sequence of either magga-phala-nirodha (e. g. Vism 217, cp. Nd2 under dukkha II. p. 168), or magga, phala, nibbāna (e. g. Tikp. 155 sq., 158; VbhA 43, 316, 488). - magga as entrance to Arahantship is the final stage in the recognition (nāṇa, pariṇāṇa, paṇṇā) of the truth of the causal chain, which realises the origin of "ill," the possibility of its removal & the "way" to the removal. These stages are described as dukkhe nāṇaṃ, samudaye nāṇaṃ nirodhe nāṇaṃ and magge nāṇaṃ at D III.227, Ps I.118. At the latter passage the foll.
chapter (I.49) gives dukkha-nirodha gāmini paṭipadā as identical with magga. - Note. On the term see Cpd. 41 sq., 66 sq., 175, 186; Dhs trsl. 58, 299 sq., 362 sq.; Expos. 216, 354n. On passages with aṭṭhāṅgika magga & others where magga is used in similes see Mrs. Rh. D. in J.P.T.S. 1907, pp. 119, 120. - 3. Stage of rightousness, with ref. to the var. conditions of Arahantship divided into 4 stages, viz. sotāpatti-magga, sakadāgāmi°, anāgāmi°, arahatta°, or the stage of entering the stream (of salvation), that of returning once, that of the never-returner, that of Arahantship. - At DhA I.110 magga-phala "the fruit of the Path" (i.e. the attainment of the foundation or first step of Arahantship) is identical with sotāpattiphala on p. 113 (a) in general: arahatta° S I.78; A III.391; DA I.224. - (b) in particular as the 4 paths: Nd2 612 A; Vbh 322 sq., 328, 335; Vism 453, 672-678; DhA IV.30; VbhA 301. - 4. In the Tikapāṭṭhāna (under magga-paccaya-niddesa p. 52) 12 constituents of magga are enumd; viz. paṭṭā, vitakka, sammāvāca, s-kammanta, sājīva, viriya, sati, samādhi, micchā-ṭṭhi, micchā-vācā, m-kammanta, m-ājīva. -angāni the constituents of the Ariyan Path VbhA 120. -āmagga which is the (right) road and which is not M I.147; Vism ch. xx (*ssa kovida)=Sn 627; S III.108 (id.); DhA IV.169 (id.); A V.47 (*ssa nānādassana); Dh 403. -udaka water found on the road Vism 338 (simile). -kilanta wearied by the road J I.129. -kusala one who is clever as regards the road, one who knows the road well S III.108; Nd1 171; VbhA 332 (in simile); KhA 70, 126. -kovida=°kusala Nd1 446. -khāyin (should be °akkhāyin) one who tells the (right) way M III.5; Nd1 33. -jina Conqueror of the path Sn 84 sq. -jīvin who lives in the right path Sn 88. -jāhāyin reflecting over the Path Sn 85. -nāna knowledge of the Path VbhA 416. -nīnā knows the Path Nd1 446. -ṭhāna one who stands in the Path, attains the P. see Cpd. 23, 50. -ttaya the triad of the paths (i.e. the first 3 of the 4 Paths as given above under 3) DhA IV.109. -dūsin highway robber Sn 84. -desaka one who points out the way, a guide Sn 84; J IV.257. -desa one who knows the way well VvA 200. -bhāvanā cultivation of the Path (i.e. righteous living) Sn 763. -dhīra wise as regards the Path Nd1 45. -paṭippanna-1. one on the road, i.e. wandering, tramping DhA I.233. - 2. one who has entered the Path Pv IV.349. -parissaya danger of the road VvA 200. -vāṇṇa praise of the Path DhA I.115. -vidū one who knows the Path Nd1 446. -sacca the truth concerning the Path VbhA 114, 124. -sīra N. of a month DA I.241.

Maggana (nt.) & Magganā (f.) [fr. magg] tracking, search for, covetousness Vism 29 (syn. for nijīgīmanatā & gavaṭṭhi); Dhtp 298 (& gavesana).


Maggati & (spurious) Mageti Maggati, Mageti. [Denom. fr. magga, cp. Sk. margayati. The Dhtp. gives both mag & magg in meaning "anvesana," i.e. tracking, following up; see Dhtp Nos. 21, 540, 541] to track, hunt for, trace out, follow, seek M I.334 (pp. magayamana); S II 270 (pp. maggayamāna); Th 2, 384 (cp. Tha 255=pattheti); J V.102 (where T. reads magghyya, which is expld by C. as vijjheyya to pierce, hurt, & which is doubtful in meaning, although Kern, Toev. s. v. defends it. The v. l. reads magg°. Same on p. 265 where one ought to read phasseyya in C. instead of passeyya. The form pp. magga (?) on p. 102 must belong to the same root); DhsA 162 (=gavesati). - Caus. II. maggāpeti PvA 112. - Pass. maggiyati VbhA 114.

Magghati (Magghāti) See maggeti.
Maghavant \{Maghavant\} [cp. Epic Sk. maghavā, on etym. see Walde, Lat. Wtb. s. v. Maia] N. of Indra, or another angel (devaputta) S I.221 (voc. maghavā; so read for mathavā), 229; Dh 30. Cp. māgha.

Maghā \{Magha\} (f.) [cp. *Sk. maghā] N. of a nakkhatta, or another angel (devaputta) S I.221 (voc. maghavā; so read for mathavā), 229; Dh 30. Cp. māgha.

Mankati \{Mankati\} is given as root mank is given as root mank (aor. maki) at Dhtm 13, in meaning maṇḍana, i.e. adornment. It is meant to be an expln of mankato?

Mankato \{Mankato\} (adv.) [for Sk.-kṛte, Cp. E. Müller, P.Gr. 12] on my account, for me Miln 384.

Manku \{Manku\} (adj.) [cp. Vedic manku; see on meaning Hardy in preface to Anguttara v. p. vi] staggering, confused, troubled, discontented Vin II.118; S V.74; Dh 249; Ndi 150; DhA III.41, 359 (with loc.). - f. pl. mankū Vin I.93. -dummanku "staggering in a disagreeable manner," evil-minded A I.98; IV.97 (read line as "dummanku'yaṃ padusseti dhūm'aggamhi va pāvako" he, staggering badly, is spoilt like the fire on the crest of smoke); V.70; Vin II.196; III.21; IV.213; S II.218; Nett 50. -bhūta discontented, troubled, confused Vin II.19; D II.85; A I.186; Dh 263; J V.211; VI.362; DhA II.76; a° self-possessed A III.40; Miln 21, 339.

Mankuna \{Mankuna\} (& °ṇa) [cp. late Sk. matkuṇa, see Geiger, P.Gr. § 63] an insect, bug or flea J I.10; III.423; Vism 109 (where kīla-mankula ought to be read as kīṭamankuna); DhA II.12.

Mangala \{Mangala\} (adj.) [cp. Vedic mangala. Expld by Dhtp 24 with root mang, i. e. lucky; see also mañju] auspicious, prosperous, lucky, festive Nd1 87, 88; KhA 118 sq.; SnA 273, 595; Sdhp 551. - nt. mangalamañ good omen, auspices, festivity Sn 258; Vin II.129; Pava 17. A curious popular etymology is put forth by Bdhg at KhA 123, viz. "maṃgalanti imēhi sattā ti" mangalāni. - mangalamañ karoti lit. to make an auspicious ceremony, i. e. to besprinkle with grains etc. for luck (see on this Pava 198), to get married DhA I.182; mangalaṃ vadati to bless one J IV.299; DhA I.115. Three (auspicious) wedding-ceremonies at DhA I.115 viz. abhiseka° consecration, geha-pavesana° entering the house, vivāha° wedding. - Certain other general signs of good luck or omina kat) ecoxh/n are given at J IV.72, 73 and KhA 118 sq. (see also mangalika). - Several ceremonious festivities are mentioned at DhA I.87 with regard to the bringing up of a child, viz. nāma-karaṇa-mangala the ceremony of giving a name; āhāra-paribhoga° of taking solid food; kaṇṇa-vijjhana° of piercing the ears; dussa-gahaṇa° of taking up the robe: cūḷā-kaṇṇa° of making the top-knot. - Cp. abhi°. -usabha an auspicious bull SnA 323. -chaṇa a merry time, fair J II.48; DhA I.392. -kicca auspicious function, festivity SnA 175, 323. -kiriyā festivity, wedding SnA 69; finding good omens J IV.72. -kolāhala the lucky, or most auspicious, foreboding, one of the 5 kolāhalas (q. v.) KhA 121. -paṇha see mangalika. -divasa a lucky day J IV.210; DhA III.467. -vappa ploughing festival SnA 137. Cp. vappa-mangala. -sindhava state horse J I.59. -silāpṭa auspicious slab (of stone) J I.59; VI.37; Pava 74. -supina lucky dream J VI.330. -hatthi state elephant Mhvs 35, 21; DhA I.389.

Mangalika \{Mangalika\} (adj. -*) [fr. mangala] 1. one who is feasting in, one whose auspices are such & such; fond of; only in kotūhala° fond of excitement J I.372; Miln 94 (apagata°, without passion for excitement). - 2. superstitious, looking out for lucky signs Vin II.129 (gihī), 140
At J IV.72, 73; three sets of people are exemplified, who believe in omen as either diṭṭha (seen) or sutaṃ (heard) or mutaṃ (sensed); they are called diṭṭha-mangali, suta° & muta° respectively. The same group is more explicitly dealt with in the Mangala-sutta KhA 118 sq. (cp. Nd1 89); diṭṭhamangali pañha "a question concerning visible omens" J IV.73 (correct meaning given under diṭṭha1, vol. II.1561!), 390 (?). The Np. diṭṭha-mangali at J IV.376 sq.


Mangura (Mangura) (adj.) [etym.? or=mangula? See J.R.A.S. 1903, 186 the corresponding passage to M I.246 in Lal. V. 320 has madgura.] golden; in cpd. °cchavi of golden colour, f. cchavī D I.193, 242; M I.246, 429; II.33; Vism 184.

Mangula (Mangula) (adj.) [cp. mangura] sallow; f. mangulī woman of sallow complexion S II.260=V in III.107; Vin III.100.

Macca (Macca) (adj.-n.) [orig. grd. of marati, mṛ corresponding to Sk. martya. A diaeretic form exists in P. mātiya (q. v.)] mortal; (m.) man, a mortal S I.55; Sn 249, 577, 580, 766; J III.154; IV.248; V.393; Dh 53, 141, 182; Vv 6312; Kv 351. - See also refs. under jāta.

Maccu (Maccu) [in form=Vedic mṛtyu, fr. mṛ; in meaning differentiated, the Ved.-Sk. meaning "death" only] the God of Death, the Buddhist Māra, or sometimes equivalent to Yama S I.156; Sn 357 (gen. maccuno), 581 (instr. maccunā), 587; Th 1, 411; Dh 21, 47, 128, 135, 150, 287; VbhA 100; SnA 397; DhA III.49; Sdhp 295, 304. -tara one who crosses or overcomes death Sn 1119 (=maranath tareyya Nd2 486). -dheyya the realm of Māra, the sphere of Death S I.4; adj. belonging to death or subject to death (=Māradheyya, maranadheyya Nd2 487b). - Sn 358, 1104 (with expln "m. vuccanti kilesā ca khandhā ca abhisankhārā ca" Nd2 487a), 1146 ("pāra-maccudheyyassa pāraṃ vuccati amataṃ nibbānaṃ Nd2 487); Th 2, 10 (=maccu ettha dhiyati ThA 13); Dh 86; DhA II.161. -parāyaṇa surmounting death Sn 578; pareta id. Sn 579. -pāsa the sling or snare of Māra Sn 166; J V.367. -bhaya the fear of death Mhvs 32, 68. -maranā dying in death M I.49 (cp. C. on p. 532: maccu-maranān ti maccu-sankhātam maranāṃ tena samuccheda-maranaṃdādīni nisedheta. - See also def. of maraṇa s.v.). -mukha the mouth of death Sn 776; Nd1 48. -rājā the king of death Sn 332, 1118 (=Maro pī Maccurājā maranāṃ pi Nd2 488); Dh 46, 170; KhA 83. -vasa the power of death 3 I.52: Sn 587, 1100 (where maccu is expld by maraṇa & Māra). -hāyin leaving death behind, victorious over death It 46=Sn 755; Th 1, 129.

Maccha (Maccha) [cp. Vedic matsya] fish A III.301; Sn 605, 777, 936; J I.210, 211; V.266 (in simile); VI.113 (phandanti macchā, on dry land); Pug 55; Sdhp 610. -maccha is given at Nd2 91 as syn. of ambucārin. -pūti° rotten fish M III.168; & in simile at It 68=J IV.435=VI.236 =Kha 127. Cp. J.P.T.S. 1906, 201. bahu° rich in fish J III.430. loṇa° salt fish Vism 28. rohita° the species Cyprinus rohita J II.433; III.333; DhA II.132. On maccha in simile see J.P.T.S. 1907, 121. Of names of fishes several are given in the Jātaka tales; viz.Ānanda (as the king of the fishes or a Leviathan) J I.207; II.352; V.462; Timanda & Timirapingala J V.462; Mitacintin J I.427; Bahucintin J I.427. -maṃsa the flesh of fishes Sn 249. -bandha one who sets net to catch fish, a fisherman A III.301; Vism 379. -bhatta food for fishes, devoured by fishes J V.75. -vālaka a garment made in a particular fashion (forbidden to bhikkhus) Vin II.137. -sakalika "a bit of
fish" (fish-bone?) in description of constitution of the finger nails at Vism 250=KhA 43=VbhA 233.

Macchara [macchara] (adj.) [Vedic matsara & matsarin enjoyable; later period also "envious," cp. maccharin] niggardly, envious, selfish Pgdp II.49. -maccharam (nt.) avarice, envy A IV.285; Sn 811, 862, 954 (viñña-macchara, adj.).

Maccharāyati [maccharayati] [Demon. fr. macchariya] to be selfish, greedy or envious J VI.334; DhA II.45, 89.

Maccharāyanā (f.) & Maccharāyitatta (nt.) (maccharayana) (maccharayitatta) the condition of selfishness, both expressions in defn of macchariya at Dhs 1122; Pug 19, 23; DhsA 375.

Maccharin [macchari] (adj.) [cp. Vedic matsarin, fr. mat+śṛ, i. e. "reflecting to me"] selfish, envious, greedy (cp. Dhs trsl.2 p. 320); A II.82; III.139, 258, 265; D III.45, 246; Dh 263; Sn 136, 663; Nd1 36; J I.345; V.391; Vv 5226; Pug 20; DhsA 394; DhA II.89; Sdhp 89, 97. - a° unselfish D III.47; A IV.2; Sn 852, 860; It 102.

Macchariya & Macchera [macchariya] [macchera] (nt.) [cp. Epic Sk. mātsarya] avarice, stinginess, selfishness, envy; one of the principal evil passions & the maïn cause of rebirth in the Petaloka. - 1. macchariya: A I.95, 299; III.272; Dh III.44 (issā°), 289; Sn 863 ("yutta"), 928; Pug 19, 23; Vbh 357, 389, 391. - Five sorts of selfishness are mentioned: āvāsa°, kula°, lābha°, vaṇṇa°, dhamma° D III.234; Nd1 118, 227; A IV.456; Dhs 1122 (cp. Dhs trsl.2 p. 276); Vism 683; DhsA 373, 374. Selfishness is one of the evil conditions which have to be renounced as habits of mind by force of intelligence A V.40, 209; Miln 289; Pva 87, 124. - 2. macchera A I.105 ("mala"), 281; Dh 242; It 18; Nd1 260; Sdhp 313, 510. At A II.58 and elsewhere the state called vigata-macañkaracchara "with the stain of avarice vanished," is freq. mentioned as a feature of the blameless life and a preparation for Arahantship. - Note. The (etym.) expln of macchariya at VbhA 513 is rather interesting: "idaṃ acchariyaṃ mayhaṃ eva hotu, mā añña acchariyaṃ hotu ti pavattatī macchariyanti ti vucaṭṭi" (from the Purāṇas? ).

Macchika [macchika] [fr. maccha] a fish-catcher, fisherman A III.301; J V.270; VI.111; Miln 331.

Macchī [macchi] (f.) (of maccha) a female fish J II.178.

Macchera [macchera] see macchariya.

Majja [majja] (nt.) [fr. mad, cp. Vedic mada & madya] 1. intoxicant, intoxicating drink, wine, spirits Vin I.205; D III.62, 63; Sn 398 (+pāna=majjapāna); VvA 73 (=surā ca merayaṭ ca); Sdhp 267. - 2. drinking place J IV.223 (=pānāgāra). -pa one who drinks strong drink, a drunkard A IV.261; Sn 400; Pva IV.176 (a°); ThA 38. -pāna drinking of intoxicating liquors Vv 158; VvA 73; Sdhp 87. -pāyaka=majjana J II.192 (a°). -pāyin=pāyaka Sdhp 88. -vikkaya sale of spirits J IV.115.

Majjati [majjati] [majj to immerse, submerge, cp. Lat. mergo] is represented in Pali by mujjati, as found esp. in cpds. ummujjati & nimujjati.
**Majjati** (Majjati) [mṛj to clean, polish; connected with either Lat. mero (cp. Gr. a)me/rgw) or Lat. mulgeo to wipe, stroke, milk (cp. Gr. a)me/lgw, Mir. mlich=milk etc.) - Dhtp 71 gives root majj with meaning "samsuddhiyam"] to wipe, polish, clean VvA 165. Cp. sam*. - pp. majjita & maṭṭha.

**Majjati** (Majjati) [mad, Sk. mādyati; Vedic madati; see mada for etym.] to be intoxicated; to be exultant, to be immensely enjoyed or elated S I.73, 203; A IV.294; Sn 366 (Pot. majje=majjeyya SnA 364), 676 (id., T. reads na ca majje, SnA 482 reads na pamajje); J II.97; III.87 (majjeyya). aor. majji in cpd. pamajji Mhvs 17, 15. - pp. matta.

**Majjāra** (Majjara) [cp. Epic Sk. mārjāra; dialectical] a cat Miln 23. - f. majjārī (majjāri°) Vin I.186 (*camma cat's skin); DhA I.48;Pgdp 49.

**Majjika** (Majjika) [fr. majja] a dealer in strong drink. a tavernkeeper Miln 331.

**Majjita** (Majjita) [pp. of majjati2] cleaned, polished VvA 340 (suṭṭhu m. for sumaṭṭha Vv 8417). See also maṭṭha.

**Majjha** (Majjha) (adj.) [Vedic madhyā, cp. Lat. medius, Gr. me/ssos, Goth. midjis=Ohg. mitti, E. middle] middle, viz. 1. of space: of moderate height D I.243 (contrasted with ucca & nīca). - 2. of time: of middle age Sn 216 (contrasted with dahara young & thera old). - 3. often used adv. in loc. majjhe in the middle; i. e. (a) as prep. in between, among (-° or with gen.) Pv I.111, 114; J I.207 (saktuṇāṃ); DhA I.182 (vasana-gāmassa); PvA 11 (parisā°). majjhe chetvā cutting in half J V.387. - (b) in special dogmatic sense "in the present state of existence," contrasted with past & future existences (the latter combd as "ubho antā" at Sn 1040). The expln of majjhe in this sense is at Nd1 434: "majjham vuccati paccuppannā rūpā" etc. (similarly at Nd2 490). - Sn 949 (in sequence pubbe majjhe pacchā), 1099 (id.); Dh 348 (pure majjhe pacchato; i. e. paccuppannesu khandhesu DhA IV.63). - 4. (nt.) majjham the middle DhA I.184 (tassa uramajjham ghamāṃsenti).

**Majjhaka** (Majjhaka) (adj.) (-°) [fr. majjha] lying or being in the midst of . . . , in pācīna-yava° (dakkhīna°, pacchima°, uttara°) nigama, a market-place lying in the midst of the eastern corn-fields (the southern etc.): designation of 4 nigamas situated near Mithilā J VI.330.

**Majjhatta** (Majjhatta) (adj.-n.) [for majjha-ṭṭha, which we find in Prk. as majjhattha: Pischel, Prk. Gr. § 214; majjha+ sthā] 1. (adj.) "standing in the middle," umpire, neutral, impartial, indifferent J I.300; II.359 (parama°, *upekkhā-pāramī); VI.8; Miln 403; Vism 230; Mhvs 21, 14. - 2. indifference, balance of mind, equanimity; almost synonymous with upekkhā: Vism 134, 296; VbhA 283 (*payogatā); DhA II.214 (*upekkhā); PvA 38 (so read for majjhattha). See also following. - Note. A similar term is found in BSk. as mṛdu-madhya kṣāṇi "state of spiritual calm" Divy 271; see Yoga Sūtra II.34.

**Majjhattatā** (Majjhattatā) (f.) [abstr. from prec.] impartiality, indifference, balance of mind Nd2 166 (in expln of upekkhā, with syn. passaddhatā); Vbh 230; Vism 134; VbhA 285 (satta° & sankhāra°), 317 (def.); DhsA 133.
**Majjhantika** (Majjhantika) [majhya+anta+ika] midday, noon; used either absolutely Vin IV.273; S IV.240; J V.213 (yāva upakaṭṭha - majjhantikā); V.291 (read majhjantik' atikkamm'āgami); Vism 236; Miln 3; or as apposition with kāla & samaya S I.7 (kāla); Pv IV.32 (id.); Nd2 977 (samaya); DA I.251 (id.).

**Majjhāru** (Majjhāru) [etym. doubtful] a certain kind of plant Vin I.196 (v. l. majjhāru); doubtful whether designation (like Sk. mārjāra) of Plumba go rosea.

**Majjhima** (Majjhima) (adj.) [Vedic madhyama, with sound change °ama>°ima after Geiger, P.Gr. 191, or after analogy with pacchima, with which often contrasted] 1. middle, medium, mediocre, secondary, moderate. - Applied almost exclusively in contrast pairs with terms of more or less, in triplets like "small-medium-big," or "first-middle-last" (cp. majjhī 3b); viz. (a) of degree: hīna-m. paṇīta D III.215 (tisso dhātu yo); Dhs 1205-1027 (dhammā); Vism 11 (silān); h. m. ukkaṭṭha Vism 308; omaka m. ukkaṭṭha Vin IV.243; khuddaka m. mahā Vism 100; lāmaka m. paṇīta (i. e. lokuttara) DṣA 45 (dhammā); paritta-m-ulārā Sdhp 260. - (b) of time: paṭhame yāme majjhima° pacchima° J I.75; id. with vaye Pva 5. - 2. (nt.) majjhimaṇḍ the waist, in cpd. su-majjhīma(f.) a woman with beautiful waist Q V.4.

**Mañca** (Mañca) [cp. Epic Sk. mañca stand, scaffolding, platform] a couch, bed Vin IV.39, 40 (where 4 kinds are mentioned, which also apply to the defn of pīṭha, viz. masāraka, bundikābaddha, kuṇjā-pādaka, āhacca-pādaka; same defn at VbhA 365); Sn 401; J III.423; Dha I.89 (‘m bandhati to tie a bed or two together), 130; IV.16; VbhA 20; Vva 291; Pva 93. - heṭṭhā mañce underneath the bed J I.197 (as place where domestic pigs lie); II.419 (id.); II.275 (where a love-sick yoṣita lies down in the park). - atimañca bed upon bed, i. e. beds placed on top of each other serving as grand stands at a fair or festival J III.456; VI.277; Dha IV.59. - parāyaṇa ending in bed, kept in bed Pv II.25 (nila°, fig. for being buried); Dha I.183 (with v. l. maćcu°, just as likely, but see maćcuparāyaṇa). - pīṭha couch and chair Vin II.270 sq.; A III.51; Vva 9, 220, 295. - vāna stuffing of a couch Dha I.234.

**Mañcaka** (Mañcaka) [fr. mañca] bed, couch, bedstead Vin I.271; S I.121=III.123; J I.91; III.423; Th 2, 115; Miln 10; Dha II.53.

**Mañjari** (Mañjari) (f.) [cp. Epic & Class. Sk. mañjari] a branching flower-stalk, a sprout J V.400, 416.

**Mañjarikā** (Mañjarika) (f.)=mañjari, Vin III.180.

**Mañjarita** (Mañjarita) (adj.) [fr. mañjari] with (full-grown) pedicles, i. e. in open flower Miln 308 (*patta in full bloom*).

**Mañjīra** (Mañjira) [cp. late Sk. mañjīra nt.] an anklet, foot-bangle Abhp 228.

**Mañju** (Mañju) (adj.) [cp. Class Sk. mañju, also mangala, cp. Gr. ma/gganon means of deceiving, Lat. mango a dealer making up his wares for sale. See further cognates at Walde, Lat. Wtb. s. v. mango] pleasant, charming, sweet, lovely (only with ref. to the voice) D II.211, 227 (one of the 8 characteristics of Brahmā’s & the Buddha’s voice: see bindu & aṭṭhanga); J II.150. - (nt.) a
sweet note J VI.591 (of the deer in the forest); VvA 219 (karavīka ruta*). -bhāṇaka sweet-voiced, speaking sweetly J II.150= DhA I.144; f. bhāṇikā J VI.418, 420. -bhāṇin id. J II.150.

Mañjuka (Mañjuka) (adj.) [maṇju+ka] sweet voiced Vin I.249; J II.350; III.266; VI.412, 496.

Mañjūsaka (Mañjusaka) (-rukkha) [fr. maṇjūsa] N. of a celestial tree, famed for its fragrancy Vv 386; SnA 52, 66, 95, 98; VvA 175.

Mañjūsā (Mañjusa) (f.) [cp. Epic Sk. mañjūsā] a casket; used for keeping important documents in J II.36 (suvaṇṇapaṭṭaṇ mañjūsāya nikhipāpesi); IV.335 (suvaṇṇapaṭṭaṇ sāra-mañjūsāyaṃ ṭhapetvā kālam akāsi).

Mañjeṭṭha (Manjettha) (adj.) [cp. *Sk. mañjiṣṭhā Indian madder] light (bright) red, crimson, usually enumd in set of 5 principal colours with nila, pīta, lohitaka, odāta; e. g. at Vin I.25; S II.101 (f. mañjeṭṭha); Vv 221 (Hardy in T. reads maṇjaṭṭha, as twice at VvA 111, with vv. ll. °jiṭṭha & °jeṭṭha, cp. Corrections & Addns on p. 372); Miln 61.

Mañjeṭṭhaka (Manjetthaka) (adj.) [fr. mañjeṭṭha, after lohita+ka] crimson, bright red, fig. shining Vv 391 (cp. defn at VvA 177: like the tree Vitex negundo, sindhvāra, or the colour of the Kaṇavīra-bud; same defn at DhsA 317, with Sinduvāra for Sindha°); usually in sequence nīla, pīta, maṇjeṭṭhaka, lohitaka, maṇjeṭṭhika as the 5 fundamental colours: M I.509 (has *eṭṭhika in T. but v. l. *eṭṭha); J VI.185; Dhs 617. - f. mañjeṭṭhikā a disease of sugar cane Vin II.256.

Mañjeṭṭhī (Manjetthi) (f.) [=Sk. mañjiṣṭhā] Bengal madder DA I.85.

Maññati (Mannati) [mān, Vedic manyate & manute, Av. mainyeite; Idg. *men, cp. Gr. me/nos mood, anger=Sk. manah mind; me/mona to think of, wish to, Lat. memini to think of, mens>mind, meneo; Goth. munan to think, muns opinion; Oisl. man, Ags. mon; Ohg. minna love, Ags, myne intention. Dhtp 427: maññati (m. paccatthike yasasā); S I.181 (m. 'haṃ); IV.289 (paveliyamānena m. kāyena); J II.275; Miln 21; Vism 90, 92 (mato m. putto); DhA I.107; II.51; PvA 40 (m. gono samuṭṭhahe), 65 (tasmā m. sumuttā). -na maññe surely not DhA II.84; PvA 75 (n. m. puṇṇavā rājā). - 2. to know, to be convinced, to be sure Sn 840 (-jānati Nd1 192), 1049, 1142; Nd2 491 (-jānati); DhA I.29 (maññāmi tuvaṃ marissasi). - 3. to imagine, to be proud (of), to be conceived, to boast Sn 382 (ppr. maññamāna), 806, 813, 855 (maññate); J III.530 (aor. maññi 'haṃ, perhaps maññe 'haṃ? C. explns by maññāmi). - pp. mata. - Note. Another Present form is munāti (q. v.), of which the pp. is muta.
Maññanā (Maññana) (f.) [fr. man] conceit Nd1 124 (taṇhā*, diṭṭhi*, māna*, kilesa* etc.); Dhs 1116 1233; Nett 24; Vism 265 (for mañcanā?).

Maññita (Maññita) (nt.) [pp. of maññati] illusion, imagination M I.486. Nine maññitāni (the same list is applied to the phanditāni, the papañcitāni & sankhatāni) at Vbh 390: asmi, ayam aham asmi, bhavissam, na bhavissam, rūpī bhavissam, arūpī bh., saññī bh., asaññī bh., nevasaññī-nāsaññī-bh.


Maṭaja (Maṭajā) (nt.) [doubtful] a certain weapon M I.281 (‘ṁ nāma āvudhajātaṃ; Neumann trsls "Mordwaffe").


Maṭṭa & Maṭṭha (Maṭṭha) (Maṭṭha) [pp. of mrj, see majjati2] wiped, polished, clean, pure. - (a) maṭṭa: D II.133 (yugāṃ maṭṭam dhāraniyāṃ: "pair of robes of burnished cloth of gold and ready for wear" trsl.); Vism 258 (v. l. maṭṭha). Cp. sam.* - (b) maṭṭha: Vv 8417 (su*); Miln 248; Dha I.25 (*kunḍali having burnished earrings); Vv 6 (vattha). Cp. vi°. -sāṭaka a tunic of fine cloth J I.304; II.274; III.498; Vism 284 (ṭṭha).

Maṇi (Maṇi) [cp. Vedic maṇi. The connection with Lat. monile (pendant), proposed by Fick & Grassmann, is doubted by Walde, Lat. Wtb. s. v. monile, where see other suggestions. For further characterisation of maṇi cp. Zimmer, Altindisches Leben pp. 53, 263] 1. a gem, jewel. At several places one may interpret as "crystal." - D I.7 (as ornament); Dh 161; J VI.265 (agghya, precious). In simile at D I.76 (maṇi veḷuriyo). On maṇi in similes see J.P.T.S. 1907, 121. -udaka-pasādaka maṇi a precious stone (crystal?) having the property of making water clear Miln 35 (cp. below Vism 366 passage); cintā° a "thought-jewel," magic stone (crystal?) J III.504; Vv A 32; cūḷā° a jewelled crest or diadem, the crown-jewel J V.441 sq.; jāti° a genuine precious stone J II.417; Vism 216 (in comparison); tārā° (-vitāna) (canopy) of jewelled stars Vism 76; nila° a dark blue jewel J II.112; IV.140; Dha III.254. The passage "amaṇī maṇaḍa maṇiṃ maṇiṇi katvā" at Vism 366 (+svgvājanam leddum svgvājanam katvā) refers clearly to meaning "jewel" (that the water is without a jewel or crystal, but is made as clear as crystal; a conjuror's trick, cp. Miln 35). Whether meaning "waterpot" (as given at Abhp 1113 & found in der. maṇika) is referred to here, is not to be decided. - 2. a crystal used as burning-glass Miln 54. -kāra a jeweller Miln 331; Dha II.152. -kuṇḍala a jewelled earring, adj. wearing an (ear) ornament of jewels Vin II.156 (āmutta° adorned with . . .); Vv 208 (id.); 438 (id.); Pv II.951 (id.); Th I.187; Dh 345 (maṇi-kuṇḍalesu=maṇisu = kuṇḍalesu ka maṇičittesu vā kuṇḍalesu, i. e. with gem-studded earrings Dha IV.56). -kuṭṭima at Vv A 188 is probably to be read as "kuṇḍala (v. l. kuṇḍima). -khandha "jewelbulk," i. e. a tremendous jewel, large gem, functioning in tales almost like a magic jewel J III.187; V.37 (=vanṇaṃ udakaṃ water as clear as a large block of crystal), 183 ("pilaṃdhana."). -guhā a jewelled cave, cave of crystal J II.417 (where pigs live); SnA 66 (one of three, viz. suvaṇṇa-guhā, m.°, rajata°. At the entrance of it there grows the Mañjūsaka tree). -canda "the jewelled moon," i. e. with a crest like the (glittering) moon Vv 646 (=maṇi-maya-landaṇuvīddha-candamanḍala-sadisa maṇi Vbh 277). -chāya reflection of a jewel J VI.345. -thūnā, a jewelled pillar, adj. with jewelled pillars Vv 541, 671. -pabbata mountain of gems SnA 358. -pallaka a jewelled pallanquin Dha I.274. -bandha (place for)
binding the jewel(led) bracelet, the wrist Vism 255=VbhA 238=Kha 50 (*aṭṭhi). -bhadda N. of one of 20 classes of people mentioned Miln 191; trsld by Rh. D. Miln trs. I.266 by "tumblers." The term occurs also at Nd1 89 & 92. Cp. Sk. Maṇibhadra, N. of a brother of Kuvera & prince of the Yakṣas. -maya made of, consisting of, or caused by jewels Pv I.64; VvA 280; DhA I.29. -ratana a precious stone or mineral, which is a gem (jewel); i. e. maṇi as a kind of ratana, of which there are seven Vism 189 (in sim.); Miln 218. -rūpakā a jewelled image DhA I.370; -lakkhāna fortune-telling from jewels D I.9; SnA 564. -vaṇṇa the colour or appearance of crystal; i. e. as clear as crystal (of water) J II.304 (pasanna+). -sappa a kind of poisonous snake (i. e. a mysterious, magic snake) DA I.197.

Maṇīka [Maṇika] [cp. Class. Sk. maṇīka] a waterpot M II.39. Usually in cpd. udaka° Vin I.277; M I.354; S IV.316; A III.27; Miln 28; DhA I.79. Whether this is an original meaning of the word remains doubtful; the connection with maṇi jewel must have been prevalent at one time.

Maṇikā [Maṇika] (f.) [f. of maṇīka, adj. fr. maṇi] N. of a charm, the Jewel-charm, by means of which one can read other people's minds D I.214 (m. iddhi-vijjā), cp. Dial. I.278, n. 3.

Maṇila [Maṇila] [cp. *Sk. maṇila, perhaps dial. from *mranda, cp. Sk. vi-mradati to soften. Attempts at etym. see Walde, Lat. Wtb. s. v. mollis. Cp. also mattikā] the top part, best part of milk or butter, etc. i. e. cream, scum; fig. essence of, the pick of, finest part of anything.

Maṇḍa [Maṇḍa] [later Sk. maṇḍa, perhaps dial. from *mṛanda, cp. Sk. vi-mradati to soften. Attempts at etym. see Walde, Lat. Wtb. s. v. mollis. Cp. also mattikā] the top part, best part of milk or butter, etc. i. e. cream, scum; fig. essence of, the pick of, finest part of anything.

Maṇḍaka [Maṇḍaka] [fr. maṇḍa] 1. the cream of the milk, whey, in dadhi° whey S II.111. - 2. the scum of stagnant water, i. e. anything that floats on the surface & dirties the water, water-weeds, moss etc. J II.304 (gloss sevā).


Maṇḍapa [Maṇḍapa] [cp. late Sk. maṇḍapa] a temporary shed or hall erected on special or festive occasions, an awning, tent Vin I.125; Vism 96, 300 (dhamma-savaṇa°), 339 sq. (in simile); DhA I.112; II.45; III.206 (*kāraka); Pva 74, 171, 194; VvA 173.

Maṇḍala [Maṇḍala] [cp. Vedic maṇḍala] 1. circle D I.134 (paṭhavi°, cp. puthavi° Sn 990); Vism 143 (*m karoti to draw a circle, in simile), 174 (tipu° & rajata° lead- & silver circle, in kasiṇa practice); VvA 147 (of a fan=tālapattehi kata°-vijāni). - 2. the disk of the sun or moon; suriya°
VvA 224, 271 (divasa-kara°); canda° Vism 174; PvA 65. - 3. a round, flat surface, e. g. jānu° the disk of the knee, i. e. the knee PvA 179; nāḷā° the (whole of the) forehead D I.106; Sn p. 108. - 4. an enclosed part of space in which something happens, a circus ring; e. g. M I.446 (circus, race-ring); assa° horse-circus, raceground, Vism 308; āpāna° drinking circle, i. e. hall; kīla° play-circle, i. e. games J VI.332, 333; DhA III.146; keḷ° dice board (?); J I.379; gā° Th I.1143, cp. trs. ib. n. 3; go° ox-round Sn 301; jūta° dicing table J I.293; Juddha° fightingring Vism 190; ranga° play-house VVA 139; vāta° tornado J I.73. - 5. anything comprised within certain limits or boundaries, a group J V.418 (chāpa° litter of young animals). - 6. border as part of a bhikkhu's dress, hem, gusset Vin I.287; II.177. - agga [cp. Sk. maṇḍal'āgra Halāyudha 2, 317 at Aufrecht p. 301] a circular sword or sabre Miln 339. - māla (sometimes māḷa) a circular hall with a peaked roof, a pavilion D I.2, 50; Miln 16; Sn p. 104; SNA 132 (Npl.); VVA 175.

Maṇḍalika [Mandalka] (adj.-n.) [fr. maṇḍala, cp. maṇḍalakā-rājā "the king of a small country" Mvyut 94] a district officer, king's deputy Vin III.47 f. maṇḍalikā=maṇḍala 4, i. e. circus, ring, round, in assa° race court Vin III.6.


Maṇḍita [Mandita] [pp. of maṇḍeti] adorned, embellished, dressed up Sdhp 244, 540. In cpd. °pasādhita beautifully adorned at J I.489; II.48; VI.219. - Cp. abhi°.

Maṇḍūka [Mandūka] [Vedic maṇḍūka] a frog Vv 512; J IV.247; V.307; VI.164; KhA 46; VVA 217, 218; Sdhp 292. f. maṇḍūki J I.341. - Mandūka is the name of an angel (devaputta) at Vism 208. - chāpī a young (female) frog J VI.192. -bhakka eating frogs, frog eater (i. e. a snake) J III.16.

Maṇḍeti [Mandeti] [pp. of maṇḍeti, mṛ] dead M I.88 (ekāha° dead one day); III.159 (matam eyya would go to die); Sn 200, 440; J V.480. Neg. amata see separate article. - Note. mata at PvA 110 is to be corrected into cuta. -kicca duty towards the dead, rites for the dead PvA 274.

Maṇṭaka [Mantan] [fr. mata2] dead, one who is dead DhA II.274. -ākāra condition of one who is dead J I.164 ("m dassati pretends to be dead). -bhatta a meal for the dead, food offered to the manes J IV.151; DhA I.326 (=petakicca p. 328). -II.25.

Maṭi [Mati] (f.) [Vedic mati, fr. man: cp. Av. maitiš, Lat. mens, mentem (cp. E. mental); Goth. gamunds, gaminpi, Ohg. gi-munt, E. mind] mind, opinion, thought; thinking of, hankering after,
love or wish for Vin III.138 (purisa° thought of a man); Mhvs 3, 42 (padīpa lamp of knowledge); 15, 214 (amala° pure-minded); PvA 151 (kāma°). -su° (adj.) wise, clever Mhvs 15, 214; opp. du° (adj.) foolish J III.83 (=duppañña C.); Pv I.82 (=nippañña PvA 40); Sdhp 292.


Matimant (Matimant) (adj.) [mati+mant] sensible, intelligent, wise, metri causā as matimā (fr. matimanto, pl.) at Sn 881 (=matimā paṇḍitā Nd1 289).

Matta 1 (Matta) (-°) (adj.) [i. e. mattā used as adj.] "by measure," measured, as far as the measure goes, i. e. - (1) consisting of, measuring (with numerals or similar expressions): appamatto kali Sn 659; pañcamatattā sata 500 DA I.35; saṭṭhimatattā satthimatte katvā SnA 510; māsamattam PvA 55; ekādasam° ib. 20; dvādasam° 42; sattam° 47; tīṃsamattehi bhikkhuhi saddhīm 53. - (2) (negative) as much as, i. e. only, a mere, even as little as, the mere fact (of), not even (one), not any: anumattāni puṇñena Sn 431; kaṭacchumattam (not) even a spoonful Miln 8; ekapanna° PvA 115; citta° mhi (not) even as much as one thought ib. 3; nāma° a mere name Miln 25; phandama° (not) even one throb J VI.7; phandita° the mere fact of . . . M II.24, bindu° only one drop PvA 100; rodita° the mere fact of . . . M II.24. - (3) (positive) as much as, so much, some, enough (of); vibhava° riches enough J V.40; kā pi assāsamattattā laddhā found some relief? PvA 104 (may be=mattā f.). - (4) like, just as what is called, one may say (often untranslateable): sita° kāraṇā just because he smiled VvA 68; bhesajjatta° pītā I have taken medicine D I.205 (=mattā f.?) okāsa° (nt.) permission Sn p, 94; putta° like children A II.124; maraṇā° (almost) dead M I.86; attano nattumatattam vandanto Dha IV.178. f. mattū° (=mattin?) see māthu°. - (5) as adv. (usually in oblique cases): even at, as soon as, because of, often with other particles, like api, eva, pi, yeva: vuṭṭamattā eva as soon as said DhA I.330; cintitamatte at the mere thought DhA I.326; na mattena . . . eva not only . . . but even PvA 18 (n. m. nipphala, attano dānaphalassa bhāgino eva honti).

Matta 2 (Matta) [pp. of madati] intoxicated (with), full of joy about (-°), proud of, conceited Sn 889 (mānena m.); J IV.4 (vedanā°, full of pain, perhaps better with v. l. °patta for °matta); VvA 158 (hatthi matto elephant in rut); DhA IV.24 (id.); PvA 47 (surā°), 86 (māna-mada°). -kāsinī see matthak'āsinī.

Mattaka (Mattaka) (adj.) [fr. matta1] 1. of the size of Sdhp 238 (pāṇi°). - 2. only as much as, mere D I.12 (appa°, ora°, sīla°); J IV.228 (mana°); DhA IV.178 (pitumattaka° gahetvā).

Mattatta (Mattatta) (nt.) [abstr. fr. matta] (the fact of) consisting of, or being only . . . PvA 199 (māṃsa-pesi°).

Mātā (Mātā) (f.) [Vedic mātra, of mā] measure, quantity, right measure, moderation Sn 971 (mattam so jaññā); Dh I.35 (mattā ti pāmāṇaṃ vuccati). - Abl. mattaso in “kārin doing in moderation, doing moderately Pug 37 (=pāmāṇaṃ padesa-mattam eva karonti ti). - In cpds. shortened to matta°. -āṭṭhiya (mattāṭṭhiya=āṭṭhika) desirous of moderation, moderate Th 1, 922. -nū knowing the right measure, moderate, temperate (bhojane or bhojanamhi in eating) A II.40; Sn 338; Pug 25; Dh 8. Cp. jāgariyā. -nūtūtā moderation (in eating) D III.213; Nd1 483; Dh
Matti (Mātta) (-sambhava) [for *māti°=mātu°=*mātri, after pitti°=pitu°=*pitṛ] born (from a mother) Sn 620 (=mātari sambhūta SnA 466)=Dh 396 (=mātu santike udarasmiṃ sambhūta DhA IV.158).

Mattika (Mamika) (adj.) (°-sambhava) [for *mattikā] made of clay, clay--; only in cpds.: -kuṇḍala clay earring S I.79 (v. l. mattikā°). -bhājana clay or earthenware vessel Sn 577; Vism 231 (in comparison); DhA I.130. -vāka clay fibre DhsA 321 (v. l. °takka, perhaps gloss=takku spindle, see takka1).

Mattikā (Mattika) (f.) [cp. Vedic mṛttikā, der. fr. Vedic mṛt (mrd) soil, earth, clay; with P. maṇḍa, Sk, vimradati. Gr. bladaro/s soft, Osil. mylsna dust, Goth. mulde, Ags. molde (E. mould, mole=mouldwarp), to same root mrd as in Sk. mṛdu=Lat. mollis soft, Gr. a)maldu/nw to weaken, Sk. mardati & mṛdnāti to crush, powder, Caus. mardayati; also in cognate °mṛld as appearing in Gr. me/lw to melt=Ags meltan, Ohg. smēlan] 1. clay J VI.372; Mhvs 29, 5 sq. -tamba° red clay DhA IV.106; PvA 191. mattikā pl. kinds of clay (used in cosmetics, like Fuller's earth) J V.89 (nānā-cunāni+mattikā; see also cuṇṇa). -2. loam, mud M III.94 (alla° fresh loam or mud); Vism 123 (aruna-vannā); KhA 59 (pandu); VvA 65; PvA 216 (aruna-vannā). -thāla bowl of clay DhA IV.67. -piṇḍa a lump of clay or loam DA I.289; same trope at PvA 175.

Matteyya & Metteyya (Matteyayal, Metteyay) (adj.) [fr. mātā, *mātreyya>*matteyya] reverential towards one's mother, mother loving D III.74; Pv II.718 (=mātu hita PvA 104; v. l. mett°). Spelling at D III.72 is metteyya. It is difficult to decide about correct spelling, as metteyya is no doubt influenced by the foll. petteyya, with which it is always combined.

Matteyyatā (Matteyyata) (& mett°) (f.) [abstr. fr. matteyya] filial love towards one's mother; always combd with petteyyatā D III.145 (v. l. mett°); Nd2 294 (mett°), Dh 332; DhA IV.33.

Mattha (Mattha) [cp. Vedic masta(ka) skull, head, Vedic mastiṣka brains; perhaps to Lat. mentum chin, Cymr. mant jawbone; indirectly also to Lat. mons mountain] the head, etc. Only in cpd. mattha-lunga [cp. Sk. mastulunga] the brain Vin I.274; Sn 199; Kh III.; J I.493; KhA 60; Vism 260 (in detail) 264, 359; VbhA 63, 244, 249; DhA II.68; PvA 78, 80. - See also matthaka.

Matthaka (Matthaka) [cp. mattha] the head, fig. top, summit J III.206 =IV.4; IV.173, 457; V.478; DA I.226 (pabbata°); Pv IV.163; DhA I.184. matthaka-matthakena (from end to end) J I,202; III.304. Loc. matthake as adv. (1) at the head DhA I.109; (2) at the distance of (°) DhA I.367; (3) on top of (°) J V.163 (vammika°); Mhvs 23, 80 (sīsa°); Yugandhara° Miln 6; DhA II.3 (uddhana°). -āsin sitting on top of (the mountain) J VI.497 (=pabbata-matthake nisinna C.; gloss matta-kāsin i. e. wildly in love, expld by kāma-mada-matta). The reading is not clear. -tela oil for the head KhA 64 (=muddhani tela Vism 262).

Mathati (Mathati) [Vedic math, manth to twirl, shake about, stir etc.; cp. Lat. mamphur part of the lathe=Ger. mandel ("mangle"), E. mandrel; Lith. mentūris churning stick, Gr. mo/qos tumult mo/qoura shaft of rudder. - The Dhtp (126) gives both roots (math & manth) and expls by "violołana," as does Dhtm (183) by "viłoțana"] to churn, to shake, disturb, upset. Only in Caus. matheti to agitate, crush, harass, upset (cittaṃ) S IV.210; Sn 50 (=tāseti hāpeti Nd2 492);
Mathana (Mathana) (adj. nt.) [fr. math] shaking up, crushing, harassing, confusing Miln 21 (+maddana); DhA I.312; PVA 265.

Mathita (Mathita) (pp. of matheti) 1. (churned) buttermilk Vin II.301 (amathita-kappa). - 2. upset, mentally unbalanced state, disturbance of mind through passion, conceit, etc. M I.486 (maññita+). Neumann trsls "Vermutung" i. e. speculation, guessing (v. l. matth°).

Mada (Mada) [Vedic mada, mad (see majjati), Idg. *mad, as in Av. mata intoxication, drink, mad, to get intoxicated orig. meaning "drip, be full of liquid or fat"; cp. Gr. mada/w dissolve, mast/o/s breast (mazos »Amazone), Lat. madoe to be wet, Ohg. mast fattening, Sk. meda grease, fat, Gr. me/zea; mesto/s full; Goth. mats eatables, Ags. mōs, Ohg. muos=gemüse, etc. Perhaps connected with *med in Lat. medor to heal. For further relations see Walde, Lat. Wtb. s. v. madeo. - The Dhtp (412) & Dhtm (642) explain mad by "ummāde" Dhtm 210 also by "muda, mada=santose"] 1. intoxication, sensual excess, in formula dāvāya madāya maṇḍanāya (for purposes of sport, excess, personal charm etc.) M I.355=A II.40= Nd1 496=Nd2 540=Pug 21=Dhs 1346, 1348. The commentator's explns bearing directly or indirectly on this passage distinguish several kinds of mada, viz. māna-mada & purisa-mada (at DhsA 403; Vism 293), or muṭṭhika-mall' ādayo viya madatthaṃ bala-mada-nimittāṃ porisa-mada-nimittāṃ ca ti vuttaṃ (at Vism 31). Sn 218 (mada-pamāda on which passage SnA 273 comments on mada with jāti-madādi-bhedā madā). - 2. (as mental state or habit) pride, conceit Miln 289 (māna, m., pamāda); Vbh 345 (where 27 such states are given, beginning with jāti°, gotta°, ārogya°, yobbana°, jīvita°-mada), 350 (where mada is paraphrased by majjanā majjitaṃ māno . . . uṇṇati . . . dhajo sampaggāho ketukamyatā cittassa: same formula, as concluding exegesis of māna at Nd2 505 & Dhs 1116); sometimes more def. characterised with phrase mada-matta elated with the pride or intoxication of . . . (-°). e. g. A I.147 (yobbana°, ārogya°, yobbana°, jīvita-mada), 350 (where mada is paraphrased by majjanā majjitaṃ māno . . . uṇṇati . . . dhajo sampaggāho ketukamyatā cittassa: same formula, as concluding exegesis of māna at Nd2 505 & Dhs 1116); sometimes more def. characterised with phrase mada-matta elated with the pride or intoxication of . . . (-°). e. g. A I.147 (yobbana°, ārogya°, jīvita°); Pva 86 (māna°), 280 (bhoga°). - The traditional exegesis distinguishes only 3 mada's, viz. ārogya-mada the pride of health, yobbana° of youth, jīvita° of life: DIII.220; A I.146. -nimmadana "disintoxication from intoxication," freedom from pride or conceit A II.34; Bu I.81; Vism 293.

Madana (Madana) (nt.) [fr. mad] lit. making drunk, intoxication Nd2 540 C. (in formula dāvāya madāya madanāya, instead of manḍanāya: see under mada 1); in cpd. yuta intoxicated, a name for the Yakkhas JI.204. - Cp. nimmadana.

Madaniya (Madaniya) (adj. nt.) [orig. grd. of madati] 1. intoxicating D II.185 (sadda vaggu rajaniya kāmaniya m.). - 2. intoxication VVA 73.


Maddati (Maddat) [cp. Vedic mrd to crush: see etym. under mattikā] 1. to tread on, trample on (acc.), crush J III.245, 372 (ppr. maddamāna); DhA II.66. - 2. to defeat, destroy Sn 770 (=abhibhavati Nd1 12); Nd2 85 (madditvā-abhibhuyya); SnA 450; Mhvs 1, 41. - fig. to crush a

Maddana (Maddana) (nt.) [cp. Epic Sk. mardana, fr. mṛḍ] 1. crushing, grinding, destroying J IV.26; Miln 21 (adj.,+mathana); Sdhp 449; Dhtp 156. - 2. threshing Miln 360. - See also nimmaddana, pamaddana, parimaddana.

Maddari (Maddari) (f.) (?) a species of bird, in cpd. ambaka° A I.188.

Maddava (Maddava) (adj. nt.) [fr. mṛdu, cp. Epic Sk. mārdava] 1. mild, gentle, soft, suave Dhs 1340; Vbh 359; Miln 229 (cittaṃ mudukāṃ m. siniddhaṃ), 313 (mudu°), 361 (among the 30 best virtues, with siniddha & mudu). - 2. (fr. madda) as Np. name of a king, reigning in Sāgala, the capital of Madda. - 3. withered Dh 377 (=milāta DhA IV.112). - nt. maddavaṃ mildness, softness, gentleness Sn 250 (ajjava+), 292 (id.); J III.274 (as one of the 10 rāja-dhammā); V.347 (=mettacittaṃ); DhsA 151. See also sūkara°.

Maddavatā (Maddavatā) (f.) [abstr. fr. maddava] gentleness, softness, suavity Dhs 44, 1340; DhsA 151.

Maddālaka (Maddalaka) [etym.?] a kind of bird J VI.538.

Maddita (Maddī) [pp. of maddeti, see maddati] 1. kneaded, mixed, in su° Vism 124. - 2. crushed, defeated, in su° Miln 284. - Cp. pa°, pari°.


Maddhita (Maddhī) [of mṛdh] see pari°.

Madhu (Madhu) [cp. Vedic madhu, Gr. me/qu wine, Lith. medūs honey, midūs wine, Ohg. metu=Ger. met wine. Most likely to root *med to be full of juice: see under madati] honey J I.157 sq.; IV.117; Dh 69 (madhū vā read as madhuvā); Mhvs 5, 53; DhsA 330; DhA II.197 (alla° fresh honey). - pl. madhūni Mhvs 5, 31. - The Abhp (533) also gives "wine from the blossom of Bassia latifolia" as meaning. - On madhu in similes see J.P.T.S. 1907, 121. -atthika (madh°) at J III.493 is with v. l. to be read madhu-tthika (q. v. below). The proposal of Kern's (Toev. s. v.) to read madh'atthika "with sweet kernels" cannot be accepted. The C. explns rightly by "madhura-phalesu pakkhitta-madhviya, madhura-phalo hutvā." -atthika (madh°) desirous of honey, seeking honey J IV.205; Mhvs 5, 50. -āpana (madh°) honey shop Mhvs 5, 52. -āsava (madh°) honey extract, wine from the flower of Bassia latifolia VvA 73 (as one of the 5 kinds of intoxicating liquors). -kara "honey-maker," bee J IV.265; Vism 136 (in simile); DhA I.374. - ganḍa honey-comb Mhvs 22, 42; 34, 52. -tthika [madhu-tthika, which latter stands for thīya, fr. styā to congeal, drip; see thīya, thīna, thīya and theva] dripping with honey, full of honey J III.493 (so read for madh-atthika); VI.529 (=madhum paggharanto C.). Kern, Toev. s. v. unnecessarily reads as °atthika which he takes=°atthika. -da giving honey, liberal Mhvs 5, 60
Madhuka \((\text{adj. n.)}) \) [fr. madhu] connected with honey. 1. (n.) the tree Bassia latifolia (lit. honey tree) \(\text{Vin I.246; J V.324, 405; VI.529; Miln 165.} \) 2. the fruit of that tree \(\text{J IV.434.} \) 3. (adj.) \((\text{nt.)}\) full of honey \(\text{J VI.529 (madhu° containing honey).} \) 4. connected with an intoxicating drink, given to the drink of \((\text{nt.)}\) \(\text{J IV.117 (surā-meraya°).} \) -aṭṭhika the kernel (of the fruit) of Bassia latifolia \(\text{Vism 353=KhA 43 (which latter reads madhukaphal'a-ṭṭhī); in the description of the finger nails).} \) -puppha the flower of Bassia latifolia from which honey is extracted for liquor \(\text{Vin I.246 (°rasa liquorice juice); J I.430.} \)

Madhukā \((\text{f.)}) \) [fr. madhuka] honey drink, sweet drink, liquor \(\text{Mhvs 5, 52.} \)

Madhura \((\text{adj.)}) \) [fr. madhu] 1. sweet \(\text{Sn 50; J III.493; V.324; P\text{v I.67; P\text{vA 119, 147.} - 2. of intoxicating sweetness, liquor-like, intoxicating \(\text{J IV.117.} \) - 3. (nt.) sweetness, sweet drink \(\text{Dh 363; J I.271 (catu° the 4 sweet drinks, used as cure after poison); Dhs 629; DhsA 320. - 4. (nt.) flattery, praise \(\text{SnA 287 (opp. apana).} \) -rasa sweet (i. e. honey-) juice, sweet liquor \(\text{DhA II.50; P\text{vA 119.} -ssara sweet-sounding \(\text{VvA 57; P\text{vA 151; Mhvs 5, 32.} \)} \)

Madhuraka \((\text{adj.)}) \) [fr. madhura, cp. similarly madhuka> madhu] full of sweet drink, intoxicated, in phrase madhuraka-jātokāyo viya "like an intoxicated body," i. e. without control, weak. The usual translation has been "become languid or weak" ("erschlafft" Ger.). Franke, Dīgha Übs. 202 (where more literature) translates: "Ich fühlte mich schwach, wie ein zartes Pflänzchen, " hardly justifiable. - D II.99; M I.334; S III.106, A III.69. The description refers to a state of swooning, like one in a condition of losing consciousness through intoxication. Rh. D. (Dial. II.107) translates "my body became weak as a creeper," hardly correct. Taken as noun also by Winternitz (Rel. gesch. Lesebuch 301): "wohl eine zarte Pflanze mit schwachen Stengel." F. L. Woodward follows me in discarding trsln "creeper" and assuming one like "intoxicated" (so also UdA, 246): see his note on S III.106 trsln (K.S. III.90).

Madhuratā \((\text{f.)}) \) [abstr. fr. madhura] sweetness \(\text{J I.68.} \)

Madhuratta \((\text{nt.)}) \) [abstr. fr. madhura] sweetness \(\text{Mhvs 2, 13.} \)

Manam \((\text{Manam}) \) (adv.) [cp. Class. Sk. manāk, "a little (of something)" prob. derived from Vedic manā f. a. gold weight "Gr. mna_" "by a certain weight," i. e. a little, somewhat, almost, well-nigh, nearly. Combd with vata in exclamation: M II.123 (m. v. bho anāsāma); Dha III.147 (m. v. thēri nāśitā). Often in phrase man’ amhi (with pp.). "I nearly was so & so," e. g. Vin I.109 (vulho); J I.405 (upakūlito); III.435 (matā), 531 (mārāpito). Cp. BSk. manāsmi khaḍitā MVastu II.450.

Manatā \((\text{Manata}) \) (f.) [abstr. fr. mano] mentality \(\text{DhsA 143 (in expln of attamanatā).} \)
Manasa (Manasa) (adj.) [the ° form of mano, an enlarged form, for which usually either °mana or °mānasa] having a mind, with such & such a mind Sn 942 (nibbāna" a nibbāna mind," one who is intent upon N., cp. expln at SnA 567); Pv I.66 (paduṭṭha-manasā f., maybe °mānasā; but PvA 34 explns "paduṭṭha-cittā paduṭṭhena vā manasā"). See also adhimanasa under adhimana.

Manassa (Manassa) (nt.) [*manasyaṃ, abstr. der. fr. mana(s)] of a mind, only in cpds. do° & so° (q. v.).

Manāti (Manati) [cp. Sk. mrṇāti, mṛ2] to crush, destroy; only in Commentator's fanciful etymological analysis of veramaṇī at DhsA 218 (veraṇ manāti (sic.) vināsetī ti v.) and KhA 24 (veraṇ maṇāti ti v., veraṇ pajahati vinodeti etc.).

Manāpa (Manapa) (adj.) [cp. BSk. manāpa] pleasing, pleasant, charming Sn 22, 759; Dh 339 (°ssavana); VvA 71; PvA 3, 9. Often in combn piya manāpa, e. g. D II.19; III.167; J II.155; IV.132. - Opp. a°, e. g. Pug 32.

Manāpika (Manapika) =manāpa, Vbh 380; Miln 362.

Manuja (Manuja) [manu+ja, i. e. sprung from Manu, cp. etym. of manussa s. v.] human being; man A IV.159; Sn 458, 661, 1043 sq.; Dh 306, 334. Nd2 496 (explns as "manussa" & "satta"). -ādhipa lord of men Mhvs 19, 32. -inda king of men, great king Sn 553; J VI.98.

Manuṅña (Manunna) (adj.) [cp. Class. Sk. manojña] pleasing, delightful, beautiful Vv 8417 (=manorama VvA 340); J I.207; II.331; Pv II.122; IV.121; Miln 175, 398; VvA 11, 36; PvA 251; adv. °ṃ pleasantly, delightfully J IV.252. - Opp. a° unpleasant J VI.207.

Manute (Manute) [Med. form of maññati] to think, discern, understand DhsA 123.

Manussa (Manussa) [fr. manus, cp. Vedic manusya. Connected etym. with Goth. manna=man] a human being, man. The popular etym. connects m. with Manu(s), the ancestor of men, e. g. KhA 123: "Manuno apaccā ti manussā, porāṇa pana bhaṇanti 'mana-ussanatāya manussā'; te Jambudīpakā, Aparagoyānikā, Uttarakurukā, Pubbavidehakā ti catubbhidhā." Similarly with the other view of connecting it with "mind" VvA 18: "manassā ussanatāya manussā" etc. Cp. also VvA 23, where manussa-nerayika, °peta, °tiracchāna are distinguished. - Sn 75, 307, 333 sq.; VbhA 455 (var. clans); DhA I.364. -amanussa not human, a deva, a ghost, a spirit; in cpds. "haunted," ilke "kantāra J I.395, °ṭṭhāna Vv 843 (cp. VvA 334 where expld); °sadda DhA I.315. See also separately amanussa. -attabhāva human existence PvA 71, 85, 122. -ithi a human woman PVa 48, 154. -inda lord of men S I.69; Mhvs 19, 33. -khādaka man eater, cannibal (usually appld to Yakkhas) VbhA 451. -deva (a) "god of men," i. e. king Pv II.811; (b) men & gods (?) VvA 321 (Hardy, in note takes it as "gods of men," i. e. brāhmaṇā). -dhamma condition of man, human state VvA 24. See also uttari-mannussa dhamma. -bhūta as a human, in human form Pv I.112; II.112. -loka the world of men Sn 683.

Manussatta (Manussatta) (nt.) [abstr. fr. manussa] human existence, state of men It 19; Vv 3416; SnA 48, 51; Sdhp 17 sq.
Manussika (Manussika) (adj.) [fr. manussa] see under a°.

Manesikā (Manesika) (f.) [mano+esikā2] "mind-searching," i.e. guessing the thoughts of others, mind-reading; a practice forbidden to bhikkhus D I.7 (=m. nāma manasā cintita-jānana-kīḷā DA I.86); Vin II.10.

Mano, Mana & Manas (Mano) | Mana | Manas (nt.) [Vedic manah, see etym. under maññati] I. Declension. Like all other nouns of old s-stems mano has partly retained the s forms (cp. cetah>ceto) & partly follows the a-declension. The form mano is found throughout in cpds. as mano, the other mana at the end of cpds. as "mana. From stem manas an adj. manasa is formed and the der. mānasa & manassa (-°). - nom. mano freq.; & manam Dh 96, acc. mano Sn 270, 388; SnA 11, and freq.; also manam Sn 659=A II.3; V.171=Nett 132; Sn 678; Cp I.85; Vism 466; gen. dat. manaso Sn 470, 967; Dh 390 (manaso piya); Pv II.111 (manaso piya=manasā piya Pva 71); instr. manasā Sn 330, 365, 834 (m. cintayanto), 1030; M III.179; Dh 1; Pv II.97 (m. pitayate); also manena DhA I.42; DhSA 72; abl. manato S IV.65; DhA I.23; Vism 466; loc. manasmiṣ S IV.65; manamhi Vism 466; also mane DhA I.23, & manasi (see this in compn manasi karoti, below). - II. Meaning: mind, thought D III.96, 102, 206, 226, 244, 269, 281; S I.16, 172; II.94; M III.55; A III.443; V.171; Sn 77, 424, 829, 873; Dh 116, 300; Sdhp 369. - 1. Mano represents the intellectual functioning of consciousness, while viññāna represents the field of sense and sense-reaction ("perception"), and citta the subjective aspect of consciousness (cp. Mrs. Rh. D. Buddhist Psychology p. 19) - The rendering with "mind" covers most of the connotation; sometimes it may be translated "thought." As "mind" it embodies the rational faculty of man, which, as the subjective side in our relation to the objective world, may be regarded as a special sense, acting on the world, a sense adapted to the rationality (reasonableness, dhamma) of the phenomena, as our eye is adapted to the visibility of the latter. Thus it ranges as the 6th sense in the classification of the senses and their respective spheres (the āyatanāni or relations of subject and object, the ajjhattikāni & the bāhirāni: see āyatana 3). These are: (1) cakkhu (eye) which deals with the sight of form (rūpa); (2) sota (ear) dealing with the hearing of sound (sadda); (3) ghāna (nose) with the smelling of smells (gandha); (4) jivhā (tongue), with the tasting of tastes (rasa); (5) kāya (touch), with the touching of tangible objects (phoṭṭhabba); (6) mano, with the sensing (viññāya) of rational objects or cognisables (dhamma). Thus it is the sensus communis (Mrs. Rh. D. Buddh. Psych. 140, 163) which recognises the world as a "mundus sensibilis" (dhamma). Both sides are an inseparable unity: the mind fits the world as the eye fits the light, or in other words: mano is the counterpart of dhammā, the subjective dh. Dhamma in this sense is the rationality or lawfulness of the Universe (see dhamma B. 1), Cosmic Order, Natural Law. It may even be taken quite generally as the "empirical world" (as Geiger, e.g. interprets it in his Pali Dhamma p. 80–82, pointing out the substitution of vatthu for dhamma at Kvu 126 sq. i.e. the material world), as the world of "things," of phenomena in general without specification as regards sound, sight, smell, etc. - Dhamma as counterpart of mano is rather an abstract (pluralistic) representation of the world, i.e. the phenomena as such with a certain inherent rationality; manas is the receiver of these phenomena in their abstract meaning, it is the abstract sense, so to speak. Of course, to explain manas and its function one has to resort to terms of materiality, and thus it happens that the term viññāni, used of manas, is also used of the 5th sense, that of touch (to which mano is closely related, cp. our E. expressions of touch as denoting rational, abstract processes: warm & cold used figuratively; to grasp anything; terror-stricken; deeply moved feeling »Lat. palpare to palpitate, etc.). We might say of the mind "sensing," that manas "senses" (as a refined sense of touch) the "sensibility" (dhamma)
of the objects, or as Cpd. 183 expresses it "cognizable objects." See also kāya II.; and phassa. - 2. In Buddhist Psychological Logic the concept mano is often more definitely circumscribed by the addition of the terms (man-)āyatana, (man-)indriya and (mano-)dhātu, which are practically all the same as mano (and its objective correspondent dhammā). Cp. also below No. 3. The additional terms try to give it the rank of a category of thought. On mano-dhātu and m-āyatana see also the discourse by S. Z. Aung. Cpd. 256-59, with Mrs. Rh. D.'s apt remarks on p. 259. - The position of manas among the 6 āyatanas (or indriyas) is one of control over the other 5 (pure and simple senses). This is expressed e. g. at M I.295 (commented on at DhsA 72) and S V.217 (mano nesa gocara-visaya paccanubhoti: mano enjoys the function-spheres of the other senses; cp. Geiger, Dhamma 81; as in the Śāṅkhya: Garbe, Śāṅkhya Philosophie 252 sq.). Cp. Vin I.136; "ettha ca te mano na ramitthā rūpesu saddesu atho rasesu." - 3. As regards the relation of manas to citta, it may be stated, that citta is more substantial (as indicated by translation "heart"), more elemental as the seat of emotion, whereas manas is the finer element, a subtler feeling or thinking as such. See also citta2 I., and on rel. to viññāna & citta see citta2 IV. 2b. In the more popular opinion and general phraseology however manas is almost synonymous with citta as opposed to body, cittaṁ iti pi mano iti pi S II.94. So in the triad "thought (i. e. intention) speech and action" manas interchanges with citta: see kāya manasā, e. g. M III.178 (sucaritaṁ caritvā); Dh 391 (nāththi dukkaṭam), cp. Dh 96; santā tassa manam, santā vācā ca kamma ca. Besides with citta: kāyena vācāya uḍa cetāsā S I.93, 102; A I.63. rakkhiṭa k. vācāya citta S II.231; IV.112. - It is further combd with citta in the scholastic (popular) definition of manas, found in identical words at all Cy. passages: "mano" is "cittam mano mānasām hadayaṁ, paṇḍaram, man-āyatanaṁ . . . mano-viññāna-dhātu" (mind sensibility). Thus e. g. at Nd1 3 (for mano), 176 (id.); Nd2 494 (which however leaves out cittam in exegesis of Sn 1142, 1413, but has it in No. 495 in exegesis of Sn 1039); Dhs 6 (in defn of citta), 17 (of man-ūpāda, 65 (of man-āyatanaṁ), 68 (of mano-viññāna-dhātu). - The close relation between the two appears further from their comb in the formula of the ādesaṅa-pātihāriyaṁ (wonder of manifestation, i. e. the discovery of other peoples'thoughts & intentions), viz. evam pi te mano ittham pi te mano iti pi te cittam: "so & so is in your mind . . . . so & so are your emotions"; D I.213= III.103=A I.170. - At S I.53 both are mutually influenced in their state of unsteadiness and fear: niccam uttānaṁ idam cittam (heart), niccam utbhiggaṁ idam mano (mind). The same relation (citta as instrument or manifestation of mano) is evident from J I.36, where the passage runs: siho cittam pasādesi. Satthā tassa manam oloketva vyākāsi . . . At Pāv 264 mano (of Pāv IV.71) is expld by cittam; pīti mano of Sn 766 (glad of heart) expld at SnA 512 by santuṭṭha-citto; nibbānamano of Sn 942 at SnA 567 by nibbāna-ninna-citto. In the phrase yathā-manena "from his heart," i. e. sincerely, voluntarily DhA I.42, mano clearly acts as citta. - 4. Phrases: mano uppādēti to make up one's mind, to resolve DhA II.140 (cp. citt'uppāda); mano karotī: (a) to fix one's mind upon, to give thought to, find pleasure or to delight in (loc.) J IV.223 (rūpe na mano kare-ittihīrūpe nimittaṁ na ganheyyāsi C. Cp. the similar & usual manasi-karotī in same sense); VI.45 (Pass. gīte karute mano); (b) to make up one's mind DhA II.87; mano gamhatti "to think the mind," take the fancy, to please, to win approval J IV.132; DhA II.48. - III. "mana: dhamma uddhacca-viggahita" A II.157 (read "mano for "manā"); sankiliṭṭha-manā narā Th 2, 344; atta pleased; gedhiṭa greedy Pāv II.82; dum depressed in mind, sad or sick at heart D II.148; S I.103; Vin I.21; A II.59, 61, 198; Th 2, 484; J I.189; opp. sumana elated, joyful Pāv II.948 (=somanassajāta Pāv 132); pīti glad or joyful of heart Sn 766 (expld by tuṭṭha-manā, haṭṭha-manā, attamano etc. at Nd1 3; by santuṭṭha-citto at SnA 512). - IV. manasi-karotī (etc.) to fix the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognise. - 1. (v.) pres. 1st pl. "karota Vin I.103; imper. 2nd sg. "karohi, often in formula "suṇāhi sādhukaṁ
m.-k." "harken and pay attention" D I.124, 157, 249; cp. M. I.7; A I.227; pl. 2nd °karotha A I.171; D I.214 (vitakketha); Pot. °kareyyātha D I.90 (taṃ attaṃ sādhukaṃ k.); ppr. °karonto DhsA 207; ger. °katvā A II.116 (aṭṭhikatvā. . . ohitasoto sunāti); Pv III.25 (a°=anāvajjyetvā PvA 181); VvA 87, 92; PνA 62; grd. °kātabbo Vism 244, 278; DhsA 205; aor. manas-ākāsi M II.61; 2nd pl. (Prohib.) (mā) manasākatttha D I.214; A I.171. Pass. manasi-kariyati Vism 284. - 2. (n.) manasikāra attention, pondering, fixed thought (cp. Cpd. 12, 28, 40, 282) D III.104, 108 sq., 112, 227 (yoniso), 273 (ayoniso); M I.296; S II.3 (cetanā phasso m.); IV.297 (sabaṭṭṭaṇa m.); S IV.71; A I.24; III.122, 192; IV.235; V.60.

- The defn of m. at Vism 466 runs as follows: "kiriyā-kāro, manamhi kāro m. purima-mano- visadisāṃ manamhi karoti ti pi m. Svāyaṃ: āramma- paṭipādakato vithi- paṭipādakato javana-p.° ti ti-ppakāro." - Cpd.s: -kusalatā proficiency in attention D III.211; -kosallā id. Vbha 56 (in detail), 224, 226 sq.; Vism 241 (tenfold), 243 (id., viz. anupabutto, nātisīghato, nātisīnikato etc.); PνA 63 (yoniso*); -vidhāna arrangement of attention Vbha 69, 71; -vidhi rule or form of attention Vism 278 (eightfold, viz. gaṇanā, anubandhanā, phusanā, ṭhapanā, sallakhanā, vivāṭṭanā, pārisuddhi, tesaṅ ca paṭipassanā ti). - The composition form of manas is mano*, except before vowels, when man'takes its place (as man-āyatana Vbha 46 sq.). - angaṇa (man*) sphere of ideation (Dhs. trsls § 58) D III.243, 280 and passim. -āvajjana representative cognition: Cpd. 59. - indriya (man*) mind-faculty, category of mind, faculty of ideation (cp. Dhs. trs. § 17; Cpd. pp. 183, 184) D I.70 (with other senses cakkh-undriya etc.) III.226, and passim. -kamma work of the mind, mental action, associated with kāyakamma (bodily action) and vaci* (vocal action) A I.32, 104; Pug 41; Dhs 981 (where omitted in text). - java [cp. Vedic manojava] swift as thought Vv 6329; PνA 216 (assājāniya). - dança "mind-punishment? (°) corresponding to kāya* & vaci-dança, M I.372 sq. (Neumann, trsls "Streich in Gedanken"). - ducarīta sin of the mind or thoughts Dh 233; Nd1 386; Pug 60. - dosa blemish of mind A I.112. - dvāra door of the mind, threshold of consciousness Vbha 41; DhsA 425, cp. Dhs. trsl. 3 (2p. 2); Cpd. 10. - dhātu element of apprehension, the ideational faculty (cp. Dhs. trs. 129, 2p. 119, 120; and p. 2lxxxv sq.) Dhs 457 sq.; Vbha 14, 71, 87 sq., 144, 302; Vism 488; Vbha 80, 81, 239 (physiological foundation), 405; DhsA 263, 425; KhA 53. - padaśa anger in mind, ill-will D III.72; M I.377; Sn 702; J IV.29; Dhs 1060 (cp. DhsA 367: manasā padussayamāno uppaṭṭhāti ti, i. e. to set one's heart at anger). - padosika (adj.) dehuṃ in mind (by envy & ill-will), N. of a class of gods D I.20; Vbha 498, 519. Cp. Kīrêl, Kosmographe, p. 193 & Kern (Toev. I.163), slightly different: from looking at each other too long. - pasāḍa tranquillity of the mind, devotional feeling (towards the Buddha) DhsA I.28. - pubbanga directed by mind, dominated by thought (see pubba2) Dh 1, 2; cp. DhsA I.21, 35. - bhāvaniya of right mind-culture, self-composed S III.1; M III.261; Vv 3413 (cp. VvA 152: mana-vaṭṭhanāka); Miln 129. Kern, Toev. I.163 trsls "to be kept in mind with honour." - mattaka, in phrase mana-mattakena (adv.) "by mere mind," consisting of mind only, i. e. memorial, as a matter of mind J IV.228. - mâyā made of mind, consisting of mind, i. e. formed by the magic power of the mind, magically formed, expld at Vism 405 as "adhīṭṭhāna-manena nimmitattā m."; at DA I.120 as "jhāna-manena nibbatta"; at Dha I.23 as "manato nipphanna"; at VvA 10 as "bāhireṇa paccayena vinā manasā va nibbatā." - Dh 1, 2; J VI.265 (manomayaṁ sindhavaṁ abhiruyha); Sdhp 259; as quality of iddhī: Vism 379, 406. - Sometimes a body of this matter can be created by great holiness or knowledge; human beings or gods may be endowed with this power D I.17 (+pitibhakkha, of the Ābhassaras), 34 (attā dibbo rūpī m. sabbanga-paccangi etc.), 77 (id.), 186 (id.); Vin II.185 (Koliya-putto kālaṃ kato aññataram mano-mayaṁ kāyaṁ upapanno); M I.410 (devā rūpino m.); S IV.71; A I.24; III.122, 192; IV.235; V.60. - ratha desired object (lit. what pleases the mind),
wish Vism 506 (*vighāta+icchā-vighāta); "m pūreti to fulfil one's wish Mhv 8, 27 (punna-sabbamanoratha). Manoratha-pūraṇi (f.) "the wish fulfiller" is the name of the Commentary on the Anguttara Nikāya. -rama pleasing to the mind, lovely, delightful Sn 50, 337, 1013; Dh 58; Pv II.958 (phoṭṭhabba), Mhv 18, 48; Vv 340. -viṇṇāna representative cognition, rationality Vism 489; VbhA 150 (22 fold); DhsA 304, cp. Dhs. trsl. 170 (2p. 157); -dhātu (element of) representative intellecution, mind cognition, the 6th of the viṇṇānadhātus or series of cognitive elements corresponding to and based on the 12 simple dhātus, which are the external & internal sense-relations (=āyatānāni) Dhs 58; Vbh 14, 71, 87, 89, 144, 176 and passim. See also above II. 3 and discussions at Dhs. trsl. 132 (2p. 122) & introd. p. 53 sq.; Cpd. 1232, 184. -viṇṇeyya to be comprehended by the mind (cp. Dialogues II.281n) D II.281; M III.55, 57; J IV.195. -vitakka a thought (of mind) S I.207=Sn 270 (mano is in C. on this passage expld as "kusa-lāma" Sn 303). -sāñcetan' āhāra "nutriment of representative cogitation" (Dhs. trsl. 31) S II.11, 13, 99; Dhs 72; Vism 341. -satta "with mind attached," N. of certain gods, among whom are re-born those who died with minds absorbed in some attachment M I.376. -samācāra conduct, observance, habit of thought or mind (associated with kāya- & vacī-) M II.114; III.45, 49. -silā (cp. Sk. mana-śila) red arsenic, often used as a powder for dyeing and other purposes; the red colour is frequently found in later (C.) literature, e. g. J V.416 (+haritālā yellow ointment); Vism 485; Dha IV.113 (id. as cuṇṇa); ThA 70 (Ap. V.20); Mhv 29, 12; SnA 59 (*piṇḍa in simile); Dha II.43 (*rasa); VvA 288 (*cuṇṇa-piṇjara-vanṇa, of ripe mango fruit); PvA 274 (*vanṇāni ambaphalāni); -tala a flat rock, platform (=silātala) SnA 93, 104; on the platform on which the seat of the Buddha is placed & whence he sends forth the lion's roar: J II.219; VI.399; VvA 217; as a district of the Himavant: J VI.432; SnA 358. -hara captivating, beautiful Mhv 18, 49; N. of a special gem (the wishing gem?) Miln 118, 354.

Manta [manta] [cp. Vedic mantra, fr. mantray] orig. a divine saying or decision, hence a secret plan [cp. def. of mant at Dhtp 578 by "gutta-bhāsane"], counsel; hence magic charm, spell. In particular a secret religious code or doctrine, esp. the Brahmanic texts or the Vedas, regarded as such (i. e. as the code of a sect) by the Buddhists. - 1. with ref. to the Vedas usually in the pl. mantā (the Scriptures, Hymns, Incantations): D I.96; M II.166 (brahme mante adhiyitvā; mante váceti); Sn 249 (=devā SnA 291), 302 (mante ganhetvā, criticised by Bdhgh as brahmanic: (heretic) work in contrast with the ancient Vedas as follows: "vede bhinditvā dhammayutte kūsala sarīramo yoge laddhe ta) J I.243; sabba-rāva-jānana* (of knowing all sounds, of animals) III.415; nidhi-uddharana* (of finding secret treasures) III.116; catukanā* (four-cornered) VI.392, etc. - 4. advice, counsel, plan, design Vv IV.308 (*m samharati to foil a plan); J VI.438. - 5. (adj.) (*)
parivattana* a charm that can be said, an effective charm J I.200; bahu* knowing many charms, very tricky DhA II.4; bhīna* one who has neglected an advice J VI.437, 438. - ajjhāyaka one who studies the Mantras or Holy Scriptures (of the Brahmins) J I.167; DhA III.361 (tinnaṃ vedānāṃ pāragū m.-a. brāhmaṇo). - ajjhēna study of the Vedas SnA 314. - pada-manta 1. D I.104 (=veda-sankhāta m. DA I.273. - pāraga one who masters the Vedas; in buddh. sense: one who excels in wisdom Sn 997. manta in this sense is by the Cys. always expld by paññā, e. g., Nd2 497 (as mantā f.); DhA IV.93 (id.), SnA 549 (mantāya pariggahetvā). - pāragū one who is accomplished in the Vedas Sn 251 (=vedapāragū SnA 293), 690 (=vedānāṃ pāragata SnA 488), 976. - bandhava one acquainted with the Mantras Sn 140 (=vedabandhū SnA 192); Nd1 11 (where Nd2 455 in same connection reads mitta* for manta*: see under bandhu). - bhāṣin reciter of the Holy Texts (or charms) Th II.281; fig. a clever speaker Sn 850 (but Nd1 219 reads manta*; see mantar) Dh 363 (cp. DhA IV.93; paññāya bhananasa-sila) Th 1, 2. - yuddka a weird fight, a bewitched battle Mhvs 25, 49 ("cunningly planned b." trsl. Geiger; "diplomatic stratagem," Turnour).


Mantanā (Mantana) f. (& "ṇā) [fr. mant] counsel, consultation, deliberation, advice, command D I.104; A I.199; Vin V.164; J VI.437, 438; Miln 3 (ṇ); DA I.273.

Mantar (Mantar) [n. ag. of mant, cp. Sk. *manṭr a thinker] a sage, seer, wise man, usually appositionally nom. mantā "as a sage," "like a thinker," a form which looks like a fem. and is mostly expld as such by the Commentaries. Mantā has also erroneously been taken as instr. of manta, or as a so-called ger. of manteti, in which latter two functions it has been expld at "jānitvā." The form has evidently puzzled the old commentators, as early as the Nīdāesa; through the Abhp (153, 979) it has come down at mantā "wisdom" to Childers. Kern, Toev. s. v. hesitates and only comes half near the truth. The Index to Pj. marks the word with? - S I.57 (+dhīra; trsln "firm in doctrine"); Sn 159 ("in truth," opp. to musā; SnA 204 explns m.-paññā; tāya parichinditvā bhāsati), 916 (mantā asmi ti, expld at SnA 562 by "mantāya"), 1040=1042 (=Nd2 497 mantā vuccati paññā etc.); Vv 636 (expld as jānitvā paññāya parichinditvā VvA 262). - Besides this form we have a shortened manta (nom.) at Sn 455 (akiñcano+), which is expld at SnA 402 as mantā jānitvā. It is to be noted that for manta-bhāṣin at Sn 850 the Nd1 219 reads mantā and expls customarily by "mantāya pariggahetvā vācaṃ bhāsati."

Mantita (Mantita) [pp. of manteti] 1. considered Th 1, 9; Miln 91. - 2. advised, given as counsel J VI.438; DA I.273.

Mantin (Mantin) (adj.-n.) [fr. manta] 1. (adj.) giving or observing counsel S I.236. - 2. (n.) counsellor, minister J VI.437 (pañḍita m.).

Manteti (Manteti) [cp. Vedic mantrayati; mant is given at Dhtp in meaning of gutta-bhāsana, i. e. "secret talk"] to pronounce in an important (because secret) manner (like a mantra), i. e. 1. to take counsel (with=instr. or saddhiṃ) D I.94, 104 (mantanāṃ manteyya to discuss) 122 (2nd pl. imper. mantavho, as compared with mantayavho J II.107 besides mantavho ibid. Cp. Geiger, P.Gr. § 126); II.87, 239; Vin IV.308 (mantesum aor.; perhaps "plotted"); Sn p. 107 (=talk privately to); Sn 379; J I.144; VI.525 (mantayitvāna ger.); DA I.263 (imper. mantayatha); PvA 74 (aor. mantayimśu). - 2. to consider, to think over, to be of opinion A I.199 (Pot. mantaye); Miln

Manda (Mandal) (adj.) [cp. late-Vedic & Epic manda] 1. slow, lazy, indolent; mostly with ref. to the intellectual faculties, therefore: dull, stupid, slow of grasp, ignorant, foolish M I.520 (+momuha); Sn 666, 820 (=momůha Nd1 153), 1051 (=mohā avidvā etc. Nd2 498); Dh 325 (=amanasikārā manda-pañña DhA IV.17); J IV.221; Pug 65, 69; KhA 53, 54. - 2. slow, yielding little result, unprofitable (of udaka, water, with respect to fish; and gocara, feeding on fishes) J I.221. - 3. [in this meaning probably=Vedic mandra "pleasant, pleasing," although Halāyudha gives mandākṣa as "bashful"] soft, tender (with ref. to eyes), lovely, in cpds. "akkhin having lovely (soft) eyes J III.190; and "locana id. Th 2, 375 (kinnari-manda*=manda-puthu-vilocana ThA 253); Pv I.115 (miga-manda*=migī viya manḍ' akkhī PvA 57); Vv 6411 (miga-m*=miga-châpikānam viya mudu siniddha-diṭṭhipāta). - 4. In cpd. picu (or puci*) manda the Nimb tree, it means "tree" (?) see picu-manda & puci-manda. - 5. In composition with bhū it assumes the form mandi*, e. g. mandibhūta slowed down, enfeebled, diminished J I.228; VbhA 157. -valāhakā a class of fairies or demi-gods D II.259 ("fragile spirits of the clouds" trsl.).

Mandaka (Mandaka) [?] according to Kern, Toev. s. v.=*manda (of sound: deep, bass)+ka; a sort of drum J VI.580.

Mandatā (Mandata) (f.)=mandatta Sdhp 19.


Mandākini (Mandakini) (f.) N. of one of the seven great lakes in the Himavant, enumd at A IV.101; J V.415; Vism 416; SnA 407; DA I.164. (Halāyudha 3, 51 gives m. as a name for the Ganges.)

Mandāmukhi (Mandamukhi) (f.) [dialectical? reading a little doubtful] a coal-pan, a vessel for holding embers for the sake of heating Vin I.32 (=aggi-bhājana C); VV A 147 (mandamukhi, stands for angara-kapalla p. 142 in expln of hattha-patāpaka Vv 3332).

Mandārava (Mandarava) [cp. Sk. mandāra] the coral tree, Erythrina fulgens (considered also as one of the 5 celestial trees). The blossoms mentioned D II.137 fall from the next world. - D II.137; Vv 222 (cp. VvA 111); J I.13, 39; Miln 13, 18 (dibbāni m.-pupphāni abhippavāsīmu).

Mandālaka (Mandalaka) [etym.?] a water-plant (kind of lotus) J IV.539; VI.47, 279, 564.


Mandira (Mandira) (nt.) [cp. late Sk. mandira] a house, edifice, palace Sn 996, 1012; J V.480; VI.269, 270; Dāvs II.67 (dhātu’ shrine).
Mandi° See manda see manda 5.

Mama [Mama] gen. dat. of pers. pron. aham (q. v.) used quasi independently (as substitute for our "self-") in phrase mama-y-idam Sn 806 thought of "this is mine," cp. S I.14, i. e. egoism, belief in a real personal entity, expld at Nd1 124 by manñañā conceit, illusion. Also in var. phrases with kṛ in form mamā°, viz. mamankāra etc. - As adj. "self-like, selfish" only neg. amama unselfish Sn 220 (=mamatta-virahita SnA 276); Pv IV.134 (=mamankāra-virahita PvA 230); J IV.372; VI.259. See also amama, cp. māmaka.

Mamankāra [Mamankara] [mamaṃ (=mama)+kāra, cp. ahaṃ+kāra] selfish attachment, self-interest, selfishness PvA 230. In canonic books only in combn with ahankāra & mānaṇasaya (belief in an ego and bias of conceit), e. g. at M III.18, 32; S III.80, 103, 136, 169; IV.41, 197, 202; A I.132 sq.; III.444. See also amamankāra.


Mamatta [Mamatta] (nt.) [fr. mama] selfishness, self-love, egoism; conceit, pride in (-°), attachment to (-°). Sn 806, 871, 951; Th 1, 717; Nd1 49 (two: taṇhā & diṭṭhi°); Nd2 499 (id. but as masc.); SnA 276; DhsA 199; PvA 19.

Mamāyati [Mamayati] [Denom. fr. mama, cp. Sk. mamāyate in same meaning (not with Böhtlingk & Roth: envy) at MBh XII.8051 and Aśṭas Prajñā Pāramitā 254] to be attached to, to be fond of, to cherish, tend, foster, love M I.260; S III.190; Th 1, 1150; Sn 922 (mamayetha); Nd1 125 (Bhagavantaṃ); J IV.359 (=piyāyati C.); Miln 73; VbhA 107 (mamāyati ti mātā: in pop. etym. of mātā); DhA I.11; SnA 534; Mhvs 20, 4. - pp. mamāyita.


Mamāyita [Mamayita] [pp. of mamāyati] cherished, beloved; as n. nt. attachment, fondness of, pride. - (adj. or pp.) S II.94 (etam ajjhosita, m., parāmatthām); Sn 119; DhA I.11. - (nt.) Sn 466, 777, 805, 950=Dh 367 (expld as: yassa "ahan" ti vā "maman" ti vā gāho n'atthi DhA IV.100); Sn 1056 (cp. Nd2 499).

Maminkaroti [Maminkaroti] [mama(m)+kṛ "to make one's own"] to be fond of, to cherish, tend, foster J V.330.

Maminkāra [Maminkara] [for maman°, cp. Geiger, P.Gr. § 19] self-love, self-interest, egoism M I.486; III.32 (at both places also ahinkāra for ahankāra).

Mamma [Mamma] (nt.) [Vedic marman, fr. mṛd] soft spot of the body, a vital spot (in the Vedas chiefly between the ribs near the heart), joint. A popular etym. and expln of the word is given at Expos. 132n3 (on DhsA 100). - J II.228; III.209; DhsA 396. -ghaṭṭana hitting a vital spot (of speech, i. e. backbiting. Cp. piṭṭhi-maṃṣika) DhA IV.182. -chedaka breaking the joints (or ribs), violent (fig. of hard speech) DhA I.75; DhsA 100.
**Mammana** (Mammanā) (adj.) [onomat. cp. babbhara. With Sk. marmara rustling to Lat. fremo to roar=Gr. bre/mw to thud, bronth/ thunder, Ger. brummen. Cp. also Sk. murmura=P. mummura & muramurā, Lat. murmur] stammering, stuttering Vin II.90 (one of the properties of bad or faulty speech, combd with dubbaca & elagalavāca).

**Maya** (Maya) (adj.) (* only) [Vedic maya] made of, consisting of. - An interesting analysis (interesting for judging the views and sense of etymology of an ancient commentator) of maya is given by Dhammapāla at VvA 10, where he distinguishes 6 meanings of the word, viz. 1. asma-d-atthe, i. e. "myself" (as representing mayaṃ). - 2. paññatti "regulation" (same as 1. according to example given, but constructed syntactically quite diff. by Dhp.). - 3. nibbatti "origin" (arising from, with example mano-maya "produced by mind"). - 4. manomaya "spiritually" (same as 3). - 5. vikār'atthe "alteration" (? more like product, consistency, substance), with example "sabbe-maṭṭikāmaya-kuṭikā." - 6. pada-pūraṇa matte to make up a foot of the verse (or add a syllable for the sake of completeness, with example "dānamaya, silamaya" (=dana; sila). - 1. made of: āṭṭhi° of bone Vin II.115; ayo° of iron Sn 669; Pv I.104; J IV.492; udum- bara° of Ud. wood Mhvs 23, 87; dāru° of wood, VvA 8; loha° of copper Sn 670; veḷuriya° of jewels Vv 21. - 2. consisting in: dāna° giving alms PvA 8, 9; dussa° clothes Vv 467; dhamma° righteousness S I.137. - 3. (more as apposition, in the sense as given by Dhp. above under 6) something like, a likeness of, i. e. ingredient, substance, stuff; in āhāra° food-stuff, food J III.523; utu° something like a (change in) season Vism 395; sila° character, having sila as substance (or simply-consisting of) It 51 (dāna°, sila°, bhāvanā°).

**Mayam** (Mayam) [1st pl. of ahaṃ, for vayaṃ after mayā etc. See ahaṃ] we Vin II.270; Sn 31, 91, 167; Dh 6; KhA 210.

**Mayūkha** (Mayukha) [Vedic mayūkha in diff. meaning, viz. a peg for fastening a weft etc., Zimmer Altind. Leben 254] a ray of light Abhp. 64; Dhp. A 426 (old citation, unverified).

**Mayūra** (Mayura) [Vedic mayūra] a peacock D III.201; S II.279; Th 1, 1113; J II.144, 150 (‘gīva)=DhA I.144; J IV.211 (‘nacca); V.304; VI.172, 272, 483; Vv 111, 358 (=sikhaṇḍa VvA 163); VvA 27 (‘gīva-vanṇa); Sdhp 92. - The form mayūra occurs nearly always in the Gāthās and is the older form of the two m. and mora. The latter contracted form is found in Prose only and is often used to explain the old form, e, g. at VvA 57. See also mora.

**Mara** (Mara) (adj.) [fr. mṛ] dying; only neg. amara not dying, immortal, in phrase ajarāmara free from decay & death Th II.512; Pv II.611. See also amara.

**Marana** (Marana) (nt.) [fr. mṛ] death, as ending this (visible) existence, physical death, in a narrower meaning than kālakiriya; dying, in cpds. death. - The customary stock definition of maraṇa runs; yaṃ tesam tesam sattānaṃ tamhā tamhā satta-nikāya cuti cavanatā bhedo antaradhanānaṃ, maccu maraṇaṃ kālakiriya, khandhānaṃ bhedo, kaḷebaraṇa nikkhepo M I.49; Nd1 123, 124 (adds "jīvit-indriyass'upacchendo"). Cp. similar defns of birth and old age under jāti and jarā. - S I.121; D III.52, 111 sq., 135 sq., 146 sq., 235, 258 sq.; Sn 32, 318, 426 sq., 575 sq., 742, 806; Nd2 254 (=maccu); Pug 60; Vbh 99 sq.; VbhA 100 (defn and exegesis in det., cp. Vism 502), 101 (var. kinds of, cp. Vism 229), 156 (lahuka), 157; DhA III.434; PvA 5, 18, 54, 64, 76, 96; Sdhp 292, 293. -kāla° timely death (opp. akāla°); khaṇika° sudden death Vism 229. -anta having death as its end (of jīvita) Dh 148 (cp. DhA II.366: maraṇa-sankhāto antako). -ānussati mindfulness of death Vism 197, 230 sq. (under 8 aspects). -cetanā intention of death DhA I.20.
-dhamma subject to death PvA 41. -pariyosana ending in death (of jīvita, life) DhA III.111, 170. -pāra "the other side of death," Np. at Nd1 154 (vv. II. BB purāpuraṃ; SS parammukhaṃ). -bhaya the fear of death J I.203; VI.398; Vbh 367. -bhojana food given before death, the last meal J I.197; II.420. -mañca death-bed Vism 47, 549; °ka J IV.132. -mukha the mouth of d. PvA 97 (or should we read °dikkha?). -sati the thought (or mindfulness) of death, meditation on death SnA 54; DhA III.171; PvA 61, 66. -samaya the time of death VbhA 157-159 (in var. conditions as regards paṭissandhi).

Marati (Marati) {Marati} [mṛ=Idg. *mer, Vedic mriyate & marate; cp. Av. miryeite, Sk. marta=Gr. broto/s mortal, man; māra death; Goth. maurp=Ags. mort=Ger. mord; Lith. miQti to die; Lat. morior to die, mors death. The root is identical with that of mṛṇāti to crush: see maṇāti, and mṛdnāti (mardati) same: see mattikā. - The Dhtp (No. 245) defines mṛ by "pāṇa-cāge," i. e. giving up breathing] to die. - pres. marati Mhvs v. spur. after 5, 27; 36, 83; Pot. mareyyam J VI.498; 2nd mareyyāsi J III.276. ppr. maramāna Mhvs 36, 76. - aor. amari Mhvs 36, 96. - Fut. marissati J III.214. - ppr. (=fut.) marissam J III.214 (for *mariṣyanta). - Inf. marituṃ D II.330 (amaritu-kāma not willing to die); Vism 297 (id.); VvA 207 (positive); and marituye Th 2, 426. - The form miyyati (mīyati) see separately. - Caus I. māreti to kill, murder Mhvs 37, 27; PvA 4. Pass. māriyāti PvA 5 (ppr. māriyamāna); Sdhp 139 (read mār° for marīy°). - Fut. marissati J III.214. - Caus. II. mārpeti to cause to be killed J III.178; Mhvs 37, 28. Cp. pamāreti.

Marica (Marica) {Marica} (nt.) [cp. scientific Sk. marica] black pepper Vin I.201 (allowed as medicine to the bhikkhus); Miln 63. -gaccha the M.-shrub J V.12. -cuṇṇa powder pepper, fine pepper J I.455.

Mariyādā (Mariyada) (f.) [cp. Vedic maryādā; perhaps related to Lat. mare sea; s. Walde, Lat. Wtb. under mare] 1. boundary, limit, shore, embankment Vin III.50; A III.227 (brāhmaṇāṇaṃ); D III.92=Vism 419; J V.325; VI.536 (tīra°); Mhvs 34, 70; 36, 59 (vāpi°); Miln 416. - 2. strictly defined relation, rule, control J I.215; Vism 15. - adj. keeping to the lines (or boundaries), observing strict rules A III.227 (quoted SnA 318, 325). °bandha keeping in control Vin I.287. - Cp. vimariyādi.

Marīci (Marici) (f.) [Vedic maricī; cp. Gr. marmai/rw to shimmer, glitter, mai_ra dog star, amaru/ssw sparkle; Lat. merus clear, pure; perhaps also mariyādā to be taken here] 1. a ray of light VVa 166. - 2. a mirage J VI.209; Vism 496; VbhA 34, 85; often combd with māyā (q. v.), e. g. Nd2 680 All; J II.330. -kammaṭṭhāna the "mirage" station of exercise DhA III.165. - dhama like a mirage, unsubstantial J VI.206; Dh 46; DhA I.337.

Marīcikā (Maricika) (f.)=marici 2; S III.141; Vism 479 (in comp.); Dh 170 (=māyā DhA III.166).

Maru1 [Maru] {Maru} [cp. Epic Sk. maru] a region destitute of water, a desert. Always combd with °kantāra: Nd1 155 (as Name); J I.107; VbhA 6; VVa 332; PvA 99, 112.

Maru2 [Maru] [Vedic marut, always in pl. marutaḥ, the gods of the thunder-storm] 1. pl. maru the genii, spirits of the air Sn 681, 688; Miln 278 (nāga-yakkha-nara-marū; perhaps in meaning 2); Mhvs 5, 27. - 2. gods in general (°-) Mhvs 15, 211 (°gaṇā hosts of gods); 18, 68 (°nara gods and men). - Cp. māruta & māluta.
Marumba [Marumba] [etym.?] a sort of (sweet-scented) earth or sand Vin II.121, 142, 153 (at these passages used for besprinkling a damp living-cell); IV.33 (pāsāṇā, sakhārā, kaṭhalā, marumbā, vālikā); Mhv 29, 8; Dpv 19, 2; Miln 197 (pāsāṇa, sakhāra, khara, m.);

Maruva [Maruva] (f.) [cp. Sk. mūrvā, perhaps connected with Lat. malva] a species of hemp (Sanseveria roxburghiana) M I.429. At J II.115 we find reading marūvā & marucavāka (C.), of uncertain meaning?

Mala [Mala] (nt.) [Vedic mala, see etym. under malina. The Dhtm (395) only knows of one root mal or malla in meaning "dhāraṇa" supporting, thus thinking of mālaka] anything impure, stains (lit. & fig.), dirt. In the Canon mostly fig. of impurities. On mala in similes see J.P.T.S., 1907, 122. - S I.38 (itthi malaṃ brahmacariyassa), 43 (id.); A I.105 (issā*); Sn 378, 469, 962, 1132 (=rāgo malaṃ etc. Nd2 500); Nd1 15, 478 sq.; Dh 239 sq.; Vbh 368 (tiṇi malānī), 389 (nava purisa-malānī); PⅡ.334 (macchera*); PⅣA 45 (id.), 80 (id.), 17 (citta*); Sdhp 220. - Compar. malatara a greater stain A IV.195=Dh 243. - See also māla. -ābhībhū overcoming one’s sordidness S I.18; J IV.64. -majjana "dirt wiper," a barber Vin IV.308 (kasāvaṭa m. nihinajacca); J III.452; IV.365.

Malina [Malina] (adj.) [fr. mal, *mel to make dirty, to which belongs mala. - Cp. Lat. mulleus reddish, purple; Gr. me/las black, molu/nw to stain, me/ltos reddish; Lith. mulvas yellowish, mélynas blue; Ohg. māl stain] dirty, stained, impure, usually lit. - J I.467; Miln 324; DhA I.233; VvA 156; PⅣA 226; VbhA 498.

Malinaka [Malinaka] (adj.) [malina+ka] dirty; with ref. to loha, a kind of copper, in the group of copper belonging to Pisāca VbhA 63.

Malvā [Malvā] (nt.) [for *mālya, fr. māla] flower, garland of flowers Vv 11 (=dhara); 21; J V.188 (puppha*), 420. - The reading at PⅢ.33 (pahūta*, adj. having many rows of flowers) is mālya.

Mallaka [Mallaka] [cp. Sk. mallaka & mallika] 1. a bowl, a vessel (?) used in bathing Vin II.106 (mallakena naḥyaṭi; or is it a kind of scrubber? Bdhgh’s expln of this passage (CV v. I.4) on p. 315 is not quite clear; mallakam nāma makara-dantike chinditvā mullakamūla-sanṭhānena kata-mallakama vuccati; akata* danta achinditvā kataṃ. It may bear some ref. to malla on p. 105 (see malla) & to mallika-makula (see below mallikā). - 2. a cup, drinking vessel A I.250 (udaka*). - 3. a bowl J III.21 (kaṃsa*=staṭṭaka). - 4. in khela* a spittoon Vin I.48; II.175. - Note. W. Printz in "Bhāsa’s Prākrit." p. 45, compares Śauraseni mallāa, Hindī mall(a) "cup," malīya "a small vessel (of wood or cocoanut-shell) for holding the oil used in unction," māḷa "cocoanut-shell," and adds: probably a Dravidian word.
**Mallikā** (Mallika) (f.) [cp. Epic Sk. mallikā, Halāyudha 2, 51; Daṇḍin 2, 214] Arabian jasmine Dh 54 (tagara*); J I.62; III.291; V.420; Miln 333, 338; DhsA 14; KhA 44. mallika-makula opening bud of the jasmine Visni 251=VbhA 234 (*saṇṭhāna, in descr, of shape of the 4 canine teeth). - See also mālikā.

**Mālorikā** (Malarika) (f.) [prob. dialectical for mālaka: cp. mallaka] a stand, (tripod) for a bowl, formed of sticks Vin II.124 (=daṇḍ'ādhāraka Bdhgh on p. 318).

**Masa** (Masai) in line "āsadañ ca masaña jaṭam" at J VI.328 is to be combd with ca, and read as camasañ, i.e. a ladle for sacrificing (C.: aggi-dahanām).

**Masati** (Masati) [mrś] to touch: only in cpd. āmasati. The root is expld at Dhtp 305 as "āmasana." Another root masu [mrś?] is at Dhtm 444 given in meaning "macchera." Does this refer to Sk. mṛṣā (=P. micchā)? Cp. māsati, māsana etc.

**Masāna** (Masana) (nt.) [etym.? prob. provincial & local] a coarse cloth of interwoven hemp and other materials D I.166; M I.308, 345; A I.241, 295; Pug 55. At all passages as a dress worn by certain ascetics.

**Masāraka** (Masarka) [fr. masāra?] a kind of couch (maṇca) or longchair; enumd under the 4 kinds of maṇcā at Vin IV.40. - See also Vin II.149; IV.357 (where expld as: maṇcapāde vijjhīvā tattha aṭṭhinya pavesetvā kato: made by boring a hole into the feet of the bed & putting through a notched end); VvA 8, 9.

**Masāragalla** (Masaragalla) (m. & nt.) [cp. Sk. masāra emerald+galva crystal & musāragalva] a precious stone, cat's eye; also called kabara-maṇi (e.g. VvA 304). It occurs in stereotyped enumn of gems at Vin II.238 (where it is said to be found in the Ocean)=Miln 267; and at Miln 118, where it always stands next to lohitanka. The same combn (with lohit.) is found at Vv 363; 783=813; 8415.

**Masi** (Masi) [cp. Class. Sk. maṣi & masi] 1. the fine particles of ashes, in angara° charcoal-dust VvA 67=DhA III.309; (agginā) masiṃ karoti to reduce to powder (by fire), to burn to ashes, turn to dust S II.88=IV.197=A I.204= II.199. - 2. soot J I.483 (ukkhali° soot on a pot).

**Masūraka** (Masuraka) [connected with masāraka] a bolster J IV.87; VI.185.

**Massu** (Massu) [Vedic śmaśru] the beard D II.42; Pug 55; J IV.159. -parūla° with long-grown beard DA I.263; bahala° thick-bearded J V.42. -kamma beard-dressing J III.114; DhA I.253. -karaṇa shaving DhA I.253; DA I.137. -kutti [m. + *kpti] beard-trimming J III.314 (C.°kiriyā).

**Massuka** (Massulka) (adj.) [fr. massu] bearded; a° beardless (of a woman) J II.185.

**Maha** (Maha) (m. & nt.) [fr. mah, see mahati & cp. Vedic nt. mahas] 1. worthiness, venerableness Miln 357. - 2. a (religious) festival (in honour of a Saint, as an act of worship) Mhvs 33, 26 (vihārassa mahamhi, loc.); VvA 170 (thūpe ca mahe kate), 200 (id.). mahā° a great festival Mhvs 5, 94. bodhi° festival of the Bo tree J IV.229. vihāra° festival held on the building of a monastery J I.94; VvA 188. hatthi° a festival called the elephant f. J IV.95.
**Mahati** (Mahāti) [mah; expld by Dhtp 331 as "pujāyaṃ"] to honour, revere Vv 4711 (pot. med. 1 pl. mahemase, cp. Geiger, P.Gr. § 129; expld as "mahāmase pujāmase" at VvA 203). Caus. mahāyati in same sense: ger. mahāyitvā (pot. med. 1 pl. mahemase, cp. Geiger, P.Gr. § 129; expld as "mahāmase pujāmase" at VvA 203). - Pass. mahiyati Vv 621 (=pujīyati VvA 258); 6422 (ppr. mahiyamāṇa= pujīyamāṇa VvA 282). pp. mahita.

**Mahatta** (Mahattā) (nt.) [fr. mah° cp. Sk. mahattva] greatness J V.331 (=seṭṭhatta C.); Vism 132, 232 sq.; VbhA 278 (Satthu°, jāti°, sabrahmacārī°); DA I.35; VvA 191.

**Mahant** (Mahānt) (adj.) [Vedic mahant, which by Grassmann is taken as ppr. to mah, but in all probability the n is an original suffix. - cp. Av. mazant, Sk. compar. mahīyān; Gr. me/gas (compar. mei/zwn), Lat. magnus, Goth. mihhil=E. much] great, extensive, big; important, venerable. - nom. mahā Sn 1008; Mhvs 22, 27. Shortened to maha in cpd. pitāmaha (following a- decl.) (paternal) grandfather PvA 41; & mātāmaha (maternal) grandfather (q. v.). - instr. mahatā Sn 1027. - pl. nom. mahantā Sn 578 (opp. daharā). - loc. mahati Miln 254. - f. mahī - 1. one of the 5 great rivers (Np.). - 2. the earth. See separately. - nt. mahantam used as adv., meaning "very much, greatly" J V.170; DhA IV.232. Also in cpd. mahantabhāva greatness, loftiness, sublimity DhsA 44. - Compar. mahantatara DhA II.63, and with dimin. suffix °ka J III.237. - The regular paraphrase of mahā in the Niddesa is "agga, seṭṭha, visiṭṭha, pāmokkha, uttama, pavara," see Nd2 502. Note on mahā & cpds. - A. In certain cpds. the combn with mahā (mah°) has become so established & customary (often through politeness in using mahā° for the simple term), that the cpd. is felt as an inseparable unity and a sort of "antique" word, in which the 2nd part does not occur any more by itself or only very rarely, as mah’anṇava, which is more freq. than anṇava; mah’abhisakka, where abhisakka does not occur by itself; cp. mahānubhāva, mahiddhika, mahaggha; or is obscured in its derivation through constant use with mahā, like mahesi [mah+esi, or īsī], mahesakkha [mah+esakkha]; mahallaka [mah+ariyaka]; mahāmatta. Cp. E. great-coat, Gr. a)rx° in a)rxiatro/s=Ger. arzt. Only a limited selection of cpd.-words is given, consisting of more frequent or idiomatic terms. Practically any word may be enlarged & emphasized in meaning by prefixing mahā. Sometimes a mahā° lends to special events a standard (historical) significance, so changing the common word into a noun proper, e. g. Mah-ābhinikkhamma, Mahāpavāraṇa. - B. Mahā occurs in cpds. in (a) an elided form mah before a & i; (b) shortened to maha° before g, d, p, b with doubling of these consonants; (c) in the regular form mahā°: usually before consonants, sometimes before vowels. This form is contracted with foll. i to e and foll. u to o. In the foll. list of cpds. we have arranged the material according to these bases. mah°: -aggha very costly, precious Pug 34; Mhvs 27, 35; PvP 77, 87; Sdhp 18. -agghatā costliness, great value Pug 34, Sdhp 26. -aṇṇava the (great) ocean Mhvs 19, 17. -atthiya (for °atthika) of great importance or use, very useful, profitable J III.368. -andhakāra deep darkness Vism 417. -assāsin fully refreshed, very comfortable S I.81. maha°: -ggata "become great," enlarged, extensive, fig. lofty, very great M I.263; II.122; A II.63, 184; III.18; PvP A 155; J V.113; Dhs 1020 (trsln: "having a wider scope") Vbh 16, 24, 62, 74, 126, 270, 326; Tikp. 45; Vism 410, 430 sq. (°ārammaṇa); VbhA 154 (id.), 159 (°citta); DhsA 44. See on term Cpd. 4, 12, 55, 1014; [cp. BSk. mahadgata Divy 227]. -gghasa eating much, greedy, glutinous A IV.92; P III.111 (=bahubhojana PvP A 175); Mlhn 288; Dh 325 (cp. Dha IV.16). -dhanā having great riches (often combd with mahābhoga) Dh 123; J IV.15, 22. -pphala much fruit; adj. bearing much fruit, rich in result A IV.60, 237 sq.; Sn 191, 486; Dh 312, 356 sq. -bbala (a) a strong force, a great army Mhvs 10, 68 (v. l., T. has mahā-bala); (b) of great strength, mighty, powerful J III.114; Mhvs 23, 92; 25, 9. -bbhaya great fear, terror S I.37; Sn 753, 1032, 1092, ep. Nd2 501. maha°: -anas kitchen Mhvs 5, 27 (spurious stanza). -anasa kitchen J II.361; III.314; V.368; VI.349; Dha III.309; ThA 5. -anila a gale Mhvs 3, 42. -anisaṃsa
deserving great praise (see s. v.), [cp. BSk. mahānuśāmsa MVastu III.221]. -ānubhāva majesty, adj. wonderful, splendid J I.194; J VI.331; Pv III.31; PvA 117, 136, 145, 272. -āparādhika very guilty J I.114. -ābhinikkaṁmaṇa the great renunciation DhA I.85. -abhisaṁka [abhī-šak] very powerful Th 1, 1111. -amacca chief minister Mhvs 19, 12. -araha costly Mhvs 3, 21; 5, 75; 27, 39; PvA 77, 141, 160. mahā*: -alasa great sloth DhA III.410. -avici the great Purgatory Avīci, freq. -īsi in poetry for mahesi at J V.321. -uṣṭhāna great state room (of a king) SnA 84. -uṭāsikā a great female follower (of the Buddha) VVA 5. -karunā great compassion DhA I.106, 367. -kāya a great body Miln 16. -gāna a great crowd or community DhA I.154. -gandha a large tumour VbhA 104. -gheda great greed Sn 819; Nd 151. -cāga great liberality, adj. munificent Mhvs 27, 47. As "paricāga at SnA 295 (=mahādāna). -jana a great crowd, collectively for "the people," a multitude PvA 6, 19, 78; Mhvs 3, 13. -tāṇha (adj.) very thirsty J II.441. -tala "great surface," the large flat roof on the top of a palace (=upari-pāśā-tala) J VI.40. -dāna (see under dāna) the great gift (to the bhikkhus) a special great offering of food & presents given by laymen to the Buddha & his followers as a meritorious deed, usually lasting for a week or more Mhvs 27, 46; PvA 111, 112. -dhana (having) great wealth PvA 3, 78. -narakā (a) great Hell, see narakā. -nāga a great elephant Dh 312; DhA IV.4. -nāma N. of a plant Vin I.185; II.267. -nīdana deep sleep PvA 47. -nībbāna the great N. DhA IV.110. -niraya (a) great hell SnA 309, 480; PvA 52. See Niraya & cp. Kirfel, Kosmographie 199, 200. -nila sapphire VVa 111. -pañña very wise D III.158; A III.244; Dh 352; DhA IV.71. -patha high road D I.102; Sn 139; Dh 58; Vism 235; DhA I.445. -paduma a great lotus J V.39; also a vast number & hence a name of a purgatory, cp. Divy 67; Kirfel, Kosmographie 205. -pitā grandfather PvA 107. -purisa a great man, a hero, a man born to greatness, a man destined by fate to be a Ruler or a Saviour of the World. A being thus favoured by fate possesses (32) marks (lakkhanāni) by which people recognise his vocation or prophesy his greatness. A detailed list of these 32 marks (which probably date back to mythological origin & were originally attributed to Devas) is found at D II.17, 19, passim. - D III.287; Sn 1040 sq.; Dh 352; Miln 10; SnA 184, 187 sq., 223, 258, 357, 384 sq.; -lakkhanāni: D I.88, 105, 116; Sn 549, 1000 sq.; Vism 234; VVa 315; DhA II.41. -bhūta usually in pl. "bhūta(ī) (cattāro & cattā) the 4 great elements (see bhūta), being pathāvī, āpo, tejo, vāyo, D I.76; Nd 166; Vbh 13, 70 sq.; Vism 366 sq.; Tikp 39, 56 sq., 74 sq., 248 sq.; VbhA 42, 169, 253. - See Cpd. 154, 268 sq., & cp. dhātu 1. -bhoga great wealth, adj. wealthy PvA 3, 78. -maccha a great fish, seamanstor J I.483. -mati very wise, clever Mhvs 14, 22; 19, 84 (f. °ī); 33, 100 (pl. °ī). -matta [cp. Sk. mahāmātra] a king's chief minister, alias Prime Minister, "who was the highest Officer-of-State and real Head of the Executive" (Banerjea, Public Administration in Ancient India, 1916). His position is of such importance, that he even ranges as a rājā or king: Vin III.47 (rājā ... akkhadassā mahāmattā ye vā pana chejāhejām anusāsanti ete rājāno nāma). - Note. An acc. sg. mahā-mattānaṁ we find at A I.154 (formed after the prec. rājānaṁ). - Vin I.74 where two ranks are given: senā-nāyakā m.-mattā the m. of defence, and vohārikā m.-m. those of law); D I.7; III.88; III.64 (here with Ep. khattiya); A I.154, 252, 279; III.128; Vin IV.224; Vism 121; VbhA 312 (in simile of two m.), 340; PvA 169. Cp. Fick. Sociale Gliederung 92, 99, 101. -muni great seer Sn 31. -megha a big cloud, thunder cloud M II.117; Sn 30; Vism 417. -yañña the great sacrifice D I.138 sq., 141 (cp. A II.207). -yasa great fame Vv 216; Mhvs 5, 22. -ranga [cp. Sk. m.-rajaṇa], safflower, used for dyeing Vin I.185 (sandals); II 267 (cloaks). -rājā great king, king, very freq.: see rājā. -rakkha a great tree Vism 413 (literally); Miln 254 (id.), otherwise the plant euphorbia tortilis (cp. Zimmer, Altd. Leben 129). -lāṭa (-pasādhana) a lady's parure called "great creeper" DhA I.392; VVa 165 (-pīlandhana); same SnA 520. -vātapāṇa main window DhA IV.203. -vinnā a great lute Vism 354; VbhA 58. -vīra (great) hero Sn 543, 562. -satta "the great being" or a Bodhisatta VVa 137 (v. l. SS. bodhisatta). [Cp. Bsk. mahāsattva, e. g. Jtm 32]. -samudda the sea, the ocean Mhvs 19, 18; Vism 403; SnA 30, 371; PvA 47. -sara a great lake; usually as satta-mahāsara the 7 great lakes of the Himavant (see
sara), enumd e. g. at Vism 416. -sāra (of) great sap, i. e. great wealth, adj. very rich J I.463 (*kula, perhaps to be read mahāsāla-kula). -sāla (adj.) having great halls, Ep. of rich people (especially brāhmanas) D I.136, 235; III.16, 20; J II.272 (*kula); IV.237 (id.); V.227 (id.); Pug 56; VbhA 519; DhA III.193. -sāvaka [cp. BSk. mahāśrāvaka Divy 489] a great disciple Vism 98 (asīti °ā); DhA II.93. -senagutta title of a high official (Chancellor of the Exchequer?) J V.115; VI.2. -hatthi a large elephant M I.184 (*pada elephant's foot, as the largest of all animal feet), referred to as simile (*opama) at Vism 243, 347, 348. mahi° [mah'i°]:

-iccha full of desire, lustful, greedy A IV.229; Th 1, 898; It 91; J I.8; II.441.
-icchatā arrogance, ostentatiousness A IV.280; VbhA 472.

-iddhika [mahā+iddhi+ka] of great power, always combd with mahānubhāva to denote great influence, high position & majesty Vin I.31; II.193; III.101; D I.78, 180 (devatā), 213; S I.145 sq.; II.155, 274 sq., 284 sq.; IV.323; V.265, 271 sq., 288 sq.; A V.129; J VI.483 (said of the Ocean); Pūg 6, 136, 145. -inda (ghosa) lit. the roar of the Great Indra, Indra here to be taken in his function as sky (rain) god, thus: the thunder of the rain-god Th 1, 1108. [Cp. BSk. māhendra in °bhavana "the abode of the Great Indra," and vara "the rain of the Gr. I." (here as rain-god), both at Avś I.210]. -issāsa [Sk. maheṣvāsa] great in the art of the bow, a great archer S I.185; DhA I.358. mahi° [mahā+i]:

-esakkha [mahā+īsa+khyaṃ; fr. īś] possessing great power or authority A II.204; III.244; Nd2 503; Vism 419; VbhA 110; Pūg 1. -esi [mahā+isi; Sk. maharṣi] a great Sage A II.26; Sn 208, 481, 646, 915, 1057, 1061; Th 1, 1132; 2, 149; Dh 422 (expld at DhA IV.232 as "mahantam silakkhandh'ādinam esitattā m." cp. the similar expln at Nd2 503); Nd1 343; Vism 505; VbhA 110; Pūg 1. -esiya=mahesī J VI.483. -esi [in P. to be taken as mah+īs, as f. to īsa, but in Sk. (Vedic) as f. of mahaṣa, buffalo] chief queen, king's first wife, king's consort; also the wife of a great personage J V.443. -esiyā=mahesī J V.91.

-mahita [Mahita] [pp. of mahati or mahīyati] honoured, revered M II.110; Miln 278; Sdhp 276.

-Mahantatā (Mahantata) (f.) [fr. mahant°] greatness DhA II.62. At M III.24 the spelling is mahattatā (tt misread for nt?), at M I.184 however mahantatta (nt.).

Mahallaka (Mahallakha) (adj. n.) [a distorted mah-ariyaka> ayyaka> allaka; cp. ayyaka] old, venerable, of great age; an old man D I.90 (opp. taruṇa), 94, 114, 247; Sn 313, 603; Nd2 261 (vuḍha m. andhagata etc.) J IV.482 (opp. dahara young); Vv 461 (=mahanto VvA 199); DhA I.7, 278; II.4, 55, 91; SnA 313. Compar. mahallakatā DhA II.18. - f. mahallikā an old woman Miln 16; Mhvs 21, 27; VvA 105; Pūg 149 (=addhagata). - [The BSk. form is mahalla, e. g. Divy 329, 520.]

Mahikā (Mahika) (f.) [cp. *Sk. mahikā] fog, frost, cold (=himaṃ DhsA 317) Vin II.295=Miln 273; Sn 669; Miln 299; VvA 134 (fog). - As mahiyā at A II.53.

Mahita (Mahita) [pp. of mahati or mahīyati] honoured, revered M II.110; Miln 278; Sdhp 276.

Mahaniya (Mahaniya) (adj.) [grd. of mahati] praiseworthy VvA 97.
Mahilā (Mahila) (f.) [*Sk. mahilā] woman, female Vin II.281 (‘titthe at the women’s bathing place); J I.188; Dpv IX.4; ThA 271.

Mahisa, Mahīsa & Mahiṁsa (Mahiṣa) (Mahimsa) [cp. Vedic mahiṣa, an enlarged form of mahā; the P. etym. evidently to be connected with mahā+īś, because of mahīsa>mahiṁsa] a buffalo. -mahisa: D I.6 (‘yuddha b.-fight), 9; J III.26 (vana° wild b.); Mhvs 25, 36 (T. māhiṣam). -mahīsa J VI.110. -mahīsā Vism 191, & in Np. mahiṣaksaka-maṇḍala the Andhra country J I.356, cp. Mahiṁsaka-raṭṭha VbhA 4; as Mahīsa-maṇḍala at Mhvs 12, 29. - Note. The P. pop. etym. is propounded by Bdgh as "mahiyāṃ setī ti mahiso" (he lies on the ground, that is why he is a buffalo) DhsA 62.

Mahī (Mahā) (f.) [f. of mah, base of mahant, Vedic mahī] the earth (lit. Great One) Mhvs 5, 266; Sdhp 424, 472; loc. mahiṇyā Miln 128; mahiṇyā DhsA 62. - Note. As mahi is only found in very late P. literature, it must have been re-introduced from Sk. sources, and is note a direct correspondent of Vedic mahī. -tala the ground (of the earth) Mhvs 5, 343; Mhvs 14, 3; 28, 22 (v. l. mahin°). -pa king (of the earth) Mhvs 5, 48; 33, 32. -pāla king Mhvs 4, 38; 5, 265. -ruha tree ("growing out of the earth") Mhvs 14, 18, 19.

Mā (Mā) (indecl.) [cp. Vedic mā, Gr. mh/] prohibition particle: not, do not, let us hope not, I wish that . . . not [cp. Lat. utinam & ne]. Constructed with various tenses, e. g. 1. with aor. (prohibitive tense): mā evaṃ akattha do not thus DhA I.7; mā abhaṇi speak not Pv I.33; mā cintayittha do not worry DhA I.12; mā parihāyi I hope he will not go short (or be deprived) of . . M I.444; mā bhāyi fear not J II.159; mā marīṣu I hope they will not die J III.55; mā (te) rucci may it not please (you), i. e. please do not Mt II.198; mā evam ruccittha id. DhA I.13. - 2. with imper.: mā gaccha J I.152; mā detha J III.275. mā ghāta do not kill: see māghāta. - 3. with pot.: mā anvunuṇjetha Dh 27; mā bhunuṇjetha let him not eat Mhvs 25, 113; mā vadetha J VI.364. - 4. with indic. pres.: mā paṭilabhati A V.194. - A peculiar use is found in phrase ānemi mā ānemi we could not J VI.334. - 5. mā=na (simple negation) in māsakkhimmā we could not Vin III.23.

—Mā [the short form of māsa, direct dern fr. mā: see puṇṇa-mā].


Māgadhaka (Māgadhaka) (nt.) [māgadha+ka, lit. "from Magadha"] garlic Vin IV.259 (lasuṇāṃ nāma māgadhakaṃ vuccati).

Māgavika (Māgavika) [guṇa- form to *mrga=P. miga; Sk. mārgavika] a deerstalker, huntsman A II.207; Pug 56; Miln 364, 412; PvA 207.

Māghāta (Māghata) (nt.) [lit. mā ghāta "kill not"] the injunction not to kill, non-killing order (with ref. to the killing of animals J III.428 (‘bheri, the drum announcing this order); IV.115; VI.346 (uposatha°).
Māngalya (Mangalya) (adj.) [fr. mangala] auspicious, fortunate, bringing about fulfilment of wishes J VI.179.

Māṇava (Mānava) [cp. Sk. māṇava] a youth, young man, esp. a young Brahmin Sn 1022, 1027, 1028; J IV.391 (brāhmaṇa°); DA I.36-satto pi coro pi taruṇo pi; DhA I.89. pl. māṇavā men Th 2, 112. - The spelling mānava occurs at Sn 456, 589, & Pv I.87 (=men Th II.112; kumāra PvA 41).

Māṇavaka (Manavaka) [fr. māṇava] a young man, youth a Brahmin Miln 101; in general: young, e. g. nāga° a young serpent J III.276; f. °ikā a Brahmin girl J I.290; Miln 101; nāga° a young female serpent J III.275; DhA III.232.

Mātanga (Matanga) [cp. Epic Sk. mātanga, dial.] an elephant Dh 329, 330 (here as Ep. of nāga); J III.389; VI.47; Vv 439; Miln 368. - 2. a man of a low class [cp. BSk. mātangī Divy 397] SnA 185 sq. (as Np.).

Mātar (Matar) (f.) [Vedic mātā, stem mātā°, Av. māṭar-, Gr. mh/thr (Doric ma/thr) Lat. māter, OIr. māthir, Ohg. muoter, Avest. mātār-; Gr. mh/thr (Doric ma/thr) Lat. māter, OIr. māthir, Ohg. muoter, Avest. mātār-, Sk. mātṛkā mother, grandmother, Ger. mieder corset. From Idg. *ma, onomat. part., cp. "mamma"] mother. - Cases: nom. sg. mātā Sn 296; Dh 43; J IV.463; V.83; VI.117; Nd2 504 (def. as janikā); gen. mātū Th 1, 473; Vin I.17; J I.52; mātuyā J I.53; Mhvs 10, 80; PvA 31; and mātāya J I.62; dat. mātū Mhvs 9, 19; acc. mātaraṃ Sn 60, 124; Dh 294; instr. mātarā Th 2, 212; loc. mātari Dh 284 - pl. does not occur. In combn with pitā father, mātā always precedes the former, thus mātā-pitaro (pl.) "mother & father" (see below). - mātito (abl.-adv.) from the mother's side (cp. pitito) D I.113; A III.151; PvA 29. - On mātā in simile see J.P.T.S. 1907, 122; cp. Vism 321 (simile of a mother's solicitude for her children). Similarly the pop. etym. of mātā is given, with "mamāyatī ti mātā" at VbhA 107. - The 4 bases of m. in compn are: mātā°, māti°, mātu°, & matti°.

-1. mātā°: - pitaro mother & father D III.66, 188 sq.; Sn 404; Miln 12. See also pitā. - pitika having mother & father DhA I.2. - pitiṣṭhāna place of m. & f. DhA II.95. - pettika having m. & f., of m. & f. Nd2 385 (nāma-gotta). - pakkha the mother's side DhA I.4 (+pitipakkha). - posaka supporting one's m. & f. DhA I.346. - 2. māti°: - devatā protector or guardian of one's mother J IV.146; DhA I.346. - kucchi m's womb D II.12; Vism 560 (°gata); VbhA 96; DhA I.127. - gāma "genex feminarum," womanfolk, women (collectively cp. Ger, frauen-zimmer) A II.126; Vism 544, 462; III.126; S IV.239 sq.; J I.201; III.90, 530. (pl. °gāmas b. p. 531); Pug 68; SnA 355; PvA 271; VvA 77. - ghāta & (usually) °ka a matricide (+pitu-ghātaka; see abhiṣṭhāna) Vin I.168, 320; Miln 310; Tikp 167 sq.; VbhA 425. - gātikammatricide Tikp. 281. - bhiṣata having been his mother PvA 78. - mattin (see matta1 4) whatever is a mother S IV.110 ("īsu mātucitta upaṭṭhapeti foster the thought of mother towards whatever is a mother, where in sequence with bhaginī-mattin & dhītumattin). - hadaya a mother's heart PvA 63. - 4. matti°: see matti-sambhava.

—Mātika (Matika) (adj.) [fr. mātā, Sk. mātṛka] -mother; in mata° one whose mother is dead, lit. a "dead-mother-ed," J II.131; III.213. Also neg. amātika without a mother J V.251.

Mātikā (Matikā) (f.) [Sk. mātṛkā] 1. a water course Vism 554 (°ātikkamaka); Mhvs 35, 96; 37, 50; SnA 500 (=sobbha); DhA II.141 (its purpose: "ito c’ito ca udakaṃ harivā attano sassa-kammanṃ sampādenti"); VvA 301. - 2. tabulation, register, tabulated summary, condensed contents, esp.
of philosophical parts of the Canonical books in the Abhidhamma; used in Vinaya in place of Abhidhamma Piṭaka; probably the original form of that (later) Piṭaka Vin I.119, 337; II.8 [cp. semantically in similar sense Lat. mātrix=E. matric, i. e. register. In BS̅. mātrikā Divy 18, 333] A I.117 (Dhamma-dhara, Vinaya-dhara, Mātikā-dhara; here equivalent to Abhidhamma); Vism 312 (so pañcavasso hutvā dve mātikā paguṇam katvā pavāretvā); SnA 15; KhA 37, 99, 117. - nikkhepa putting down of a summary, tabulation Vism 536, 540. The summary itself is sometimes called nikkhepa, e. g. the 4th part of the Atthasālinī (DhsA pp. 343-409) is called nikkhepa-kaṇḍa or chapter of the summary; similarly m.-nikkhepa vāra at Tikp. 11.

Mātiya (Matyya) (adj. n.) [the diæretic form of macca, used in verse, cp. Sk. martya & Vedic (poetical) martia] (a) mortal J VI.100 (C. macca; gloss māṇava).

Mātu (Matu) ° see mātā.

Mātuka (Mātuka) (nt.) [cp. Sk. māṭṛka, fr. māṭr=mātar] "genetrix," matrix, origin, cause Th 1, 612.


Mātula (Matula) [cp. Epic Sk. mātula & semantically Lat. matruus, i. e. one who belongs to the mother] a mother's brother, an uncle J I.225; DhA I.15; PvA 58, 60. -dhītā (the complement of mātucchā-putta) uncle's daughter, female first cousin (from mother's brother's side) J II.119; DhA III.290; PvA 55.

Mātulaka (Matulaka) =mātula DhA I.182.

Mātulānī (Matulani) (f.) [Sk. mātulānī, semantically cp. Lat. mater tera] a mother's brother's wife, an aunt J I.387; IV.184; PvA 55, 58.

Mātulunga (Matulunga) (nt.) [cp. Class. Sk. mātulunga; dialectical?] a citron J III.319 (=mella; v. l. bella).

Mādisa (Māda) (adj.) [Epic & Class. Sk. māḍṛś & māḍṛśa, maṃ+ dṛṣ] one like me Sn 482; Mhvs 5, 193; VvA 207; DhA I.284; PvA 76, 123.

Māna (Mana) (late Vedic & Epic Sk. māna, fr. man, orig. meaning perhaps "high opinions" (i. e. No. 2); hence "pride" (No. 1). Def. of root see partly under māneti, partly under mināti] 1. pride, conceit, arrogance (cittassa uṇṇati Nd1 80; Vbh 350). Māna is one of the Saññojanas. It is one of the principal obstacles to Arahatship. A detailed analysis of māna in tenfold aspect is given at Nd1 80=Nd2 505; ending with defn "māna maññanā . . . ketukamyatā" etc. (cp. Vbh 350 & see under māna). On term see also Dhs § 1116; Dhs trsl. 298 (=2275) sq. - D III.234; S I.4; Sn 132, 370; 469, 537, 786, 889, 943, Dh 74, 150, 407; Nd1 298; Pug 18; Vbh 345 sq., 353 sq., 383 (7 fold), 389 (9 fold); VbhA 486 sq. ("seyyo 'ham asmi ti" etc.); Tikp 166, 278; DhA III.118, 252; Sdhp 500, 539. -asmi° pride of self, as real egoism D III.273. - 2. honour, respect J V.331 (+pūjā). Usually in cpd. bahumāna great respect Mhvs 20, 46; PvA 50. Also as māni° in compn with karoti: see mānikata. Cp. vi°, sam° -ātimāna pride & conceit, very great (self-) pride. or all
kinds of conceit (see 10 fold māna at Nd1 80= Nd2 505) D III.86; Sn 245, 830, 862; Nd1 170, 257. - atthe at Th 1, 214 read mānatthe=mā anatthe. -ānusaya the predisposition or bad tendency of pride M I.486; D III.254, 282; Sn 342. Cp. mamankāra. -ābhisamaya full grasp (i. e. understanding) of pride (with sammā°) M I.122 (which Kern. Toev. s. v. interprets wrongly as "waanvoorstelling"); S IV.205 sq., 399; Sn 342 (=mānassa abhisamayo khayo vayo pahānaṃ SnA 344). -jātika proud by nature J I.88. -thaddha stubborn in pride, stiff-necked J I.88, 224. - da inspiring respect Mhvs 33, 82. -mada (drunk with) the intoxicating draught of pride J II.259; PvA 86. -saññojana the fetter of pride or arrogance D III.254; Dhs 1116=1233. See under saññojana & cp. formulæ under mada 2. -satta cleaving to conceit Sn 473. -salla the sting or dart of pride Nd1 59 (one of the 7 sallāni, viz. rāga, dosa, moha etc., expld in detail on p. 413. See other series with similar terms & māna at Nd2 p. 237 s. v. rāga).

Māna² (māna) (nt.) [fr. mā: see mināti; Vedic māna has 2 meanings, viz. "measure," and "building" (cp. māpeti)] 1. measure Vin III.149 (abbaṃantarima inner, bāhirima outer); DA I.140. -kūṭa cheating in measure, false measure Pug 58; PvA 278. - 2. a certain measure, a Māna (cp. mānikā & manaṃ) J I.468 (aḍḍha° half a M., according to C. equal to 8 nālis).

Mānatta (manatta) (nt.) [a doubtful word, prob. corrupted out of something else, maybe omānatta, if taken as der. fr. māna1. If however taken as belonging to māna2 as an abstr. der., it might be expld as "measuring, taking measures," which suits the context better. The BSk. form is still more puzzling, viz. mānapya "something pleasant": Mvyut § 265] a sort of penance, attached to the commission of a saṅghādisesa offence DhsA 399 (+parivāsa). *ṃ deti to inflict penance on somebody Vin II.7 (+parivāsa deti); IV.225. mānatt'āraha deserving penance Vin II.55, 162 (parivāsika+). See on term Vin. Texts II.397.

Mānana (nt.) & Mānanā (manana) (f.) [fr. māna1] paying honour or respect; reverence, respect S I.66; J II.138; Pug 19, 22; Miln 377 (with sakkāra, vandana, pūjana & apaciti); Dhs 1121; DhsA 373. - Cp. vi°, sam°.

Mānava (manava) See Māṇava.

Mānavant (manavant) (adj.) [fr. māna1] possessed of pride, full of conceit; neg. a° not proud Th 1, 1222.

Mānasā (manasa) (nt.) [a secondary formation fr. manas=mano, already Vedic lit. "belonging to mind"] intention, purpose, mind (as active force), mental action. Almost equivalent to mano Dhs § 6. In later language mānasā is quite synonymous with hadaya. The word, used absolutely, is more a t. t. in philosophy than a living part of the language. It is more frequent as -° in adj. use, where its connection with mano is still more felt. Its absolute use probably originated from the latter use. - DhsA 140 (=mano); Vbh 144 sq. (in definition of viṇṇāna as cittam, mano, mānasam, hadayaṃ etc.: see mano II.3); Dha II.12 (parādāre mānasām na bandhissāmi "shall have no intention towards another's wife," i. e. shall not desire another's wife); Mhvs 4, 6 (sabbesāna hita-mānasā with the intention of common welfare); 32, 56 (rañño hāsesi mānasā with the intention of common welfare); 38, 56 (rañño hāsesi mānasām gladden the heart of the king). - As adj. (-°): being of such & such a mind, having a . . . mind, with a . . . heart; like: ādīna° with his mind in danger S V.74 (+apatiṭhitacitta); uggata° lofty-minded VvA 217; pasanna° with settled (peaceful) mind Sn 402 and frequently; mūlha° infatuated Mhvs 5, 239; rata° PvA 19; sañcodita° urged (in her heart) PvA 68; soka-santatta° with a heart burning with grief PvA 38.
Mānasāna (Manasa) (adj.) [fr. mānasā, secondary formation]= mānasā in adj. use Sn 63 (rakkhaṭṭa*).


Mānikata (Manikata) [pp. of a verb māni-ka-roṭi, which stands for māna-ka-roṭi, and is substituted for mānita after analogy of purakkhata, of same meaning] lit. "held in high opinion," i. e. honoured, worshipped S II.119 (garukata m. pūjita).

Mānina (Minina) (f.) [cp. māna2 2] a weight, equal to 4 Doṇas SnA 476 (catudonaṃ mānikā). Cp. BSk. mānikā, e. g. Divy 293 sq.

Mānusā (Manusa) (adj. n.) [cp. Vedic mānuṣa; fr. same base (manus) as manussa] 1. (adj.) human Sn 301 (bhoga); It 94 (kāmā dibbā ca mānusā); Pv II.921 (m. deha); 956 (id.). -amānusā divine Vv 356; Pv II.1220; ghostly (=superhuman) Pv IV.36; f. amānusī Pv III.7.9 - 2. (n. m.) a human being, a man Mhvs 15, 64; f. mānusī a (human) woman J IV.231; Pv II.117. As nt. in collective sense=mankind Pv II.113 (v. l. mānussaṃ; C.=manussaloka).

Mānusaka (Manusaka) = mānusā viz. 1. (adj.) human: A I.213 (sukhaṃ); Sn 524 (brahma-khettaṃ); Dh 417 (yogam= m. kāyaṃ DhA IV.225); Vv 356; J I.138 (kāmā). - f. manusikā Vism 407. - 2. a human being, man Pv IV.157. Also nt. (collectively) pl. mānusakāni human beings, men DhA I.233.

Māneti (Maneti) [Caus. of man, cp. Sk. mānayati, Lat. moneo to admonish. Ger. mahnen, Ags. manian. The Dhtp 593 gives root as māṇ in meaning "pūjā" to honour, revere, think highly of Pva 54 (aor. mānesuṃ,-garukarimṣu+pūjesu). - pp. mānita.

Māpaka (Mapaka) (-*) (adj. n.) [fr. māpeti] one who measures, only in doṇa° (a minister) measuring the d. revenue (of rice) J II.367, 381; DhA IV.88; and in dhaṇṇa° measuring corn or grain J III.542 (*kamma, the process of . . .); Vism 278 (in comparison).

Māpeti (Mepeti) [Caus. of mā, see mināti. The simplex mimite has the meaning of "erect, build" already in Vedic Sk.] 1. to build, construct S II.106 (nagaraṃ); Mhvs 6, 35 (id.); Vv 8453; VvA 260. - 2. to create, bring about, make or cause to appear by supernatural power (in folkloristic literature, cp. nimmināti in same sense) J II.111 (saraṃṣa nāvam katvā māpesi transformed into a ship); IV.274; Mhvs 28, 31 (magaṃ caused a road to appear). - 3. to measure out (?) to
declare (?), in a doubtful passage J IV.302, where a misreading is probable, as indicated by v. l. BB (samāpassiṣu for T. tena amāpayiṣu). Perhaps we should read tena-māsayiṣu.

Māmaka (Mamakā) (adj.) [fr. mama] lit. "mine," one who shows affection (not only for himself), making one's own, i.e. devoted to, loving Sn 806 (=Buddha°, Dhamma°, Sangha° Nd1 125; =mamāyamāna SnA 534), 927 (same expln at Nd1 382); Miln 184 (ahiṃsayaṃ param loke piyo hohisi māmako ti), -Buddha° devoted to the B. J I.299; Da I.206. f. *māmikā J III.182. - In voc. f. māmike at Th 2, 207 (cp. ThA 172) "mother," we may perhaps have an allusion to mā "mother" [cp. Sk. māma uncle, Lat. mamma mother, and mātā]. -amāmaka see sep.; this may also be taken as "not loving."

Māyā (Mayā) (f.) [cp. Vedic māyā. Suggestions as to etym. see Walde, Lat. Wtb. s. v. manticulor] 1. deceptive appearance, fraud, deceit, hypocrisy Sn 245, 328 ("kata deceit), 469, 537, 786, 941 (māyā vuccati vaṃcanikā cariyā Nd1 422); Vbh 357, 361, 389; Miln 289; Vism 106 (+sātheyya, māna, pāpicchatā etc.), 479 (māyā viya viṃnāṇam); VbhA 34 (in detail), 85, 493 (def.). Is not used in Pali Abhidhamma in a philosophical sense. - 2. mystic formula, magic, trick M I.381 (āvaṭṭanī m.). khattiya° the mystic formula of a kh. J VI.375; Miln 190; Da I.166. In the sense of "illusion" often combd with marici, e. g. at J II.330; V.367; Nd2 680A II. - 3. jugglery, conjuring Miln 3. - On māyā in similes see J.P.T.S. 1907, 122; on term in general Dhs trsl.2 255 ("illusion"); Expos. 333, 468n. - As adj. in amāya (q. v.) & in bahu-māye rich in deceit SnA 351. - Note. In the word maṃ at KhA 123 (in pop. etym. of man-gala) the ed. of the text sees an acc. of mā which he takes to be a contracted form of māyā (=iddhi). -kāra a conjurer, magician S III.142; Vism 366 (in comparison); VbhA 196.

Māyāvin (Mayāvin) (adj.) [fr. māyā, cp. Vedic māyāvin] deceitful, hypocritical D III.45, 246; Sn 89, 116, 357; Pug 19, 23; PVa 13. See also amāyāvin.

Māyu (*Sk. māyu) bile, gall Abhp 281.

Māra (Mara) [fr. mṛ, later Vedic, māra killing, destroying, bringing death, pestilence, cp. Lat. mors death, morbus illness, Lith. māras death, pestilence] death; usually personified as Np. Death, the Evil one, the Tempter (the Buddhist Devil or Principle of Destruction). Sometimes the term māra is applied to the whole of the worldly existence, or the realm of rebirth, as opposed to Nibbāna. Thus the defn of m. at Nd2 506 gives "kammābhisankhāra-vasena paṭisandhiko khandha- māro, dhātu°, āyatana°. - Other general epithets of M (quasi twin-embodiments) are given with Kaṇha, Adhipati, Antaka, Namuci, Pamattabandhu at Nd1 489=Nd2 507; the two last ones also at Nd1 455. The usual standing epithet is pāpimā "the evil one," e. g. S I.103 sq. (the famous Māra-Samyutta: see Windisch, Māra & Buddha); Nd1 439; Da IV.71 (Mārabuddhato) & freg. - See e. g. Sn 32, 422, 429 sq., 1095, 1103; Dh 7, 40, 46, 57, 105, 175, 274; Nd1 475; Vism 79, 228, 376; KhA 105; SnA 37, 44 sq., 225, 350 sq., 386 sq.; Sdhp 318, 449, 609. Further refs. & details see under Proper Names. -ābhibhū overcoming M. or death Sn 545=571. -kāyika a class of gods Miln 285; KuA 54. -dhitaro the daughters of M. SnA 544. -dheyya being under the sway of M.; the realm or kingdom of Māra A IV.228; Sn 764; Dh 34 (=kilesa-vaṭṭa Da I.289). -bandhana the fetter of death Dh 37, 276, 350 (=tebhūmaka-vaṭṭasankhātaṃ Da IV.69). -senā the army of M. Sn 561, 563; SnA 528.
Māraka (Maraka) (⁻) [fr. māreti] one who kills or destroys, as manussa° man-killer J II.182; hatthi° elephant-killer DhA I.80. - m. in phrase samāraka (where the -ka belongs to the whole cpd.) see under samāraka.


Māratta (Maratta) (nt.) [*Māra-tvam] state of, or existence as a Māra god, Māraship Vbh 337.

Mārāpita (Marapita) [pp. of mārāpeti] killed J II.417; III.531.

Mārāpitatta (Marapitatta) (nt.) [abstr. fr. mārāpita] being incited to kill DhA I.141.

Mārāpeti (Marapeti) [Caus. II. of mṛ]: see marati. - pp. mārita.

Mārita (Marita) [pp. of māreti] killed S I.66; Vin III.72; J II.417 (aṅñehehi m.-bhāvaṃ jānātha).

Mārīsa (Marīsa) (adj.) [perhaps identical with mādisa] only in voc. as respectful term of address, something like "Sir," pl. "Sirs." In sg. mārīsa M I.327; A III.332; Sn 814, 1036, 1038, 1045 etc.; Nd1 140=Nd2 508 (here expld by same formula as āyasma, viz. piya-vacanaṃ garu-vacanaṃ etc.); J V.140; Pv II.133; Mhvs 1, 27. - pl. mārisā Sn 682; J I.47, 49; Vism 415; PvA 75. Explained by Buddhaghosa to mean niddukka K.S. I.2 n.

Māruta (Maruta) [for the usual māluta] the wind S I.127; Mhbv 8.

Māretar (Maretar) [n. ag. to māreti] one who kills, slayer, destroyer S III.189.

Māretri (Maretiri) [Caus. of mṛ] to kill: see under marati. - pp. mārita.

Māla (Mala) (māla) (?) 1. mud [is it mis-spelling of mala?], in pakka-m°-kalala (boiling mud) J VI.400. Kern, Toev. s. v. believes to see the same word in phrase mālā-kacavara at J II.416 (but very doubtful). - 2. perhaps= froth, dirty surface, in pheṇa° Miln 117 (cp. mālin 2), where it may however be māla ("wreaths of foam"). - 3. in asi° the interpretation given under asi (as "dirt" see above p. 88) has been changed into "sword-garland," thus taking it as mālā.

Mālaka & Mālaka (Malaka) [fr. māla or māla] a circular (consecrated) enclosure, round, yard (cp. Geiger, Mhvs. trsl. 99: "m. is a space marked off and usually terraced, within which sacred functions were carried out. In the Mahāvihāra (Tiss'ārāma) at Anurādhapura there were 32 mālakas; Dpv XIV.78; Mhvs 15, 192. The sacred Bodhi-tree e. g. was surrounded by a malaka"). - The word is peculiar to the late (jātaka-) literature, & is not found in the older texts. - J I.449 (vikkama°); IV.306; V.49 (visāla°), 138 (id., spelling maḷaka); Mhvs 15, 36 (Mahā-mucala°); 16, 15; 32, 58 (sanghassa kamma°, encl. for ceremonial acts of the S., cp. 15, 29); DhA IV.115 ("sīmā); Vism 342 (vitakka°).

Mālā (mālā) (f.) [cp. Epic Sk. mālā] garland, wreath, chaplet; collectively=flowers; fig. row, line Sn 401; Pug 56; Vism 265 (in simile); Pv II.316 (gandha, m., vilepana, as a "lady's" toilet outfit); II.49 (as one of the 8 or 10 standard gifts to a bhikkhu: see dāna, deyyadhamma & yañña); PvA 4=J III.59 (ratta-kaṇāvera° a wreath of red K. flowers on his head: apparel of a criminal to be executed. Cp. ratta-māla-dhara wearing a red garland J III.179, an ensign of the executioner); PvA 51, 62. -asi °-kamma the sword-garland torture (so correct under asi!) J III.178; Dāvs III.35; dīpa° festoons of lamps Mhvs 5, 181; 34, 77 ("samujjota"); nakkhatta° the garland of stars VvA 167; puppha° a garland or wreath of flowers Mhvs 5, 181. - On mālā in similes see J.P.T.S. 1907, 123. In compn māla° sometimes stands for mālā°. -kamma garland-work, garlands, festoons VvA 188. -kāra garland-maker, florist, gardener (cp. Fick, Sociale Gleiderung 3 8, 182) J V.292; Miln 331; DhA I.208, 253 (°vīthi). -kara adorned with garlands, wreathed Vin I.208. -asi °-kamma the sword-garland torture (so correct under asi!) J III.178; Dāvs III.35; dīpa° festoons of lamps Mhvs 5, 181; 34, 77 (°samujjota); nakkhatta° the garland of stars VvA 167; puppha° a garland or wreath of flowers Mhvs 5, 181. - On mālā in similes see J.P.T.S. 1907, 123. In compn māla° sometimes stands for mālā°. -kamma garland-work, garlands, festoons VvA 188. -kāra garland-maker, florist, gardener (cp. Fick, Sociale Gleiderung 3 8, 182) J V.292; Miln 331; DhA I.208, 253 (°vīthi). -kara adorned with garlands, wreathed Vin I.208. -guṇa° "garland-string," garlands, a cluster of garlands Dh 53 (=mālā-nikaṭi "makeup") garlands DhA I.419; i. e. a whole line of garlands made as "ekato-vaṇṭika-mālā" and "ubhato-v.-m.," one & two stalked g., cp. Vin III.180). mālā guṇakarikā° one adorned with a string of gs., i. e. a marriageable woman or a courtesan M I.286=A V.264. -gula° a cluster of gs., a bouquet Vin III.139; SnA 224; VvA 32, 111 (v. l. guṇa). -cumaṭaka a cushion of garlands, a chaplet of flowers DhA I.72. -dāma a wreath of flowers J II.104. -dharā wearing a wreath J III.179 (ratta°, see also above). -dhārin wearing a garland or wreath (on the head) Pv III.11 (kusuma*, v. l. BB°bhārin); PvA 169 (v. l. *bhārin); f. dhārini Vv 323 (uppala°, of a Petī. See also bhārin). -puṭa a basket for flowers DhA III.212. -bhārin wearing a wreath (chaplet) [the reading changes between *bhārin & *dhārin; the BSk. prefers *dhārin, e. g. MVastu I.124 & *dhāra at Divy 218] J IV.60, 82; V.45; PvA 211 (v. l. *dhārin); f. *bhārinī J III.530; VvA 12; & bhārī Th 1, 459 (as v. l.; T. reads *dhārī). Cp. *dhārin. -vaccha [vaccha here= vrśka] a small flowering tree or plant, an ornamental plant Vin II.12; III.179; Vism 172 (v. l. *gaccha); DhA II.109 (q. v. for expln: taraṇukrka-puppha).

Mālikā1 (mālīka) (nt.) [fr. mālā or mala?] name of a dice J VI.281.

Mālikā2 (mālīka) [fr. mālā] a gardener, florist Abhp 507.


Mālin (mālīn) (adj.) [fr. mālā] 1. wearing a garland (or row) of flowers (etc.) Pv III.91 (=mālābhārin PvA 211); f. mālinī Vv 362 (nānā-ratana°); Mhvs 18, 30 (vividhadhaja° mahābodhi). - 2. (perhaps to māla) bearing a stain of, muddy, in pheṇa° with a surface (or is it garland?) of scum Miln 260. - 3. what does it mean in pañc°, said at J VI.497 of a wild animal? (C. not clear with expln "pañcangika-turiya-saddo viya").

Māluka (mālūka) (m. or f.? [of uncertain origin] a kind of vessel, only in camma° leather bag (?) J VI.431 (where v. l. reads camma-pasibbakāhi vālukādihi), 432 (gloss c.- pasibbaka).

Māluta (mālūta) [the proper Pali form for māruta, the a-stem form of maru2=Vedic marut or māruta] wind, air, breeze S IV.218; Th I.2; II.372; J I.167; IV.222; V.328; VI.189; Miln 319; Vism 172 (=vāyu); VvA 174, 178. -īrita (contracted to māluterita) moved by the wind, fanned by the breeze Th 1, 754; II.372; Vv 4412=816; Pv II.123. See similar expressions under īrita.
Māluvā (Maluva) (f.) [cp. BSk. mālu] a (long) creeper M I.306; S I.207; A I.202 sq.; Sn 272; Dh 162, 334; J III.389; V.205, 215, 389; V.205, 215, 389; VI.528 (phandana°); DhA III.152; IV.43. - On māluvā in similes see J.P.T.S. 1907, 123.

Mālūra (Malura) [late Sk.] the tree Aegle marmelos Abhp 556.

Mālya (Malya) see malya.

Māḷa & Māla (Mala) [Non-Aryan, cp. Tamil māḍham house, hall] a sort of pavilion, a hall D I.2 (maṇḍala°, same at Sn p. 104, which passage SnA 447 explns as "savitānāṃ maṇḍapāṃ"); Vin I.140 (atta, mālā, pāśāda; expld at Vin III.201. In the same sequence of Vbh 251 expld at VbhA 366 as "bhoga-sāla-sadiso maṇḍala-mālo; Vinay'aṭṭha-kathāyaṃ pana eka-kūṭasangahito caturassa-pāśādo ti vuttaṃ"); Miln 46, 47. - Cp. mālaka.- [The BSk. form is either māla, e. g. MVastu II.274, or māḍa, e. g. Mvyut 226, 43.]

Māḷaka (Malaka) [a Non-Aryan word, although the Dhtm 395 gives roots mal & mall in meaning "dhāraṇa" (see under mala). Cp. malorika] a stand, viz. for alms-bowl (patta°) Vin II.114, or for drinking vessel (pāṇīya°) J VI.85.

Māsa1 (Masa) [cp. Vedic māsa, & mās; Gr. mh/n (Ionic mei/s); Av. māh (moon & month); Lat. mensis; OIr. mì; Goth. mēna=moon; Ohg. măno, mānōt month. Fr. *mē to measure: see mināti] a month, as the 12th part of the year. The 12 months are (beginning with what chronologically corresponds to our middle of March): Citta (Citra), Vesākha, Jeṭṭha, Āsāḷha, Sāvaṇa, Poṭṭhapāda, Assayuja, Kattika, Māgasira, Phussa, Māgha, Phagguna. As to the names cp. nakkhatta. Usually in acc., used adverbially; nom. rare, e. g. aḍḍha-māso half-month VvA 66; Āsāḷhi-māsa VvA 307 (=gimhānaṃ pacchima māsa); pl. dve māsā PvA 34 (read māse); cattāro gimhāna-māsā KhA 192 (of which the 1st is Citra, otherwise called Pathama-gimha "1st summer" and Bāla-vasanta "premature spring"). - Instr. pl. catūhi māsehi Miln. 82; PvA I.1012. - acc. pl. as adv.: dasamāse 10 months J I.52; bahu-māse PvA 135; also nt. chammāsāni 6 months S III.155. Freq. acc. sg. collectively: a period of . . ., e. g. temāsān 3 months DhsA 15; PvA 20; catu° DA I.83; PvA 96; satta° PvA 3; dasa° PvA 63; aḍḍha° a fortnight Vin IV.117. - On māsa (& f. māsi), as well as shortened form °ma see puṇṇa. -puṇṇatā fullness or completion of the month DA I.140; -mattāṃ (adv.) for the duration of a month PvA 19.

Māsa2 (Masa) [Vedic māṣa, Phaseolus indica, closely related to another species: mudga Phaseolus mungo] a bean (Phaseolus indica or radiata); usually combd with mugga, e. g. Vin III.64; Miln 267, 341; DA I.83. Also used as a weight (or measure?) in dhanā-māsa, which is said to be equal to 7 lice: VbhA 343. - pl. māse Vv 806 (=māsa-sassāni VvA 310). -odaka bean-water KhA 237. -khetta a field of beans VvA 808; VvA 308. -bīja bean-seed DhA III.212. -vana plantation J V.37 (=mugha°).

Māsa3 (Masa) [identical with māsa2] a small coin (=māsaka) J II.425 (satta māsā=s. māsakā C.).

Māsaka (Masa) [fr. māsa2+ka=māsa3] lit. a small bean, used as a standard of weight & value; hence a small coin of very low value. Of copper, wood & lac (DhsA 318; cp. KhA 37; jatü°, dāru°, loha°); the suvannā° (golden m.) at J IV.107 reminds of the "gold" in fairy tales. That its worth is next to nothing is seen from the descending progression of coins at DhA III.108=VvA
77, which, beginning with kahāpana, addha-pāda, places māsaka & kāhanikā next to mudhā "gratis." It only "counts" when it amounts to 5 māsakas. - Vin III.47, 67; IV.226 (pañca°); J I.112 (aḍḍha-māsakaṁ na agghati is worth nothing); IV.107; V.135 (first a rain of flowers, then of māsakas, then kahāpañās); Dха II.29 (pañca-m.-mattäm a sum of 5 m.); Pва 282 (m+aḍḍha° half-pennies & farthings, as children's pocket-money).

Māsakkhimā (Masakkhimā) at Vin III.23 is for mā asakkhimā "we could not"; mā here stands for na.

Māsati, Māsana, Māsin (Masati) [fr. mṛṣ, for massati etc.; see masati] touch, touching, etc. in sense of eating or taking in. So is probably to be read for āsati etc. in the foll. passages, where m precedes this ā in all cases. Otherwise we have to refer them to a root ās-as (to eat) and consider the m as partly euphonic.

Māsalu (Masalu) [reading uncertain] only instr. māsalunā Miln 292, Trenckner says (note p. 428): "m. is otherwise unknown, it must mean a period shorter than 5 months. Cp. Sk. māsala." - Rh. D. (trsl. II.148) translates "got in a month," following the Sinhalese gloss. - The period seems to be only a little shorter than 5 months; there may be a connection with catu in the word.

Māsācita (Masacita) [māsa1+ācita] filled by the (say 6 or more) month(s), i. e. heavy (alluding to the womb in advanced pregnancy), heaped full M I.332 (kucchi garu-garu viya māsācitaṁ maññe ti; Neumann trsλs "wie ein Sack voll Bohnen," thus taking m=māsa2, and ācita as "heap" which however is not justified). This passage has given rise to a gloss at Vbh 386, where māsācitaṁ maññe was added to kāyo garuko akammañño, in meaning "heavy, languid." The other enumns of the 8 kusīta-vatthūni (A IV.332; D III.255) do not give m. m. It may be that the resemblance between akam- mañño and maññe has played a part in reminding the Commentator of this phrase. The fact that Bdgh comments on this passage in the VbhA (p. 510) shows, that the reading of Vbh 386 is a very old one. Bdgh takes māsa in the sense of māsa2 & expls māsācita as "wet bean" (tinta māso), thus omitting expln of ācita. The passage at VbhA 510 runs: "ettha pana māsācitaṁ nāma tintamāso, yathā tintamāso garuko hoti, evaṁ garuko ti adhippāyo."

Māsika (Masika) (adj.) [fr. māsa1] 1. of a month, i. e. a month old Miln 302. - 2. of a month, i. e. consisting of months, so many months (old) (-°), as aḍḍha° at intervals of half a month D I.166; M I.238, 343; Pug 55; dve° two months old Pв I.67. - 3. monthly, i. e. once a month Th I, 283 (bhatta). - Cp. māsiya.

Māsiya (Masiya) (adj.) [=māsika] consisting of months D II.327 (dvādasa° saṁvacchara the year of 12 months).

Mīga (Mīga) [Vedic mṛga, to mṛj, cp. magga, meaning, when characterised by another attribute "wild animal" in general, animal of the forest; when uncharacterised usually antelope] 1. a wild animal, an animal in its natural state (see cpds.). - 2. a deer, antelope, gazelle. Various
kinds are mentioned at J V.416; two are given at Nd2 509, viz. eni (antelope) & sarabha (red deer): see under eni & sarabha. - Sn 39, 72; J I.154; III.270 (called Nandiyā); PvA 62, 157. On miga in similes see J.P.T.S. 1907, 123, where more refs. are given. -ādhābhū (king of beasts (i. e. the lion) Sn 684. -inda king of beasts (id.) Sdh 593. -chāpaka young of a deer VvA 279. -dāya deer park J IV.430 (Maddakucchi). -ādhibhū king of beasts (i.e. the lion) Sn 684. -vadha deer-slaying J I.149. -vittaka, amateur of hunting J IV.267. -visāna a deer's horn Pug 56. -vīthi deer-road J I.372.

Migavā (mīgava) (f.) [=Sk. mṛgayā, cp. Geiger, P.Gr. § 461] hunt, hunting, deer-stalking PvA 154 (*padesa). Usually in devasikaṃ migavaṃ gacchati to go out for a day's hunting J IV.267; or as pp. ekadivasaṃ migavaṃ gata VvA 260; ekāhaṃ m. g. Mhvs 5, 154.

Migi (mīgī) (f.) [f. of miga, cp. Epic Sk. mṛgī] a doe Th 1, 109; J V.215; VI.549; DhA I.48.

Micchatta (mīcchatta) (nt.) [abstr. fr. micchā] item of wrong, wrongness. There are 8 items of wrong, viz. the 8 wrong qualities as enumd under (an-) ariya-magga (see micchā), forming the contrary to the sammatta or righteousness of the Ariyan Path. These 8 at D II.353; III.254; A II.221; IV.237; Vbh 387; Vism 683. Besides these there is a set of 10, consisting of the above 8 plus micchā-ñāna and *vimutti wrong knowledge & wrong emancipation: D III.290; Vbh 391; Vism 683 (where *ñāna & *viratti for vimutti). - See further D III.217 (*niyata); Pug 22; Dhs 1028 (cp. Dhs. trsl. §1028); VbhA 513 (*niyata-citta), 325 (*tika), 354 (id.).


Miñjaka (Miñjaka) =miñja, only in tela° inner kernels of tila-seed, made into a cake PvA 51. See doniž.

Mità (mita) [Vedic mita, pp. of mā, mināti, to measure; also in meaning "moderate, measured," cp. in same sense Gr. me/triɔs measured, in measure D I.54 (doṇa° a doṇa measure full); Sn 300 (bhāgaso m. measured in harmonious proportions, i. e. stately); Pv I.1013 (id.); J III.541. - amita unlimited, without measure, boundless, in Ep. amit-ābha of boundless lustre Sdhp 255. Also N. of a Buddha. -āhāra measured, i. e. limited food Sn 707. -bhānin speaking measuredly, i. e. in moderation Dh 227; J IV.252.

Mitta (mita) (m. nt.) [cp. Vedic mitra, m. & nt., friend; Av. mipro, friend] friend. Usually m., although nt. occurs in meaning "friend," in sg. (Nett 164) & pl. (Sn 185, 187); in meaning "friendship" at J VI.375 (=mittabhāva C.). The half-scientific, half-popular etym. of mitta, as given at VbhA 108, is "mettāyantī ti mittā, minantī ti vā m.; sabba guyhesu anto pakkhipantī ti attho" (the latter: "they enclose in all that is hidden"). - Two kinds of friends are distinguished at Nd2 510 (in exegesis of Sn 37 & 75), viz. āgārika° (a house- or lay-friend) and anāgārika° (a homeless- or clericalfriend). The former is possessed of all ordinary qualities of kindness and love, the latter of special virtues of mind & heart. - A friend who acts as a sort of Mentor, or spiritual adviser, is called a kalyāṇa-mitta (see under kalyāṇa). - Mitta is often combd with similar terms, devoting relationship or friendship, e. g. with amaccā colleagues and ūñāti-sālohitā° blood-relations, in ster. phrase at Vin II.126; A I.222; Sn p. 104; PvA 28; ūñāti-mittā relatives & friends Pv I.59; suhada ("dear heart") D III.187 (four types, cp. m. paṭirūpaka); suhaja one who is dear to one's heart PvA 191; sahāya companion PvA 5. For refs. see e. g. Sn 58, 255, 296, 338; Dh 78, 375. - ābhirādhin one who pleases his friends J IV.274 (=mittesu adubbhamāno C.) -du [cp. Sk. mitra-druha] one who injures or betrays his friends S I.225; A I.260; also in foll. forms: -dubha J I.93 (same passage at J IV.352; V.240; VI.310, 375); -dubha J IV.352; VI.310; -dūbin [cp. Sk. -drohin] J IV.257; V.97 ("kamma"); VI.375; DhA II.23. -paṭirūpakā a false friend, one pretending to be a friend D III.185 (four types: anāñad-atthu-hara, vaci-parama, anuppiyabhānī, apāya-sāhāya, i. e. one who takes anything, one who is a great talker, one who flatters, one who is a spendthrift companion.) -bandhava a relation in friendship, one who is one's relative as a friend Nd2 455 (where Nd1 11 has manta-bandhava). -bheda see mithu-bheda -vañña pretence of friendship, a sham friendship Pv IV.86 (=mitta-rūpa, m.-paṭirūpatā PvA 268).

Mittatā (mitta) (f.) (-*) [abstr. fr. mitta] state of being a friend, friendship, in kalyāṇa° being a good friend, friendship as a helper (see kalyāṇa) D III.274; Vism 107.

Mitti (mitta) (f.) [a by-form of metti] friendship J I.468 (=metti C.).

Mithu (mithu) (adv.) [cp. Vedic mithū & P. micchā; mith, cp. mithah alternately, Av. miqō wrongly; Goth. misso one another, miqō-leiks different; Ger. E. prefix mis- i. e. wrongly: Ger. missetat wrong doing=misdeed; Lat. mūto to change, mutuus reciprocal; Goth. maipms present=Ags. mapum; mith in Vedic Sk. is "to be opposed to each other," whereas in Vedic mithuna the notion of "pair" prevails. See also methuna] opposite, reciprocally, contrary Sn 825, 882 (taken by Nd1 163 & 290, on both passages identically, as n. pl. of adj. instead of adv., & expld by "dve janā dve kalaha-kāraka" etc.). -bheda [evidently in meaning of mitta-bheda
"break of friendship," although mithu means "adversary," thus perhaps "breaking, so as to cause opposition"

Middha (middha) (nt.) [orig. pp. perhaps to Vedic mid (?) to be fat=medh, as DhsA 378 gives "medhati ti middham."


Midha [middha] [does it refer to mī2 as in mināti2, or to middha?] is given as root in meaning "himsana," to hurt at Dhtm 536 (with var. v.v ll.), not sure.

Minana (minana) (nt.) [fr. mi to measure, fix, construct] measuring, surveying DA I.79; DhsA 123.

Mināti1 (mināti) [roots (Vedic) mā & mi; pres. minūte & minoti; Idg. *me, cp. Sk. mātra measure, māna; Av. mā-, mitiḥ measure; Gr. ma/tion small measure, mh_tis counsel Lat.; metior, mensis, modus; Goth. mēla bushel; Ags. maed measure (cp. E. mete, meet=fitting); Lith. m&etilde;tas year. - The Dhtp 502 gives mi in meaning "pamāṇa" to measure VbhA 108 (see etym. of mitta); Pot. mine J V.468 (=mineyya C.); fut. minissati Sdhp 585. ger. minitvā Vis 72; grd. minitabba J V.90. - Pass. miyyati: see anu*, - pp. mita. - Cp. anu*, abhi*, ni*, pa*, vi*. Caus. māpeti (q. v.).

Mināti2 (mināti) [Vedic mināti, mī (or mi), to diminish; cp. Gr. minu/w diminish; Lat. minor=E. minor; Goth. mins (little), compar, minniza, superl. minnists=Ger. mindest. - The Dhtm 725 gives mi with "himāsa," the Dhtm 725 with "himsana." It applies the same interpretation to a root midh (Dhtm 536), which is probably abstracted fr. Pass. miyati] to diminish; also: to hurt, injure. Very rare, only in some prep. combns. - See also miyati.

Miyati & Miyyati [miyati, miyati] [corresponding to Vedic mriyate, fr. mr, viā *mīryate=miyyati. See marati] to die. - (a) miyyati: Sn 804; Nett 23. med. 3rd pl. miyyare Sn 575; pot. miyye J VI.498; ppr. miyyamāna M III.246; Vism 49; fut. miyyissati M III.246. - (b) miyati (influenced in form by jiyati & miyati of mināti2): M III.168 (jāyati jiyati miyati); J III.189; Dh 21; pot. miyetha D II.63. ppr. miyyamāna S I.96. - pp. mata.

Milakkha (milakkha) [cp. Ved. Sk. mleccha barbarian, root mlecch, onomat. after the strange sounds of a foreign tongue, cp. bābbhara & mammana] a barbarian, foreigner, outcaste, hillman S V.466; J VI.207; DA I.176; SnA 236 (*mahātissa-thera Np.), 397 (*bāsā foreign dialect). The word occurs also in form milakkhu (q. v.).

Milāca [Milaca] [by-form to milakkha, viā *milaccha>*milacca> milāca: Geiger, P.Gr. 622; Kern, Toev. s. v.] a wild man of the woods, non-Aryan, barbarian J IV.291 (not with C.=jana padā), cp. luddā m. ibid., and milāca-puttā J V.165 (where C. also expls by bhojaputta, i.e. son of a villager).

Milāta [Milata] [pp. of milāyati] faded, withered, dried up J I.479; V.473; Vism 254 (°sappa-piṭṭhi, where KhA 49 in same passage reads "milāta-dham(m)ani-piṭṭhi"); DhA I.335; IV.8 (sarīra), 112; SnA 69 (°mālā, in simile); Mvals 22, 46 (a*); Sdhp 161.

Milātatā (f.) [abstr. fr. milāta] only neg. a° the (fact of) not being withered J V.156.

Milāyati [Milayati] [Vedic mlā, to become soft; ldg. *melā & *mlei, as in Gr. blac, blakeu/w to languish; Lat. flaccus withered (=flaccid); Lith. blakà weak spot; also Gr. blhxro/s weak. Dhtp 440: "milā=gatta-vimāne" (i.e. from the bent limbs); Dhtm 679 id.] to relax, languish, fade, wither S I.126; It 76; J I.329; V.90. - Caus. milāpeti [Sk. mlāpayati] to make dry, to cause to wither J I.340 (sassa ṁ); fig. to assuage, suppress, stifle J III.414 (taṇha ṁ). - pp. milāta.

Millikā [Millika] at PvA 144 in passage paṃsukulāma dhovitv-ābhisiñcimillikaṇa ka katvā adāsi is to be read either as "abhisiñci cimillikaṇa ka k." or "abhisiñcivā mudukaṇa ka k."

Milhakā [Milhaka] at S II.228 is to be read mīḷhakā (q. v.).

Misati [Misati] [miṣ, Vedic miṣati, root given as misa at Dhtm 479, with expln "milane"] to wink (one’s eyes): see ni°.

Missaka [Missaka] (adj. n.) [fr. missa] 1. mixed, combined J II.8 (phalikā° rajata-pabbata mountain of silver mixed with crystal); VbhA 16 (lokiya-lokuttara°); usually °, like °-ahāra mixed food DhA II.101; °uppāda mixed portents, a main chapter of the art of prognosticating (cp. Bṛhat-Saṃhitā ch. 86: miśrak’ādhyāya) Miln 178; °bhatta=ahāra SnA 97; Mhbv 27. - 2. (m.) an attendant, follower; f. missikā DhA I.211 (Sāmāvati°). - 3. (nt.) N. of a pleasure grove in heaven
(lit. the grove of bodily union), one of the 3: Nandana, M., Phārusaka J VI.278; Vism 424. - 4. (pl. missakā) a group of devas, mentioned at D II.260 in list of popular gods (cp. missa 2 and missakesī).


**Missita** *(Missita)* [pp. of misseti] mixed, intermingled Sn 243; J V.460; PvA 198 (dhañña sāsapatelā°); VvA 280 (see under missa-kesī).

**Misseti** *(Missetā)* [Caus. of miś, Vedic miśrayati] 1. to mix Miln 126 (mayaṃ missayissāma); PvA 191 (palāse sālīhi saddhi°); J V.452; VvA 280 (see under missa-kesī). - 2. to bring together in cohabitation, to couple J V.154 (C.: kilesana misseti). - pp. missita.

**Mihati** *(Mihāti)* is given as root mih is given as root mih in 2 meanings at Dhpt, viz. (1) īsa-hasana (No. 328), i. e. a kind of laugh, for smi, as in mihita. (2) secana (No. 342).

**Mihita** *(Mihīta)* (nt.) [pp. of smi; this is the inverted-diæretic (Pāli) form (smita>*hmita>*mhita>mihi] a smile J III.419; V.452; VI.504. -mihita-pubba with smiles Th 1, 460 (spelt mhita°); J VI.221 (=sita C.). - Cp. vimhaya, vimhāpaka, vimhita.

**Miyati** *(Miyati)* see miyyati see miyyati (Pass. of marati). given at Dhpt 267 & 614 with "nimilane"] to wink, only in cpd. nimilati to close the eyes (opp. um°).

**Mīḷha** *(Mīḷha)* [pp. of mih, Vedic mehati to excrete water, i. e. urine, only with ref. to the liquid; Sk. mīḍha=Lat. mictus, pp. of mingo, to urinate. Cp. Av. maēṣaiti to urinate, meṇ urine; Gr. o)mixeι n & o)/mixma id.; Ags. mīgan to ur.; in Ohg. mist & Ags. miox the notion refers more to the solid excrement, as in Pāli. - A related root *meigh to shed water is found in megha, cloud (watershedder), q. v. for further cognates] excrement M I.454 =III.236 (*sukhaṃ vile pleasure); A III.241, 242; Th 1, 1152; J II.11; VI.112; Vv 5211 (with ref. to the gūthaniraya); Pv III.45 (=gūtha PvA 194); DhA II.53 (*m khāditum). -kūpa pit of excr., cesspool Pgdp 22.

**Mīḷhakā** *(Mīḷhakā)* (f.) [fr. mīḷha; cp. BSk. mīḍha-gaṭa] cesspool S II.228 (so read for T. pilhakā; v. l. BB pilhakā). See also pilhakā. The trsl. (K.S. II.155) gives "dungbeetle."

**Mukula** *(Mukula)* [cp. Sk. mukula] a bud; see makula (where also see mukulita). - Abhp 811, 1116.

**Mukka** *(Mukka)* [pp. of muc, Sk. mukta, for the usual P. mutta; cp. Prk. mukka, Pischel, Prk. Gr. § 566] only in um° & paṭi° (q. v.), and as v. l. at M III.61.

**Mukkhaka** *(Mukkha)* at J I.441 should be read as mokkha, meaning "first, principal, foremost"; cp. mokkha2.

**Mukha** *(Mukha)* [Vedic mukha, fr. Idg. *mu, onomat., cp. Lat. mu facere, Gr. muka/omai, Mhg. mügen, Lat. mūgio to moo (of cows), to make the sound "moo"; Ohg. māwen to cry,
muckazzen to talk softly; also Gr. μυς word, "myth"; Ohg. mūl=Germ. maul; Ags. mule snout, etc. Vedic mūka silent, dumb=Lat. mutus=E. mute] 1. the mouth Sn 608, 1022 (with ref. to the long tongue, pahūta-jīva, of the Buddha or Mahāpurisa); J II.7; DA I.287 (uttāna* clear mouthed, i. e. easy to understand, cp. D I.116); PvA 11, 12 (pūti*), 264 (mukhena). - 2. the face J VI.218 (unñaja m.); PvA 74, 75, 77; *m karoti to make a face (i. e. grimace) Vism 343. - adho* face downward Vin II.78; opp. upari* (q. v.); assu* with tearful face Dh 67; PvA 39; see assu. - dum* (adj.) sad or unfriendly looking J II.393; VI.343; scurrilous J V.78; bhadrā* brightfaced PvA 149; ruda* crying Pvi I.112. - 3. entrance, mouth (of a river) Mhv s 8, 12; āya* entrance (lit. opening), i. e. cause or means of income DA I.218; ukkā* the opening of a furnace, a goldsmith's smelting pot A I.257; Sn 686; J VI.217; 574. ubhato-mukha having 2 openings M I.57. sandhi* opening of the cleft Pvi 4. Hence: - 4. cause, ways, means, reason, by way of J III.55 by way of a gift (dānamukhi); IV.266 (bahūhi mukhei). - apāya* cause of ruin or loss A II.166; IV.283. - 5. front part, front, top, in īṣa* of the carriage pole S I.224=J I.203. Hence: - 6. the top of anything, front, head, best part; adj. topmost, foremost Sn 568 (aggihutta-mukhā yañña), 569 (nakkhattānā mukhā cando; cp. Vin I.246); VbhA 332 (=uttamām, mukha-bhūtam vā). - Der. adj. mokkha & pāmokkha (q. v.). Note. A poetical instr. sg. mukhasā is found at Pv I.23 & I.32, as if the nom. were mukho (s stem). - The abl. mukhā is used as adv. "in front of, before," in cpd. sam* & param*, e. g. PvA 13. See each sep. - ādhāna (1) the bit of a bridle M I.446; (2) setting of the mouth, i. e. mouth-enclosure, rim of the m.; in m. siliṭṭhām a well-connected, well-defined mouth-contour DhsA 15 (not with trsl. "opens lightly," but better with note "is well adjusted," see Expos. 19, where write *ādhāna for *ādana). -āsiya (?) cp. āsita1 to be eaten by the mouth DhsA 330 (mukhena asitabba). - ullokana looking into a person's face, i. e. cheerful, bright, perhaps also flattering DhsA II.193 (as *olokana). - ullokika flattering (cp. above) Nd 249 (puthu Satthārāna m. puthujjana); PvA 219. - odaka water for rinsing the mouth Nd 2391=Miln 370; VvA 65; DhsA II.19; IV.28. - ja born in (or from) the mouth, i. e. a tooth J VI.219. - tuṇḍa a beak VvA 227 [cp. BSk. mukhutraṇḍaka Divy 387]. - dugga one whose mouth is a difficult road, i. e. one who uses his mouth (speech) badly Sn 664 (v. I. *dukkha). - dūsi blemishes of the face, a rash on the face Dhs A 15 (nakkhattāna). - māsā opening Vism 106. - pūraka mouth-filling Vism 106. - bheri a musical instrument, "mouth-drum," mouthorgan (?). Nd 219 B; SnA 86. - mukhatu a grimace (like that of a monkey) of the face J II.70, 448 (T. makkatiya). - vaṭṭi "opening-circumference," i. e. brim, edge, rim DhsA II.5 (of the Lohakumbhi purgatory, cp. J III.43 lohakumbha-mukhavaṭṭi); DhsA III.58 (of a gong). - vanā the features PvA 122, 124. - vikāra distortion of the mouth J II.448. - vikūṇa (=vikāra) grime SnA 30. - sankocana distortion or contraction of the mouth, as a sign of displeasure DhsA II.270; cp. mukha-sankoca Vism 26. - saññata controlling one's mouth (i. e. speech) Dh 363, cp. Dha IV.93.

Mukhara (Mukhara) (adj.) [cp. Sk. mukhara; fr. mukha] garrulous, noisy, scurrilous S I.203; V.269; A I.70; III.199, 355; Th 1, 955; Sn 275; J III.103; Dha II.70 (ati*); PvA 11. - opp. amukhara M I.470; Th 1, 926; Pug 35; Miln 414.

Mukharatā (Mukharatā) (f.) [fr. mukhara] talkativeness, garrulousness, noisiness Dha II.70.

Mugga (Mugga) [Vedic mudga, cp. Zimmer, Altind. Leben 240] a kind of kidney-bean, Phaseolus mungo, freq. combd with māsa2 (q. v.). On its size (larger than sāsapa, smaller than kalāya) see A V.170 & cp. kalāya. - D II.293; M I.57 (=māsa); S I.150; J I.274, 429; III.55; VI.355 (=māsa);
Miln 267, 341; SnA 283. -sūpa bean-soup Vism 27. -sūpyatā "bean-soup character," or as Vism trsl. 32 has it "bean-curry talk"; fig. denoting a faulty character, i.e. a man who behaves like bean-soup. The metaphor is not quite transparent; it is expd by Bdhgh as meaning a man speaking half-truths, as in a soup of beans some are only half-boiled. The expln is forced, & is stereotype, as well as is the combn in which it occurs. Its origin remains to be elucidated. Anyhow it refers to an unevenness in character, a flaw of character. The passage (with var. spellings) is always the foll.: cāṭukamyatā (pātu° Nd2; °kammatā Miln; pātu° Vbh) mugga-sūpyatā (*sūpatā Nd2; *suppatā Miln & KhA 236; *sūpatā and suppatā Vbh & VbhA 338; supyatā Vism) pāribhatyatā (*bhatayat Vism.; *bhāṭṭaṭatā Miln; *bhāṭyatā & *bhāṭṭatā Vbh). At Nd2 391 it is used to explain sāvajja-bhogin, at Vism 17 & Vbh 246 anācāra; at Vbh 352 lapanā; at Miln 370 it is used generally (cp. Miln trsl. II.287). The C. expln of the Vbh passage, as given at (VbhA 483 &) Vism 17 runs as follows: "mugga-sūpa-samānāya sacc' likena jīvita kappanatāy'etaṃ adhivacanaṃ. Yathā hi mugga-sūpe paccante bahū muggā pākaṃ gacchanti, thokā na gacchanti, evam eva saccālikena jīvitakappake puggale bahuṃ alikaṃ hoti, appakaṃ saccam." The text at VbhA 483 is slightly different, although the sense is the same. Similarly at Vism 27.

Muggatiya (muggatiya (nt.?) [fr. mugga?] a plant, according to C. a species of bean J VI.536.

Muggara [muggara] [cp. Sk. mudgara] a club, hammer, mallet J I.113; II.196, 382; V.47; VI.358; Miln 351; Vism 231; DhA I.126; II.21; PvA 4, 55 (ayo°), 56 (*pāhāra), 66, 192. The word is specifically peculiar to the so-called Jātaka style.

Mucala (mucala) occurs as simplex only in Np. Mahā-mucala-mālaka Mhvs 15, 36. It refers to the tree mucalinda, of which it may be a short form. On the other hand mucal-inda appears to the speaker of Pāli a cp. noun, viz. king of the mucala(s) (trees). Its (late?) Sk. correspondent is mucilinda, of which the P. form may be a cp. noun, viz. king of the mucalas (trees). Its (late?) Sk. correspondent is mucilinda, of which the P. form may be the regular representative (cp. Geiger P.Gr. § 34). - 1. the tree Barringtonia acutangula (Nicula*, of which it may be a dialectical distortion: *Abhp 563 nicula>*mucula> *mucala) Vin I.3; J V.405 (*ketakā, Dvandva); VI.269 (id.). - 2. N. of a nāga (serpent) king Vin I.3. - 3. N. of a great lake J VI.534, 535.

Mucchati (mucchati) [murch, an enlargement of Vedic mūr to get stiff (as in mūra stupid, dull, cp. Gr. mwro/s; Sk. mūrakha foolish). Used in 2 senses, viz. (a) to become stiff & (b) (Caus.) to harden, increase in tone, make louder. From (a) a fig. meaning is derived in the sense of to become dulled or stupid, viz. infatuated, possessed. - See also Lüders in K.Z. XLII.194 a. How far we are justified to connect Dhtp 216 mū & 503 mu ("bandhane") with this root is a different question. These 2 roots seem to be without connections. - mūrch itself is at Dhtp 50 defined with "mohe"] 1. (spelt mucatti) to become stiff, congeal, coagulate, curdle Dh 71; DhA II.67. - 2. to become infatuated D III.43 (majjati+). - 3. only in Caus. muccheti to make sound, to increase in tone J II.249 (vīṇaṃ); III.188 (id.). - pp. mucchita.

Mucchāna (mucchana) (f.) [fr. mucchati 2] swelling or rising in tone, increase of sound J II.249 (vīṇaṃ uttama-mucchānāya mucchetvā vādesi).

Mucchāṇcikatā (mucchāncikata) ("aṇji") is probably the correct reading for puñcikatā. - We find puñcikatā at Dhs 1136, 1230; Vbh 351, 361 (v. ī. pucchaṇji’); DhSA 365; mucchaṇci° at Nd1 8 & Nd2 p. 152; pucchaṇji° at VbhA 477. The meaning is "agitation," as seen from expln of term at DhSA 365 ("wagging of a dog’s tail," pucchaṇ ci’), and VbhA 477 ("lābhan’ālābhanaka-
ṭhāne vedhanā kampanā nīcavuttatā*). - The etym. expln is difficult; we may take it as a (misunderstood) corruption of *mucch-angi-kata i. e. mucchā+anga+kṛ "being made stiff-of-limbs," or "swoon." A similar case of a similar term being interpreted by Bdgh as "waverning" (cal) is chambitatta "paralysis," expld as "sakalasarīra calanaṃ" at DA I.50. - The expression mucchañcikatā reminds us of the term kaṭukañcukatā.


Mucchita (Mucchita) [pp. of mucchati] 1. fainted, swooning, in a faint J I.243; DhA II.112; PvA 62, 174, 258. - 2. distraught, infatuated S I.61, 204; A I.274; D III.46 (a*); It 92; J III.432; V.274 (C. for pagiddha & gadhita). - Cp. pa*.

Mujjati (Mujjata) [The P. form of the Sk. majj] to sink, dive, be submerged Dhtp 70 (mujja=mujjana). Only in cpds. um° & ni°.

Muñcati (Muñcatti) [Vedic muñc; muc, to release, loosen; with orig. meaning "strip off, get rid of," hence also "glide" as in Lith. mūkti to escape, Ags. smūgan to creep, Ger. schmiegen to rub against. See further connections in Walde, Lat. Wtb., s. v. emungo. The Dhtp 376 expls by mocane, Dhtn 609 id.; 631: moce; 765: pamocane] I. Forms. The 2 bases muñc° & mucc° are differentiated in such a way, that muñc° is the active base, and mucc° the passive. There are however cases where the active forms (muñc°) are used for the passive ones (mucc°), which may be due simply to a misspelling, ñc & cc being very similar. - A. Active. pres. muñcati J I.375; IV.272; V.453; Vv 6418; pot. muñcetha Dh 389; imper. muñca Dh 348; ppr. muñcanto Sn 791; aor. muñci J V.289; Mhvs 19, 44; pl. muñcimṣu J IV.142; ger. muñcivy Na 25, 67; mutvā J I.375; & muñcivāt ibid.; Pva 43; inf. muñcitu D I.96. - Caus. II. muñcāpeti D I.148. - B. Passive. pres. mucati Sn 508; ppr. muccamo J I.118; imper, sg. mucassu Th 2, 2; pl. mucathā DhA II.92; pot. muñcīya Pva II.26; Dh 127; fut. mucissati J I.434 (where also muñcissati in same sense); DhA I.105; III.242; Pva 53, 105; also mokkhasi Vin I.21=S I.111; pl. mokkhanti Dh 37; aor. mucchi(msu) S III.132; IV.20; J II.66; inf. mucitur Th 1, 253; DhA I.297. - Caus. moceti & mucēpeti (q. v.). - II. Meanings. 1. to release, deliver (from=abl.), set free (opp. bandhati) Sn 508 (sujjhati, m., bajjhati); S III.132 (cittāni mucciṃsu their hearts were cleansed), Th 2, 2 (muccassu); Dh 127 (pāpakam, quoted at Pva 104); Pva II.26; Pva 53 (niray'āpapattito mucicsati), 105; DhA I.297 (dukkhā mucittu-kāma desirous of being delivered from unpleasantness; v. l. muć°); II.92 (dukkhā). - 2. to send off, let loose, drop, give J IV.272 (saraṃ an arrow); Vism 313 (dhenu vacchakassa khīra-dhāraṃ m.); Mhvs 25, 63 (phalakam). - 3. to let out of the yoke, to unharness, set free D I.148 (sattā usabhāsatāni muñcāpeti); Pva 43 (yoggaṇi muñcivā); 4. to let go, emit, send forth (light) J V.289 (obhāsaṃ muñci); Mhvs 19, 44 (rasiyo). - 5. to send forth (sound); to utter, emit (words etc.) J I.375 (vācaṃ); Vv 6418 (māla m. ghosaṃ-vissajjenti Vva 281). - 6. (from 4 & 5 in general) to undertake, to bestow, send forth, set loose on Dh 389: "na brāhmaṇassā pahareyyā nāsa muñcethā brāhmaṇo," where DhA IV.148 supplements veran na muñcetha (i. e. kopām na kareyya). In this case veraṃ muñcati would be the same as the usual veraṃ bandhati, thus opposite notions being used complementarily. The interpretation "give up" (ennity) instead of "undertake" is possible from a mere grammatical point of view. L. v. Sohroeder (Worte der Wahrheit) trsls "noch stürzt der Priester auf den Feind!" - 7. to abandon, give up, leave behind Dh 348 (muñca, viz. taṇhaṃ DhA IV.63); J V.453 (peta-rāja-visayaṃ). - 8. An idiomatic (late)
use of the ger. muṇciya (with acc.) is in the sense of an adv. (or prep.), meaning "except, besides," e. g. maṇḍ m. Mvhvs 25, 67; imaṇḍ m. (besides this Mvhvs 14, 17). - Cp. pa*, paṭi*, vi*. Note. At Dh 71 muccati stands for muccheti (=Sk. mūrchati) to become stiff, coagulate, curdle; cp. DhA II.67.

**Muñcana & Muccana** (muñcana) (nt.) [abstr. fr. muc] 1. release, being freed, deliverance J IV.478 (mucc*); ‘ākāra (muṅc*) means of deliverance (dukkho from ill) DhA I.267; ‘kāla time of release (dukkhā from suffering) DhA II.11 (mucc*, v. l. muṅc*). - 2. letting loose, emitting, giving, bestowing VbhA 249 (speaking, shouting out; Vism reading p. 265 is to be corrected fr. maṇcana!); PvA 132 (v. l. dāna).

**Muñcanaka** (muñcana) (adj.) [fr. muṅcana] sending out or forth, emitting VvA 303 (pabhā*).


**Muṭṭha** (muttha) [pp. of mussati, mṛṣ] having forgotten, one who forgets; only in two cpds., viz. “sacca [der. fr. foll.: muṭṭha+sati+ya] forgetfulness, lit. forgotten-mindedness, usually combd with asampajañña, D III.213; A V.149; Pug 21; Dhs 1349 (where read: yā asati ananussati ... adhāranātā pilāpanatā sammussanatā); Vbh 360, 373; Vism 21; DhA IV.85; & “sati(n) (adj.) “forgetful in mindfulness," i. e. forgetful, careless, bewildered [cp. BSk. amuṣṭa to rob, mus, muṣṇāti] D III.252, 282; S I.61 (+asampajāna); Pug 21, 35 (neither passage expld in PugA!); J III.488; VbhA 275. As °sati at Miln 79. - Note. muṭṭhasati with var. (unsuccessful) etym. is discussed in detail also by Morris, J.P.T.S. 1884, pp. 92-94.

**Muṭṭhi** (mutthi) (f.) [Vedic muṣṭi, m. f. Does defn "muṭ=maddane" at Dhtm 125 refer to muṭṭhi?] the fist VvA 206. muṭṭhi katvā gaṇhāti to take by making a fist, i. e. clutch tightly, clenching one’s fist J VI.331. -muṭṭhim akāśi he made a fist (as sign) J VI.364. As ° often meaning "handful." -ācariya-muṭṭhi close-fistedness in teaching, keeping things back from the pupil D II.100; S V.153; J II.221, 250; VvA 138; SnA 180, 368. kuṇḍaka* handful of rice powder VvA 5; DhA I.425. taṇḍula* handful of rice PvA 131. tila*d. do. of tilaseeds J II.278. paṃsu*d. do. of soil J VI.405. ritta*e. an empty fist SnA 306=DhA IV.38 (*sadisa alluding to ignorance). -yuddha fist-fight, boxing D I.6. -sammuṇjani "fistbroom" a short broom DhA II.184.

**Muṭṭhika** (mutthika) [fr. muṭṭhi] 1. a fist-fighter, wrestler, boxer Vin II.105 (malla*); J IV.81 (Np.); VI.277; Vism 31 (+malla*). - 2. a sort of hammer J V.45.

**Muṇḍa** (munda) (adj.) [cp. BSk. muṇḍa] bald, shaven; a shaven, (bald-headed) ascetic, either a samaṇa, or a bhikkhu or (f.) bhikkhuni S I.175 (m. sanghāti-pāruta); Vin IV.265 (f.); Sn p. 80 (=muṇḍita-sīsa Sn 402). -kaṇṇa* with cropped or shorn ears (applied to a dog) Pv II.1210, cp. muṇḍaka. -pabbataka a bare mountain J L303 (Hatthimatta); VvA 302 (v. l. for T. muṇḍika-pabbata). -vaṭṭin "shaven hireling" (?), a king’s servant, probably porter Vin II.137. The expln given by Bdhgh on p. 319 (on CV. V. 29. 5) is twofold, viz. malla-kammakar’ādayo viya
kacchaṃ banditvā nivāsenti; and munḍa-veṭṭhī (sic) ti yathā rāṇṇo kuhiṇci gacchanto parikkhāra-bhanḍavahana-manussā ti adhippāyo. Maybe that reading veṭī is more correct.

**Muṇḍaka (Mundaka)** = munḍa; cp. BSk. munḍaka Divy 13. - Sn p. 80; Dh 264 (= sīsa-munḍana-matta DhA III.391, qualification of a shaveling); VvA 67 (= sanaṅṇa, Dvandva). aḍḍha° shaven over one half the head (sign of loss of freedom) Mhv 6, 42. - kaṇṇa° "with blunt corners," N. of one of the 7 great lakes: see under kaṇṇa. - paṭisāka the chignon of a shaveling, in phrase: kāsāyaṃ nivāsenti muṇḍa-banditvā nivāsenti; and muṇḍa-veṭṭhī (sic) ti yathā rāṇṇo kuhiṇci gacchanto parikkhāra-bhanḍavahana-manussā ti adhippāyo. Maybe that reading veṭī is more correct.

**Muṇḍatta (Mundatta)** (nt.) [abstr. fr. muṇḍa] the fact of being shaven or shorn PvA 106.

**Muṇḍana (Mundana)** (nt.) [fr. muṇḍa] shaving, tonsure DhA III.391

**Muṇḍika (Mundika)** (-pabbata) bare (mountain), uncertain T. reading at VvA 302 for v. l. SS munḍa-pabbbata (q. v.).


**Muṇḍiya (Mundiya)** [abstr. fr. muṇḍa] baldness, shaven condition (of ascetics & bhikkhus) M I.515; Sn 249; Kvu I.95; Sdhp 374.

**Muṇḍeti (Mundeti)** [Denom. - Caus. from muṇḍa] to shave Mhbv 103. - pp. muṇḍita. - The BSk. has only Caus. II. munḍāpayati, at Divy 261. Should Dhtp 106 "muṇḍ= khaṇḍha" be the defn of muṇḍati? - At J III.368 we find munḍati for muṇḍeti (kuṇṭha-satthena munḍanto viya), which should prob. be read munḍento.

**Muta (Muta)** [for mata, cp. Geiger. P.Gr. § 18] thought, supposed, imagined (i. e. received by other vaguer sense impressions than by sight & hearing) M I.3; Sn 714 (= phusān-ārahaṃ SnA 498), 812; J V.398 (= anumata C.); Vbh 14, 429 sq. - Often in set dīṭṭha suta muta what is seen, heard & thought (?) more likely "felt," cp. Nd2 298: dīṭṭha=cakkhunā d., sutam=sotena s., mutam=ghānena ghāyitaṃ, jīvhaṃ sāyitaṃ, kāyena phuṭṭaṃ, and viññātaṃ-manasā v.; so that from the interpretation it follows that d. s. m. v. refer to the action (perception) of the 6 senses, where muta covers the 3 of taste, smell & touch, and viññāta the function of the manas) S I.186 (K.S. I.237 note); IV.73; Th I.1216. Similarly the psychol. analysis of the senses at Dhs 961: rūpāyatanaṃ dīṭṭhaṃ; saddāyat. sutam; gandhā, rasā, phoṭṭhabba mutaṃ; sabbaṃ rūpaṃ manasā viññātaṃ. See on this passage Dhs trsl. § 961 note. In the same sense DhsA 388 (see Expositor, II.439). - D III.232; Sn 790 (cp. Nd1 87 sq. in extenso) 793, 798, 812, 887, 901, 914, 1086, 1122. Thus quite a main tenet of the old (popular) psychology. - mangalika one who prophesies from, or derives lucky auspices from impressions (of sense; as compd with dīṭṭha-mangalika visible-omen-hunter, and suta-m. sound-augur) J IV.73 (where C. clearly expls by "touch"); KhA 119 (the same expln more in detail). - visuddhika of great purity, i. e. orthodox, successful, in matters of touch Nd1 89, 90. - siddhi purity in matter of touch Nd1 104, 105.
Mutii (f.) [for mati, cp. muta] sense-perception, experience, understanding, intelligence Sn 864; Nd1 205 (on Sn 846=hearsay, what is thought); Vbh 325 (diṭṭhi, ruci, muti, where muti is expld at VbhA 412 as "mudati ti muti") 328; Sdhp 221. Cp. sam°.

Mutinga (Sk. mṛdanga on d>t. cp. Geiger, P.Gr. § 23] a small drum, tabour D I.79; Vin I.15; S II.266 sq. (a famous mythological drum, called Ānaka; same also at J II.344); J IV.395 (bheri+); KhA 49. Spelling mudinga at S II.266; J IV.395; Vism 250; VbhA 232; VvA 210 (v. l. SS mutinga), 340 (id.). - sadda sound of the drum J I.3 (one of the 10 sounds, hatthi°, assa° etc.).

Mutimant (adj.) [fr. muti] sensible, intelligent, wise Sn 539; as mutīmā at Sn 61, 321, 385; pl. 881; J IV.76 (as mutīmā & mutimā); Nd2 511=259. Cp. matimant.

Mutoli (pp. of muñcati; Sk. mukta] 1. released, set free, freed; as ° free from Sn 687 (abha° free from the stain of a cloud); Dh 172 (id.), 382 (id.). - Dh 344; Pv IV.134; PvA 65 (su°). - 2. given up or out, emitted, sacrificed Vin III.97=IV.27 (catta, vanta, m.) A III.50 (catta+). Cp. vi°. - 3. unsystematised. Comp. 9, 137 (vīthi°). - ācāra of loose habits D I.166=III.40=Pug 55 (where expld at PugA 231, as follows: vissatth'ācāro. Uccārakamm'ādīsu lokiya-kulaputt'ācārea virahito ḥitako va uccāraṃ karoti passāvaṃ karoti kādati bhuḍjati). - paṭibhāna of loose intelligence, or immoderate promptitude (opp. yutta°), quick-tempered Pug 42 (cp. PugA 223); SnA 110, 111; -saddha given up to faith Sn 1146 (=saddhādhimutta Nd2 512). -sirā (pl.) with loose (i. e. confused) heads KhA 120=Vism 415.

Mutta (nt.) [cp. Vedic mūtra; Idg. *meud to be wet, in Gr. mu/zw to suck, muda/w to be wet; Mhg. smuz (=Ger. schmutz), E. smut & mud, Oir. mud cloud (=Sk. mudira cloud); Av. muprem impurity, Mir. mūn urine; Gr. miai/nw to make dirty] urine Vin IV.266 (passāvo muttaṃ vuccati); Pv I.91 (gūtha ca m.); PvA 43, 78. Enumd under the 32 constituents of the body (the dvattiṃs-ākāraṃ) at Kh III. (cp. KhA 68 in detail on mutta; do. Vism 264, 362; VbhA 68, 225, 248 sq.) =M III.90=D II.293 etc. -ācāra see mutta1. -karaṇa "urine-making," i. e. pudendum muliebre, cunnus Vin IV.260. -kariṣa urine & fæces, i. e. excrements Vin I.301; S III.85; A II.33; Sn 835; Nd1 181; J VI.111; Vism 259, 305, 342, 418 (origin of). -gata what has become urine DhsA 247 (gūtha°+). -vatthi the bladder Vism 345.

Muttaka (adj.) [mutta1+ka] only in cpd. antarā° one who is released in the meantime Vin II.167.
Muttakā (Muttakā) (f.) = muttā; °maya made of pearls Mhvs 27, 33.

Muttatā (Muttata) (f.) [abstr. fr. mutta1] state of being liberated, freedom J V.480.

Muttā (Mutta) (f.) [cp. Sk. muktā] a pearl Vv 377 (*ācita); Pv II.75 (+veļuriya); Mhvs 30, 66. Eight sorts of pearls are enumd at Mhvs. 11, 14, viz. haya-gaja-rath'āmallākā valay'anguli-veṭhakā kakudha-phala-pākatikā, i.e. horse-, elephant-, waggon-, myrobalan-, bracelet-, ring-, kakudha fruit-, and common pearls. -āhāra a string or necklace of pearls J I.383; VI.489; DHA I.85; SnA 78 (simile); Vism 312. -jāla a string (net) of pearls J IV.120; Mhvs 27, 31; VvA 198. -dāma garland or wreath of p. Mhvs 30, 67 (so T. for v. l. °maya). -āhāra a string or necklace of pearls VvA 169. -sikkā string of pearls VvA 244.

Muttika (Muttika) [fr. muttā] a pearl vendor, dealer in pearls Miln 262.

Mudā (Muda) (f.) [fr. mud, see modati] joy, pleasure D II.214 (v. l. pamudā); Sdhp 306, 308.

Mudita (Mudita) [pp. of mud, modati] pleased, glad, satisfied, only in cpd. °mana (adj.) with gladdened heart, pleased in mind Sn 680 (+udagga); Vv 8315 (+pasanna-citta). Cp. pa°.

Muditā (Mudita) (f.) [abstr. fr. mudu, for the usual mudutā, which in P. is only used in ord. sense, whilst muditā is in pregnant sense. Its semantic relation to mudita (pp. of mud) has led to an etym. relation in the same sense in the opinion of P. Commentators and the feeling of the Buddhist teachers. That is why Childers also derives it from mud, as does Dhgh. - BSk. after the Pali: muditā Divy 483] soft-heartedness, kindliness, sympathy. Often in triad mettā ("active love" SnA 128), karuṇā ("preventive love," ibid.), muditā ("disinterested love": modanti vata bho sattā modanti sādhu sutthā ti ādinā mayena hita-sukhāvippayogakāmatā muditā SnA 128); e. g. at D I.251; S V.118; A I.196 etc. (see karuṇā). - Cp. also Sn 73; D III.50, 224, 248; Miln 332 ("saññā;+mettā", karuṇā); Vism 318 (where defined as "modanti tāya, tāṃ-samangino, sayam vā modati etc."); DhsA 192. See on term Dhs trsl. §251 (where equalled to sugxairosu/nh); Cpd. 24 (called sympathetic & appreciative), 97 (called "congratulatory & benevolent attitude"); Expos. 200 (interpretation here refers to mudutā DhsA 151 "plasticity").

Mudu (Mudal) (adj.) [Vedic mṛdu, fr. mṛd: see maddati; cp. Lat. mollis (fr. *moldūs); Gr. a)maldu/nw to weaken, Cymr. blydd soft] soft, mild, weak, tender D II.17=III.143 (+taluṇa); A II.151 (pañcindriyāni mudūni, soft, blunt, weak: opp. tikkha); S II.268 (*taluṇa-hathapāḍā); Sn 447 (=muduka SnA 393); Th 1, 460 (=loving); Pv I.92; Vism 64; PvA 46, 230. Compar. mudutara S
V.201. -indriya (muđ°) weak, slow minded, of dull senses Ps I.121=II.195; Vism 87. -citta a tender heart PvA 54. -cittatā kind (soft) heartedness DhA I.234. -piṭṭhika having a soft (i.e. pliable) back Vin III.35. -bhūta supple, malleable D I.76 (+kammaniya); Pug 68. -maddava soft & tender (said of food taken by young women to preserve their good looks) DhsA 403. -hadaya tender-hearted DhA II.5.

**Muduka** (muđaduka) (adj.) [fr. mudu]=muđu. 1. flexible, pliable, soft S II.221 (sanghāṭi); Vism 66 (giving in easily, cpd. with ukkaṭṭha & majjhima); KhA 49 (*aṭṭhikāni soft bones); Mhvs 25, 102 (sayana); bhūmi Miln 34. 2. soft, mild, gentle, kindly, tender-hearted J V.83 (m. hadaya), 155; Miln 229 (cittam m.); SnA 84 (*jātika), 393; DhA I.249 (citta); PvA 243. 3. soft, weak, pampered, spoilt S II.268 (of the Licchavi princes). See also maddava, & cp. ati°.

**Mudutā** (muđaduta) (f.) [cp. Sk. mṛđutā; abstr. fr. mudu. See also muditā] softness, impressibility, plasticity A I.9; D III.153 (trsln "loveliness"); Dhs 44 (+maddavatā); 1340 (id.); Vism 463 sq.; DhsA 151 (=mudubhāva); cp. Dhs. trsl. §1340.

**Muddā** (muđda) (f.) [cp. (late?) Sk. mudrā] 1. a seal, stamp, impression; -rāja° the royal seal DhA I.21. Also with ref. to the State Seal at Miln 280, 281 in cpds. muddakāma (amacca) & muddapatilābha. 2. the art of calculation mentioned as a noble craft (ukkaṭṭham sippam) at Vin IV.7 (with gaṇanā & lekhā), as the first of the sippāni (with gaṇanā) at M I.85=Nd2 199. Further at Miln 3, 59, 78 sq., 178. Cp. BSk. mudrā in same sense (e.g. at Divy 3, 26, 58 in set lipāyā, sankhyāya, gaṇanā, m.). Bdhgh’s expln of muddā D I.11 m.-gaṇanā (see DA I.95) as "hattha-muddā-gaṇanā" is doubtful; since at Miln 78 sq. muddā & gaṇanā are two quite diff. things. See also Franke, Dīgha trsl. p. 18, with note (he marks muddā "Finger-Rechnen" with?); and cp. Kern, Toev. I.166 s. v. muddā. The Dial. I.21 trsl. "counting on the fingers" (see Dial. I.21, 22 with literature & more refs.). -hattha° is signlanguage, gesture (lit. hand-arithmetic), a means of communicating (question & answer) by signs, as clearly evident fr. J VI.364 (hattha-muddāya nam puchissāmi . . . muṭṭhim akāsi, sā "ayaṃ me . . . puchhati" ti nātvā hattham vikāsesi, so nātvā . . .; he then asks by word of mouth). -hattha-mudda karoti to make a sign, to beckon J III.528; cp. Vin V.163: na hatthavikāro kātabbo, na hattha-muddā dassetabbā. -adhikarana the office of the keeper of the Privy Seal, Chancellorship Miln 281.

**Muddika** (muđdika) (adj. n.) [fr. muddā] one who practises muddā (i.e. knowledge of signs) D I.51 (in list of occupations, combd with gaṇaka & trsld Dial. I.68 by "accountant"; cp. Franke, Dīgha p. 53, "Finger-rechner"?) Vin IV.8 (m., gaṇaka, lekhaka); S IV.376 (gaṇaka, m., sankhāyaka).

**Muddikā**1 (muđdika) (f.) [fr. muddā] a seal ring, signet-ring, fingerring J I.134; III.416; IV.439; DhA I.394; II.4 (a ring given by the king to the keeper of the city gates as a sign of authority, and withdrawn when the gates are closed at night); IV.222. anguli° finger-ring, signetting Vin II.106; J IV.498; V.467. - Similarly as at DhA II.4 (muddikāṃ āharāpeti) muddikā is fig. used in meaning of "authority," command; in phrase muddikāṃ deti to give the order, to command Miln 379 (with ref. to the captain of a ship).

**Muddikā**2 (muđdika) (f.) [fr. mudu, cp. *Sk. mṛdvikā] a vine or bunch of grapes, grape, grape wine Vin I.246 (*pāna); J IV.529; DhA II.155.
Muddha\(^1\) [muuddha] [pp. of muh, for the usual mūñha, corresp. to Sk. mugdha. Not=mṛddha (of mṛdh to neglect) which in P. is maddhita: see pari\(^*\); nor=mṛdhra disdained] infatuated, bewildered, foolish J V.436. -dātuka bewildered in one's nature, foolish(ly) J IV.391 (v. l. luddha\(^*\)); DhA III.120 (v. l. danta\(^*\) & mūḷa\(^*\)).

Muddha\(^2\) & Muddhā [muuddha] [muuddha] [Vedic mūrdhan, the P. word shows a mixture of a- and n-stem] the head; top, summit. - m. sg. muddhā Sn 983, 1026, & muddhaṃ Sn 989; acc muddhaṃ D I.95; Sn 987 sq., 1004, 1025; Dh 72 (=paññāy'eṭam nāmaṃ Dh II.73); & muddhānaṃ M I.243; III.259=S IV.56; instr. muddhanā Mhvs 19, 30; loc. muddhāni Sn 689, 987; M I.168; Vism 262; Mhvs 36, 66, in meaning "on the top of (a mountain)"; Vin I.5 (here spelt pabbata-muddhini)=S I.137; J IV.265 (Yugandhara\(^*\)); Pv II.961 (Naga\(^*\)=Sineru\(^*\) PvA 138); Vism 304 (vammika\(^*\) on top of an ant-hill). - Freq. in phrase muddhā (me, or no, or te) sattadhā phaleyya, as an oath or exclamn of desecration or warning: "(your) head shall split into 7 pieces," intrs. spelt both phal° & phāl° at J V.92 (te s. phal°); Miln 157; DhA I.17 (me . . . phāl\(^*\)), 41 (te phalatu s.), 42 (ācariyassa m. s. phalissati); IV.125 (no . . . phāleyya); VvA 68 (me s. phal\(^*\)). - In compn muddha\(^*\). - (n)āṭṭhi (muddhan-āṭṭhi) bone of the head KhA 51. -ādhipāta head-splitting, battering of the head Sn 988 sq., 1004, 1025; -ādhipātin head-splitting (adj.) Sn 1026. -āra head (top) spoke KhA 172. -āvasitta "head-anointed" a properly anointed or crowned king D III.60 sq., 69; Pug 56; Miln 234. -pāta=ādhipāta.


Mudhā [muuddha] (adv.) [Class. Sk. mudhā] for nothing, gratis VvA 77.

Munana [muuna] (nt.) [fr. munāti, almost equal to mona] fathoming, recognising, knowing; a C. word to explain "muni," used by Dhpāla at VvA 114 (mahā-isibhūtaṃ . . . mahanten'eva nāṇeṇa munanato paricchindanato mahā muniṃ), & 231 (anavasesassa āyeyassa munanato muni).

Munāti [muunati] [=manyate, prob. corresponding to Sk. med. manute, with inversion *munati and analogy formation after jānāti as munāti, may be in allusion to Sk. muni & in order to explain it] to be a wise man or muni, to think, ponder, to know Dh 269 (yo munāti ubho loke muni tena pavuccati), which is expld at DhA III.396 as follows: "yo puggalo . . . tulaṃ āropetvā minanto viya ime ajjhattikā khandhā ime bāhirā ti ādinā nayena ime ubho pi atthe mināti munī tena pavuccati." Note. The word occurs also in Māgadhī (Prk.) as muṇaï which as Pischel remarks, is usually taken to mean, but against this speaks its meaning "to know" & Pāli munāti. He compares manaï with Vedic mūta in kāma-mūta (driven by kāma; mūta=pp. of mū=mīv) and Sk. muni. Cp. animo movere.

Muni [muun] [cp. Vedic muni, originally one who has made the vow of silence. Cp. Chh. Up. VIII.5, 2; Pss. of the Br. 132 note. Connected with mūka: see under mukha. This etym. preferred by Aufrecht: Halāyudha p. 311. Another, as favoured by Pischel (see under munāti) is "inspired, moved by the spirit." Pāli explns (popular etym.) are given by Dhammapāla at VvA 114 & 231: see munana] a holy man, a sage, wise man. I. The term which was specialised in Brahmanism has acquired a general meaning in Buddhism & is applied by the Buddha to
any man attaining perfection in self-restraint and insight. So the word is capable of many-sided application and occurs frequently in the oldest poetic anthologies, e.g. Sn 207-221 (the famous Muni-sutta, mentioned Divy 20, 35; SnA 518; expld SnA 254-277), 414, 462, 523 sq., 708 sq., 811 sq., 838, 844 sq., 912 sq., 946, 1074 & passim (see Pj. Index p. 749); Dh 49, 225, 268 sq., 423. - Cp. general passages & explns at Pv II.113; II.133 (expld at PvA 163 by "attahitañ ca parahitañ ca munāti jānāti ti muni"); Miln 90 (muniḥvā "munihood," meditation, self-denial, abrogation); DhA III.521 (munayo=moneyya-paññapāda maggaphalaṃ pattā asekhamunayo), 395 (here expld with ref. to orig. meaning tunhihīvā "state of silence" =mona). - II. The Com. & Abhidhamma literature have produced several schedules of muni-qualities, esp. based on the 3 fold division of character as revealed in action, speech & thought (kāya°, vacī°, mano°). Just as these 3 are in general exhibited in good or bad ways of living (°sucaritaṃ & °duccaritaṃ), they are applied to a deeper quality of saintship in kāya-moneyya, vacī-moneyya, mano-moneyya; or Muni-hood in action, speech & thought; and the muni himself is characterised as a kāya-muni, vacī° & mano°. Thus runs the long exegesis of muni at Nd2 514A=Nd1 57. Besides this the same chapter (514B) gives a division of 6 munis, viz. agāra-muni, anagāra° (the bhikkhus), sekha°, asekha° (the Arahants), pacceka° (the Pacceka-buddhas), muni° (the Tathāgatas). - The parallel passage to Nd2 514A at A I.273 gives a muni as kāya-muni, vācā° & ceto° (under the 3 moneyāni).

**Mummura** (Mummura) [*Sk. murmura, lit. crackling, rustling; cp. Lat. murmur=E. murmur, Gr. mormu̇r̄w to rustle, Ohg. murmūr̄n & murmul̄n̄=Ger. murmeln; all to Idg. *mrem, to which SQ marmara: see P. mammara & cp. murumurā] crackling fire, hot ashes, burning chaff J II.134.

**Muyhati** (Muyhati) [Vedic muhyati, muh; defn Dhtp 343: mucchāyaṃ; 460: vecitte; cp. moha & momuha] to get bewildered, to be infatuated, to become dull in one's senses, to be stupefied. Just as rāga, dosa & moha form a set, so do the verbs rajjati, dussati, muyhati, e.g. Miln 386 (rajjasri rajjana-dussana-m). Otherwise rare as finite verb; only DhsA 254 (in defn of moha) & Sdhp 282, 605 (so read for mayhate). - pp. mūlha & muddha1.

**Muyhana** (Muyhana) (nt.) [fr. muyhati] bewilderment, stupefaction, infatuation DA I.195 (rajjana-dussana-m.).

**Muraja** (Muraja) [cp. Epic. & Class. Sk. muraja, Prk. murava: Pischel, Prk. Gr. § 254] 1. a small drum, tambourine J V.390; Vv 353 (=bheri VvA 161); 8418 (=mudinga VvA 340); SnA 370. - 2. a kind of girdle Vin II.136.

**Murumurā** (Murumurā) (indecl.) [onomat. to sound root mṛ, see mammara & mummura] the grinding, crackling sound of the teeth when biting bones, "crack"; in phrase m. ti khādati to eat or bite up to bits J I.342; V.21 (of a Yakkhī, eating a baby).

**Murumurāpeti** (Murumurāpeti) =murumurāyati J II.127; III.134; V.196 (*etvā khādati).

**Murumurāyati** (Murumurāyati) [Denom. fr. murumurā] to munch, chew, bite up with a cracking sound J IV.491.
**Mūlāla & Mūlāli (Muḷāla) (Muḷāli) (f.)** [cp. Vedic mulālin. Zimmer, Altind Leben 70 mentions Bisa, Śāluka & Mulālin as edible roots of lotus kinds. - Geiger, P.Gr. 12 & 43 puts mūḷāla =Sk. mṛṇāla] the stalk of the lotus: mūḷāli Vin I.215 (bhisa+); mūḷāli J VI.530 (=mūḷālaka C.); mūḷālikā Vin I.215 (bhisa+); bhisa-mūḷālām (nt.) (collective cpd.) fibre & stalks Vin II.201=S II.269; IV.94; V.39; Vism 361; VbhA 66. -mūḷāli-puppha a lotus Th 1, 1089.

**Musati (Muṣati)** [in this connection=mṛṣ in an active sense, as quāsi Denom. fr. musā. Not to muṣ to steal, which is given at Dhtp 491 with "theyyya"] to betray, beguile, bewilder, dazzle, in cakkhūni m. D II.183 (but trsln "destructive to the eyes"); musati 'va nayanaṃ Vv 353 (cp. VvA 161).

**Musala (Muṣalā) (m. nt.)** [cp. Vedic musala. The etym. is probably to be connected with mṛd (see maddati)] 1. a pestle (whilst udukkhala is "mortar," cp. J II.428 & see udukkhala) D I.166=Pug 55; DhA II.131 (+suppa). - 2. a club A II.241; VvA 121. - 3. a crowbar J I.199; PvA 258 (*daṇḍa).

**Musalaka (Muṣalaka) (nt.)** [fr. musala] a little pestle, a toy for little girls DhsA 321.

**Musalika (Muṣalika)** only in cpd. danta° (an ascetic) who uses his teeth as a pestle J IV.8 (an aggi-pakkaṃ khādati, eats food uncooked, only crushed by his teeth).

**Musā (Muṣā)** (adv.) [Vedic mṛṣa, fr. mṛṣ, lit. "neglectfully"] falsely, wrongly; usually with verbs vadati, bhāsati & brūti to speak falsely, to tell a lie. - A I.149 (opp. saccaṃ); Sn 122, 158, 397, 400, 757, 883, 967, 1131; Nd1 291; Pv I.33; VvA 72 (=abhūtaṃ atacchaṃ); SnA 19; PvA 16, 152. -vāda lying, a falsehood, a lie D I.4, 25; III.68 sq.; 92 sq., 106, 170, 195, 232, 269; M I.414; Sn 129, 242 (cp. D II.174); Dh 246; Pug 57; Nd1 268; Vv 158; Pv I.68; VbhA 383 (var. degrees); PvA 16; Sdhp 65; explicitly at Nd1 152, 394; Nd2 515. Cp. mosavajja. -vādin speaking falsely, lying D I.138; III.15, 82; Dh 176; Pug 29, 38.

**Mussati (Muṣsati)** [=mṛṣ mṛṣyati; to which musā "wrongly," quite diff. in origin fr. micchā: mṛṣā-mithyā. Dhtm 437 defines by "sammose," i. e. forgetfulness] v. intrs.: to forget, to pass into oblivion, to become bewildered, to become careless D I.19 (sati m.); J V.369 (id.); Sn 815 (=nassati SnA 536;=parimussati, paribāhiro hoti Nd1 144). - pp. muṭṭha. Cpp. pa°, pari°.

**Muhutta (Muḥutta) (m. & nt.)** [Vedic muhūrta, fr. muhūrta suddenly] a moment, a very short period of time, an inkling, as we should say "a second." - Its duration may be seen from descending series of time-connotations at PvA 198 (under jātakamma, prophesy by astrologers at the birth of a child): rāsi, nakkhatta, tithi, m.; and from defn at Nd2 516 by "khaṇṇaṃ, layaṃ, vassaṃ, atthaṃ." - Usually in oblique cases: muhuttana in a short time, in a twinkling of an eye PvA 55; muhuttam (acc.) a moment, even a second Sn 1138 (m. api); Dh 65 (id.), 106; PvA 43.

**Muhuttika (Muḥuttika) (adj.)** [fr. muhutta] only for a moment; "ā (f.) a temporary wife, in enum of several kinds of wives at Vin III.139 & VvA 73. Syn. tan-khaṇikā.

**Mū (Mu) is given as root as Dhtp 216 in meaning "bandhana."**
Mūga (adj.) [Vedic mūka; see etym. under mukha] dumb Vin I.91 (andha, m., badhira); Sn 713; DhA II.102 (andha, m., badhira); SnA 51 (in simile); Sdhp 12. Freq. combd with eḷa, deaf (q. v.).

Mūla (nt.) [Vedic mūra & mūla. The root is given as mūl in 2 meanings, viz. lit. "rohane" Dhtm 859, and fig. "patiṭṭhāṃ" Dhtm 391] 1. (lit.) root A II.200= M I.233; DhA I.270; IV.200 (opp. patti); Vism 270 (rukkha°=rukkha-samīpa°); Pv I.96 (sa° with the root); PVA 43 (rukkhassā mūle at the foot of). - 2. foot, bottom Vin II.269 (patta°); PvA 73 (pāda°), 76 (id.). rukkha° foot of a tree: see under rukkha for special meaning. - 3. (appld) ground for, reason, cause, condition, defd as "hetu, nidāna, sambhava" etc. at Nd2 s. v.; Sn 14=369 (akusa n. pl.=ākāra or patiṭṭhā SnA 23); Pv II.333 (sa° with its cause); Dukp 272, 297, 312, 320; Miln 12 (& khandha-yamaka, with ref. to the Yamaka). Very freq. in this sense as referring to the three lobha, dosa, moha as conditioning akusala (& absence of them=kusala), e. g. at D III.214, 275; A I.201; 203; Vbh 106 sq., 169, 361; Yam I.1; Vism 454; cp. Nd2 517; VbhA 382. - 4. origin, source, foundation, root (fig.) Vin I.231=D II.91 (dukkhassa); Vin II.304; Sn 916, 968 (cp. Nd1 344, 490); Th 1, 1027 (brahmacariyassa); Dh 247, 337. Freq. in formula (may be taken to no. 1) [pahīna] ucchinna-mūla tālāvatthukata etc. with ref. to the origin of saṃsāra, e. g. at S II.62, 88; III.10, 27, 161, 193; IV.253, 292, 376. See Nd2 p. 205 s. v. pahāna, in extenso. - 5. beginning, base, in mūladivasa the initial day DA I.311; also in phrase mūlakāraṇato right from the beginning VvA 132 (cp. BSk. mūlaṃ kramataś ca id. Divy 491). - 6. "substance," foundation, i. e. worth, money, capital, price, remuneration Miln 334 (kamma°); DhA I.270 (?); PvA 273; Mhv 27, 23. amūla unpaid Mhv 30, 17 (kamma labour). -ina° borrowed capital D I.71. -kanda eatable tuber DhA III.130; IV.78 (mūlaka°). See also kanda. -kammaṭṭhāna fundamental k. or k. of causes SnA 54. -ghacca radically extirpated Dh 250, 263. -ṭṭha one who is the cause of something, an instigator Vin III.75. -dassāvin knowing the cause or reason Sn 1043, cp. Nd2 517. -phala (eatable) fruit, consisting of roots; roots as fruit Sn 239. -bandhana fundamental bond (?) or set of causes (?) Sn 524 sq., 530 sq., cp. SnA 429-431. -bīja having seeds in roots, i. e. propagated by roots, one of the classes of plants enumd under bījagāma (q. v.). -rasa taste of roots, or juice made fr. roots VbhA 69; see under rasa.

Mūlaka (adj. nt.) [fr. mūla] 1. (adj.) (a) (-°) being caused by, having its reason through or from, conditioned by, originating in Vbh 390 (tanha° dhammā); Tikp. 233 sq., 252 sq., 288 sq. & passim; VbhA 200 sq., 207 sq. (sankhāra°, avijjā° etc. with ref. to the constituents of the Paṭicca-samuppāda); PVA 19. - (b) having a certain worth, price, being paid so much, dear Mhv 27, 23 (a "mī kammaṃ unpaṭṭha") DhA I.398 (nahāna-cūṇṇa "mī catu-paṇṭha-kotī dhamma, as price"); II.154 (pattha-pattha-mūlakā bhikkhā); III.296 (kim mūlakam how dear?). - 2. (nt.)=mūla, i. e. root, bulb, radish, only in cpd. mūlaka-kanda radish (-root) J IV.88, 491; DhA IV.78. - See also pulaka.

Mūlika (adj. n.) [fr. mūla] 1. (m.) root-vendor Miln 331. - 2. (adj. -°) belonging to the feet (pāda°), a footman, lackey J I.122, 438; II.300 sq. (N. of the king of Janasandha, Gāmaṇi-canḍa); III.417; V.128; VI.30. - 3. in rukkha° one who lives at the foot of a tree: see under rukkha, where also "mūlikatta.

Mūḷha [Vedic müḍha, pp. of muh; cp. also muddha1= Vedic mugdha] 1. gone astray, erring, having lost one's way (magga°) D I.85 ≈ (*sa maggam ācikkhati); Pv IV.148 (id. with pāvadati); PVA 112 (magga°). - 2. confused, infatuated, blinded, erring, foolish D I.59; Pv IV.334 (sa°, better to be written sam°). -gabbhā (f.) a woman whose "fœtus in utero" has gone astray,
i. e. cannot be delivered properly, a woman difficult to be delivered J I.407=DhA IV.192; Miln 169; VbhA 96. -rūpa foolish Dh 268; DhA III.395.


Mūsī (mūṣī) (f.) [Venic mūṣ & mūḥ mouse or rat; cp. Lat. mūs Gr. mūs=E. mouse. Not to mūṣ to steal, but to same root as Lat. moveo, to move] a mouse S II.270 (mudu° a tender, little m.).

Me (mē) is enclitic form of ahaṃ is enclitic form of ahaṃ in var. cases of the sg. See under ahaṃ.

Mekhalā (mekhala) (f.) [cp. Vedic mekhalā] a girdle J V.202, 294 (su°, adj.); VI.456; ThA 35; KhA 109; DhA I.39; PvA 46.

Mekhalikā (mekhalika) (f.) [fr. mekhalā] a girdle Vin II.185 (ahi°, consisting of a snake).

Megha (mēgha) [Vedic megha; not to mih, mehati (see mīḷha), but to Idg. *meigh-, fog, rain; cp. Sk. mīḥ mist; Av. māega cloud; Gr. o)mī/xlh fog. Lith. mīghá fog. Dutch miggelen to drizzle, also Ags. mist=Oicel mistr "mist") a cloud Pug II.945; Vism 126; esp. a thundercloud, storm, S I.100 (thaneti), 154; Th I.307 (as kāḷa); It 66; J I.332 (pajjunna vuccati megha); DhA I.19; SnA 27 ("thanita-sadda). In this capacity often called mahā-megha, e. g. Sn 30; DhA I.165; KhA 21; PvA 132. - On megha in similes see J.P.T.S. 1907, 124, 125. -nātha having clouds as protectors (said with ref. to grass-eating animals) J IV.253. -maṇḍala cloud-circle, a circle of clouds SnA 27. -vaṇṇa cloud-coloured J V.321 (C. for megha-sannibha); "pāsāṇa a sort of ornamental building stone Mhvs 30, 59 (v. l., T. meda°; trsl. fat-coloured stones). See meda°.


Mejjati (mejjati) [cp. Vedic midyati, to mid, see meda Dhtp 160, 413 & Dhtm 641 give mid with meaning "snehane"] to be fat, to be full of fat; fig. to be in love with or attracted by, to feel affection (this meaning only as a "petitio principii" to explain mettā) DhsA 192 (v. l. mijjati; =siniyhati).

Mejjha (mejjha) (adj.-nt.) [*medhya; fr. medha] 1. (adj.) [to medha1] fit for sacrifice, pure; neg. a° impure Ddh 363. 2. (nt.) [to medha2 & medhāvin] in dum° foolishness Pug 21=Dhs 390 (expld at DhsA 254 by "yaṃ . . . citta-santānaṃ mejjhaṃ bhaveyya suci-vodānaṃ taṃ duṭṭhaṃ mejjhaṃ iminā ti dummejjhamā").

Menda (mēnda) [dial., cp. Prk. mēntha & mintha: Pischel, Prk. Gr. § 293. The Dhtm (156) gives a root meṇḍ (meḍ) in meaning of "koṭilla," i. e. crookedness. The Ved. (Sk.) word for ram is meṣa] 1. a ram D I.9; J IV.250, 353 ("visāṇa-dhanu, a bow consisting of a ram's horn). -patha

Mendaka (Mendaka) (adj.) [fr. mendha] 1. made of ram(s) horn, said of a (very strong) bow J II.88 (*dhanu); V.128 (*singadhanu). - 2. belonging to a ram, in mendaka-pañha "question about the ram" Miln 90 alluding to the story of a ram in the Ummagga-jātaka (J VI.353-55), which is told in form of a question, so difficult & puzzling that nobody "from hell to heaven" (J VI.354) can answer it except the Bodhisatta. Cp. Trenckner's remark Miln 422.

Metta (Meta) (adj. nt.) [cp. Vedic maitra "belonging to Mitra"; Epic Sk. maitra "friendly," fr. mitra] friendly, benevolent, kind as adj. at D III.191 (mettena kāya-kammena etc.), 245 (*ṃ vaci-kammaṃ); as nt. for mettā in cpds. of mettā (cp. mettāṃsa) and by itself at D I.227 (mettāṃ+cittam), perhaps also at Sn 507.

Mettā (Meta) (f.) [abstr. fr. mitra=mitta, cp. Vedic maitraṃ. According to Asl. 192 (cp. Expos. 258) derived fr. mid to love, to be fat: "mejjati mettā siniyhati ti attho"] love, amity, sympathy, friendliness, active interest in others. There are var. defns & explns of mettā: the stereotype "metti mettāyāna mettāyitattaṃ mettā cetovimutti" Vbh 86=272; occurring as "metti mettāyāna mettāyitattaṃ anudā anudāyana anudāyitattaṃ hitesitā anukampā abyāpādo . . . kusalamūlam" at Nd1 488 & Dhs 1056 (where T. mettām for metti, but see Dhs trsl.2 253). By Bdgh at SnA 128 expld in distinction fr. karunā (which is "ahita-dukkhāpanakahāmata") as "hita-sukh-ūpanahā-kāmātā," i.e. desire of bringing welfare & good to one's fellow-men. Cp. defn of mettā at Vism 317. - Sn 73 (see Nd2 p. 232), 967; D III.247 sq., 279; Vism 111, 321 sq.; SnA 54; PvA 66 (khanti, m., anudaya); Sdhp 484, 487. - Phrases occurring frequently: mettā ceto-vimutti D I.251; S II.265; A IV.150; It 20; Vbh 86 and passim. mettā-sahagatena cetasā with a heart full of love D I.250; II.186; III.49 sq., 78, 223 sq.; S V.115; A I.183; II.129; IV.390; V.299, 344; expld in detail at Vism 308. mettām karoti (loc.) to be friendly or sympathize with Mhvs 12, 23. - In cpds. usually metta, but shortened to metta in metta-cittam kindly thought, a heart full of love D I.167; III.237; Sn 507; Pv II.1317; J VI.71; and metta-jhāna love-meditation, as expln of m.-citta at SnA 417; PvA 167. -aṃsa (mettāṃsa) sympathetic, showing love towards It 22 (v. l. °āsa); J IV.71 (=metta-koṭṭhāsa mettacitta C.). - kammaṭṭhāna the k. of sympathy DhA IV.108. -bhāvanā cultivation or development of friendliness (towards all living beings) J I.176; III.45; Miln 199; Vism 295. -vihārin abiding in kindliness Dh 368; DhA IV.108; Nett 25; Vism 324; PvA 230.

Mettayati (Mettayati) [Denom. fr. mettā] to feel friendly, to show love, to be benevolent A IV.151; DhsA 194; VbhA 75. With loc. to show friendship or be affectionate towards J I.365; III.96; Dāvs III.34.

Mettāyanā (f.) & Mettāyitatta (nt.) [abstr. formations fr. mettā] [abstr. formations fr. mettā]: see defn of mettā.

Metti & Metti (Mett) (f.) [cp. Epic Sk. maitrī] love, friendship J III.79; V.208; VbhA 75. See also defn of mettā.

Metteyyattā (Metteyyatta) (f.) is occasional spelling for matteyyatā (q. v.), in analogy to petteyyatā; e.g. Nd2 294.
Methuna {Methuna} (adj.-nt.) [fr. Vedic mithuna pair, der. fr. mithu. Cp. micchā] 1. (adj.) relating to sexual intercourse, sexual, usually with dhamma, sex intercourse, in phrase °ṃ dhammaṃ paṭisevati to cohabit Vin I.96; D II.133; Sn 291, 704; Nd1 139; Vism 418; SnA 536. - (m.) an associate J VI.294 (na rājā hoti methuno). - 2. (nt.) sexual intercourse [Vedic maithuna] D I.4; III.9, 88 sq., 133; Sn 400, 609, 814, 835=DhA I.202; Nd1 139, 145; Pug 67; Vism 51.


Meda {Meda} [Vedic medas (nt.) fr. mid, see etym. under mada] fat S I.124; Sn 196; J III.484 (ajakaraṃ medam=ajakara-medam C.); Kh III. (expld at Vism 262 as "thinasineha" thick or coagulated fluid or gelatine); Vism 361; VbhA 66, 225, 245, 249. -kathālika a cooking pot or saucepan for frying fat A IV.377 (in simile with kāya); DhA II.179 (similar); Vism 195 (in compar.). -gaṇṭhi (as medo-gaṇṭhi, Sk. influence!) an abscess of fat, fatty knot or tumour, mentioned as a disease at Miln 149. -vaṇṇa fatcoloured; in cpd. *pāsāna a stone of the (golden) colour of fat found in the himālaya mountains Sn 447 (=medapiṇḍa-sadisa SnA 393); Mhvs 1, 39; 30, 57 sq., 96; 31, 121; see Geiger's note Mhvs (P.T.S. ed.) p. 355, who puts it beyond doubt, that meda* is the correct reading for the v. l. megha* at all places.

Medaka {Medaka} [meda+ka] in go° a precious stone of light-red (or golden) colour (cp. meda-vaṇṇa-pāsāna) VvA 111.

Medini {Medini} (f.) [of adj. medin, fr. meda fat, but cp. Vedic medin an associate or companion fr. mid in meaning to be friendly] the earth (also later Sk.) Mhvs 5, 185; 15, 47; Vism 125.

Medeti {Medeti} [Denom. fr. meda] to become fat M I.238.

Medha {Medha} [Vedic medha, in aśva, go°, puruṣa° etc.] sacrifice only in assa° horse-sacrifice & purisa° human s. (q. v.). e.g. at A IV.151; Sn 303. - Cp. mejjha.

Medhaga {Medhaga} (&°ka)[cp. Sk. methana abusive speech; Vedic methati fr. mith to scold] quarrel, strife Vin II.88 (*ka); Th 2, 344; Sn 893, 894 (=kalaha, bhāṇḍana, viggaha, vivāda Nd1 302, 303), 935 (T. *ka; Nd1 402 & 406 *ga. with v. l. SS *ka); Dh 6; J III.334 (*ka; C.=kalaha), 488 (*ga; C. *ka expln kalaha); DhA I.65.

Medhasa {Medhasa} (adj.) [=Vedic medhas, as a-base] having wisdom or intelligence, wise, only in cpds. bhūri° of great wisdom Sn 1131; & su° [Ved. sumedhas] very wise Vv 222 (=sundara-paṇḍa VvA 111); Pv III.77 (both combd as bhūri-su-medhasa, hardly correct; v. l. M. bhūrimedhasa PvA 205).

Medhā {Medha} (f.) [Vedic medhā & medhas, perhaps to Gr. maq° in manqa/nw ("mathematics") wisdom, intelligence, sagacity Nd1 s. v. (m. vuccati paṇḍa); Pug 25; Dhs 16, DhsA 148; PvA 40 (=paṇḍa). - adj. sumedha wise, clever, intelligent Sn 177; opp. dum° stupid Pv I.82. -khiṇa-medha one whose intelligence has been impaired, stupefied J VI.295 (=khiṇa-paṇḍa).

**Medhāvin** (Medhavin) (adj.) [medhā+in=*medhāyin>medhāvin; already Vedic, cp. medhasa] intelligent, wise, often combd with pañā & bahussuta: D I.120; S IV.375; A IV.244; Vin IV.10, 13, 141; Sn 323 (acc. medhāvinam +bahussutam) 627, 1008 (Ep. of Mogharājā), 1125 (id.); Nd2 259 (s. v. jātimā, with var. other synonyms); Dh 36; J VI.294; Miln 21; DhA I.257; II.108; IV.169; VvA 131; Pva 41.

**Medhi** (Medhi) (f.) [Vedic methi pillar, post (to bind cattle to); BSk. medhi Divy 244; Prk. medhi Pischel Gr. § 221. See for etym. Walde, Lat. Wtb. s. v. meta] pillar, part of a stūpa [not in the Canon?].

**Medhin** (Medhin) (adj.-n.)=medha in adj. use; only in cpd. dummedhin (=dum-medha) foolish, ignorant Dh 26 (bālā dummedhino janā;=nippaṇṇā DhA I.257).

**Meraya** (Merayal) (nt.) [Epic Sk. maireya, cp. Halāyudha 2, 175 (Aufrecht p. 314); prob. dial.] a sort of intoxicating liquor, spirits, rum, usually combd with surā. D I.146-166; M I.238; Pug 55; Dh 247; J IV.117 (pupphāsavādi, i. e. made fr. flowers, cp. defn dhātakī-puppha-dhāny-āmla-sanskṛtam by Mādhava, Halāy. p. 314). Five kinds are given by Dhpāla at VvA 73, viz. pupphāsava, phalāsava, madhvā, guḷaḥ, sambhārasamyutta.

**Merita** (Merīta) in bhayamerita in bhayamerita J IV.424=V.359 is to be read as bhaya-m-erita driven by fear; there is no need to change it with Kern, Toev. to perita.

**Mella** (Melīla) [dialect. or uncertain reading?] citron (=mātulunga) J III.319 (gloss bella).

**Mokkha**¹ [Mokkha] [late Vedic & Epic Sk. mokṣa, fr. muc, see muṇcati. Dhtp 539 mokkha=mocana; Dhtm 751=moca] 1. (lit.) release, freedom from, in bandhanā m. D I.73=M I.276. - 2. (fig.) release, deliverance, salvation Vbh 426 (jarā-marāṇa° from old age & death); DhA I.4 (*magga+sagga-magga, the way to heaven & salvation), 89, 90 (*dhamma=salvation) Mhvs 5, 61. - 3. (lit.) (act.) letting loose, emission, uttering (of speech) J I.375. - 4. it may (& prob. ought to) be taken as adj. (=*mokṣya, grd. of Caus. of muc) at Sn 773 (ānṇa°, either=1, as "deliverance for others," or=4, as "to be delivered by others." Bdhgh at SnA 516 gives both explns: aṇṇe mocetuṃ (na) sakkonti, kāraṇa-vacanaṃ vā etat: aṇṇena mocetabbā (na) honti).

**Mokkha**² [Mokkha] (adj.) [fr. mukha 6; Vṛddhi form=*maukhya] the headmost, first, foremost, in series aggo sēṭṭho m. uttamo A II.95, where the customary tradition reads pāmokkha (see under mahā & cp. Nd2 502A).

**Mokkhaka** (Mokkha) (m. or °ā f.) [see on attempt at etym. Morris in J.P.T.S. 1885, 49 who takes mokkha as fr. muc "tumbling" & cīka="turning" fr. cak=cik. The word remains obscure, it must be a dialectical expression, distorted by popular analogy & taken perhaps from a designation of a place where these feats or toys had their origin. More probable than Morris'etym. is an analysis of the word (if it is Aryan) as mokkha= mokkha2, in meaning "head, top," so that it may mean "head over," top-first" & we have to separate *mokkhac-ika the °ika representing °iya "in the manner of, like" & -ac being the adv. of direction as contained in Sk. prānc-pra-aṅc.] tumbling, turning somersaults, an acrobatic feat; in list of...
forbidden amusements at D I.6 (cp. DA I.86; samparivattaka-kilanam, i. e. playing with something that rolls along, continuously turning? The foll. sentence however seems to imply turning head over heels: "ākāse vā daṇḍam gahetvā bhūmiyam vā sīsāṃ ṭhapetvā, heṭṭh-upariya (so read) -bhāvena parivattana-kilanam"; i. e. trapeze-performing. Cp. Dial. I.10 & Vin. Texts II.184). The list re-occurs at Vin II.10 ("āya: f.! kīḷanaṃ, i. e. playing with something that rolls along, continuously turning? The foll. sentence however seems to imply turning head over heels: "ākāse vā daṇḍam gahetvā bhūmiyam vā sīsāṃ ṭhapetvā, heṭṭh-upariya (so read!) -bhāvena parivattana-kilanam"). The word is found also at Vin I.275, where the boy of a Setṭhi in Bārāṇasī contracts injuries to his intestines by "mokkhacikāya kīḷanta," playing (with a) m. - According to its use with kīḷati & in instr. mokkhacikena (Nd2 219) may be either a sort of game or an instrument (toy), with which children play.

Mokkhati (Mokkha) See under munīcati.

Mogha (Mogha) (adj.) [the Vedic mogha for the later Sk. moha, which is the P. noun moha; fr. muh. BSk. mohapuruṣa e. g. at AvŚ II.177; MVastu III.440] empty, vain, useless, stupid, foolish D I.187 (opp. to sacca), 199; Sn 354; Dh 260 ("jiṇṇa grown old in vain; C. expls as tuccha-jiṇṇa DhA III.388); DhA I.110 (patthanā a futile wish); PvA 194. - Opp. amogha S I.232; J VI.26; DhA II.34 ("m tassa jīvitaṃ: not in vain"). -purisa a stupid or dense fellow Vin IV.126, 144.

Moca1 [Moca] [cp. *Sk. moca & mocā] the plantain or banana tree' Musa, sapientium Vin I.246 ("pāna drink made fr. M. s.; one of the 8 permitted drinks"); J IV.181; V.405, 465.

Moca2 [Moca] [root-noun of moc, Caus. of muc] delivery, setting free Dhtm 631, 751, where Dhtp in same context reads mocana.


Mocaya (Mocaya) (adj.) [quāsi grd. formation fr. moceti] to be freed, able to escape, in dum° difficult to obtain freedom J VI.234.


Mocetar [Mocetar] [M. ag. fr. moceti] one who sets free, a deliverer Nd1 32.

Moceti [Moceti] [Caus. of munīcati] 1. to deliver, set free, release, cause one's release or deliverance from (abl.). imper. praes. moceti Pv II.16 (duggatiyā); PvA 12; aor. mocesi PvA 112 (dāsavyato); ger. mocetvā PvA 8, 77; inf. mocetuṇ PvA 45 (petalokato). - 2. to discharge, emit (semen in coitu) Vin III.36, 39 (as Caus II.), 110. - 3. to let loose, set into motion, stir: padam m. to run J III.33. - 4. to discharge, fulfil: paṭṭināṃ one's promise DhA I.93. - 5. to unharness DhA I.67. - 6. to detach S I.44. - Caus. II. mocāpeti to cause to be freed, to give freedom, to let loose Vin IV.316 (opp. bandhāpeti).

Moṭa [Mota] [BSk. moṭa, Prk. mrda: Pischel § 166, 238] see mutoḷī.
Motar [Motar] [n. ag. munāti, more likely direct der. fr. muta, pp. of man, q. v.] one who feels (or senses) that which can be felt (or sensed), in phrase "mutaṃ na maññati motabbaṃ (so read) na maññati motāraṃ" he does not identify what is sensed with that which is not sensed, nor with what is to be sensed (motabba) nor with him who senses A II.25; where motar & motabba correspond to sotar & sotabba & daṭṭhar & daṭṭhabba. The word does not occur in the similar passage M I.3.

Modaka [Modaka] [cp. Epic. Sk. modaka in meaning 1] 1. a sort of sweetmeat S I.148; A I.130; III.76; Pug 32; PVA 4. - 2. receptacle for a letter, an envelope, wrapper or such like J VI.385 (pañṇañ ə*assa anto pakkhīpitvā). May, however, be same as 1. cp. Vedic moda joy Dhtp 146: tose] to rejoice, Qo enjoy oneself, to be happy A III.40; Sn 561; Pv I.54; II.121. - pp. mudita (q. v.). For mohayamāna at DhA I.275 the better reading is modayamāna rejoicing, a ppr. med.


Modanā (f.) [fr. mud] blending (?); Cy. expln at DhsA 143 of term āmodanā.

Modara [Modara]: In modara at J V.54 (of elephant’s teeth) Kern, Toev. s. v. sees a miswriting for medura (full of, beset with), which however does not occur in Pali. The C. expln is "samantato obhāsento," i. e. shining.

Mona [Mona] (nt.) [fr. muni, equal to *maunya taken by Nd as root of moneyya] wisdom, character, self-possession Sn 540 (*patha-ñāṇa-patha SnA 435), 718, 723; Nd1 57; Nd2 514 A (=ñāṇa & paññā); Th 1, 168 (what is monissām? fut. 1st sg. of ?).

Moneyya [Moneyya] (nt.) [fr. muni, cp. Vedic moneya] state of a muni, muni-hood; good character, moral perfection. This is always represented as 3 fold, viz. kāya*, vacī*, mano* (see under muni), e. g. at D III.220; A I.273; Nd1 57; Nd2 514 A (where also used as adj.: moneyyā dhammā properties of a perfect character). Cp. also Sn 484, 698, 700 sq. On moneyya-kolāhala (forebodings of the highest wisdom) see the latter.


Mora [Mora][the contracted, regular P. form of *Sk. mayūra, viā *ma-ūra>mora. See also Geiger, P.Gr. § 27 & Pischel, Prk. Gr. § 166. - Vedic only mayūri f. pea-hen] a peacock J II.275 (*upasevin, see C. on this passage); VI.218, 497; PVA 142; DhA I.394. A peacock’s tail (sometimes used as a fan) is denoted in var. terms in cpds., as mora-kalāpa DhA I.387; -piccha Vin I.186; -pīchha Vin II.130; -piṇḍa PVA 142, 176; VVa 147; -sikali (?) KhA 49; -hatthva Vv 3344 (=mayūra-piṇḍehi katham makasa-vijaniṃ); Pv III.117. Perhaps also as morakkha "a peacock's eye" at VbhA 63 (morakkhaka loha, a kind of copper, grouped with pisācaloha). It is more likely however that morakkha is distorted fr. *mauryaka, patronymic of mura, a local (tribal)
designation (cp. murala), then by pop. etym. connected with mora peacock. With this cp. Sk. moraka "a kind of steel" BR.

Moragu [Moragu] (cp. (scientific) Sk. mayūraka) a tender grass (Achyranthes aspera) Vin I.196.


Moli [Moli] (m. & f.) [cp. Epic Sk. mauli, fr. mūla] a chignon; crest, turban J I.64; V.431; Mhvs 11, 28; DA I.136 (v. l. moli). Also found (as molin, adj.?) in Np. Yama-moli: see under yakkha 5. -galla (?) fat Vin I.85 (expld by thūla-sarīra; vv. ll. moḷī & mukalla). -baddha one who has his hair tied into a top-knot 128, 243, 348.

Mosa [Mosa] (-°) (adj.-nt.) [the guṇa (compn) form of musā] belonging to or untruth, false-; only in cpds. -dhamma of a deceitful nature, false, A V.84 (kāma); Sn 739, 757; & -vajja [fr. musā-vāda] false-speaking, lie, untruth S I.169; Sn 819, 866, 943; Nd1 152, 265; Nd2 515; Vv 126.


Mohagga (mothagga) [fr. muh, see muyhati; cp. Sk. moha & Vedic mogha] stupidity, dullness of mind & soul, delusion, bewilderment, infatuation D III.146, 175, 182, 214, 270; Vin IV.144, 145; Sn 56, 74, 160, 638, 847; Vbh 208, 341, 391, 402; Pug 16; Tikp 108, 122, 259. - Defd as "dukkhe aṇñānaṃ etc., moha pamoha, saṃmoha, avijj'ogha etc.," by Nd2 99 & Vbh 362; as "muyhanti tena, sayaṃ vā muyhati, muyhana-mattaṃ eva vā tan ti moho" and "cittassa andha-bhāva-lakkhaṇo, aṇñāṇalakkhaṇo vā" at Vism 468. - Often coupled with rāga & dosa as one of the 3 cardinal affects of citta, making a man unable to grasp the higher truths and to enter the Path: see under rāga ( & Nd2 p. 237, s. v. rāga where the wide range of application of this set is to be seen). Cp. the 3 fires: rāg-aggi, dos-aggi, moh-aggi It 92; D III.217 also rāga-kkhaya, dosa*, moha* VbhA 31 sq. - On combn with rāga, lobha & dosa see dosa2 and lobha. - On term see also Dhs trsl. §§ 33, 362, 441; Cpd 16, 18, 41, 113, 146. - See further D I.80 (samoha-cittām); Nd1 15, 16 (with lobha & dosa); VVA 14; PVa 3. -amoha absence of bewilderment Vbh 210 (+alobha, adosa; as the 3 kusala-mūlāni: cp. mūla 3), 402 (id., as kusala-hetu). - Cp. pa*, sam*. - antara (personal) quality of bewilderment (lit. having m. inside) Sn 478 (taken by C. as "cause of m.," i.e. "kāraṇa, "paccaya SnA 411; cp. antara= kāraṇa under antara 1 2 b.). -ussada quality of dullness Nd1 72, 413. -kkhaya destruction of infatuation Vbh 73; VbhA 51. -carita one whose habit is infatuation Nett 90 (+rāgaracita & dosacita). -tama the darkness of bewilderment MA 1. -dhamma anything that is bewildering or infatuating Sn 276. -pūrta covered or obstructed by delusion PIV.334. -magga being on the road of infatuation Sn 347. - salla the sting of bewilderment Nd1 59.


Mohana [Mohana] (nt.) [fr. muh as Caus. formn] making dull or stupid, infatuation, enticement, allurement Sn 399, 772 (=mohanā vuccanti pañca kāmaguṇā Nd1 26). The Sk. meaning is also "sexual intercourse" (cp. Halāyudha p. 315), which may apply to the Sn passages SnA 517 (on Sn 772) expls "mohanānu vuccati kāmaguṇā, ettha hi deva-manussā muyhanti."
Mohanaka (Mohanāka) (adj.) [fr. mohana] leading astray, bewildering, leading into error Vin IV.144.

Mohaneyya & Mohaniya (Mohaneyya / Mohaniya) (adj.) [grd. formn fr. moha] leading to infatuation A II.120; III.110; J III.499.

Moheti (Moheti) [Caus. fr. muh, see muyhati & cp. moha] to deceive, to befool, to take in, surprise, delude, aor. 2nd sg. amohayi Sn 352; 3rd sg. amohayi S IV.158= It 58 (maccu-rājan; vv. ll. asamohayi & asamohari); reading somewhat doubtful, cp. similar context Sn 1076 with "sabbesu dhhammesu samūhatesu" (v. l. samoha*). - 3rd sg. (poet.) also amohayittha Sn 332 (mā vo pamatte viññāya maccurājā amohayittha vasānuge, cp. Sn ed. p. 58). - On mohayamāna DhA I.275 see modati.
Y

—Y—Y

combn consonant (sandhi), inserted (euphonically) between 2 vowels for the avoidance of hiatus. It has arisen purely phonetically from i as a sort of "gliding" or semi-vowel within a word, where the syllable division was in regular speech more openly felt than in the written language, e. g. pari-y-āpanna (Pāli) corresponds to Sk. pary-āpanna, similarly pari-y-osāna=Sk. paryosāna. Thus inserted after a before i or e: chay-imā disā D III.188; ta-y-idaṃ Sn 1077; Pv I.33; tava-y-idaṃ Sn 352; na-y-idaṃ S II.278; mama-y-idaṃ Sn 806; na-y-idaṭa Sn 790; mā-y-idaṭa Vin I.54; yassay-etādiśi paṭa D II.267 (v. l. ss for T yassa-s-etādiśi); satiyā-y-etaṃ adhivacanāṃ M II.260; na-y-imassa Pv IV.12. - After i before a: pāvisi-y-assamaṃ J V.405; khaṇi-y-asmani J III.433; yā-y-aññaṃ J I.429 (where C. expls: ya-kāro paṭisandhi-karo). - Cp. yeva for eva. - Note. At J VI.106 ya-y-ime jane is to be taken as ye ime jane; the spelling ay for e being found elsewhere as well. Cp. the following ta-y-ime jane.

Ya° [pron. rel. base; Vedic yaḥ=Gr. ο/ο who; cp. Goth. jābai if, -ei rel. part. An amplification of the dem. pron. base *i-, *ei- (cp. ayaṃ). See on detail Brugmann, "Die indogerm. Pronomina" in Ber. d. sächs. Ges. LX. 41 sq.] I. Forms. (See inflection also at Geiger, P.Gr. § 110.) The decl. is similar to that of ta°; among the more rarely found forms we only mention the foll.: sg. nom. m. yo with by-form (in hiatus) yv-, as yv'āyaṃ=yo ayaṃ M I.258; yv'āssa=yo asa M I.137. Notice the lengthening of the subsequent vowel. - An unsettled ya is to be found at J V.424 (Fausböll remarks "for yassā"?; perhaps to be combd with preceding pañcapati̯ā; C. on p. 427 expls ya-kāro nāpātmatto)- abl. yasmā in adv. use; yamḥā Dh 392. - loc. yamhi Dh 261, 372, 393. - ñ. loc. yassaṃ A III.151 (see below). See further adv. use of cases (below II.5). - At Pv II.16 yāhi is doubtful (perhaps imper.=-yajahi, of yajati; C. leaves it unexpld). Special mention must be made of the nt. n. acc. sg., where both yām and yad are found. The (Vedic) form yad (Ved. yat) has been felt more like ya-expletive (Sandhi-) d, and is principally found in adv. use and certain archaic phrases, whereas yām represents the usual (Pali) form (like tad and taṃ). See more under II. - A Māgadhized form is ye (after se=taṃ), found at D II.278 (see Geiger § 1052 & 1102. Cp. Trenckner, Notes 75.). The expression ye-bhūyaṃ may belong under this category, if we explain it as ye=yo ayaṃ nāpātmatto (Pāli) corresponds to Sk. paryosāna=Sk. paryosāna. Thus inserted after a before i or e: chay-imā disā D III.188; ta-y-idaṃ Sn 1077; Pv I.33; tava-y-idaṃ Sn 352; na-y-idaṃ S II.278; mama-y-idaṃ Sn 806; na-y-idaṭa Sn 790; mā-y-idaṭa Vin I.54; yassay-etādiśi paṭa D II.267 (v. l. ss for T yassa-s-etādiśi); satiyā-y-etaṃ adhivacanāṃ M II.260; na-y-imassa Pv IV.12. - After i before a: pāvisi-y-assamaṃ J V.405; khaṇi-y-asmani J III.433; yā-y-aññaṃ J I.429 (where C. expls: ya-kāro paṭisandhi-karo). - Cp. yeva for eva. - Note. At J VI.106 ya-y-ime jane is to be taken as ye ime jane; the spelling ay for e being found elsewhere as well. Cp. the following ta-y-ime jane.

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Yakkha (but Inda) DA I.264. - The same use (ordinary correlative) applies to the nt. forms yaṃ & yad in correl. to taṃ and tad. (See sep. under II. 2.) 2. Use of nt. forms. - (a) nt. yaṃ (a) as pronoun: S III.44 (yaṃ dukkham . . . tad anattā); It 78 (yaṇ c'aññaṃ whatever else); VbhA 54 (yaṃ labhhati yañ ca na labhhati taṃ sabbaṃ puñcitvā). See also under 3 a (yaṃ kiñci, yaṃ yaṃ). - (b) as adj. adv.: yammukha facing what, turned where (?) J V.475 (but C. reads & expls sammukhal!); yaṃ- vipāka having what or which kind of fruit D II.209. yaṃ vā . . . yaṃ vā whether . . . or S II.179; yaṃ no . . . na tv'eva neither . . . nor S II.179-180. - yaṃ with pot.: "so that," that (corresp. to Lat. ut consecutivum) S III.41 (yaṃ rūpe anattānupassi vihareyya). J V.339 (n'esa dhammo yaṃ taṃ jahe that I should leave you). - In the function of other conjunctions e. g. as temporal= when, since, after: J IV.319 (yaṃ maṃ Suruci-mānayi that, or since, S. married me). As conditional or causal =if, even if, because: Vin I.276 (yaṃ te sakkā . . . arogam kātum, taṃ karohi if it is possible . . . do it; or may be taken in sense of "in whatever way you can do it"); J III.206=IV.4 (yaṃ me sirasmiṃ ūhacca cakkam bhamati matthake=because; C.: yena pāpena). - (c) as adv. deictive "so," in combn with var. other (emphatic) particles as e. g. yaṃ nūna used in an exhortative sense "well, now:" or "rather, let me"; or "so now," always in phrase yaṃ nūn'āhām "now then let me" (do this or that) very freq., either with foll. pot., e. g. "y. n. āhām araññaṃ paviseyyāṃ" DhA II.91. 'y. n. ā. katakammāṃ puccheyyaṃ" VVA 132; dasseyyaṃ VVA 138; pabbajeyyaṃ M II.55; āneyyaṃ DhA I.46, vihareyyaṃ ibid. 56; etc. cp. J I.14, 150, 255; III.393; DhA I.91; PvA 5 (avassayo bhaveyyaṃ). - Similarly yañ hi "well then, now then" (with Pot.) S II.210, 221 (tam vadeyya). Cp. yagghe. yañ ca & yañ ce [Sk. yac ca, or cet, ca here=ce see ca. & cp. sace=sa=ce] (rather) than that: yañ ca Th 2, 80; J I.210; yañce (with Pot.) S I.176; It 43; Th 1, 666. sangāme me matam seyyo yañ ce jive parajito (than that I live vanquished) Sn 440 (cp. the intricate expln at SnA 390); similarly J IV.495: me maraṇaṃ seyyo yañ ce jive tayā vinā. - (b) nt. yad: (a) as pron in regular relative use e. g. S III.44 (yaṭ aniccam taṃ dukkham); It 59 (yaṭ eva dīthām tad ev'āhām vadāmi). (b) as adv., e. g. yad-agge (loc.) from what on, i. e. from which time, since what time D I.152 (=mūladivasato paṭṭhāya yaṃ divasam aggam pattaṃ DA I.311); Vv 8433 (=yato paṭṭhāya Vva 344). Also as yad-aggena (instr.) Vin II.257 (y. Mahāpajāpati-gotamiya aṭṭha garudhāmmā patiggahitā tad eva sā upasampannā); VbhA 387. - yad - attham for what, why Th 2, 163. yad-atthiya as much as necessary, as required, sufficient, proper Th 1, 12; 1274 ("which, for the goal desirous, he led" trsl.; refers to brahmacariyaṃ). The same verse occurs at Sn 354. The latter passage is mentioned in P.Ü. under atthiya with meaning "on account of what" (cp. kim-atthiyām S III.189). The Sn passage is not expld in SnA. - yad-icchakaṃ whatever is pleasant, i. e. according to liking, as he pleases A III.28; Pug 11, 12; J I.141 (y. bhutta eaten heartily); Vism 154 (+yavadicchhaka); Vva 341. Cp. yen'icchaka below II. 5. - yad-icchita see under yathā-icchita! - yadidam: see below II. 4 b. 3. Generalizing (or distributive) use of ya: There are two modes of generalization, viz. (a) by repeating ya*: yassa yass'eva sālasa mule tiṭṭhasi, so so muñcati puphpāni; "at the foot of whichever tree you stand, (in all cases concerned) sheds flowers" Vv 393; yaṃ yaṃ hi manaso piyaṃ "whatever is pleasant to the senses" Pv II.118; yaṃ yaṃ passati taṃ taṃ pucchati "whomsoever he sees, him he asks" J III.155; yassaṃ yassaṃ disāyāṃ vihariati, sakasmim yeva vijite viharati" in whichever region he lives, he lives in his own realm" A III.151; yo yo yaṃ yaṃ icchati tassa tassa adāsi "whatever anybody wished he gave to him" PvA 113; yaṃ yaṃ padesam bhajati tattha tatt'eva assa lābhakkākāro nibbattati "whichever region he visits, there (in each) will he have success" DhA II.82. - (b) by combination with ko-ci (cp. the identical Lat. qui-cun-que): yassa kassaci rāgo pahino ayaṃ vucaṭti . . . "the lust of whosoever is abandoned he is called so & so" It 56. yâni kānici vaththuni . . . sabbāni tāni . . . It 19; ye keci ārabhā "with ref. to whosoever" PvA 17; yaṃ kiñci whatever Pv 1.41. 4. Dependent & elliptic use of ya (with pron. demonstr.). This represents a sort of deictic (emphatic) use, with ref. to
what is coming next or what forms the necessary compliment to what is just being said. Thus it introduces a general truth or definition, as we would say "just this, namely, i.e.," or Ger. "so wie, und zwar." - (a) The usual combns are those of ya+sa (nt. taṃ) and of ya+aya (nt. idam), but such with amu (nt. aduṃ) also occur: yaṃ adum khattaṃ aggaṃ eva eva mayhaṃ bhikkhu-bhikkhuniyo "as there is one field which is the best, thus to me the bh. & bhikkhunīs" S IV.315. Cp. the foll.: ya+sa e.g. at M. I.366 (yo so puriso paṭhamam rukkhamārūḥho sace so na khippam eva oroheyya "just that man, who climbed up the tree first, if he does not come down very quickly"); J II.159 (yena tena upāyena with every possible means); Pv I.91 (yā tā [so read for yā cal] "just she over there; who as such, i.e. such as she is"); cp. also the foll.: yā sā simā ... taṃ simā Vin I.109; ye te dhammā ādikalyāṇa etc. ... sāthāṃ brahmaṇaṇya abhidantato tathā rūpā 'ssa dhammā honti ... M III.11; yāni etāni yānāni (just) these Dh IV.6. -ya+ayam e.g. at M I.258 (yv'ayam vado vedeyyo tatra tatra ... vipākaṃ paṭīsamvedeti); It 35=93 (nibbāpenti paṭīsamvedeti); It 35=93 (nibbāpenti moh'aggi). & śak Dines Andersen suggests: "Could y.

Yakana [Yakana] (nt.) [fr. gen. yaknaḥ or sec. stem yakaṇ- of Vedic yakṛt; cp. Av. yākars; Gr. Qpar, Lat. jecur. In formation cp. P. chakana fr. Ved. śaṅk.] the liver Kh III.; M I.57, 421; D II.293; A V.109; Miln 26; Vism 257, 356; VbhA 60, 240. The old n-stem is to be seen in cpd. yaka-pela (q. v.).


Ya—kāra [Ya+kāra] 1. the letter (or sound) y: J I.430 (padasandhikara); III.433 (yaṛṇīna - sandhi - vasena gahita). - 2. the letter (or syllable) ya: J V.427 (nipāta-matta). It is referred to at Vin IV.7 as an ending implying ridiculing or insult, together with the ending "bha. The Cy.
means words like dāsiya, gumbiya, bālya etc. where -ya either denotes descendency or property, or stands for -ka as diminutive (i. e. (disparaging) ending. The same applies to -bha. Here at Vin IV.7 this way of calling a person by means of adding -ya- or -bha to his name (cp. E. -y in kid- kiddy etc.) is grouped with a series of other terms of insult (hīnā akkosā).

Yakkha [Vedic yakṣa, quick ray of light, but also "ghost"; fr. yaks to move quickly; perhaps: swift creatures, changing their abode quickly and at will. - The customary (popular) etym. of Pāli Commentators is y. as quāsi grd. of yaj, to sacrifice, thus: a being to whom a sacrifice (of expiation or propitiation) is given. See e.g. VvA 224: yajanti tattha bālim upaharanṭi ti yakkhā; or VvA 333: pūjanīya-bhavato yakkho ti vuccati. - The term yakṣa as attendants of Kubera occurs already in the Upanishads.] 1. name of certain non-human beings, as spirits, ogres, dryads, ghosts, spooks. Their usual epithet and category of being is amanussa, i. e. not a human being (but not a sublime god either); a being half deified and of great power as regards influencing people (partly helping, partly hurting). They range in appearance immediately above the Petas; many "successful" or happy Petas are in fact Yakkhas (see also below). They correspond to our "genii" or fairies of the fairy-tales and show all their qualities. In many respects they correspond to the Vedic Piśācas, though different in many others, and of diff. origin. Historically they are remnants of an ancient demonology and of considerable folkloristic interest, as in them old animistic beliefs are incorporated and as they represent creatures of the wilds and forests, some of them based on ethnological features. See on term e. g. Dial. III.188; on their history and identity Stede, Gespenstergeschichten des Peta Vatthu chap. v.; pp. 39-44. - They are sometimes called devatā: S I.205; or devaputtā: PvA 113, 139. A female Yakkha is called yakkhini (q. v.). 2. Their usual capacity is one of kindness to men (cp. Ger. Rūbezahl). They are also interested in the spiritual welfare of those humans with whom they come into contact, and are something like "tutelary genii" or even "angels" (i. e. messengers from another world) who will save prospective sinners from doing evil (cp. Pv IV.1). They also act as guides in the "inferno": Pv IV.11, cp. IV.3. A somewhat dangerous "Mentor" is represented at D I.95, where the y. Vajirapaṇī threatens to slay Ambaṭṭha with an iron hammer, if he does not answer the Bhagavā. He is represented as hovering in the air; Bdhgh. (DA I.264) says on this: na yo vā so vā yakkho, Sakko devarājā ti veditabbo: it is to be understood not as this or that y., but as Sakka the king of devas. - Whole cities stand under the protection of, or are inhabited by yakkhas; D II.147 (ākiṇṇa-yakkha full of y.; thus Āḷakamandā may here mean all kinds of supra-mundane beings), cp. Lankā (Ceylon) as inhabited by y.: Mhvs 7, 33. - Often, however, they are cruel and dangerous. The female yakkhas seem on the whole more fearful and evilnatured (see under yakkhini). They eat flesh and blood: J IV.549; devour even men: D II.346; J II.15-17, or corpses: J I.265; mentioned under the 5 ādīnavā (dangers) at A III.256. A yakkha wants to kill Sāriputta: Ud 4. 3. Var. classes of y. are enumd at D II.256, 257; in a progressive order they rank between manussa and gandhabba at A II.38; they are mentioned with devas, rakkhasas, dānavas, gandhabbas, kinnaras and mah'oragas at J V.420. According to VvA 333 Sakka, the 4 great kings (lokapālā), the followers of Vessavaṇa (alias Yama, the yakkhas proper) and men (see below 7) go by the name of yakkha. - Sakka, the king of the devas, is often named yakkha: J IV.4; DA I.264. Some are spirits of trees (rakka-devatā): J III.309 345; Pv I.9; II.9; PvA 5; are also called bhumma-devā (earthly deities) PvA 45, 55. Their cult seems to originate primarily from the woods (thus in trees: Pv II.9; IV.3), and secondarily from the legends of sea-faring merchants (cp. the story of the flyingDutchman). To the latter origin point the original descriptions of a Vimāna or fairy-palace, which is due to a sort of mirage. These are usually found in or at the sea, or in the neighbourhood of silent lakes, where the sense of hauntedness has given rise to the fear of demons or supernatural
witchcraft. Cp. the entrances to a Vimāna by means of a dried-up river bed (Pv I.9; II.12) and the many descriptions of the Vimānas in the Lake-districts of the Himavant in Vv. (See Stede, Peta Vatthu trsln p. 104 sq.) 4. Their names too give us a clue as to their origin and function. These are taken from (a) their bodily appearance, which possesses many of the attributes of Petas, e. g. Khara "Rough-skin" or "Shaggy" Sn p. 48 (=khara-sampassam camman SnA 302), also as Khara-loma "Rough-hair" Vism 208; Khara-dāṭhika "Rough-tooth" J I.31. Citta "Speckled" Mhvs 9, 22; 10, 4; also as Citta-rājā J I.372; Mhvs 10, 84. Sīlesa-loma "Sticky-hair" J I.273. Sūci-loma "Needle-hair" Sn p. 47, 48; S I.207; Vism 208; SnA 302. – (b) places of inheritance, attributes of their realm, animals and plants, e. g. Ajakalāpaka "Goat-bundle" Ud 1. Āḷavaka "Forest-dweller" J I.180; VI.329; Mhvs 30, 84: Vism 208. Uppala "Lotus" DhA IV.209. Kakudha "K.-tree" (Terminalia arjuna) S I.54. Kumabhīra "Crocodile" J VI.272. Gumbiya either "One of a troop" (soldier of Yama) or "Thicket-er" (fr. gumba thicket) J III.200, 201. Disāmukha "Sky-facer" DhA IV.209. Yamamoli "Yamachignon" DhA IV.208. Vajira "Thunderbolt" DhA IV.209; alias Vajira-pāṇi D I.95, or Vajira-bāhū DhA IV.209. Sātāgira "Pleasant-mount" D II.256; Sn 153; J IV.314; VI.440. Serīsaka "Acacia-dweller" VvA 341 (the messenger of Vessavaṇa). – (c) qualities of character, e. g. Adhamma "Unrighteous" Miln 202 (formerly Devadatta). Katathā "Well-wisher" DhA IV.209. Dhamma "Righteous" Miln 202 (=Bodhisatta). Puṇṇaka "Full(-moon?)" J VI.255 sq. (a leader of soldiers, nephew of Vessavaṇa). Māra the "Tempter" Sn 449; S I.122; M I.338. Sakata "Waggon-load" (of riches) DhA IV.209 - (d) embodiments of former persons, e. g. Janavasabha "Lord of men" D II.205. Dhīga M I.210. Naradeva J VI.383, 387. Paṇḍaka "Eunuch" Mhvs 12, 21. Sīvakavī S I.241=Vin II.156. Serī "Self-willed" S I.57. – Cp. the similar names of yakkhiṇīs. 5. They stand in a close relationship to and under the authority of Vessavaṇa (Kuvera), one of the 4 lokapālas. They are often the direct servants (messengers) of Yama himself, the Lord of the Underworld (and the Peta-realm especially). Cp. D I.257; III.194 sq.; J IV.492 (yakkhiṇī fetches water for Vessavaṇa); VI.255 sq. (Puṇṇaka, the nephew of V.); VvA 341 (Serīsaka, his messenger). In relation to Yama: dve yakkhā Yamassā dūtā Vv 522; cp. Np. Yamamolī DhA IV.209. – In harmony with tradition they share the role of their master Kuvera as lord of riches (cp. Pv II.922) and are the keepers (and liberal spenders) of underground riches, hidden treasures etc., with which they delight men: see e. g. the frame story to Pv II.11 (PvA 145), and to IV.12 (PvA 274). They enjoy every kind of splendour & enjoyment, hence their attribute kāma-kāmin Pv I.33. Hence they possess supernatural powers, can transfer themselves to any place with their palaces and work miracles; a frequent attribute of theirs is mah'iddhika (Pv II.910; J VI.118). Their appearance is splendid, as a result of former merit: cp. Pv I.2; I.9; II.11; IV.317. At the same time they are possessed of odd qualities (as result of former demerit); they are shy, and afraid of palmyra leaf & iron: J IV.492; their eyes are red & do not wink: J V. 34; VI.336, 337. - Their abode is their self-created palace (Vimāna), which is anywhere in the air, or in trees etc. (see under vimāna). Sometimes we find a communion of yakkhas grouped in a town, e. g. Āḷakamandā D II.147; Serīsāvatthu (in Ceylon) Mhvs 7, 32. 6. Their essential human character is evident also from their attitude towards the "Dhamma." In this respect many of them are "fallen angels" and take up the word of the Buddha, thus being converted and able to rise to a higher sphere of existence in saṃsāra. Cp. D III.194, 195; J II.17; VvA 333; Pv II.810 (where "yakkha" is expld by Dhpāla as "pet-attabhāvato cuto (so read for matol) yakkho atām jāto dev-attabhāvam patto" PvA 110); SnA 301 (both Sūciloma & Khara converted). - See in general also the foll. passages: Sn 153, 179, 273, 449; S I.206-15; A I.160; Vism 366 (in simile); Miln 23. 7. Exceptionally the term "yakkha" is used as a philosophical term denoting the "individual soul" [cp. similar Vedic meaning "das lebendige Ding" (B.R.) at several AV. passages]; hence probably the old phrase: ettāvata yakkhassa sudhī (purification of heart) Sn 478, quoted VvA 333 (ettāvat'aggam no vadanti h'eke yakkhassa sudhīm idha paṇḍitāse). Sn
Yakkhatta (frakkhata) (nt.) [fr. yakkha] condition of a higher demon or yakkha D II.57; A II.39; PvA 117.

Yakkhinī (frakkhini) (f.) [fr. yakkha, perhaps corresponding directly to Vedic yakṣīṇī, f. of yakṣin; adj. persecuting, taking vengeance, appld to Varuṇa at RV. VII.884] a female yakkha, a vampire. Their character is usually fierce & full of spite & vengeance, addicted to man- & beastmurder (cp. yakkha 2). They are very much like Petīs in habits. With their names cp. those of the yakkhas, as enumd under yakkha 4. - Vin III.37; IV.20 (where sexual intercourse with y. is forbidden to the bhikṣus); S I.209 (Piyankara-ṇī); J I.240 (as a goat), 395 sq.; II.127; III.511; V.21 (eating a baby), 209 (eaten by a y.); VI.336 (desirous of eating a child); Vism 121 (singing), 382 (four: Piyankara-ṇī, Uttaramātā, Phussa-mittā, Dhammaguttā), 665 (in simile); Mhvs 7, 11 (Kuvaṇṇā, i. e. bad-coloured); 10, 53 (Cetiyā); 12, 21 (Hāritā "Charming" or fr. harita "green" (?)); DhA I.47; II.35, 36 (a y. in the form of a cow, eating 4 people in successive births). Note. A by-form of yakkhinī is yakkhī. -bhāva th the state of being a yakkhinī J I.240; II.128 (yakkhinī*).

Yakkhī (frakkhi) (f.) [direct formation fr. yakkha, like petī fr. peta; form older than yakkhinī (?)]=yakkhinī S I.11; Vin III.121; IV.20; J IV.492; Mhvs 7, 26.

Yagghe (fragghe) (indecl.) [similar in formation & meaning to tagghhe (q. v.). It is yaṃ (yad)+ghe, the latter in a Māgadhised form ghe, whereas taggha (=tad+gha) only occurs as such] hortative part, used in addressing a (superior) person in the voc., followed by Pot. of jānāti, either 2nd jāneyyāsi, or 3rd sg. jāneyya; to be trsld somewhat like "look here, don't you know," surely, you ought to know; now then; similarly to part. yaṃ nu, yaṃ nuṇa & yaṃ hi. The part. is found in the language of the Nikāyas only, thus indicating part of the oldest & original dialect. E. g.: y. bhante jāneyyāsi Vin I.237; yagghe deva jāneyyāsi yo te puriso dāso .. so .. pabbajito do you know, Oh king D I.60 (trsld.: "if it please your majesty, do you know .. ."); DA I.169 expls as "codan’at<11>the nipāto"); y. ayye jāneyyāsi M II.62; mahārāja j. M II.71; id. S I.101; y. bhavan jāneyya S I.180. - The passage M II.157 is somewhat doubtful where we find y. with the ind. and in var. forms (see v. l.) of yagghi & taggha: "jānanti pana bhonto yagghe .. ." with reply "na jānāma yagghe .. ." Perhaps the reading taggha would be preferable.

Yajati (frajati) [yaj, cp. Vedic yajati, yajus, Yajur-veda. To Av. yazaitē to sacrifice, Gr. α/ζομαί to revere, worship. On etym. cp. also Walde, Lat. Wtb. s. v. aestimo. - The Dhtp (62) defines root by "deva-pūjā, sangati-karaṇa, dānesu," i. e. "said of deva-worship, of assembling, and of
gifts." Similarly Dhtm 79] to sacrifice, to make an offering (yaññaṃ); to give alms or gifts - In the P. literature it refers (with yañña, sacrifice) either (when critical) to the Brahmanic rites of sacrificing to the gods according to the rules initiated in the Vedas & Vedic literature; or (when dogmatical) to the giving of alms to the bhikkhu. In the latter sense it implies liberal donation of all the necessities of a bhikkhu (see enumd under yañña). The latter use is by far the more frequent. - The construction is with the acc. of the deity honoured and the instr. of the gift. - Pres. yajati D I.139; A I.168; II.43, 44; Sn 505, 509; DA I.160. - ppr. yajanto D I.52; M I.404; Miln 21; gen. pl. yajataṃ Sn 569 (=Vin I.246, where reading is jayatāṃ). - ppr. med. yajamāna D I.138 (mahayaññaṃ); Sn 506; S I.233; J VI.502, 505. - imper. 3rd sg. yajatu DA I.297; med. yajataṃ D I.138 (=detu bhavaṃ DA I.300). 2nd sg. yajāhi J III.519; PvA 280, and perhaps at Pv II.16 (for T. yāhi). 2nd med. yajassu Sn 302, 506; J V.488 (yaññaṃ), 490 (id.) - Pot. 1st sg. yajeeyyaṃ D I.134; 3rd pl. yajeeyyum J VI.211, 215; 3rd sg. med. yajetha Dh 106 (māse māse sahassena yo y.=dānaṃ dadeyya DhA II.231), 108; It 98; A II.43; Sn 463. - Fut. 2nd sg. yajissasi J III.515; 1st sg. yajissāmi J VI.527 (pantha-sakunāṃ tuyham maṃsena); 3rd pl. yajissanti J IV.184; 1st pl. yajissāma J VI.132. - aor. 1st sg. yajiṃ Th 1, 341; 3rd sg. ayaji It 102; yaji Miln 219, 221. - inf. yajitum Miln 220; yijñhum D I.138 (yijñhum-kāma wishing to sacrifice), and yajthum in "kāma D II.244; Sn 461. - ger. yajtvā D I.143; A II.44; Sn 509; J VI.137 (puttehi), 202; Pv II.956 (datvā+, i.e. spending liberally; cp. PvA 136); yajitvāna Sn 303, 979. - grd. yajitabba J VI.133 (sabbacatukkena). - pp. yajita & yijthta. - Caus. I. yājeti; Caus. II. yajāpeti (q.v.).

Yajana (ṛajana) (nt.) [late formation fr. yaj, yajati, for the earlier yañña] the act of sacrificing J III.518; VI.133; Cp. I. 72; Vism 224; PvA 135.

Yajanaka (ṛajanaka) (adj.) [fr. yajana] one who sacrifices J VI.133.

Yajāpeti (ṛajāpeti) [Caus. II. of yajati] to cause a sacrifice to be held A I.168 (yajati+).

Yajita (ṛajita) [pp. of yajati] sacrificed Miln 219; J IV.19.

Yajubbeda (ṛajubbeda) [fr. Vedic yajus the sacrificial formula, +veda] the Yajurveda, the 2nd of the Vedas, dealing with sacrifice Miln 178; DA I.247; SnA 447. As yajuveda at Dpvs V.62, where the 3 Vedas are enumd as iruveda, yaju° and sāma°.

Yañña (ṛannya) [Vedic yajña, fr. yaj: see yajati. The metric reading in the Veda is sometimes yajana, which we are inclined to look upon as not being the source of the P. yajana] 1. a brahmanic sacrifice. - 2. almsgiving, charity, a gift to the Sangha or a bhikkhu. The brahmanic ritual of Vedic times has been given a changed and deeper meaning. Buddhism has discarded the outward and cruel form and has widened its sphere by changing its participant, its object as well as the means and ways of "offering," so that the yañña now consists entirely in a worthy application of a worthy gift to a worthy applicant. Thus the direct and as it were self-understood definition of yañña is at Nd2 523 given with "yañño vuccati deyyadhammo," and as this the 14 constituents of the latter are enumd; consisting of the 4 paccayas, and of anna, pāna, vattha, yāna, malā, gandhā, vilepana, seyya, avasathā, padīpeyya. Cp. Nd1 373. - The term parikkhāra, which refers to the requisites of the bhikkhu as well (see DA I.204-207), is also used in the meaning of "accessory instrument" concerning the brahmanic sacrifice: see D I.129 sq., 137 sq. They are there given as 16 parikkhāras, as follows: (4) cattāro anumati-pakkhā viz. the 4 groups khattiyas, ministers, brahmans and householders, as colleagues by consent; (8) atīthangāni of a king-sacrificer; (4) cattār'angāni of a purohita. - The term
mahāyaṇa refers to the brahmpanic ritual (so at M II.204; DhsA 145, cp. Expositor 193); its equivalent in Buddhist literature is mahādāna, for which yañña is also used at Pv II.950 (cp. PvA 134). - The Jātakas are full of passages referring to the ineffectiveness and cruelty of the Brahmanic sacrifice, e. g. J III.518 sq.; VI.211 sq., & cp. Fick, Sociale Gliederung, p. 146 sq. One special kind of sacrifice is the sabba-caṭukkayaṇa or the sacrifice of tetrads, where four of each kind of gifts, as elephants, horses, bulls, and even men were offered: J I.335; III.44, 45; PvA 280. The number 4 here has the meaning of evenness, completeness, or harmony, as we find it freq., in the notion of the square with ref. to Vimānas & lotus ponds (in J., Vv & Pv etc.); often also implying awfulness & magic, as attached e. g. to cross-roads. Cp. the Ep. of niraya (Purgatory) "catu-dvāra" (esp. at Pv I.10). See cpds. of catur. - It may also refer to the 4 quarters of the sky, as belonging to the 4 Guardians of the World (lōkāpālā) who were especially worth offering to, as their influence was demonic (cp. Pv I.4). The prevailing meaning of yañña in the Suttapiṭaka is that of "gift, oblation to the bhikkhu, almsgiving." Cp. Sn 295, 461, 484, 1043. At Vv 3426 the epithets "su-dinna, su-huta, su-yiṭṭha" are attributed to dāna. - The 3 constituents which occur under dāna & deyyadhamma as the gift, the giver and the recipient of the gift (i. e. the Sangha: cp. opening stanza Pv I1) are similarly enumd under yañña (or yaññapatha) as "ye yaññāṃ (viz. cīvara etc.) esanti" those who wish for a gift, "ye yaññāṃ abhisankharonti" those who get it ready, and "ye yaññāṃ denti" those who give it, at Nd2 70 (under appamatta). Similarly we find the threefold division of "yañña" (=cīvara etc.), "yaññayājaka" (=khattiya, brāhmaṇa etc., including all 8 classes of men: see Nd2 p. 129 s. v. khattiya, quoted under janab), and "dakkhinēya" (the recipient of the gift, viz. sāmaṇera-brāhmaṇa, kapan'addhikā vanibbakā, yācakā) at Nd2 449b (under puthū). - Cp. the foll. (mixed) passages: D I.97, 128-144 (brahmpanic criticised); II.353, 354 (profitable and unprofitable, criticised); M I.82 (brahm.); S I.76, 160; II.42 sq., 63, 207; III.337; IV.41; A I.166; II.43 (nīrārmbham yaññāṃ upasankamanti arahanto, cp. DhsA 145); Sn 308 (brahm.), 568 (aggihutta-mukhā yañña: the sacrifices to Agni are the best; brahm.); Th 1, 341; J I.83, 343; III.517 ("m añjayati; brahm.); IV.66; V.491, 492; VI.200 (yañña-kāraka-brāhmaṇa), 211 sq.; DA I.267; DHA II.6. - āgāra a hall for sacrifices Pug 56 (=yañña-sālā PugA 233). -āvāta the sacrificial pit D I.142, 148; J I.335; III.45, 517; VI.215 (where reading yaññavāta, cp. yaññavātaka at Cp. I.72). It has been suggested by Kern, Toev, s. v., and it seems more to the sense, to read yañña-vāta for yanīvāta, i. e. enclosed place for sacrifice. Thus at all passages for "āvāta. -kāla a suitable (or the proper) time for sacrifice D I.137; Sn 458, 482; DA I.297. -upanīta one who has been brought to the sacrifice S I.168 (trsl. K.S. 211 not quite to the point: "the oblation is brought." Reading is uncertain; v. l. "opanīta which may be read as opavīta "wearing the sacrificial cord": see foll.). -opavīta (?) [see upavīta in phrase yañña-opavīta-kanṭhā "having the (sacrificial, i. e.) alms-cord wound round their necks" SnA 92 (v. l. BB yañña-opacitakammā). Cp. yañña-suttaka. -patha [cp. patha2] (way of sacrificing, sacrifice Sn 1045; Nd2 524 (yañño y’eva vuccati yañña-patha); J VI.212, 215. -vaṇṇa praise of sacrifice J VI.200. -vidhāna the arrangement or celebration of a sacrifice J VI.202. -sampadā success of the sacrifice D I.128 sq. (in its threefold mode), 134, 143, 144; Sn 505, 509. -sāmin lord or giver of a sacrifice D I.143. -suttaka "sacrificial string," i. e. alms-cord (the sign of a mendicant) Dha II.59. Cp. above: *opavīta.

Yaññatā (f.) [abstr. fr. yañña] "sacrificiality," the function or ceremony of a sacrifice J VI.202 (=yañña-vidhāna C.).

Yaṭṭhi (f.) [cp. Vedic yaṣṭi. Another Pali form is laṭṭhi] 1. a staff, stick, pole M III.133 (tomara° goad); S I.115 (pācana° driving stick, goad); Miln 2; DhaA III.140 (kattara° a mendicant’s staff); PvA 241; VbhA 241 (yantacakka°); Mhvs 11, 10 (veḷu° a bamboo pole). - 2. a
stem, stalk (of a plant), cane in ucchu° sugarstick, sugar-cane DhA III.315 (=ucchu-khaṇḍika at Vv 3326); IV.199. - 3. a measure of length (=7 ratanas) VbhA 343. -koṭi the end of the stick or staff DhA I.Q5. - madhukā ("cane-sweetness") liquorice Mhvs 32, 46. - luddaka "stick-hunter" at J IV.392 means a hunter with a lasso.

**Yata** [yata] [pp. of yam] held, checked, controlled, restrained, careful S II.15, 50; Sn 78, 220, 1079 (=yatta, paṭiyatta, gutta etc. Nd2 525); J VI.294 (C. appamatta; Kern, Toev. s. v. proposes reading yatta for yata Vism 201 (?). Esp. in two phrases: yat-atta (yata-attan) selfcontrolled, one whose heart is kept down D I.57 (cp. Dial. I.75); Sn 216, 490, 723; DA I.168. - yata-cārin living in self-restraint, living or behaving carefully Sn 971 (=yatta paṭiyatta gutta etc. Nd1 498); Miln 300 (+saṃhita-citta, where Kern, Toev. s. v. proposes to read yatta-cārin for yata°). A similar passage at Th 1, 981 reads yathā-cārin (q. v. for further expln). - Cp. saṃyata & see also yatta.

**Yatati** [yatati] [yat, given by Dhtp 121 in meaning "yatana," by Dhtm 175 as "paṭiyatana"] to exert oneself, strive, endeavour, to be cautious or careful; ppr. yataṃ It 120 (care, tiṭṭhe, acche etc.; Seidenstūcker trsls "gezügelt," thus taking it in meaning of yata). - ppr. yatta.


**Yati** [yati] [fr. yat, cp. Vedic yati leader, guide] a Buddhist monk Mhvs 5, 37 (racchāgataṃ yatim); 25, 4; 30, 26 (mattikā-dāyakaṃ yatim); 32, 32 (khīṇāsavassa yatino); Dāvs IV.33 (yatī); Vism 79 (vikampeti Mārassa hadayaṃ yatī); PvA 287 (instr. muni-vara-yatīnā).

**Yato** [yato] (adv.) [the abl. case of ya°, used as conjunction, Cp. Vedic yataḥ wherefrom, by which, out of which] 1. (local) from where D I.240 (uggacchanti c andima-surīyā; opp. yattha where). - 2. (temporal) whence, since, when, from which time VvA 344 (yato paṭṭhāya). - 3. (modal) from, out of what cause, because, in as far as D I.36 sq. (yato . . . ettāvatā because . . . therefore); Sn p. 113 (id.) Dh 374, 390 (doubled=from whichever source). - Freq. in two combns: yatvādhikaraṇaṃ (yato-adhikaraṇaṃ) because (lit. by reason of which; cp. kim-ādhikaraṇaṃ, see adhik.) D I.70; D I.113; M I.269; Dhs 1346; cp. similarly BSk. yato adhikaraṇaṃ MVastu III.52; and yato-nidānaṃ on account of which, from which (or what) reason, because M I.109; Sn 273, 869; Pv IV.161 (cp. PvA 242). - Note. yaticchita at PvA 265 is to be read yadichita.

**Yatta** [yatta] [pp. of yatati1] strenuous, making an effort, watchful Nd2 525 (+paṭiyatta, in exegesis of yata); J IV.222 (+paṭiyatta); VI.294 (Kern’s reading for yata; vv. ll. saṃyata & sata, thus warranting yata); Miln 373 (+payatta), 378 (id.=in keen effort). - Note. Kern, Toev. s. v. would like to equal yatta=Sk. yatna effort.

**Yattaka** [yattaka] (adj.) [fr. yāvant, a late formation; cp. Trenckner, Notes, 80] however much, whatever, as many (in correlation with ta° or tattaka) J V.74 (=yāvant); Vism 184 (yattakaṃ thānaṃ gaṇhāti . . . tattakaṃ . . .), 293 (yattakā=yaṇata); DA I.118 (yattaka . . . tattaka as long as); DhA II.50 (*ṭhānaṃ as long), 128; VbhA 73 (yattakaṃ thānaṃ . . . tattakaṃ), 391
Yattha (yathā) (adv.) [the regular P. form of Ved. yatra. See also P. yatra] rel. adv. of place "where," at which spot; occasionally "at which time," when; with verbs of motion="whereto." - D I.240 (whither); Sn 79, 170 (here closely resembling yatra in meaning="so that"), 191, 313, 445, 995, 1037; Dh 87, 127 (yattha ṭhita, cp. PVA 104) 150, 171, 193, PVA 27. -yattha vā tattha vā wherever (or whenever) DhA IV.162; similarly yattha yattha wherever (he likes) A II.64.

Yattha kāmaṃ (cp. yathākāmaṃ in same meaning) where to one's liking, i.e. wherever Dh 35 (=yattha katthaci or yattha yattha icchati DhA I.295, 299), 326. Similarly we find yathicchakaṃ, almost identical (originally variant?) with yadicchakaṃ and yāvadicchakaṃ at Vism 154.

Yatra (yatra) (adv.) [the (older?) reconstituted Sk. form of P. yattha, cp. Vedic yatra in which, where. The P. form is younger than the Vedic, as the P. meaning is doubtful for the V. period. It is merely a differentiation of forms to mark a special meaning in the sense of a causal conjunction, whereas yattha is adv. (of place or time) only] in which, where, since; only in phrase yatra hi nāma (in emphatic exclamations) with Fut.; "as indeed, inasmuch as, that" S II.255 (ṇāṇabhūtā vata sāvakā y. h. n. savako ðassati etc.); J I.59 (dhir-athu vata bho jātiyā y. h. n. jātassa jarā paððāyissati "woe to birth that old age is to be noticed in that which is born!"); Miln 13 (acchariyaṃ vata bho...y. h. n. me upajjhāyo ceto-parivitakkaṃ jānissati).

Yathā (yathā) (adv.) [fr. ya°; Vedic yathā; cp. kathā, tathā] as, like, in relation to, after (the manner of). - As prep. (with acc.): according (to some condition, norm or rule): yathā kāmaṃ (already Vedic) according to his desire, after his liking PVA 113, 136; y. kālaṃ in time, timely PVA 78; matiṃ to his own mind or intention PVA IV.167; rucīṃ to his satisfaction, amply, satisfactorily PVA 88, 126, 242; vibhavaṃ acc. to their wealth, i.e. plentifully PVA 53; sukhaṃ as they liked or pleased PVA 133. Sometimes with loc.: yathā padese "according to place," in the right place J III.391. Or instr.: y. sattiyā as much as you can DhA I.92; y. manena from his heart, sincerely, voluntarily DhA I.42.

Also with ger. yathā haritvā according to his taking (or reward: see under cpd. °bhata) It 14 (y. h. nikkhipeyya, which Seidenstücker, not doing justice to context translates "so wie man etwas nimmt und dann wegwerft"). With foll. adj. expressing something like "as it were" and often untranslatable (see cpds. -). - As conjunction: "as if," or "so that": yathā mata like dead Dh 21; yathā na "in order that not": Vism 31 (y. sarīre ābādhaṃ na uppādeti, evaṃ tassa vinodan'atthaṃ); DhA I.311 (y. assā patīṭhānaṃ na passāmi, tathā naṃ charādēssāmi: so that I shall not see...thus shall I throw him). - As adv. just, as, so, even; in combn with other particles: yathā kathāṃ pana how so then, how is it then that S II.283 (cp. yathā tathā under cpds.) yathā kim viya somewhat like this Miln 91; yathā paraṃ like as DhA I.158; yathā-r-īva (for yathā-īva) just as D I.90; yathā pi...evam just as...so Dh 51-52. -yathā-yidaṃ (for yathā-idaṃ) positive: "as just this," "so that," "e.g.," "like," "i.e."; after negation "but" It 8, 9 (na aññaṃ...yathayidaṃ); Sn 1092 (tvañ ca me dipam akkhañi, yathayidam n'āparaṃ siyā "so that there be no further ill"); cp. SnA 597. See also the enlarged forms seyyathā & seyyathidaṃ. - In correlation with tathā: the same...as, like...as, as...so; PVA I.123 (yathāgato tathā-gato as he has come so has he gone). Often elliptically in direct juxtaposition: yathā tathā in whatever way, in such & such a manner; so and so, according to the occasion; also "correctly, truly, in reality" Sn 504 (tvam h'ettha jānāsi y. t. idam); PVA 199 (y. t. vyākāsi). See yathā- tathāṃ under cpds. About phrase yathā taṃ see...
yathātām. - For further refs. on the use of yathā see Indexes to Samyutta (S VI.81 s. v. yathābhūtam); Anguttara (A. VI.91 ibid.); Sutta-Nipāta (Index p. 751); & Dhammapada. - ānudhammaṁ according to the rules (leading to enlightenment) Sn 963, cp. Nd1 481. -ānurūpa suitable, proper Mhvs 28, 42. -ānusīṭham in accordance with what has been taught Dha I.158. -ābhirantam (adv. nt. of ppr.) to (their) heart's content, as much (or as long) as one likes Vin III.145. Sn 53; Dha I.385; VvA 181. -āraddha [=ālabdha] as much as was to be had, sufficient Vin III.160. -āraham (nt. adv.) as is fit or proper, seeming, fitful, appropriately, duly (cp. Cpd. 1111, 1182) S I.226; Sn 403; Pj II.923; PjA 78, 132 (yathā codanām v. l. SS), 287; VvA 139. So to be read at all Pv & PjA passages for T. yathā rahām. Very freq. in Mhvs. e. g. 3, 27; 5, 148; 7, 70; 14, 54; 20, 8; 22, 58. -ālankata dressed as he was, in full (state-) dress Dha III.79. -āvajām "as if to be blamed," i. e. (imitating) whatever is faulty, mimicry of deformities (as a forbidden pastime) D I.7 (=kānakūni-kañjunādānam yaṃ yaṃ vajjām tam tām payojetvā dassana-kilā DA I.86); Vin II.10. -icchitaṁ according to one's wish, as he liked, after his heart's content J I.27 (v. 188)=Bu II.179; is preferably to be read as yad-icchitaṁ at all PjA passages, e. g. PjA 3 ("ṃ dento), 110 ("ṭhāna whichever place I like), 265 (where T. has yat"). The ed. of Mhvs however reads yathā throughout; e. g. 7, 22; 22, 50. -odhi as far as the limit, final, utmost M I.37; J III.302. -odhika to (its or their) full extent, altogether, only in phrase yathodhikāni kāmāni Sn 60 (cp. Nd2 526); J III.381 (C. not quite to the point with expln "attano odhivasena ṭhitāni," giving variant yatodhikāni, with expln "yato uparato odhi etesan ti yatodhikāni eva jahissāmi, na kiñce avasissāmī ti attho").

yathādhamma kāretabbo; IV.126 (yo jāna dhamma (used as adj. & adv. °kārin as indicated by C. expln yata kāyādīhi sanyati: see Brethren, p. 342!) Th 1, 981 (trlsl. "Whoso according to his powers is virtuous"). -thita so-being, such & such, as they are, as they were J V.392; VvA 256. -tathām according to truth, true & real (corresponding to yathā tathā adv.: see above) It 122 (here as nom. sg.: as he is in one respect, so in the other, i. e. perfect); Sn 1127 (=yathā ācikkhitabbaṁ tathā ācikkhi Nd2 527); Th 1, 708 (dīttā he dhamme yathātathā: is reading correct? perhaps better as yathātātha, cp. trsln Brethren 292: "the truths are seen e'en as they really are"); Dpvs III.2 (so read for yathā-kathāṁ; v. l. has "tathām"); V.64 (pañha bhūtaṁ yathātathāṁ). -dhamma (used as adv. & adv. "ṃ" one according to the law," i. e. as the rule prescribes; nt. according to the rule put down. See Vin. Texts I.203; Geiger, Dhamma, p. 19, 67. - Vin I.135 (yo uddiseyya, yathā-dhamma kāretabbo), 168 (yo paññeyya, y.-dhammo kāretabbo), 191 (yo māryeyya y.-dh. k.); II.67 (ubho pi yathādhammaṁ kārāpetabbaṁ), 132 (yo ațhohareyya, y.-dhammo kāretabbo); IV.126 (yo jānam (i. e. knowing) yathādhammaṁ nihat-adhirikaraṇaṁ punakammāya ukkoṭeyya, paccittiyān ti i. e. a dispute settled in proper form; with expln: y.-dhammaṁ nāma dharmena vinayena satthu sāsanena katama), 144 (na tassa . . . mutti aththi yañ ca tattha āpattīm āpanno tañ ca yathādhamma kāretabbo, uttari c'assa mohō āropetabbo). Cp. the foll. passages; as adj.: Vin I.205; II.132, 142, 263; M III.10; Miln 195; as adv.: with paṭikaroṭi (to atone, make amends) Vin I.173, 315; II.126; IV.19; D I.85; III.55; M III.247; S II.128, 205; A I.103, 238; II.146; IV.377; cp. yathādhammaṁ paṭiṁghāti S I.239; A I.59, 103. At S III.171 yathādhammaṁ is used in the sense of "according to the truth, or reality," where yathā-bhūtam takes its place; similarly at
as one has brought (merit or demerit); thus taking...p. yathā cārin & Brethren p. 342).

"on account...yathābhūta...e. as mentioned, aforesaid, of this kind Mhvs 34, 57; out being able to elucidate the phrase in all its details.

"as "according to merit," with...anyhow we shall have to settle on a meaning before (see vol. I. under ābhata). The meaning may suggest something like the latter, in as far suspicion of yathābhata...Here ābhata stands in rel. to harāpeti (to have it fetched & brought) and is clearly pp. of ābharati. -bhucca as is the case, i. e. as one might expect, evident, real, in conformity with the truth D I.12; II.222; Miln 183, 351; Th 2, 159 (=yathābhūtam Thā 142); PvA 30, 31 ("guna"). -bhutta see bhutta. -bhūta(m) in reality, in truth, really, definitely, absolutely; as ought to be, truthfully, in its real essence. Very freq. in var. combns which see collected & classified as regards Samyutta & Anguttara-Nikāyas in Index vol. to these texts. E. g. S IV.195 (vacanam, Ep. of Nibbāna); V.440 (abhisamaya); Sn 194, 202, 653; Dh 203; PvA 215 (guna). yathābhūtam pañānāti he knows as an absolute truth or in reality D I.83, 162; S IV.188; V.304 & passim; ditto yathābhūtam jānāti passati Ps II.62. Similarly with noun: yathābhūta-ñāṇa absolute knowledge S V.144; Ps II.63=Vism 605 (+sammādassana); Vism 438, 629, 695; VbhA 459 (=maggañāṇa); also as "ñāṇa-dassana in same meaning: A III.19, 200; IV.99, 336; V.2 sq., 311 sq.; Ps I.33, 43 sq.; II.11 sq.; Nett 29. -mano according to (his) mind Sn 829; Nd1 170 (expld as nom.-yathācitto, yathāsankappo, yathāviññāṇo). -ruci according to a clear impression or liking Mhv 4, 43 (ruci T.; rucim v. l.; thus generally in Mhvs.); 5, 230 ("ruci); 22, 58 ("ruci). -vādin as speaking, as he speaks (followed by tathā-kārin so doing) D II.224, 229; Sn 357; It 122. -vidhi(m) duly, fitly Mhv 10, 79. -vihita as appointed or ordered Mhv 10, 93. -vuḍḍham according to seniority Vin II.221; Mhv 90 (T. reads "buddham). -vutta(m) as is said, i. e. as mentioned, aforesaid, of this kind Mhv 34, 57; PvA 45, 116 ("o puggalo). -saka(m) each his own, according to his (or her) own, respective(ly) Vism 525; SnA 8, 9; VvA 7; Mhv 5, 230 (here simply "their own"). -sata saintly (?), mindful Th 1, 981 (cp. yathā cārin & Brethren p. 342). -satti(m) according to one's power S IV.348 (+yathābala); DhA I.107 (v. l. for "bala"); Sdhp 97. -satthām according to the precepts, as law ordains M III.10 (perhaps an error for yathāsaddha?). -saddham acc. to faith, as is one's faith Dh 249. -sanathika accepting whatever seat is offered D I.167; A III.220; Pug 69; Th 1, 855 -
°anga one of the 13 dhutangas Miln 342, 359; Vism 61, 78. -sukhaṃ according to ease, at ease, at will Th 1, 77; Dh 326.

Yathātaṃ (yathatam) (adv.) [yathā+taṃ] as it is, as, as if Vin III.5; S I.124; M I.253. The spelling in our books is yathā tam (in two words).

Yathāva (yathava) (adj.) [der. fr. yathā, as yathā+vant, after analogy of yāvant, but following the a-decl., cp. Epic Sk. yathāvat] having the character of being in accordance with (the truth or the occasion), real, true, just Th 1, 188, 422 (“āloka-dassana seeing the real light); Miln 171 (“lakkhana true characteristics); Vism 588 (as yathāvasarasa), 639 (id.). - abl. yathāvato (also found as yāthāvato, probably more correctly, being felt as a der. fr. yathā) according to fitness, fitfully, duly, truly, sufficiently PvA 60 (so read for yathā vato), 128 (all MSS. yathāvato!); ThA 256 (yā°; the expln given by Morris, J.P.T.S. 1889, 208 is not correct).

Yathāvaka (yathavaka) (adj.) [fr. yathāva] being according to reality or sufficiency, essential, true, real, sufficient Th 1, 347; VbhA 409 (“vatthu, referring to the "māna"-division of the Khuddaka-vatthu Vbh 353 sq., cp. Nd2 505≈) Should we read yāthāvaka°?

Yad, Yad—idam (rad) (yadidam) etc., see ya° 4b.

Yadā (yada) (adv.) [Vedic yadā; old instr. of ya°] when Sn 200 (y. ca so mato seti), 681, 696 (here as yada, expld as yadā), 923; Dh 28, 69, 277 sq., 325, 384, 390; It 77 (y devo devakāyā cavati); PvA 54, 67. Cp. kadā & tadā.

Yadi (rad) (indecl.) [adv. formation, orig. loc., fr. ya°; cp. Vedic yadi] 1. as conjunction: if; constructed either with pres. indic., as: Sn 189; "yadi bodhim pattum icchasi" J I.24 (v. 167); "yadi dāyako dānam deti . . . etam bijam hoti" PvA 8; or pot.; or with a participle, as: "yadi evam sante" that being so, if this is so D I.61; "gahito yadi siho te" if the lion is caught by you Mhvs 6, 27. - With other particles, e. g. yādi āsanamattaṃ pi even if only a seat VvA 39; yadi . . . atha kasmā if . . . how then Miln 4. yadi evam . . . (tu) even if . . . yet (but) PvA 63 (y. e. pitā na rodati, mātu nāma hadayaṃ mudukam). - yadi va "or" (cp. Vedic yadi vā "or be it that") Dh 195 (=yadi vā athavā DhA III.252). So yadi vā at J I.18 (v. 97: latā vā yadi vā rukkhā etc. Sn 119 (gāme vā yadi vāraññe). - 2. as a strong particle of exhortation: yadi evam if so, in that case, let it be that, alright, now then PvA 54 (y. e. yaṃ mayham desitam ekassa bhikkhuno dehi), 217 (y. e. yāvatadt throwable gaṇhāhi: take as much as you like).

Yanta (yanta) (nt.) [Vedic yantra, a kind of n. ag. formation fr. yam to hold by means of a string or bridle, etc. Idg. *em & *jem, as in Lat. emo to take & red-imio.] a means for holding, contrivance, artifice, instrument, machine, mechanism; fig. instrumentality (as perhaps in, kamma° at Th passages). - Referring to the machinery (outfit) of a ship (as oars, helm, etc.) J IV.163 (sabbayant’ūpapanna=piy’-ārītta etc. C.); Miln 379. To mechanism in general (mechanical force) J V.333 (“vegena=with the swiftness of machinery). To a sugar-mill Miln 166; usually as ucchu-yanta J I.25, 339 (“yante gaṇṭhikā), cp. ucchūnaṃ yanta DhA IV.199. - tela-yanta (-cakka) (the wheel of) an oil mill J I.25. -dāru-yanta a wooden machine (i. e. a mechanical man with hands & feet moved by pulling of strings) DA I.197; Vism 595 (quoted as simile). -kamma-yanta the machinery of Kamma Th 1, 419 (i. e. its instrumentality, not, as trsln "car"; cp. Brethren 217: "it breaks in pieces K's living car," evidently influenced by C.
expln "attabhāva-yanta"), 574 (similarly: see discussed under yantita). Note. yantāni at Nd2 529 (on Sn 48 sanghaṭṭa-yantām) is expld as "dhuvarāni." The spelling & meaning of the latter is not clear. It must refer to bracelets. - Cp. SnA 96 valayāni. -ākaḍḍhana pulling the machine Vism 258=VbhA 241. -cakkha-yāṭṭhi the stick of the wheel of a (sugar-) mill VbhA 60. -nāḷi a mechanical tube DhA III.215. -pāsāṇa an aerolite (?) J III.258 (read "pāsāṇa"). -phalakāni the boards of a machine Vism 258. -yutta combined by machinery J VI.432. -sutta the string of a machine (or mill). Vism 258 (as "ka")=VbhA 241. -hatthi a mechanical (automatic) elephant DhA I.192 (of King Cāṇḍa-pajjota; cp. the horse of Troy).

**Yantaka** (nt.) [fr. yanta] a bolt Vin II.148 (vihārā aguttā honti . . . anujānāmi yantakaṃ sūcikan ti), cp. Vin. Texts III.162; DA I.200 (kuñcikā+); DhA I.220 (yantakaṃ deti to put the bolt to, to lock up).

**Yanti** is 3rd pl. pres. of yā: see yāti. - Note. At D II.269 we should combine yanti with preceding visamā & sambādhā, thus forming denom. verbs: visamāyanti "become uneven" and sambādhāyanti "become oppressed or tight." The trsln Dial II.305 gives just the opposite by reading incorrectly.

**Yantita** [pp. of yanteti] made to go, set into motion, impelled Th 1, 574: evāyāṃ vattati kāyo kamma-yantena yantito "impelled by the machinery of Karma"; trsln Brethren 261 not quite to the point "carried about on Karma's car." Kern, Toev. s, v. quite out of place with "fettered, held, restrained," in analogy to his trsln of yanta id. loc. with "fetter." He may have been misled by Dhtm defn of yant as "sankocana" (see yanteti).

**Yanteti** [denom. fr. yanta. Dhtm 809 gives a root yant in meaning of "sankocane," i. e. contraction] to set into motion, to make go, impel, hurl J I.418 (sakkharaṃ anguliyā yantetvā); pp. yantita.

**Yannūna** see ya° see ya° 2°.

**Yapana** [yāpana] see yāpana.

**Yapeti** see yāpeti.

**Yabhati** [one passage in Atharva Veda; cp. Gr. oi)/fw "futuere," Lat. ibex (see Walde, Lat. Wtb. s. v.)] to cohabit, futuere, only given as root yabh with defn "methune" at Dhtp 215 & Dhtm 308.

**Yama** [fr. yam] restraint PvA 98 (+niyama).

**Yama** [Vedic Yama] the ruler of the kingdom of the dead. See details in Dicty. of Names. In cpds. often in general sense of "death" or "manes," or "petā"; e. g. -dūta Death's messenger Sdhp 287; cp. Yamassa dūtā Vv 522 (see VvA 224), or deva-dūta A I.138 (see under dūta), alias niraya-pāla A I.138 and passim. -purisa (a)=°dūta Dh 235 (cp. DhA III.335); VvA 223; (b) *purisā Yama-people, i. e. Petas Pv IV.3Q (cp. PvA 251). -loka the yama-world or world of the Petas Dh 44, 45; PvA 107 & freq. -visaya=°loka Pv II.82 & passim. -sādana Y's kingdom, or the realm of the dead J VI.267, 304; VI.457, 505.
Yama (Yama) (m. nt.) [Vedic yama-yama2; fr. yam in meaning "to combine," cp. Av. y&schwamacr;ma twin, Mir. emuin id.] (nt.) a pair, (m.) a twin Abhp 628. See der. yamaka.

Yamaka (Yamaka) [fr. yama3] 1. (adj.) double, twin; only in foll. combns: °pāṭihāriya (& °hīra) the miracle of the double appearances, a miracle performed by the Buddha in Sāvatthī to refute the heretical teachers (cp. Vin III.332, Samanta-pāsādika; and in detail DA I.157). It consisted in the appearance of phenomena of opposite character in pairs, as e. g. streaming forth of fire & water. (Cp. Mhvs trsln 120). The miracle was repeatedly performed by the Buddha & is often referred to, e. g. at Ps I.125 (*hīra); J 1.77, 88, 193; Miln 106 (*hīraṃ), 349 (*hāriyam); Mhvs 17, 44, 50; 30, 82; 31, 99; Dāvs I.50 (*hīraṃ); DhA III.213 (id.); SnA 36; Vism 390; PVA 137. -sālā the pair of Sal willows in between of which the Buddha passed away VvA 165; PVA 212. - 2. (adj. or m.) a twin, twin child Mhvs 6, 9 (yamake duve puttaṃ ca dhitaraṃ janesi), 37 (solasadakkhatum yamake duve putte janayi); DhA I.353 (same, with vijāyi). - 3. (nt.) a pair, couple, N. of one of the Abhidhamma canonical books, also called Yamaka-ppakaranā; Tikp 8. - The Yamakasutta refers to the conversion of the bhikkhu Yamaka and is given at S III.109 sq.; mentioned at Vism 479 & VbhA 32. The phrase yamakato sammasana at Vism 626 may mean "in pairs" (like kalāpato "in a bundle" ibid.), or may refer to the Yamaka-sutta with its discussion of anicca, dukkha, anatta.

Yamatāṃ (Yamatāṃ) at S I.14 (sa vītivatto yamataṃ sumedho) we should read (with Mrs. Rh. D.'s emendation K.S. p. 320) as yaṃ mataṃ (Cy.: maññanam; trsl. "he rich in wisdom hath escaped beyond conceits and deemings of the errant mind").

Yamati (Yamati) [yam, given in meaning "uparame" i. e. cessation, quieting at Dhtp 226 & Dhtm 322, at the latter with additional "nāse." On etym. see Walde, Lat. Wtb. s. v. redimio and emo: cp. yanta] to restrain, suppress, to become tranquil; only in stanza Dh 6=Th I.275=J III.488 as 1st pl. med. yamāmase in imper. sense: "pare ca na vijānanti mayaṃ ettha yamāmase," which is expld both at DhA I.65, Th 1 A, & J III.489 in connection with yama,2 viz. "yamāmase: uparamāma nassāma satataṃ maccu-santikaṃ gacchāmā ti na jānanti," i. e. let us go continually into the presence of death. A little further at DhA I.66 the expln of it is "bhaṃḍādīnaṃ vuddhiyā vāyamāmā ti na vijānanti." The meaning is "to control oneself," cp. samyamāmase S I.209. Leop. v. Schroeder however trsls. "Und mancher Mann bedenket nicht: wir alle müssen sterben hier" (Worte der Wahrheit, p. 2.). - yameyyātha at S I.217 is wrongly separated from the preceding vā, which ought to be read as vāyameyyātha (so K.S. I.281).

Yamala (Yamala) [fr. yama3] a pair Abhp 628. - yamali occurs in BSk. only as a kind of dress, at Divy 276; AvŚ I.265.

Yavaka \textsuperscript{(nt.)} \textsuperscript{[yava+collect. ending “ka” in cpd. sāli* (whatever there is of) rice & corn (i.e. rice- and cornfields C.)]} J IV.172. Cp. yāvaka.

Yavasa \textsuperscript{(nt.)} \textsuperscript{[fr. yava; Vedic yavasa]} grass, hay, fodder J I.338.

Yasavant \textsuperscript{(adj.)} \textsuperscript{[cp. Vedic yaśasvat]} famous, having renown A II.64 (dīghāyu*).

Yasassin \textsuperscript{(adj.)} \textsuperscript{[Vedic yaśasvin]} glorious, famous, renowned, having all endowments or comforts of life (as expd at Nd2 530: yasappatta, sakkata, lābhi etc.) D I.48 (nāta+); A II.34; Sn 179, 298, 343, 1117; Pv I.41; III.117; III.35; III.108; Vv 159 (=kittimant parivāravant VvA 73); DA I.143; PVa 10; Sdhp 420. - f. yasassini shining, resplendent J V.64.

Yasassiman \textsuperscript{(adj.)} \textsuperscript{[double adj. ending; yasas+vin+ mant]} splendid, glorious, full of splendour J V.63 (pāvako yasassimā=teja-sampattiyā yassassinīhi accīhi yutto C.).

Yaso & Yasa \textsuperscript{(nt.)} \textsuperscript{[Vedic yaśaḥ (nt.). The word follows the a° declension, but preserves & favours the instr. yasā after the s° decl. (like mano, ceto etc.), e.g. at J I.134.} - In the nom. & acc. sg. both forms yaso & yasa(m) occur; in cpds. the form yasa° is the usual; yaso as masc. is found at Sn 438] glory, fame, repute, success, high position. On term as used with ref. to the brahmin see Fick, Sociale Gliederung 128, 129 - The prevailing idea of Dhammapāla is that yaso consists of a great retinue, & company of servants, followers etc. This idea is already to be found at D I.118=126 where y. is founded on parisā (cp. DA I.143 on D I.48; DA I.298: yasasā ti āṇā-ṭhapana-samatthatāya). See e.g. VvA 122 (yaso=parivāra); PVa 137 (yasasā= mahate parivāra-sampattiyā); cp. J I.134 (rājā mahantena yasena uppanaṃ gacchati).

Yāga \textsuperscript{(nt.)} \textsuperscript{[fr. yaj, *Sk. yāga, cp. yaja & yaja]} 1. a (brahmanic) sacrifice, known otherwise as mahāyāga (or pl. °yāgā), and consisting of the 4: assamedha, purisamedha, sammāpāsa, vāja-peyya. Thus mentioned at S I.76 & Sn 303. - 2. In Buddhistic sense: gift, alms-giving, charity; expense or expenditure of giving (almost syn. with cāga) A I.91 (here given in line with dāna & cāga, with distinction of āmisa° & dhamma°, i.e. the material sacrifice, as under 1, and the spiritual sacrifice or help); with the same contrast of ā° & dh." at D III.155; It 98, 102; J V.57, 65; DhA I.27. - J IV.66 (sahassena yagam yajanto); Miln 21 (dhamma*); VvA 155; PVa 135 (mahā°-saññita yañña), 136 (mahā*). - suyiṭṭha yāga sampadā "well-given is the perfection of charity"
ThA 40 (Ap. v. 7)=230 (id.). ·pinda the sacrificial oblation consisting in a ball of meat or flour (cp. pinda-pitr-yajña) J VI.522 (with v. l. yāga*).


Yāgu (pāpi) (f.) [cp. Vedic yavāgū; on form see Geiger, P.Gr. § 274] rice-gruel, rice-milk (to drink). See Vin. Texts II.89. - Vin I.46-II.223 (sace yāgu hoti, bhājanaṃ dhovitvā yāgū upanametabbā; yāgūṃ pitassa udakaṃ datvā . . .), 51 (id.), 61 (id.), 84, 210 (Bhagavato udara-vat-ābādho tekaṭṭa yāgu yahaya dhuva-yāgūṃ dātum; i.e. a constant supply of rice-gruel), 339 (na mayaṃ iminā bhikkhunā saddhiṃ yāgupāne nisīdissāma); J VI.522 (with v. l. yāgu°).

Yāca (nt.) [fr. yāc] anything asked for, donation, alms, begging J III.353; V.233, 234. ·yoga (y.+*yogga; perhaps yāja° the original. The variant yājayoga is old & well established: cp. Vism 224) accessible to begging, one ready to comply with another's request, devoted to liberality, open-handed. Freq. in ster. phrase mutta-cāga payata-pāṇi vossaggarata yāca-yoga dāna-sanvibhāga-rata to denote great love of liberality, e.g. at A I.226; II.66; III.313. See also A III.53, 313=Vism 223, 224 (where expld as follows: yaṃ yaṃ pare yācanti tassa tassa dānaṃ yācanayogo ti attho; yājayogo ti pi pāṭho; yāja°, phala°, khajja°), 155 (id.); A III.275. Yācaka (adj. n.) [fr. yāc] requesting, one who begs, a recipient of alms, a beggar J III.353; Pv II.938; PvA 78, 102 (=yācanaka); Sdhp 324, 331. Freq. in combn with similar terms of wayfaring people in phrase samaṇa-brāhmaṇa-gāpa, iddhiva-bbaka-yācakā e.g. at D I.137; It 64. See single terms. ·yāca at Sn 618 (as Fick, Soc.Gliederung 144 quotes yācaka) is to be read yājaka.

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Yācana  

Yācanaka  
[cp. BSk. yācanaka Divy 470, 585]=yācaka A III.136 (ati’); Pv II.76; 916; 946; J III.49; DA I.298.

Yācanā  
(f.)=yācana; J III.354=Miln 230; J V.233, 404.

Yācita  

Yācitaka  
(adj.) [yācita+diminutive (disparaging) ending °ka] asked, begged, borrowed M I.365 (*m bhogā); J IV.358=VI.127 (*m yānaṃ and *m dhanaṃ, alluding to M I.365-366), with expln J IV.358: "yāma parena dinnattā labbhati tam yācita-sadisam eva hoti." - (nt.) anything borrowed, borrowed goods: yācitak'ūpamā kāmā (in app'assādā kāmā passage) "the pleasures of the senses are like borrowed goods" Vin II.25=M I.130= A III.97=Th 2, 490=Nd2 71 (correct yācitan’); expld in detail at M I.365. - See also DhA I.403 (ye y. gahetvā na paṭidenti); ThA 288 (kāmā=yācitaka-bhānḍasadisā tāvakālik’atṭhena).

Yāja  
[fr. yaj; cp. yāja & yājeti] sacrificing, giving alms, liberality (felt as synonymous with cāga, thus influenced by tyaj, cp. Sk. tyājana): see yācayoga; - Nd2 531 (yāye yutta); Vism 224.

Yājaka  
(adj.) [fr. yaj in its Caus. form yājeti] sacrificing, one who sacrifices, a priest Sn 312, 313 (=yanna-yājino janā Sn A 324), 618 (of a purohita; v. l. BB yācaka).

Yājana  
(nt)=yāja; Vism 224: see yācayoga.

Yājin  
(adj.) [fr. yāja] sacrificing SnA 324 (yañña*).

Yājetar  
[n. ag. to yājeti] one who superintends a sacrifice or causes it to be performed D I.143.

Yājeti  
[Caus. I. of yajati] to cause to sacrifice, to make a priest give an offering (to the gods or otherwise) J VI.211, 215; ppr. yājento M I.404; Pot. 2nd sg. yājeyya J III.515; 3rd pl. yājeyyuṃ J VI.215 (aṇṇaṃ brāhmaṇaṃ); also yājayeyyuṃ J VI.211. - ger. yājetvā D I.143.

Yāta  
[pp. of yāti] going, gone, proceeded; habit, custom; only in cpd. yāṭ‘ānuyāyin going on according to what (or as it) has gone, i. e. following old habits J VI.309, 310; expld by C. as "pubba-kārinā yātassa puggalassa anuyāyi, pathamaṃ karonto yāti nāma pacchā karonto anuyāyati." The usual Sk. phrase is gat-ānugati. Cp. yāṭrā, yānikata.

Yāti  
[Vedic yāti, or yā, which represents Idg *iā, an amplified *ē as in eti (q. v.). Cp. Lat. janua door & the Np. Janus (=January); Lith. įoti to ride, Mir. ėth ford. - The Dhtp 368 expls yā more in appld meaning as "papuṇane," cp. Dhtm 596: pāpuṇe] to go, go on, to proceed, to go away; - pres. 1st yāmi Pv II.8Q (=gacchāmi PvA 107), Mhvs 10, 3; 2nd yāsi J I.291; Mhvs 10, 2 (kuhiṃ yāsi?); 3rd yāti Sn 720 (tuṇhī y. mahodadhī); Dh 29, 179, 294, 295; J VI.311; Mhvs 5, 47; DhA I.18; 1st pl. yāma Mhvs 6, 12 (kim nu y., v. l. kim nu y.); 2nd yātha=imper.; 3rd yanti Sn
Yātrā (f.) [fr. yā, Class. Sk. yātrā, a n. ag. formation like nettī, meaning something like "vehicle," that which keeps going] 1. travel, going on, proceeding, good habit (like yāta; cp. yātrā=anuvṛtī Halāyudha 5, 33) S I.33; S I.16=63 (trsln K.S., perhaps wrongly, "egress": it is more a question of going on through life!). Perhaps to be classed under foll. meaning as well. - 2. going on, livelihood, support of life, maintenance in stock phrase occurring at many places of the Canon, viz. "purāṇaṃ vedanāṃ paṭihankhāmi, navaṇ ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati etc." where DhsA 404 explains yātra by yāpanā, as may be inferred also from context. Thus at M I.10 (where Neumann translates: "ein Fortkommen haben," i. e. progress), 355; S IV.104; A II.40; III.388; Nd1 496; Nd2 540 (correct devanaṃ into vedanaṃ!); Pug 25; Dhs 1348; Miln 367: all passages identical. The whole passage is expld in detail at Vism 31 sq. where yātrā is given with "cira-kāla-gamana-sankhātā yātrā," Bdhgh. thus taking it as "keeping going," or "continued subsistence" (longevity trsḷn). - In one other passage yātra is conjectured for sātrā, viz. at SnA 322 in reading y. -yāga for sātrā yāga, where meaning y. might be taken as "customary." The ed. compares Sk. yātsatra, a certain ceremony.

Yāthāva (adj.) [see yathāva. It is a combn of a guṇader. fr. yathā and an adj.-der. of °vant] sufficient (lit. "just as much"; i. e. such as it is), sufficiently founded, logical, consistent, exact, definite, true Nd2 275 (where tatha is expld by taccha, bhūta, yāthāva, aviparīta); DhsA 248 (where micchā-diṭṭhi is expld as incorrect or illogical view. - yathāvato (abl.) exactly, truly, consistently DA I.65; ThA 256; VvA 232. See also yathāvato. - The nearest synonyms of yathāva are aviparīta (i. e. definite) and yathābhūtaṃ. See also yathāva and yathāvaka. -nāma having the name of exactitude PvA 231 (+aviparīta-nāma). -māna pride of sufficiency or consistency VbhA 487 sq. (and a°). -lakkhaṇa possessing the characteristic of definiteness or logic Miln 171; Nett 27 (where avijjā is called "sabba dhammayāthāva-asampaṭavivedha-lakkhaṇā"). -vacana exact, logical or true speech Miln 214 (taccha-vacana, yāthāvav. , aviparīta-v.). -sarasa logical and with its essential (sa+rasa) properties Vism 588, 639.

Yādicchakaṃ (at VvA 341 read as yadicchakaṃ (see ya°).
Yādisaka (Pāli: yādisa) = yādisa; in correlation (generalising sense) yādisaka-tādisaka whatsoever . . . such, any whatsoever A IV.308; S V.96.

Yāna (Pāli: yāna) (nt.) [fr. yā, as in yāti. Cp. Vedic yāna and Lat. Janus] 1. going, proceeding J VI.415 (=ayāna, opposed to ṭhāna). - 2. means of motion, carriage, vehicle. Different kinds of carriages are enumd at Nd1 145 (on Sn 816) with hatthī* (elephant-), go* (cow-), aja* (goat-), menḍaka* (ram-), oṭṭha* (camel-?), khara* (donkey-). Cp. Miln 276. - yāna is one of the requisites (carriage or other means of locomotion) of the bhikkhu & as such included in the deyya-dhamma or 14 gifts (see yāñña & deyya-dh.). Thus mentioned with anna pāna vattha etc. at S I.94; A II.85; Pug 51. - Cp. the defn & application of the term yāna as given below under yāna-sannidhi. - See e. g. the foll. passages: Vin I.191 (bhikkhū yānena yāyanti . . . na bhikkhave yānena yāyitabbaṃ; yo yāyeyya etc.: here a "carriage" is expressly forbidden to the bhikkhu), 231 (Ambapāli bhadrāni-bhadrāni yānāni yojāpetvā bhadrām yānām abhirūhitvā . . .), 242 (same phrase with Menḍaka gahapati); D I.7, 89, 106; M I.366 (yānāṃ poroseyyām pavara-manī-kundalāṃ, where vv. ll. on p. 561 read voropeyya and oropeyya, which Neumann (unwarrantedly) adopts in his trsln: Mittl. Sammlung2 1921, II.666; the C. accepts reading poroseyya with expnl "puris-anucchavikā yānam"); Dh 323 (=hatthiyānādīni DhA IV.6); J III.525 sq.; V.59; VI.223 (=ratha); Kv 599 (Erāvaṇo haṭthināgo sahassa-yuttām dibbāṃ yānāṃ; trsld as "the wondrous elephant E., the thousand-wise yoked celestial mount." trsl. p. 347 (lit. vehicle) Pv III.228 (=ratha or vayha etc. PvA 186); PvA 113. - iddhi-yāna carriage of magic power Miln 276; deva* godly carriage Miln 276; applied to the 8 fold Aryan Path at Sn 139 (=devalokāṃ yāpetūṃ samatathā . . . aṭṭha-samāpatti-yānaṃ SnA 184). Similarly of the Path: maggāṭṭhangika-yāna (-yāyini) Th 2, 389 (=aṭṭhāṅgika-magga-sankhāra ariyā-yāna ThA 257); and brahma-yāna dhamma-yāna "the very best & excellent carriage" as Ep. of magga S V.5, cp. J IV.100. Cp. the later terms mahā and hīna-yāna. See also yānikata. - uggaha shaking or jolting of the carriage Vin II.276; DhA III.283. -gata having ascended the carriage D I.126. -puṭosā (‘puṭoli) provision bag on a carriage (provision for the journey?) Vism 328 (so read for paṭṭoli). -bhūmi carriage-ground, i. e. the road as far as accessible to a carriage D I.89; Sn 418. -sannidhi storing up of carriages or means of locomotion D I.6 (with expnl at DA I.82 as follows: yānāṃ nāma vayha ratho sakataṃ sandamanīkā patanki ti. Na pan'etaṃ pabbajitassa yānāṃ, upāhanā yānāṃ pana); Sn 924 (=anna-pāna-vattha-yāna-sannidhi NdI 372). -sukha pleasures of riding and driving Kvu 209; cp. Kvu trsl. 127.

Yānaka (Pāli: yanaka) (nt.) [fr. yāna] a (small) cart, carriage, waggon, vehicle J III.49 (*m pūretvā, or a hunter’s cart); IV.45; DhA I.325 (sukha*), 391 (pakati*, an ordinary waggon). -*m pājeti to drive a cart J II.112, 143; III.51. -upathambha(na) waggon-prop KhA 44 (*ni v. l., see Appendix to Index Pj.); VbhA 234 (*nīka; illustrating the shape of the teeth).

Yānika & Yāniya (Pāli: yanika, yanijā) (adj.) (-) [fr. yāna] 1. (lit.) leading to, conducive to, as “yāniya in deva” magga D I.215, & Brahma” magga the way leading to the Brahma-world D I.220. - 2. (in appld meaning, cp. yānikata) “yānika one who has become used to, whose habit it is . . ., in vipassanā* & samatha* at Vism 588.

Yānikata (Pāli: yanikata) [yāna+kata, with i for a in compn with kr, perhaps also in analogy with bahuli-kata] made a habit of, indulged in, acquired, mastered (cp. expln Ps I.172: "yatthā yattha ākankhi tattha tattha vasippatto hoti balappatto etc."). The expression is to be compared with yatānuyāgin & yātrā, similarly to which it is used only in one stock phrase. It comes very near yātrā in meaning "that which keeps one going," i. e. an acquired &
thoroughly mastered habit, an "altera natura." It is not quite to the point when Dial II.110 (following Childers?) translate as "to use as a vehicle." - Occurring with identical phraseology, viz. bahulīkata yāni-kata vatthu-kata anuṣṭhitā paricita susamāraddha in application to the 4 iddhipādā at D II.103; A IV.309; S V.260; Miln 140; to mettā at M III.97; S I.116; II.264; IV.200; V.259; A V.342; J II.61; Miln 198. Expld at Ps I.172, cp. II.122, 130.

Yānin (yānī) (adj.) [fr. yāna] one who drives in a carriage J III.525=IV.223 (where read yānī va for yān iva). At the latter passage the C. somewhat obscurely expls as "sappi-tela-yānena gacchanto viya"; at III.526 the expln is simply "yānena gacchanto viya."

Yāpana & Yapana (yāpana) (nt.) [fr. yāpeti. Cp. Epic & Class. Sk. yāpana] keeping going, sustenance, feeding, nourishment, existence, living. Esp. in one standing combn respecting the feeding and keeping of the body "kāyassa ṭhitiyā yāpanāya etc." (for the maintenance of the body) in yātrā passage: see yātrā 2; in which it is expld in Vism 32 by "pavattiyā avicched'attha, cira-kāla-ṭṭhit'attha" i. e. for the preservation of life.- Further at J I.66 (alam me ettaka yāpanāya); V.387 (thokaṃ mama yāpana-mattaṃ eva); DhA IV.210 (yāpana-mattaṃ dhanam); Pv 28. - Used more freq. together with shortened form yapana; in standard phrase vutti pālana, yapana yāpana cāra (cp. yāpeti) at Vism 145; DhSA 149, 167. Or similarly as f. with spelling yapanā & yāpanā: yapanā yāpanā iriyanā vattanā pālanā at Dh 19, 82, 295, 380, 441, 716. At DhSA 404 yāpanā is used as syn. of yātrā.

Yāpaniya (yāpaniya) (adj.) [grd. formation fr. yāpeti] fit or sufficient for supporting one's life Vin I.59, 212, 253. - Cp. BSk. yāpaniyatara a more healthy state Divy 110.

Yāpeti & Yapeti (yāpeti) [Caus. of yāti] 1. (lit.) - (a) in caus.- intensive as well as intrs. sense; in the latter also with short ā as yapeti and then combd with yāpeti, in stock phrase defining carati "to go," "to be" (or viharati) with synonyms iriyati vattati pāleti yapeti yāpeti at Nd2 237; Vbh 252; DhSA 167. Besides singly (yapeti) at DhSA 149. - (b) to cause to go, to make someone go to, to bring to, lead to (acc.) J VI.458 (sasenāvāhanaṃ yāpesi); SnA 184 (devalokam yāpetum samattha fit to bring one to the d-world). - (c) to get on, move, to be active DhA I.10 (sarīre yāpente); IV.17 (iriyāpathena). - 2. (fig.) to keep going (both trs. & intrs.), to keep up, esp. to keep oneself going or alive, to live by (instr.) [cp. BSk. yāpayati Divy 93, 150, 196, 292, 293, 471, 488, AvŚ I.209] D I.166 (ekissā dattiyaṃ on only one alms); Pug 56; J II.204; III.67; IV.125; VI.532 (uñčena); Pv I.57 (ito dinnena yāpenti petā); I.117; III.28 (tava dinnena yāpessanti kurūrino); PvA 27, 29 (=attabhāvaṃ yāpeti=upajīvati).

Yāpya (yāpya) (adj.) [shortened grd.-formation for yāpaniya. *Sk. yāpya in slightly diff. meaning] 1. (lit.) fit for movement or locomotion: in °yāna sedan chair, palanquin Abhp. 373. - 2. (fig.) concerning the preservation of life, vital, in °rogin one who suffers from a vital disease, lit. a disease concerning the upkeep of the body Vism 33 (trsln Path of Purity 39: "patient of long-suffering," from a different point of view, viz. of time only, like Bdhgh.).

Yāma (yama) [fr. yam in both meanings of yamati & yama3] 1. restraint, only as cpd. cātu-yāma 4-fold restraint D I.57; III.48; S I.66; M I.377; Vism 416. Cp. Dias. L.751. - 2. a watch of the night. There are 3 watches, given as paṭhama, majjhima & pacchima (first, middle & last) Nd1 377 sq.; or purima, m. & pacchima Nd2 631 (under sadā). - A I.114; IV.168; Dh 157 (one of the 3; interpreted as the 3 vayas at DhA III.138); J I.243 (tisu yāmesu ekasmim yāme); Mhvs 21, 33; PvA 217, 280. - 3. (usually pl. Yāmā deva) one who belongs to Yama or the ruler of the
Yāya (adv.) [Vedic yāvat as nt. of yāvant used as adv. in meanings 1 & 2. The final t is lost in Pāli, but restored as d in certain combinations: see below 2. - Cp. tāva & kīva]. 1 (as prep.) up to (a point), as far as, so far that (cp. tāva I), both temporal and local, used either with absolute form of noun or adj. (base), or nom., or abl. or acc. - (a) absolute: y. sahassa up to 1000. Pva 21; y. sattama up to the seventh D I.238. - (b) nom.: y. deva-bhava-sampatti up to the attainment of a deva existence Pva 167; y. satta divisā up to 7 days, as long as 7 days Pva 31. (c) with abl.: y. brahmalokā up to the highest heaven A III.17; y. mekhāla down to her girdle Pva 46; yāva āyu up to 1000. Pva 21; y. kappā up to the end of life Pva 200; y. ajjadvīsā till the present day Mhvs 32, 23; y. kappāvasānā up to the end of the world Vism 688 (where Sn 5 in same passage reads acc. "āvānām"); y. kāla-ppavedanā J I.118+DhA I.248; y. mukhasā up to the brim Miln 238; yāva bhummāvalambare hang down to the ground Pva II.102. - (d) with acc. y. Bodhiṃ so as far as the Bodhiṃa Mahvs 30, 88; y. tatiyakām for the 3rd time (i.e. the last time; ascending scale!) D I.95; y. tatiyam id. Vin IV.236 samanubhāsitabba); Sn 1116; J IV.126. - Freq. in phrase yāva jivam (see under cpds.). Sattamāsa cha pañca cattāro ti vatvā yāva temāsa-aṃ "after having said 7, 6, 5, 4, months they begged down to 3 months" Pva 20. - With startingpoint, local: pādatałato ... yāvakesaṃgam from the sole of the foot to the tip of the hair ("from tip to toe") Dh A I.70; (in modal sense): paṭhavī-kasinaṇa paṭṭhaya yāva odāta-kasinaṇam "from the one to the other" Vism 374. Similarly in correlation yāva-tāva (see tāva 1.) as far-so far, until-so long: y. rājā āgacchati tāva ubho ramiṣsāma J IV.190; heṭṭhā pi yāva Avici upari yāva Akanittiḥ-bhavanam, tāva addasa Vism 392; yāva nam ānemi tāva idh'eva tiṣṭṭha Dha III.194. - 2. (as adv.) how, how much, to which or what extent, as great or as much (as) (cp. tāva II.2), usually in combn yāva mahā (mahantām), e.g. yāva mahantām how big Pva 77 (=yādisam of Pva II.119); Vva 325=DhA I.29 (yāva mahantām). Also in other combns, like yāva dikkha niramay how (or as) many painful purgatories Sn 678; yāva dikkha tiracchāṇayoni M III.169; yāva pāpo ayam Devadatto alakkho ... "how very wicked is this D." Vin II.196 Further in combn with attha(m), and eva, in which cases the final d is restored, or may be regarded as euphonic. Thus yāvad-atthaṃ as far as need be, as much as you like (with imper.) Pva IV.57 (khādassu y.); Ubha 504 (=yattakaṃ icchati tattakaṃ); J V.338; Pva 217 (gaṇhāhi). Cp. Vin III.37 (yāvadattham katvā "pleasing herself"). - As adj. sufficient, plenty M I.12 (parippuṇa ... suhita y.); Pva 24 (=pahūta). yāvad-eva [cp. the similar tāva-d.-eva] "as much as it is (in extent)" i.e. with limitation as far as is necessary, up to (i.e. not further or more than), ever so much, as much as you like, at least; (then:) as far as, in short, altogether,
The same idea as our defn is conveyed by Bdhgh's at SnA 503 (on Sn p. 140) "paricchedh' āvadhāraṇa-vacanāṃ," and at DhA II.73 "avadhhiparicchedana": giving a limitation, or saying up to the limit. S II.276; Sn p. 140; Dh 72; and in stock phrase "n'eva davāya . . . yāvad eva imassa kāyaṃsa ṭhitiyā . . ." ("in short"); see passages under yātrā. The expln of yāvad eva in this phrase as given at DhAs 403 runs: "āhārāharaṇe payojanassa pariccheda-ṇiyamadassanāṃ," of which the trsln Expos. II.512 is "so as to suffice signifies the result of taking food." Neumann's trsln at M I.10 is "but only." - Note. In the stock phrase of the Buddha's refusal to die until his teaching has been fully proclaimed (Mahāparinibbānasutta) "among gods and men" D II.106 (=114, 219; III.122; A IV.311) "yāva-deva-manussehi suppakāsītāmā" (trsln Dial. II.113: "until, in a word, it shall have been well proclaimed among men") we are inclined to consider the reading yāva deva" as original and better than yāvad-eva, although Rhys Davids (Dial. II.236) is in favour of the latter being the original. Cf. K.S. II.75 n. The phrase seems to require yāva only as continuation of the preceding yāva's; moreover the spirit of the message is for the whole of the worlds Cp. BSk. yāvad-deva manusyebhā Divy 201. It is not a restriction or special definition of meaning at this passage. But may it not be taken as a summing up: "in short"? It is left doubtful. If it is-yāva, then we should expect yāva na, as in the preceding sentence, if it is yāvad eva the meaning "not more than made known by men" seems out of place; in this case the meaning "at least" is preferable. A similar case of insertion of a euphonic consonant m (or is it the a-stem nt in \"m\" instead of \"t\" as in yāvat?) we find in the phrase yāvam pi at J V.508 (with Pot. tiṭṭhaya; see below 3; C. expln by yattakam kālaṃ). - The form yāvade (for yāvad eva) also occurs (like tāvade for tāvad eva) at M II.207. - For yad-idaṃ we find yāvaṇ c'idaṃ at A III.34; M III.169. - The latter form (yāvaṃ, as above J V.508) is better to be grouped directly under yāvānti, where more & similar cases are given. - 3. (as conj.) so long as, whilst, until (cp. tāva II.3, 4; III.); either with Fut. or Pot. or Prohibitive. E.g. 'S I.202 (ahu pure dhammapadesu labhati); Dh 69 (yattakam kālam na . . .); PVA 4 (tāva ayyo āgametu yāva ayaṃ puriso . . .) pānīyam pivissati or: "you shall wait please, until he shall drink"). Neg. yāva . . . na not until, unless, as long as not D II.106 (na paribbāyissāmi . . . yāva . . .) bhavissati; S I.47 (y. na gādhaṃ labhati); Dh 69 (yattakam kālam na . . .). -Kālika (cp. tāva II.1) "as far as the time or occasion goes," occasional, temporary, at Vin I.251 in foll. context (cp. yāmakālika): "kappati . . . yāvakālika, yāmakālika na kappati, kappati yāvakālika sattāha kālika na k. etc. with foll. yāvajīvikam & the same with kappati yāma-kālika, sattāha-kālikena k.; kappati satt, yāvajīvī, na k."

The reply of the Buddha is: yāvakālika yāvakālika kāle kappati vikāle na kappati (same with sattāhakālika & yāvajīvikām); followed by yāmakālika . . . sattāhakālika & yāvajīvikām; sattāhakālika . . . yāvajīvikām."

Yāvata (yāvata) (adj.) [fr. yāva, as tāvata fr. tāv] as much as, as many as, as far as, whatever; usually in correl. with tāvata e.g. Vin I.83 (yāvataka . . . t.); D II.18 (y. kāyo t. vyāmo); Nād 2353 (y "मन्ने ययं म "न यानम; or similarly M I.397 (y. kathā-sallāpo . . . sabbam tam . . . ); Pāv 103 (yāvatakā-yāvanto). - f. yāvatiyā: yāvatiyā gati tāvatiyā gantvā A I.112; y. nāgassa bhūmi as far as there was ground for the elephant D I.50; similarly: y. yānassa bh. as far as the carriage-road D I.89, 106, 108; y. nānassa bh. Nett 25.

Yāvatā (yāvata) (indecl.) [abl. of yāvant in adv. use cp. tāvata] as far as, like as, in comparison with, regarding, because Dh 258 (na tena pañḍito hoti y. bahu bhāsati-yattakena kāraṇena DhI III.383), 259, 266 (similarly, C.= yattakena); Sn 759 (yāvattathī ti vuca; expld at SnA 509 as "yāvata ete cha ārāmaṇā "atthī" ti vuca; vacana-vyattayo veditabbo"); yāvatā ariyaṃ paramaṃ sīlaṃ, nāhaṃ tattha attano sama-samaṃ samanupassāmi kuto bhīyyo "compared with this sīla I do not see anyone quite equal to myself, much less greater." D I.74 yāvatā ariyaṃ āyatanaṃ yavata vanippatho idaṃ aggā-nagaram bhavissati Pātaliputtām putabhedanaṃ Vin I.229-Ud 88-D II.87 (concerning a most splendid site, and a condition for trade, this Pāṭ. will be the greatest town; trsln Dial. as far as Aryan people resort, as far as merchants travel . . .). yāvata sattāvāsā yavata bhavaggam ete aggā ete satthā [read seṭṭhā] lokasmiṃ yad idam arahanto "as far as the abodes of beings, as far as heaven, these are the highest, these are the best, I mean the Arahants." S III.84. yāvatā dharmā sankhata vā asankhata vā virāgo . . . aggam akkhāyati, yad idaṃ mada-nimmadano . . . A II.34=It 88; "of all the things definite or indefinite: passionlessness deserves the highest praise, I mean the disintoxication of pride etc." The expln at Vism 293 takes yāvatā (grammatically incorrectly) as n. pl.= yattakakā. -yavata jagati gati as far as (like as) the course of the world It 120.

Yāvant (yāvand) (pron. rel.) [cp. Sk. yāvand; same formation as demonstr. pron. tāvand, of which the P. uses the adv. nt. tāva (t) form more frequently than the adj. tāvand. The only case so far ascertained where tāvand occurs as adj. is J V.72 (see below)] 1. yāvant as adj.: as many (as) Dh 337 (hāvant'etthā samāgata as many as are assembled here); J V.72 (yāvant' udha-binduni . . . tāvanto gandū jāyetha; C. on p. 74 expls by yattakena; yavata pl. as many as Pāv II.116; yavanto Pāv II.716 (yavatakā PāvA 103); J V.370 (detha vattāhāni . . . yavanto eva icchati as many as he wants). - 2. yavant (nt.) used adverbially. The examples and meanings given here are really to be combined with those given under yāva2 (yāvad°). It is hardly possible to distinguish clearly between the 2 categories; the t may well have been reduced to 0 or been replaced by another sandhi consonant. However, the specific Pāli use of yāva (like tāvand) justifies a separate treatment of yāva in that form only. - yavant occurs only in combn with ca (where we may assume either a peculiar nt. form yāvama: see yāva 2; or an assimilation of t to n before c. - The form yāva mahantam may originally have been a yāvaman m.) as yāvaṃ ca "and that, that," "i. e.," how much, however much, so great S I.149 (passa yāvaṃ ca te idaṃ aparaddham; see how great a mistake you have made in this); It 91, 92 (passa yāvaṃ ca āraka & santike: see how far and near). yāvaṃ c'idaṃ stands for yadd-idaṃ (see ya* 4) in peculiar use of restriction at M. III.169; S II.178; A III.34. - 3. The nt. form yavat further occurs in foll. cpds.: "āyukaṃ (better as yāvat° than yāvata°) as long as life lasts, for a lifetime Mhvs 3, 41; Vā 196 (as adj. "āyukā dibba-sampatti"); Pāv 66, 73, 133; "ichchakaṃ as much as is desired, according to one's wishes Pug 12, 25; Vism 154 (here spelt yāvad-ichchakaṃ); ‘ihāṃ see under yāva (cpds.) - instr. yavatā: see sep.

Yāvetadohi (yāvetadohi) at M II.47 is an obscure expression. The reading is established; otherwise one might think of a corrupted yāv(a) etad ahosi(pi) or yāva-d-ev°-ahosi "was it really so?" or:
"did you really have that thought?" Neumann, Mittl. Sammlung 2 1921; II.381, trsls "gar so sehr drängt es dich" (are you in such a hurry?), and proposes reading (on p. 686, note) yāv' etado hi pi, leaving us wondering what etado might be. - Could it be a distorted yāyetar (n. ag. of yāyeti, Caus. yā)?

Yiṣṭha [tridha] [pp. of yajati with a petrified sandhi y.; Vedic iṣṭa] med.: having sacrificed D I.138 (mahā-yāññam y. rājā). - pass.: sacrificed, (nt.) sacrifice D I.55 (dinna, y. huta); expld at DA I.165 by "mahāyāga" Vbh 328, (id.); J I.83 (y. huta); IV.19 (=yajita C.); V.49; VI.527. - duṣyiṣṭha not properly sacrificed, a sacrifice not according to rites J VI.522. In specific Buddhistic sense "given, offered as alms, spent as liberal gift" Vin I.36; J I.168=A II.144; M I.82. Dh 108 (yam kīci yīṭṭham va; DhA II.234=yebhuyyena manganakiriya-divasesu dinna-dānām). - suyiṣṭha well given or spent A II.44; ThA 40; Vv 3426 (in both senses; VvA 155 expls "mahā-yāga-vasena yīṭṭham").

Yidha [tridha] in mā yidha in mā yidha at Vin I.54 is to be read mā-y-īdha, the y being an euphonic consonant (see y.).

Yuga [ypa] (nt.) [fr. yuj; Vedic yuga (to which also yoga)= Gr. zugo/n; Lat. jugum=Goth. juk; Ohg. juh; E. yoke; L jocum, jocis, jocis] 1. the yoke of a plough (usually) or a carriage DhA I.24 (yugaṃ gīvam bāḍhati presses on the neck); PvA 127 (ratha°); Sdhp 468 (of a carriage). Also at Sn 834 in phrase dhona yugaṃ samāgamā which Bdgh. (SnA 542) expls as "dhuta-kilesena buddhena saddhim yugaggāhaṃ samāpanno," i.e. having attained mastery together with the pure Buddha. Neumann, Sn trsl not exactly: "weil abgeschüttelt ist das Joch" (but dhona means "pure"). See also below °nangala. - 2. (what is yoked or fits under one yoke) a pair, couple; appld to objects, as -°: dussa° a pair of robes S V.71.; DhA IV.11; PvA 53; sātaka° id. J I.8, 9; PvA 46; vattha° id. J IV.172. - tapassi° a pair of ascetics Vv 2210; dūta° a pair of messengers S IV.194; sāvaka° of disciples D II.4; S I.155; II.191; V.164; in general: purisa° (cattāri p. yugāni) (4) pairs of men S IV.272 sq.=It 88; in verse at Vv 4421 and 533; expld at Vism 219 as follows: yugala-vasena pathhamagga-ṭṭho phala-ṭṭho ti idam ekam yugalan ti evam cattāri purisa-yugalani honti. Practically the same as "aṭṭha purisa-puggalā." Referring to "pairs of sins" (so the C.) in a somewhat doubtful passage at J I.374: sa mangala-dosa-vītivatto yuga-yogādhi gato na jātum eti; where C. expls yugā as kilesā mentioned in pairs (like kodho ca āsīti pada, and yoga as the 4 yojanas or yogas (oghas?), viz. kāma°, bhava°, diṭṭhi°, avijjā°. - Also used like an adj. num. in meaning "two," e.g. yugam vā nāvam two boats Dpvs I.76. - 3. (connected by descent) generation, an age D I.113 (yāva sattamā pitāmahā-yugā "back through seven generations." Cp. DA I.281: ayuppamāna; KhA 141 (id.); J I.345 (purisa°). There are also 5 ages (or stages) in the [life of the] sāsana (see Brethren, p. 339): vimutti, samādhi, sila, suta, dāna. - anta (-vāta) (storm at) the end of an age (of men or the world), whirlwind J I.26. - ādhāna putting the yoke on, harnessing M I.446. -ggāha "holding the yoke," i.e. control, dominance, domineering, imperiousness; used as syn. for palāsa at Vbh 357=Pug 19 (so read for yuddha°), expld by sama-dhura-ggahānam "taking the leadership altogether" at VbhA 492. See further Nd 177; VvA 71 (yugaggāha-lakkhano palāso); SnA 542; DhA III.57 ("kāthā-sārambhakathā"). -ṃ ganhāti to take the lead, to play the usurper or lord J III.259 (C. for T. palāsin); DhA III.346. -ggāhin trying to outdo somebody else, domineering, imperious VvA 140. -chiddha the hole of a yoke Th 2, 500 (in famous simile of blind turtle). - nangala yoke and plough (so taken by Bdgh. at SnA 135) Sn 77= S I.172 ("plough fitted with yoke" Mrs. Rh.D.). -nandha (with v. l. "naddha, e.g. at Ps II.92 sq.; KhA 27 in T.) putting a yoke on, yoking together; as adj. congruous, harmonious; as nt. congruity, association, common
Yugala & Yugala (ṛgapāla) (nt.) [Class. Sk. yugala; in relation to yuga the same as Lat. jugulum ("yoke-bone") to jugum. Cp. also Gr. zeu/glh yoking strap] a pair, couple J I.12 (yugala-yugala-bhūtā in pairs), 500 (bāhu*); VI.270 (thana* the 2 breasts); Vism 219; VbhA 51 (yugalato jointly, in pairs); the six "pairs of adaptabilities" or "words," Yog. 18-23, Mystic 30 sq.; cp. Dhs 40 sq. Also used as adj. (like yuga) in phrase yugalam karoti to couple, join, unite Dpvs VI.82.

Yugalaka (ṛgapāka) (nt.) [fr. yugala] a pair Tikp 66; VbhA 73.

Yuja (ṛgapā) (adj.) (-*) [either a direct root-derivation fr. yuj, corresponding to Sk. yuj (or yuk, cp. Lat. con-jux "conjugal," Gr. o(mo/-zuc companion, su/-zuc=conjux; Goth. ga-juka companion); or a simplified form of the grd. *yuyya>*yujja yoked or to be yoked, applicable, to be studied, only in cpd. duyyuja hard to be mastered, difficult J V.368 (atthe yuñjati duyyuje he engages in a difficult matter; C. reads duyyuñja).

Yujjhana (ṛgapāhana) (nt.) [fr. yujjhati] fighting, making war J III.6, 82.

Yuhjāpana (ṛgapūpana) (nt.) [fr. yujjhati Caus.] making somebody fight, inciting to war Miln 178.

Yuñjati (ṛgapā) [Vedic yunakti, yuñjati & yuṅkte, yuj; cp. Gr. zeu/gnumi, Lat, jungo to unite, put together (pp. junctus=Sk. yukta, cp. E. junct-ion); Lith. jūgin. The Idg. root *jeug is an enlarged form of *jeūe "to unite," as in Sk. yanti, yuvati, pp. yuta; f. yuti, to which also Lat. jūs=P. yūsa. The Dhtp gives several (lit. & fig.) meanings of yuj, viz. "yoge" (No. 378), "samādhimhi" (399), "samgamane" (550)] (lit.) to yoke; (fig.) to join with (instr. or loc.), to engage in (loc.), to exert oneself, to endeavour. All our passages show the applied meaning, while the lit. meaning is only found in the Caus. yojeti. - Often expld by and coupled with the syn. ghaṭati & vāyamati, e.g. at J IV.131; V.369; DhA IV.137. - Forms: pres. yuñjati Dh 382; J V.369; 2nd pl. yuñjatha Th 2, 346 (kāmesu=niyojetha ThA 241); ppr. yuñjanto J IV.131 (kammaṭṭhāne); imper. yuñja S 1.52 (sāsane); ThA 12; med. imper. yuñjassu Th 2, 5. - Pass.
yujjati (in grammar or logic) is constructed or applied, fits (in), is meant KhA 168; SnA 148, 403, 456. - Caus. I. yojeti & II. yojāpeti (q.v.). - pp. yutta.

Yutta [pp. of yu, yauti to fasten but Dhtp 338: "missane"] fastened to (loc.), attracted by, bent on, engaged in D. I.57 (sabba-vārī*); Sn 842 (pesuṇeyye; Nd 233 reads yutta in exegesis, do. at p. 234, with further expln āyutta, payutta etc.), 853 (atimāne); Īās V.18 (dhiiti*). - Note. yuta is doubtful in phrase tejasa-yuta in Niraya passage at A I.142=M III.183=Nd 1 405=Nd 2 304III=J V.266. The more likely reading is either tejasāyuta (so BSk. M.Vastu 9), or tejasā yutta (so Nd 2 & PvA 52), i. e. endowed with, furnished with, full of heat. - We find a similar confusion between uyyuta & uyyutta.

Yutta [pp. of yuñjati; Vedic yukta, cp. Lat. Iunctus, Gr. zeukto/s, Lith. jūnktas] 1. (lit.) yoked, harnessed (to= loc.) Pv I.114 (catubbhi yutta ratha); Mhvs 35, 42 (goṇā rathe yattā); DhA I.24 (dhure yuttā balivaddā). - 2. coupled; connected with; (appld) devoted to, applied to, given to, engaged in (-*, instr. or loc.) Sn 820 (methune), 863 (macchiriya*), 1144 (tena, cp. Nd 532); It 93 (Buddhā sāsane); J VI.206 (yoga*). - 3. furnished; fixed, prepared, in order, ready Sn 442 (Māra; =uyyutta Sn 392); PvA 53. - 4. able, fit (to or for=inf.), suitable, sufficient Sn 826 (cp. Nd 164); J III.141 (dassitum yutta=dassaniya); VvA 191 (=alaṃ); PvA 74. - 5. proper, right PvA 159. - 6. due to (-*, with a grd., apparently superfluous) J I.296 (here perhaps for dur-utta?). du* also lit. "badly fixed, not in proper condition, in a bad state" at J IV.245 (of a gate). -kāra acting properly. -paṭibhaṇṇa knowledge of fitness Pu 42 (cp. PugA 223). -payutta intent on etc. PvA 150. -rūpa one who is able or fit (to=inf.) J I.64. -vāha justified VvA 15.

Yuttaka [pp. of yutta] proper, fit (for); nt. what is proper, fitness: dhamma-yuttakaṁ katheti to speak righteous speech J IV.356. - Usually combd with a grd., seemingly pleonastically (like yutta), e. g. kātabba* what had to be done PvA 81; DhA I.13 (as kattabba*); āpucchitabba* fit to be asked DhA I.6.

Yutti [cp. Vedic yuṣṭi connection, fr. yuj] "fitting," i. e. 1. application, use Miln 3 (opamma*). - 2. fitness, vāda*, KVA 37; in instr. yuttiyā in accordance with Mhvs 10, 66 (vacana*); Sdhp 340 (suttī*); and abl. yuttito Sdhp 505. - 3. (logical) fitness, right construction, correctness of meaning; one of the 16 categories (hārā), appld to the exposition of texts, enumd in the 1st section of the Netti; e. g. at Nett 1-3, 103; KhA 18; SnA 551, 552. Thus abl. yuttito by way of correctness or fitness (contrasted to suttato) VbhA 173=Vism 562; and yuttivasena by means of correctness (of meaning) SnA 103 (contrasted to anussava). - 4. trick, device, practice J VI.215. -kata combined with; (nt.) union, alloy VvA 13.

Yuddha [nt.] [orig. pp. of yujjhati; cp. Vedic yuddha (pp.) and yudh (f.) the fight] war, battle, fight D I.6 (daṇḍa* fighting with sticks or weapons); J III.541 (id.); Sn 442 (dat. yuddhāya); J VI.222; Miln 245 (kilesa*, as pp.: one who fights sin); Mhvs 10, 45 (*attham for the sake of fighting); 10, 69 (yuddhāya in order to fight); 25, 52 (yuddhāyāgata); 32, 12 (yuddhāma yujjhati); 32, 13 (maccu* fight with death); 33, 42; DhA II.154 (malla* fist-fight). - The form yuddhāya at Sn 831 is to be taken as (archaic) dat. of Vedic yudh (f.), used in sense of an inf. & equal to yuddhāya. Nd 1 172 expls as "yuddh'atthāya." -kāla time for the battle Mhvs 10, 63.
ṭṭha engaged in war S I.100 (so read for "ttha). -maṇḍala fightingring, arena J IV.81; Vism 190; VbhA 356 (in comparison).

**Yuddhaka** [ruddhaka] [fr. yuddha, for the usual yodha (ka)] a fighter, in malla° fist-fighter, pugilist J IV.81.

**Yudhikā** [rudhikā] (f.) [doubtful] N. of a tree J V.422 (for T. yodhi, which appears as yodhikā in C. reading). The legitimate reading is yūthikā (q. v.), as is also given in vv.ll.

**Yuva** [yuvan] [Vedic yuvan; cp. Av. yavan=Lat. juvenis, Lith. jáunas young; Lat. juvencus "calf"; juventus youth; Goth. junda, Ohg. jugund & jung, E. young. - The n.-stem is the usual, but later Pāli shows also decl. after a-stem, e. g. gen. yuvassa Mhvs 18, 28] a youth. - nom. sg. yuvā D I.80=yobbanena samannāgata DA I.223; Sn 420; Dh 280 (=paṭhama-yobbane ṭhīta DhA III.409); Pv III.71 (=taruṇa PvA 205). - Cp. yava, yuvin & yobbana.

**Yuvin** (adj. -n.) [=yuvan with diff -adj. ending] young J IV.106, 222.

**Yūthā** (nt.) [Vedic yūtha] a flock, herd of animals Sn 53 (of elephants); J I.170 (monkeys), 280 (id.); SnA 322 (go°, of oxen). -pa the leader of a herd Th 2, 437 (elephants). -pati same J III.174 (elephant); DhA I.81 (id.).

**Yūthikā** (f.) [cp. later Sk. yūthikā] a kind of jasmine, Jasminum auriculatum J VI.537; Miln 338. So is also to be read at J V.420 (for yodhi) & 422 (yodhikā & yudhikā). See also yodhikā.

**Yuva** [yupa] [Vedic yūṣa; fr. base Idg. *iūs, cp. Lat. jūs soup, Gr. zu/mh yeast, ferment, zwma° soup; Obulg. jucha=Ger. jauche manure; Swedish öst cheese; an enlargement of base *ieu to mix, as in Sk. yu to mix: see yuta, to which further *ieUe, as in yuñjati] 1. juice Vin I.206 (akaṭa° natural juice); Mhvs 28, 26; VvA 185 (badara° of the jujube); Vism 195 (seda° sweaty fluid). - 2. soup, broth. Four kinds of broths are enumd at M I.245, viz. mugga° bean soup, kulattha° of vetch (also at Vism 256), kaḷāya° (chick-) pea soup, hareṇuka° pea soup; Miln 63 (rañño sūdo yūsaṃ vā rasamā vā kareyya).

**Yebhuyya** (adj.) [ye=yad in Māgadhī form; thus yad bhūya=yad bhiyya "what is more or most(ly)""] abundant, numerous, most. Not found as adj. by itself, except in phrase yebhuyya-vasena mostly, as a rule ThA 51 and PvA 136, which is identical with the usual instr. yebhuyyena occurring as adv. "as according to most," i. e. (1) almost all, altogether, practically (as in our phrase "practically dead"), mostly D I.105 (addaśa dvattimśa lakkhanāṇi y. ṭhapetvā dve: all except two)=109; Vin III.29 sq.; J I.246 (gāmako y. andha-bāla-manussehi yeva ussanno the village was peopled by mostly foolish folk); V.335 (y. asīti-mahātherā, altogether). - (2) as it happens (or happened), usually, occasionally, as a rule, ordinarily D I.17 (saṃvaṭṭamāne loke y. [as a rule] sattā ābhassaraśaṃvaṭṭanikā honti; expld by half allegorical, half popular etym. at DA I.110 as follows: "ye upari Brahma-lokesu vā Āruppesu vā
nibbattanti, tadavasese sandhāya vuttā"); D II.139: yebhuyyena dasasu loka-dhātusu devatā sannipatitā (as a rule); Sn p. 107 (=bahukāni SnA 451); Miln 6 (y. Himavantam eva gacchanti: usually); DA I.280 (ordinarily); VvA 234 (occasionally), 246 (pihita-dvāram eva hoti: usually); Pāv 2 (Sattari tattha tattha viharante y. tāya tāya atth'uppattiyā), 46 (tassā kesa-sobham disvā taruṇa-jaṇā y. tattha paṭibaddha-cittā adesuṃ invariably). - na yebhuyyena not as a rule, usually not (at all): nāpi y. ruditenā kāci attha-siddhi Pāv 63.

**Yebhuyyasikā (Yebhuyyasika)** (f.) [formation fr. yebhuyya like tassapāpiyya-sikā. Originally adj., with kiriyā to be understood] lit. "according to the majority," i. e. a vote of majority of the Chapter; name of one of the adhikaraṇa-samathas, or means of settling a dispute. - Vin. II.84 (anujānāmi bh. adhikaraṇaṃ yebhuyyasikāya vūpasametuṃ), 93 (vivādādhikaraṇaṃ dvīhi sammathehi sammati: sammukhāvinayena ca yebhuyyasikāya ca). As one of the 7 methods of settling a dispute mentioned at Vin IV.207=351 (the seven are: sammukhāvinaya, sati-vinaya, amūḷha°, paṭiððā, yebhuyyasikā, tassa-pāpiyyasikā, tīṇ'avatthāraka). Expld in detail at M II.247: if the bhikkhus cannot settle a dispute in their abode, they have to go to a place where there are more bh., in order to come to a vote by majority. Cp. D III.254 (the seven enumd); A I.99; IV.144.

**Yeva (yevā)** (indecl.) [=eva with accrudescent y from Sandhi. On form and relation between eva & yeva cp. Geiger, P.Gr. § 66, 1. See also eva 2. - The same form in Prākrit: Pischel, Prk. Gr. § 336] emphatic particle, meaning "even, just, also"; occurring most frequently (for eva) after palatal sounds, as m: Sn 580 (pekkhataṃ yeva), 822 (vivekaṃ); DhA II.20 (saddhiṃ); Pāv 3 (tasmim), 4 (imasimim), 13 (tumhākam); - further after o: Pāv 39 (apanīto yeva); - after ā: Sn 1004 (manasā yeva); - after i: S II.206 (vuddhi yeva); Pāv 11 (aḥosi); - after e: J I.82 (vihāre yeva; pubbaṇhe y.); VbhA 135 (na kevalam ete yeva, aññe pi "not only these, but also others"). Cp. Mhvs 22, 56; VvA 222; Pāv 47.

**Yevāpana & Yevāpanaka (yevaṇa) (yevaṇaka)** (adj.) [not connected with yeva, but an adj. formation from phrase ye vā pana; ye here standing (as Māgadhism) for yaṃ: cp. yebhuyya] corresponding, reciprocal, respective, in corresponding proportion, as far as concerned; lit. "whatever else." The expression is peculiar to exegetical (logical) literature on the Abhidhamma. See e. g. DhsA 152 (yevāpanā, pl. and °kā); Vism 468, 271 sq.; VbhA 63, 70 sq.; cp. Dhs. trsl.1 p. 5 and introd. p. 56. - Note. The expression occurring as phrase shows ye as nom. pl., e. g. Dhs 1, 58, 151-161 & passim: ye vā pana tasmim samaye aññe pi dhammā; but cp. in § 1: yaṃ yaṃ vā pan'ārabbha, in same sense.

**Yoga (yogā)** [Vedic yoga, see etym. under yuga & yuñjati. Usually m.; pl. nt. yogāṇi occurs at D II.274 in meaning "bonds"] lit. "yoking, or being yoked," i. e. connection, bond, means; fig. application, endeavour, device. - 1. yoke, yoking (rare?) J VI.206 (meant here the yoke of the churning-sticks; cp. J VI.209). - 2. con- nection with (-°), application to; (natural) relation (i. e. body, living connection), association; also conjunction (of stars). mānusaka yoga the relation to the world of men (the human body), opp. dibba yoga: S I.35=60; Sn 641; Dh 417; expld at DhA IV.225 as "kāya." - association with: D III.176; application: Vism 520 (+uppaḍa), yogato (abl.) from being connected with, by association with Pāv 40 (bālyā°), 98 (sammappadhāna°). - pubba° connection with a former body, one's former action or life-history J V.476; VI.480; Miln 2. See pubbe1. - aḍḍhayoga a "half-connected" building, i. e. a half-roofed monastery Vin I.239; Vism 34. - nakkhatta° a conjunction of planets, peculiar constellation (in astrology) J I.82, 253 (dhana-vassāpanaka suitable for a shower of wealth); III.98; DhA I.174; DhsA 232 (in
simile). - 3. (fig.) bond, tie; attachment (to the world and its lusts), or what yokes to rebirth (Cpd. 1712). There are 4 yogas, which are identical with the 4 oghas viz. kāma*, bhava*, diṭṭhi*, avijjā*, or the bonds of craving, existence, false views, and ignorance; enumd in detail at A II.10; D III.230, 276; J I.374; cp. Ps I.129 (catuḥi yogehi yutto lokasannivāso catu-yogayojito); VbhA 35. Mentioned or referred to at S V.59; Dhs 1059 (oghɑ°, in defn of taṁha, cp, Dhs trsln 308; Nett 31 (with ogha), 114 (id.); as sabba- (or sabbe) yogā at Th 2, 4; 76; S I.213; Dha III.233; severely at It 95 (bhava-yoga-yutta āgāmi hoti, +kāma*); ogha-yoga: Pug 21 (avijjā*); Vism 211, 684; cp. also D II.274 (pāpama-yogāni the ties of the Evil one); It 80 (yogā pamocenti bahujanaṃ). - 4. application, endeavour, undertaking, effort Dha III.233, 234 (=samma-padhana). yogāni karoti to make an effort, to strive after (dat.) S II.131; A II.93 (āsavānam khayāya y. karaniya); Miln 35. yogam āpajjati to show (earnest) endeavour, to be active S III.11 sq.; Vbh 356 (attanā). - dhamma* one who is devoted to the Dhamma A III.355; yutta* (bent on, i.e.) earnest in endeavour J I.65; yāca* given to making offerings: see yāca. - 5. pondering (over), concentration, devotion M I.472; Dh 209 (=yoniso manasikāra DhA III.275), 282 (same expln at DhA III.421); Miln 3; Vbh 324 (yoga-vihitesu kamm& sipp'-āyatanesu; VbhA 410 expls: y. vuccati pañña; - perhaps better to above 4?). - 6. (magic) power, influence, device, scheme J VI.212 (yoga-yogena practice of spells etc. =tāya tāya yuttīyā C); PvA 117 (combd with manta, ascribed to devas). - 7. means, instrument, remedy J I.380 (vamana* an emetic); VI.74 (ekam yogam datvā; but we better read bhesajja tassa datvā for vatvā, and ekam yogam vatvā for datvā; taking yoga in meaning of "charm, incantation"); Miln 109 (yena yogena sattāna guṇa-vāḍḍhi... tena hitam upadahati). -ätiga one who has conquered the yoke, i.e. bond of the body or rebirth It 61 (muni), 81 (id.). -ätigāmin= *ätiga; A II.12 (same as sabba-yoga-visamyutta). -āvacara "one at home in endeavour," or in spiritual (esp. jhāna-) exercises; one who practises "yoga"; an earnest student. The term is peculiar to the Abhidhamma literature. - J I.303, 394, 400; III.241 (sāmsārasaṃgaram taranto y.); Ps II.26; KvuA 32; Miln 33 sq., 43, 366, 378 sq.; Vism 245 (as hunter) 246 (as begging bhikkhu), 375 (iddhi-study), 587, 637, 666, 708; Dha II.12 (padhānaham padhanto y.); III.241 (=bhikkhu); DhsA 187 (ādhihikammika), 246 ("kula-yuttā); VbhA 115, 220, 228 (as bhikkhu on alms-round), 229 (as hunter), 258, 331; KhA 74; SnA 20, 374. -kkhema [already Vedic yoga-kṣema exertion & rest, acquisition & possession] rest from work or exertion, or fig. in scholastic interpretation "peace from bondage," i.e. perfect peace or "uttermost safety" (K.S. II.132); a freq. epithet of nibbāna [same in BŚk.: yogakṣema, e.g. Divy 98, 123, 303, 498] M I.117 ("kāma, 349, 357, (anuttara); S I.173 ("adhivāhana); II.195 (anuttara), 226; III.112 ("kāma, neg.); IV.125; V.130 sq.; A I.50 (anuttara); II.40, 52 (a*), 87, 247; III.21, 294 sq., 353; D III.123, 125, 164 ("kāma); Vin II.205=It 11 ("ato dhamsati, whereas Vin *ā padhamsati); It 9, 27 (abhabbo *ssa adhigamāya); Th 2, 6; Sn 79 ("adhivāhana), 425; Dh 23 (anuttara, cp. Dha I.231); Ps I.39; II.81; Vbh 247 (kulāni y-kh-kāmāni, which VbhA 341 expls: catuḥi yogehi khemaṁ nibbhaṁ icchanti); ThA 13. -kkhemin finding one's rest, peace, or salvation; emancipated, free, an Arahant S III.13 (accanta*); IV.85; A II.12; IV.310 (patta*); V.326 (accanta*); Dha III.233, 234 (=sabba-yoga-visamyutta); neg. a* not finding one's salvation A II.52 (in verse)=Ps II.80, It 50. -ñūṇu knowing the (right) means Miln 169 sq. -bahula strong in exertion A III.432. -yutta (Mārassā) one who is tied in the bonds (of Māra) A I.52 (so read for *gutta; the verse also at Ps II.80, 81, and It 50). -vibhāga dividing (division) of the relation (in grammar: to yoga 2) SnA 266.

Yoganiya (yoganiya) (adj.) [fr. yoga; grd. formation] of the nature of trying, acting as a bond, fetter-ish Dhs 584; DhsA 49 (cp. Dhs. trsln 301). The spelling is also yoganiya, cp. oghaniya.

Yogin (yogl) (adj.-n.) [fr. yoga, cp. Class. Sk. yogin] 1. (-*) applying oneself (to), working (by means of), using Vism 70 (hattha* & patta* using the hand or the bowl; but trsln p. 80: "hand-
ascetic" & "bowl-ascetic"). 2. one who devotes himself to spiritual things, an earnest student, one who shows effort (in contemplation), a philosopher, wise man. The word does not occur in the four Nikāyas. In the older verses it is nearly synonymous with muni. The oldest ref. is Th 1, 947 (pubbake yogi "Saints of other days" Mrs. Rh. D.). Freq. in Miln, e. g. pp. 2, 356 (yogi-jana); at pp. 366, 393, 404, 417, 418 in old verses. Combd with yogāvacara Miln 366, 404. - Further passages are Nett 3, 10, 61; Vism 2, 14, 66, 71 (in verse), 150, 320, 373, 509, 620, 651, 696; DhsA 195, 327.

Yogga (nt.) [Vedic yogya; a grd. formation fr. yoga in meaning of yoga 1] "what may be yoked," i. e. 1. a coach, carriage, waggon (usually large & covered, drawn by bullocks) J VI.31 sq. (paṭicchanna), 368 (mahā°); DhA II.151 (mahā° & paṭicchanna). 2. a draughtbullock, ox Vv 848; Pv II.936 (=ratha-yuga-vāhana PvA 127); J VI.221. yoggāni muñcati to unharness the oxen PvA 43, 100.

Yogga (nt. & adj.) [same as last, in meaning of yoga 7] 1. (nt.) a contrivance J IV.269 (yoggaṃ karoti, may be in meaning "training, practice" here: see yoggā); VvA 8 (gahaṇa°). 2. (adj.) fit for (=yutta), adapted to, suitable; either ° or with inf.: VvA 291; PvA 25 (here spelt yogya), 135 (bhojana°), 152 (kamma-vipāk' ānubhavana°), 154 (gamana° passable, v. l. yogya), 228 (anubhavana°).

Yoggā (f.) [Vedic and Epic Sk. yogyā; same as yogga2, fr. yoga] training, practice J II.165 (yoggaṃ karoti to practise); IV.269 (id.); DhA I.52 (lakkha-yoggaṃ karoti to practise shooting). - adj. (-°) katayogga wellpractised, trained S I.62, 98 (neg.). Only at these passages, missing at the other dalha-dhamma-passages, e. g. at S II.266; M I.82; A II.48. -ācariya a groom, trainer S IV.176=M I.124; M III.97, 222; Th 1, 1140; J I.505.

Yojana (nt.) [Vedic yojana] 1. the yoke of a carriage J VI.38, 42 (=ratha-yuga). 2. a measure of length: as much as can be travelled with one yoke (of oxen), a distance of about 7 miles, which is given by Bdhgh. as equal to 4 gāvutas (DhA II.13). It occurs in descending scale of yojana-tigāvuta-usabha at DhA I.108. - Dh 60; J V.37 (yojana-yojana-vitthatā each a mile square); SnA 194. More favoured combos of yojana with numbers are the foll.: 1/2 (aḍḍha°): DA I.35; DhsA 142. - 3: DhA II.41. - 4: PvA 113. - 5: VvA 33. - 15: DhA I.17; J I.315; PvA 154. - 18: J I.81, 348. - 20: DhA IV.112 (20 X 110, of a wilderness). - 25: VvA 236. - 45: J I.147, 348; DhA I.367. - 50: Vism 417. - 100: D I.117; It 91; Pv I.1014. - 500: J I.204. - 1,000: J I.203. - Cp. yojanika.

Yojanā (f.) [*Sk. yojanā, fr. yojeti] (grammatical) construction; exegesis, interpretation; meaning KhA 156, 218, 243; SnA 20, 90, 122 sq., 131 sq., 148, 166, 177, 248, 255, 313; PvA 45, 50, 69, 73, 139 (attha°), and passim in Commentaries.

Yojanika (adj.) [fr. yojana] a yojana in extent J I.92 (vihāra); Dpvs 17, 108 (ārāma); DhA I.274 (manipallanka).

Yojita (pp. of yojeti) yoked, tied, bound Ps I.129 (catuyoga° fettered by the four bonds); SnA 137 (yottehi y.).

Yojitaka (adj.) [fr. yojita] connected with, mixed; neg. a° not mixed (with poison), unadulterated J I.269.
Yojeti {Yojeti} [Caus. of yuṇjati] 1. to yoke, harness, tie, bind Pv II.936 (vāhana, the draught-bullock); Mhvs 35, 40 (yojaya aor.; v. l. for yojāpayi); PvA 74 (sindhave). - 2. to furnish (with), combine, unite, mix, apply J I.252 (suraṃ); Mhvs 22, 4 (ambaṃ visena y. to poison a mango); 36, 71 (visama phalesu poison the fruit). - 3. to prepare, provide, set in order, arrange, fix, fit up Mhvs 30, 39 (pāde upānāhi fitted the feet with slippers); dvāraṃ to put a door right, to fix it properly J I.201; IV. 245 (cp. yojāpeti). - 4. to engage, incite, urge, commission, put up to, admonish Mhvs 17, 38 (manusse); 37, 9 (vihāram nāsetum y. incited to destroy the v.); PvA 69. - 5. to construct, understand, interpret, take a meaning SnA 148 (yojetabba); PvA 98 (id.), 278 (id.). - Caus. II. yojāpeti to cause some one to yoke etc.: D II.95 (yānāni, to harness); J I.150 (dvāraṃ, to set right); Mhvs 35, 40 (rathe, to harness). - Pass. yojīyati to become yoked or harnessed J I.57 (nangalasahassam y.). - pp. yojita.

Yojjha {Yojjha} in a° in a° M II.24 read yujjha (of yudh).

Yotta {Yotta} (nt.) [Vedic yoktra, cp. Lat. junctor, Gr. zeukth_res yoke-straips; Epic Sk. yoktṛ one who yokes] the tie of the yoke of a plough or cart S I.172=Sn 77; S IV.163, 282; J I.464; II.247 (camma°); IV.82; V.45 (cammay-.varatta), 47; Vism 269; DhA I.205; SnA 137. As dhura-yotta at J I.192; VI.253.

Yottaka {Yottaka} (nt.) [yatta+ka] a tie, band, halter, rope J VI.252; Miln 53; Vism 254, 255; DhA III.208.

Yodha {Yodha} [cp. Vedic yodha; fr. yudh] a warrior, soldier, fighter, champion Vin I.73 (yodhā yuddh'ābhinanindo . . . pabbajjaṃ yāciṃsu); J I.180; Miln 293. -ājīva one who lives by battle or war, a soldier S IV.308=A III.94; A I.284; II.170, 202; III.89 sq. (five kinds); Sn 617, 652; Pug 65, 69. -hatthin a war elephant DhA I.168.

Yodhi {Yodha} =yodhikā J V.420.

Yodhikā {Yodhika} (f.) [a var. reading of yūthikā (q. v.)] a special kind of jasmine Vv 354; J IV.440 (yoth°), 442; V.422; VvA 162 (as thalaja and a tree).

Yodhin {Yodho} =yodha a warrior; camma° a warrior in cuirass, a certain army grade D I.51; A IV.107.

Yodheti {Yodheti} [Caus. of yujjhati] to attack, to fight against (acc.) Dh 40 (yodhetha=pahareyya DhA I.317); J V.183.

Yoni {Yone} (f.) [Vedic yoni] 1. the womb. - 2. origin, way of birth, place of birth, realm of existence; nature, matrix. There are four yonis or ways of being born or generation, viz. aṇḍaja oviparous creation, jalābuja viviparous, saṃsādaja moisture-sprung, opapātika spontaneous: M I.73; D III.230; Miln 146; Vism 552, 557 sq.; cp. VbhA 203 sq. - Freq. in foll. combns: tiracchāna° the class of animals, the brute creation A I.37, 60; V.269; It 92; Pv IV.111; Vism 103, 427; PvA 27, 166; nāga° birth among the Nāgas S III.240 sq. (in ref. to which the 4 kinds of birth, as mentioned above, are also applied); Vism 102 (niraya-nāga-yoni); pasu°=tiracchāna° Pv II.1312; pisāca° world of the Pisācas S I.209; peta° the realm of the Petas PvA 68 (cp. peta). -kamma° K. as origin A III.186. - yoni upaparikkhitabba (=kimjātikā etc.) S
III.42. -ayoni unclean origin Th 1, 219. - 3. thoroughness, knowledge, insight Nett 40. -ayoni superficiality in thought S I.203 ("muddled ways" Mrs. Rh. D.). -yoniso (abl.) "down to its origin or foundation," i. e. thoroughly, orderly, wisely, properly, judiciously S I.203 ("in ordered governance" K.S. I.259); D I.118 (wisely); It 30 (āraddha āsavānaṃ khayāya); Pug 25; Vism 30, 132, 599; PpA 31. Opp. ayoniso disorderly improperly Pug 21; DhA I.327; PvA 113, 278. - Esp. frequent in phrase yoniso manasikāra "fixing one's attention with a purpose or thoroughly," proper attention, "having thorough method in one's thought" (K.S. I.259) Ps I.85 sq.; It 9; J I.116; Miln 32; Nett 8, 40, 50, 127; Vism 132; PvA 63. See also manasikāra. - Opp. ayoniso manasikāra disorderly or distracted attention D III.273; VbhA 148; ThA 79. In BSk. the same phrase: yoniśo manasikāraḥ Divy 488; AvŚ I.122; II.112 (Speyer: "the right & true insight, as the object of consideration really is"). See further on term Dial. III.218 ("systematized attention"); K.S. I.131; II.6 ("radical grasp"). -ja born from the womb Sn 620; Dh 396. -pamukha principal sort of birth D I.54; M I.517.

Yobbana (yobhana) (nf.) [cp. late Vedic & Epic Sk. yauvana, fr. yuvan] youth D I.115; A I.68; III.5, 66, 103; Dh 155, 156; Sn 98, 110, 218; Pv I.76; DhA III.409; PvA 3. -mada pride of youth D III.220; A I.146; III.72; VbhA 466.
R

—R— 1. R, the letter (or sound) r, used as euphonic consonant to avoid hiatus. The sandhi -r-originates from the final r of nouns in "ir & "ur of the Vedic period. In Pali it is felt as euphonic consonant only, like other sandhi consonants (y for instance) which in the older language were part of the noun itself. Thus r even where it is legitimate in a word may inter change with other sandhi-consonants in the same word, as we find punam-eva and puna d-eva besides the original puna-r-eva (=Vedic punar eva). At J I.403 we read "punar āgata," where the C. expls "puna āgata, ra-kāro sandhivasena vutto." Similarly: Sn 81 (vutti-r-esā), 214 (thambho-r.-iva), 625=Dh 401 (āragge-r-iva), 679 (ati-r-iva), 687 (sarada-r-iva), 1134 (haṃsa-r-iva); Vv 6422 (Vajir'āvudho-r-iva); Pv II.87 (puna-r-eva) II.116 (id.); PvA 77 (su-r-abhigandha). In the latter case the r has no historical origin, as little as in the phrase dhir attthu (for *dhig-atthu) Sn 440; J I.59.


Raṃsimant [Ramimant] (adj.) [fr. raṃsi] having rays, radiant; n. sg. raṃsimā the sun Vv 812 (=suriya VvA 314).


Rakkhati [Rakkhati] [Vedic raksati, rakṣ to Idg. *ark (cp. Lat. arceo etc.) in enlarged form *aleq=Gr. a)le/cw to protect (Alexander!); a)lkh/ strength; Ags. ealgian to protect, Goth. alhs=Ags. ealh temple. Cp. also base *areq in P. aggala. The Dhtp 18 expls rakkh by "pālana"] 1. to protect, shelter, save, preserve Sn 220; J IV.255 (māṃ rakkheyāṭha); VI.589 (=pāliti); Pv II.943 (dhanām); Miln 166 (rakkham), 280 (attānam rakkheyā save himself); PvA 7. - grd. rakkhiya to be protected Mhvs 33, 45. Neg. arakkhiya & arakkheyā (in meaning 3) see separately. - Pass. ppr. rakkhiyamāna J I.140. - 2. to observe, guard, take care of, control (with
ref. to cittaṃ the heart, and sīlaṃ good character or morals) It 67 (sīlaṃ); DhA I.295 (cittatī rakkha, equivalent with cittatī dama), 397 (ācāraṃ); J IV.255 (vācaṃ); VvA 59 (sīlāni rakkhi); PvA 66 (sīlaṃ rakkhatha, uposathama karotha). - 3. to keep (a) secret, to put away, to guard against (i.e. to keep away from) Sn 702 (mano-padosaṃ rakkheyya); Miln 170 (vacīduccaritaṃ rakkheyya). - pp. rakkhita. See also parīpāleti & parirakkhati.

Rakkhana (rakkhana) (nt.) [fr. rakkha] 1. keeping, protection, guarding Nett 41; Mhvs 35, 72 (rahassa*-atthāya so that he should keep the secret); PvA 7. - 2. observance, keeping VvA 71 (uposathasāla*); PvA 102 (sīla*), 210 (uposatha*).

Rakkhanaka (rakkhanaka) (adj.) [fr. rakkhana] observing, keeping; one who observes J I.228 (pañca-sīla*; so read for rakkhānaka).

Rakkhā (rakkha) (f.) [verb-noun fr. rakkha] shelter, protection, care A II.73 (+parittā); Mhvs 25, 3; J I.140 (bahūhi rakkhāhi rakkiyamāna); PvA 198 (+māṃsamvidahati). Often in combQ rakkhā-avaraṇa (+gutti) shelter & defence, e.g. at Vin II.194; D I.61 (dhammikāṃ v. -guttim samvidaherryāma); M II.101; J IV.292. - Cp. gorakkhā. - Note. rakkhā at J III.144 is an old misreading for rukkhā.

Rakkhita (rakkha) (pp. of rakkhati] guarded, protected, saved S IV.112 (rakkhitena kāyena, rakkhitāya vācāya etc.); A I.7 (cittatī r.); Sn 288 (dhamma*), 315 (gottā*); VvA 72 (mātu*, pitu* etc.); PvA 61, 130. - Note. rakkhitaṃ karoti at Mhvs 28, 43 Childers trs "take under protection," but Geiger reads rakkhike and trs "appoint as watchers." - atta one who guards his character S I.154; J I.412; SnA 324. - indriya guarding one's senses Sn 697. -mānasāna guarding one's mind Sn 63 (=gopitamānasāno rakkhita-citto Nd2 535).

Ranga1 (ranga) [fr. raj1, rajati, to be coloured or to have colour] colour, paint Miln 11 (*palibodha). -kāra dyer Miln 331. -jāta colour M I.385; VbhA 331. -ratta dyed crimson Vin I.185=306.

Ranga2 (ranga) [fr. raj2, irajyati, to straighten, order, direct etc.: see uju. The Dhtp (27) only gives one raj in meaning "gamana"] a stage, theatre, dancing place, playhouse Vv 331; J II.252. - rangam karQtQ to play theatre DhA IV.62. - rangamajjha the stage, the theatre, usually in loc. majjhe, on the stage, S IV.306; J IV.495; DhA III.79; same with manḍale J II.253. later Sk.] to arrange, prepare, compose. The root is defined at Dhtp 546 by "patiyattane" (with v. l. car), and given at No. 542 as v. l. of pac in meaning "vitthāre." - pp. racita.


Racchā [Raccha] (f.) Sk. rathyā. This the contracted form. The diaeretic forms are rathiyā & rathikā (q.v.) a carriage road Vin II.194; III.151; IV.271 (=rathiyā); V.205 (racchā-gata); J I.425; V.335; VI.276 (in its relation to vīthi); Dāvs V.48; PvA 24 (koṇa°).

Rajaka [Rajaka] [fr. rajati] a dyer (& "washerman" in the same function), more correctly "bleacher." See remarks of Kern's at Toev. II.45 on distinction of washerman & dyer. - D I.51 (in list of occupations); Vin III.45; S II.101=III.152 (in simile; combd with cittakāra, here perhaps "painter"?) S III.131; J V.186; VbhA 331 (in simile).

Rajakkha [Rajakkha] [raja+ending ka, in combn *rajas-ka=rajakkha, like *puraskata=purakkhata. The "ka belongs to the whole cpd.] only in combn with appa° and mahā° i.e. having little (or no) and much defilement (or blemish of character) M I.169; S I.137 (here further combd with jāṭika; cp. BSk. alpa-rajaskājīya MVastu III.322); Vin I.5 (id.); Ps I.121; II.33, 195; Nd1 358; Nd2 235 No. 3 p2; Vbh 341; Miln 263; Vism 205; VbhA 458.

Rajakkhatā [Rajakkhata] (f.) abstr. fr. rajakkha is Kern's (problematic) proposed reading (Toev. s. v.) for rājakhāda at Sn 831 (rājakhādāya phūṭṭho), which is however unjustified, as the original reading is well-attested and expld in the Niddesa as such. The term as proposed would not occur by itself either (like rajakkha, only -°).

Rajata [Rajata] Vedic rajata; see etym. under rajati silver D I.5 (expld at DA I.78 as a general name for all coins except gold: kāhāpaṇas etc.); S I.92; Sn 962 (in simile; expld at Nd1 478 as jātarūpa), J V.50; 416 (hema° gold & silver); Vv 351 (°hema-jāla); DhA II.42 (°paṭṭa silver tablet or salver); IV.105 (°gabbha silver money box or cabinet for silver, alongside of kāhāpaṇa-gabbha and suvaṇṇa°); VbhA 64 (expld as "kāhāpana"); PvA 95 (for rūpiya).

Rajati [Rajati] raj & rañj to shine, to be coloured or light (-red); to Idg. *areg to be bright, as in Lat. argus, Gr. a)rgos & a)rgos light; Sk. arjuna (see ajjuna); to which also rajati silver=Lat. argentum, Gr. a)rgos; Gallic Argento-ratum (N. of Strassburg); Oir argato.] usually intrs. rajjati (q.v.). As rajitabba (grd.) in meaning "to be bleached" (dhovitabba+) only in meaning "bleach" (as compared with dhovati clean, & vijaṭeti to disentangle, smoothe) Vin III.235 (ppr. fr. pl. dhovantiyo rajantiyo etc.); J I.8 (rajitabba, grd.; dhovitabba+). - Somehow it is difficult to distinguish between the meanings "bleach" and "dye" (cp. rajaka), in some combns with dhovati it clearly means "dye," as at Vin I.50 (forms: rajati, rajitabba, rajiyetha 3 sg. Pot. Med.); Vism 65 (forms: rajitvā, rajitabba, rajitum). - Another grd. rajaniya in diff. meaning (see sep.). Caus. rajeti to paint, colour Th 1, 1155 (inf. rajetave: (see Geiger, P.Gr. § 204, 1. a). Caus. also rañjетi (see under rañjati). Med. Pass. rajjati (q. v.). - Caus. II. rajāpeti to cause to be bleached Vin III.206 (dhovāpeyya rajāpeyya ākoṭāpeyya), 235 (dhovapeti r. vijaṭāpeti); J II.197 (ovaṭṭikam sibbāpetvā rajāpetvā).

Rajana [Rajana] (nt.) [fr. raj] colouring, dye D I.110 (suddham vattam . . . sammadeva rajanam patiganheyya); Vin I.50=53 II.227; Vin I.286 (6 dyes allowed to the bhikkhus: mūla°, khandha°, taca°, patta°, puppha°, phala°, or made of the root, the trunk, bark, leaf, flower, fruit of trees) Th 1, 965; S II.101 (here either as f. or adj.); J I.220 (washing?). -kamma (the job of) dyeing J
Rajani (Rajani) (f. [fr. raj, cp. rajaniya 2] the night Dāvs I.39; Abhp 69; PVa 205.

Rajaniya (Rajaniya) (adj.) [grd. of rajati] of the nature of rajas, i. e. leading to lust, apt to rouse excitement, enticing, lustful. - 1. As Ep. of rūpa (vedanā saññā etc.) S III.79; also at D I.152 sq. (dibbāni rupāni passāmi piya-rūpāni kām'ūpasamhitāni rajanīyāni; & the same with saddāni). In another formula (relating to the 5 kāmaguṇā: rūpā (saddā etc.) iṭṭhā kantā manāpā piyarūpā kām'ūpasamhitā rajanīyā D I.245; M I.85. The expln of this passage at DA I.311 is: r.=rāgajanaka. - The expression rajanīyā dhammā "things (or thoughts) causing excitement" is contrasted with vimocaniyā dh. "that which leads to emancipation" at A II.196. The same takes the places of lobhaniyā dhammā in combn with dosaniyā & mohaniyā dh. at S IV.307; A II.120; III.169. Another pair is mentioned at Nett 18, viz. r. dhammā and pariyuṭṭhāniyā dh. - 2. In diff. connections it means simply "delightful, lovely" and is e. g. an Ep. of the night. So at PV III.71, where the passage runs "yuvā rajanīye kāmaguṇaḥ sobhāsi": youthful thou shinest with the qualities of enjoyment in the enjoyable (night), which at PVa 205 is expld in a twofold manner viz. first as "ramanīyehi rāguppatti-hetu-bhūtehi" (viz. kāmaguṇeṇhi), referring to a v. l. rajanīyehi, and then as "rajanī ti vā rattus, ye ti nipātamattaḥ" and "virocasi rattiyaṃ." Thus rajani is here taken directly as "night" (cp. Abhp 69). - At PV IV.62 the passage runs "pamattā rajanīyesu kām'assād'" i. e. not heeding the enjoyment of the taste of craving at nights; here as m. & not f. - The meaning "lovely" is appld to sounds at Th 1, 1233 (sarena rajanīyena); VvA 37 (r. niggosa).

Rajo, Rajas & Raja (Rajol (Rajas) (Raja) (nt.) [raj, see rajati & rañjati. Vedic rajah meaning: (a) space, as region of mist & cloud, similar to antarikṣa, (b) a kind of (shiny) metal (cp. rajata); see Zimmer, Altd. Leben 55]. A Forms. Both rajo & rajāṃ occur as noun & acc. sg., e. g. rajo at D II.19; Sn 207, 334; Dhs 617; rajāṃ at Sn 275; It 83; once (in verse) rajo occurs as m, viz. Sn 662. The other cases are formed from the a-stem only, e. g. rajassa Sn 406; pl. rajāni Sn 517, 974. In compn we find both forms, viz. (1) rajas either in visarga form rajah, as (a) rajo-, (b) raja- and (c) rajā- (stressed), or in s-form (d) rajas-; (2) rajā-, appearing apostrophed as (e) raj-. B Meanings. (1) (lit.) dust, dirt; usually wet, staining dust D II.19 (tiṇa+); Sn 662=PVa 116 (sukhumo rajo pativāṭam khitto); It 83; Dhs 617 (dhūmo+). adj. rāja*: in sa° & a° vāta Vin II.209; Vism 31. The meaning "pollen" [Sk. raja, m.] may be seen in "raja-missakaṃ rasat" at DhA I.375. - 2. (fig.) stain, dirt, defilement, impurity. Thus taken conventionally by the P. commentators as the 3-fold blemish of man's character: rāga, dosa, moha, e. g. Nd1 505; SnA 255; DhA III.485; or as kileṣa-raja at SnA 479. - Sn 207 (niketā jāyate rajo), 334, 665 (rajaṃ ākiraṇi, metaph.), 974 (pañca rajāni loke, viz. the excitement caused by the 5 bāhirāni āyatanaṇī Ndi 505. Also in stanzā rāgo rajo na ca pana reṇu vuccati (with dosa & moha the same) Ndi 505=Nd2 590 (slightly diff.)=J I.117=Vism 388, cp. Divy 491 with interesting variation. - adj. raja* in two phrases apagata* VVa 236 & vigata* Ndi 505 = free from defilement. - On raja in similes see J.P.T.S. 1907, 126. Cp. vi°. - C. Compounds. (a) rajo-: "jalla dust and (wet) dirt, muddy dirt D II.18; Vin III.70; J IV.322; V.241; Mill 133, 195, 258, 410; SnA 248, 291. -jallika living in dirty mud, designation of a class of ascetics M I.281; J I.390. -dhātu "dust-element" (doubtful trsln) D I.54, which DA I.163 explns as "raja-okinnā-ṭṭhānāni," i. e. dusty places. Dial. trsln. "places where dust accumulates," Franke, Dīgha p. 57 as "Staubiges" but rightly sees a deeper, speculative meaning in the expression (Sāṅkhya doctrine of rajas?). -mala dust & dirt J I.24. -vajalla [this expression is difficult to explain. It may simply be a
condensed phrase rajo 'va jalla, or a redupl. cpd. rajo+avajalla, which was spelt raj-ovajalla for ava° because of rajo, or represents a contamination of raj-avajalla and raj-ojalla, or it is a metric diaeresis of rajo-jalla] dust and dirt Dh 141 (=kaddama-limpan' ākārena sarire sannicita-rajo DhA III.77).-hāraṇa dirt-taking, cleaning; wet rag, floor-cloth, duster Vin II.291; A IV.376; J I.117; DhA I.245. - (b) raja-: -reṇu dirt and dust J IV.362; -vadāṇa indulgence in or increase of defilement Th 2, 343 ("fleshly lusts" trsl.); ThA 240 (=rāga-raj'ādi saṃvaḍḍhana). - (c) rajā- °patha dusty place, dustiness, dust-hole D I.62, 250; S II.219; DA I.180 (here taken metaphorically: rāga-raj'ādi naṭṭhāna-ṭṭhānam). - (d) rajas- °sira with dusty head Sn 980; J IV.362. - (e) raja-: °agga a heap of dust, dirt J V.187 (=rajakkhandha C); fig.=kilesa Pug 65, 68 (here perhaps nt. of a distorted rajakkha? So Kern, Toev. s. v.). - °upavāhana taking away the dust (or dirt) Sn 391, 392.

Rajja 〈Rajja〉 (nt.) [Sk. rājya, fr. rāj] kingship, royalty, kingdom, empire; reign, throne; (fig.) sovereignty A III.300 (*m kāreti); Sn 114, 553 (*m kāreti to reign); J I.57; 64 (ekarattena tiṇi rajjāni atikamma); 3 kingdoms); III.170 (*m amaccānaṃ niyyādetvā), 199 (dukkhaseyyām api rajaṃ pi kārāye); IV.96, 105, 393 (nava raja new kingship, newly (or lately) crowned king); VI.4 (rajjato me sussītvā maraṇam eva seyyo; death by withering is better than kingship); VVa 314 (=J I.64 as above); PVA 73 sq.; Mhvs 10, 52 (rājā rajjaṃ akārayi).

Rajjati 〈Rajjati〉 [cp. Sk. rajjati, raj or rañj, Med. of rajati] to be excited, attached to (loc.), to find pleasure in S IV.74 (na so rajaṃ rūpesu; =viratta-citta); Sn 160, 813 (contrasted with virajjati); Ps I.58, 77 sq., 130, 178; NdI 138; Miln 386 (rajjasi rajaṃyesu etc.: in combn with dosa & moha or derivations, representing rāga or lobha, cp. lobhanīya); VbhA 11. - ppr. rajjamāna PVA 3; Pot. rajjeyya Miln 331. - pp. ratta.


Rajju 〈Rajju〉 (f.) [Vedic rajju, cp. Lat. restis rope, Lith. r&etilde;Zgis wicker, basket] a cord, line, rope S II.128; Vin II.120, 148 (āviṃchana°); Nd2 304; J I.464, 483 (fisherman's line); V.173; Mhvs 10, 61; DhA IV.54; VbhA 163; KhA 57; Vva 207; Sdhp 148, 153. -kāra rope-maker Miln 331. - gāhaka "rope-holder," (king's) land surveyor J II.367=DhA IV.88 (see Fick, Sociale Gliederung 97).

Rajjuka 〈Rajjuka〉 [rajj+ka] 1. a rope, line J I.164 (bandhana°); ThA 257. - 2. rajaṅgāhaka, king's land surveyor J II.367.

Rañjati (nt.) [rañj=raj; see rajati & rajaṇati - Dhtp 66 & 398 defines rañja=rāge] 1. to colour, dye J I.220. - 2. (=rajjati) to find delight in, to be excited Sn 424 (ettha me r. mano; v. l. BB rajjati). - Caus. rañjeti to delight or make glad D III.93 (in etym. of rājā (q. v.). - pp rañjita. - Caus. II. rañjāpeti to cause to be coloured or dyed DhA IV.106 (v. l. raj°).

Rañjana (nt.) [fr. rañjati] delighting, finding pleasure, excitement DhsA 363 (rañjanaṭṭhena rāgo; v. l. rajano°; perhaps better to be read rajjana°).
Rañjita [Ranjeti] [pp. of rañjeti] coloured, soiled, in raja° affected with stain, defiled J I.117. - See also anu° & pari°. Dht 86: "paribhāsane"] to yell, cry; shout (at), scold, revile: not found in the texts.

Raṭṭha [Rattha] (nt.) [Vedic rāṣṭra] reign, kingdom, empire; country, realm Sn 46 (expld at Nd2 536 as "raṭṭhaṇa ca janapaṭaṇa ca koṭṭhāgaṇa ca . . . nagaraṇa ca"), 287, 444, 619; J IV 389 ("m araṭṭhaṃ karoti"); PvA 19 ("m kāreti to reign, govern"). Pabbata° mountain-kingdom SnA 26; Magadha° the kingdom of Magadha PvA 67. -piṇḍa the countQy's alms-food ("m bhuñjati") Dh 308 (saddhāya dinnaṃ); A I.10; S II.221; M III.127; Th 2, 110; It 43, 90. -vāsin inhabitant of the realm, subject DhA III.481


Raṭṭhavant [Ratthavant] (adj.) [raṭṭha+vant] possessing a kingdom or kingship Pv II.611 ("nto khattiyā").

Raṭṭhika [Ratthika] [fr. raṭṭha, cp. Sk. rāṣṭrika] 1. one belonging to a kingdom, subject in general, inhabitant J II.241 (brāhmaṇa gahapati-d. -do ārik'ādayo). 2. an official of the kingdom [op Sk. rāṣṭriya a paretender; also king's brother in-law] A III.76=300 (r. pettanika senāya senāpatika).

Raṇa [Rana] [Vedic raṇa, both "enjoyment," and "battle." The Dhtp (115) only knows of ran as a sound-base saddatthā (=Sk. ran2 to tinkle]) Q fight, battle; only in Th 2, 360 (raṇaṃ karitvā kāmānāṃ): see discussed below; also late at Mhvs 35, 69 (Subharājām raṇe hantvā). - 2. intoxication, desire, sin, fault. This meaning is the Buddhist development of Vedic raṇa= enjoyment. Various influences have played a part in determining the meaning & its expln in the scholastic terms of the dogmatists and exegetics. It is often expld as pāpa or rāga. TheṬīkā on DhsA 50 (see Expos. 67) gives the foll. explns (late & speculative): (a)=reṇu, dust or mist of lust etc.; (b) fight, war (against the Paths); (c) pain, anguish & distress. - The trsln (Expos. 67) takes raṇa as "cause of grief," or "harm," hence arana "harmless" and saraṇa "harmful" (the latter trsl as "concomitant with war" by Dhs. trsl. of Dhs 1294; and asarana as opp. "not concomitant"); doubtful. At S I.148 (rūpe raṇaṃ disvā) it is almost syn. with raja. Bdhgh. expls this passage (see K.S. 320) as "rūpamhi jāti-jarā-bhanga-sankhātaṃ dosaṃ," trsln (K.S. 186): "discerning canker in visible objects material." The term is not sufficiently cleared yet. At Th 2, 358 we read "(kāmā) appassādā raṇakarā sukkapakkha-visosanā," and v. 360 reads "raṇaṃ karitvā kāmānāṃ." ThA 244 expls v 358 by "rāg'ādi sambandhanato"; v. 360 by "kāmānāṃ raṇaṃ te ca mayā kātabbām ariyamaggamaṃ sampahāram katvā." The first is evidently "grief," the second "fight," but the trsln (Sisters 145) gives "stirring strife" for v. 358, and "fight with worldly lusts" for v. 360; whereas Kern, Toev. s. v. raṇakara gives "causing sinful desire" as trsln. The word arana (see arana2) was regarded as neg. of raṇa in both meanings (1 & 2); thus either "freedom fr. passion" or "not fighting." The trsln of DhsA 50 (Expos. 67) takes it in a slightly diff. sense as "harmless" (i. e. having no grievous causes) - At M III.235 arana is a quāsi summing up of "adukkha an-upaghāta anupāyāsa etc." and sarana of their positives. Here a meaning like "harmfulness" & "harmlessness" seems to be fitting. Other passages of arana see under arana. -jaha (raṇaṇja) giving up desires or sin, leaving causes of harmfulness behind. The expression is old and stereotype. It has caused trouble among interpreters: Trenckner would like to read raṇaṇjaya "victorious in battle" (Notes 83). It is also BSk., e. g. Lal. Vist. 50; AvŚ II.131 (see Speyer's note 3 on this page. He
justifies trsln "pacifier, peace-maker"). At foll. passages: S I.52 (trsln "quitting corruption"); It 108 (Seidenstücker trsls: "dem Kampfgewühl entronnen"); Miln 21; Nett 54; Sdhp 493, 569.

Rata [rata] [pp. of ramati] delighting in (loc. or -°), intent on, devoted to S IV.117 (dhamme jhāne), 389 sq. (bhava° etc.); Sn 54 (sanganika°) 212, 250, 327, 330 (dhamme), 461 (yaññe), 737 (upasame); Mhv. 1, 44 (mahākāruṇiko Satthā sabba-loka-hite rato); 32, 84 (rato puññe); PvA 3, 12, 19 (*mānasa).

Ratana1 [ratana] (nt.) [cp. Vedic ratna, gift; the BSk. form is ratna (Divy 26) as well as ratana (AvŚ II.199)] 1. (lit.) a gem, jewel VvA 321 (not=ratana2, as Hardy in Index); PvA 53 (nānāvidhāni). - The 7 ratanas are enumd under veḷuṣṭā (Miln 267). They are (the precious minerals) suvaṇṇa, rajata, muttā, mani, veḷuṣṭā, vajira, pavāḷa. (So at Abhp 490.) These 7 are said to be used in the outfit of a ship to give it more splendour: J II.112. The 7 (unspecified) are mentioned at Th 2, 487 (satta ratanāni vasseya vuṭṭhimā "all seven kinds of gems"); and at DhA I.274, where it is said of a ratana-maṇḍapa that in it there were raised flags "sattaratanā-mayā." On ratana in similes see J.P.T.S. 1909, 127. - 2. (fig.) treasure, gem of (°) Sn 836 (etādisaṃ r.=dibb'itthi-ratana SnA 544); Miln 262 (dussa° a very fine garment). - Usually as a set of 7 valuables, belonging to the throne (the empire) of a (world-) king. Thus at D II.16 sq.; of Mahā-Sudassana D II.172 sq. They are enumd singly as follows: the wheel (cakka) D II.172 sq., the elephant (hatthi, called Uposatha) D II.174, 187; the horse (assa, Valāhaka) ibid.; the gem (mani) D II.175, 187; the woman (itthi) ibid.; the treasurer (gahapati) D II.176, 188; the adviser (pariṇāyaka) ibid. The same 7 are enumd at D I.89; Sn p. 106; DA I.250; also at J IV.232, where their origins (homes) are given as: cakka° out of Cakkadaha; hatthi from the Uposatha-race; assa° from the clan of Valāhassaraṇa, mani° from Vepulla, and the last 3 without specification. See also remarks on gahapati. Kern, Toev. s. v. ratana suspects the latter to be originally "major domus" (cp. his attributes as "wealthy" at MVastu I.108). As to the exact meaning of pariṇāyaka he is doubtful, which mythical tradition has obscured. - The 7 (moral) ratanas at S II.217 & III.83 are probably the same as are given in detail at Miln 336, viz. the 5: sīla°, samādhi°, paññā°, vimutti°, vimutti-ñānadassana (also given under the collective name sīla-kkhandha or dhamma-kkhandha), to which are added the 2: paṭisambhidā° & bojjhanga°. These 7 are probably meant at PvA 66, where it is said that Sakka "endowed their house with the 7 jewels" (sattar. bharitaṃ katvā). - Very frequent is a Triad of Gems (ratana-traya), consisting of Dhamma, Sangha, Buddha, or the Doctrine, the Church and the Buddha [cp. BSk. ratna-traya Divy 481], e. g. Mhv. 5, 81; VbhA 284; VvA 123; PvA 1, 49, 141. -ākara a pearl-mine, a mine of precious metals Th 1, 1049; J II.414; VI.459; Dpvs I.18. -kūṭa a jewelled top DhA I.159. -palivethana a wrapper for a gem or jewel Pug 34. -vara the best of gems Sn 683 (=vararatana-bhūta SnA 486). - sutta the Suttanta of the (3) Treasures (viz. Dhamma, Sangha, Buddha), representing Sutta Nipāta II.1 (P.T.S. ed. pp. 39-42), mentioned as a parittā at Vism 414 (with 4 others) and at Miln 150 (with 5 others), cp. KhA 63; SnA 201.

Ratana2 [ratana] [most likely=Sk. aratni: see ratani] a linear measure (which Abhp p. 23 gives as equal to 12 angula, or 7 ratanas=1 yaṭṭhi: see Kirfel, Kosmographie, p. 335. The same is given by Bdgh. at VbhA 343: dve vidatthiyato ratanaṃ; satta r. yaṭṭhi) J V.36 (viṣamr-satam); VI.401 (*mattam); VvA 321 (so given by Hardy in Index as "measure of length," but to be taken as ratana1, as indicated clearly by context & C.); Miln 282 (satta-patiṭhito aṭṭha-ratan'ubbedho nava-ratan' āyāma-pariṇāho pāsādiko dassanīyo Uposatho nāgarājā: alluding to ratana1 2!).
Ratanaka (Ratanaka) (adj.) [ratana+ka, the ending belonging to the whole cpd.] characteristic of a gem, or a king's treasure; in phrase aniggata-ratanake "When the treasure has not gone out" Vin IV.160, where the chief queen is meant with "treasure."

Ratani (Ratani) [Sk. aratni "elbow" with apocope and diaeresis; given at Halāyudha 2, 381 as "a cubit, or measure from the elbow to the tip of the little finger." The form ratni also occurs in Sk. The etym. is fr. Idg. *ole (to bend), cp. Av. arəpna elbow; Sk. arāla bent; of which enlarged bases *olen in Lat. ulna, ond *oleq in Lat. lacertus, Sk. lakutaḥ=P. lagula. See cognates in Wald e, Lat. Wtb. s. v. lacertus]

Ratanika (Ratanika) (adj.) [fr. ratana] a ratana in length J I.7 (aṭṭha°); Miln 312 (aṭṭha°).

Rati (Rati) (f.) [Classic Sk. rati, fr. ram] love, attachment, pleasure, liking for (loc.), fondness of S I.133 (ṭṃ paccanubhavati), 207; III.256; Sn 41 (=anukkhaṇṭhit' adhivacanam Nd2 537), 59 (id.), 270, 642, 956 (=nekkhamma-ratani°); J III.277 (kilesa°); DhA IV.225; PvA 77. -arati dislike, aversion S I.7, 54, 128, 180, 197; V.64; Sn 270 (+rati), 642 (id.); Dh 418 (rati+); Th 2, 339; DhsA 193; PvA 64; Sdh 476. -ratiṃ karoti to delight in, to make love Vism 195 (purisā itthīsu).

Ratin (Ratin) (adj.) (-°) [fr. rati] fond of, devoted to, keen on, fostering; f. ratinī J IV.320 (ahiṃsā°).

Ratta (Ratta) 1 [pp. of raṭjati, cp. Sk. rakta] 1. dyed, coloured M I.36 (dūratta-vaṇṇa difficult to dye or badly dyed; MA 167 reads duratta and expls as durañjita vaṇṇa; opp. suratta ibid.); Sn 287 (nānā-rattehi vatthehi); Vism 415 (“vattha-nivattha, as sign of mourning); DhA IV.226 (“vattha). - 2. red. This is used of a high red colour, more like crimson. Sometimes it comes near a meaning like "shiny, shining, glittering" (as in ratta-suvaṇṇa the glittering gold), cp. etym. & meaning of rajati and rajana. It may also be taken as "bleached" in ratta-kambala. In ratta-phalika (crystal) it approaches the meaning of "white," as also in expn of puṇḍarīka at J V.216 with ratta-paduma "white lotus." - It is most commonly found in foll. combns at foll. passages: Miln 191 (“lohitaka-candana); Vism 172 (“kambala), 174 (“koraṇḍaka), 191 (“paṭākā); J I.394 (pavāla-ratta-kambala); III.30 (“puppha-dāma); V.37 (“sālivana), 216 (“paduma); 372 (“suvaṇṇa); DhA I.393 (id.), 248 (“kambala); IV.189 (“candarukkha red-sandal tree); SnA 125 (where paduma is given as "ratta-setādiva"); VvA 4 (“dupoṭṭa), 65 (“suvaṇṇa), 177 (“phalika); PvA 4 (“virala-mālā; garland of red flowers for the convict to be executed, cp. Fick, Sociale Gliederung 104, 157 (“paduma), 191 (“sāli); Mhvs 30, 36 (“kambala); 36, 82 (rattāni akkhi bloodshot eyes). With the latter cp. cpd. rattakkha "with red eyes" (fr. crying) at PvA 39 (v. l. BB), and Np. rattakkhin "Red-eye" (Ep. of a Yakkha). - 3. (fig.) excited, infatuated, impassioned S IV.339; Sn 795 (virāga°); Jt 92 (maccā rattā); Miln 220. Also in combn ratta duṭṭha mūlha; see Nd2 s. v. chanda; cp. bhava-rāga-ratta.

Ratta 2 (Ratta) (nt.) & (poet.) rattā (f.) [Epic Sk. rātra; Vedic rātra only in cpd. aho-rātraṃ. Semantically an abstr. formation in collect. meaning "the space of a night's time," hence "interval of time" in general. Otherwise rātri: see under rattī] (rarely) night; (usually) time in general. Occurs only -°, with expressions giving a definite time. Independently (besides cpds. mentioned below) only at one (doubtful) passage, viz. Sn 1071, where BB MSS. read rattamahā for rattam aho, which corresponds to the Vedic phrase aho-rātraṃ (=P. ahorattam). The P.T.S. ed. reads nattam; SnA 593 reads nattam, but expls as rattin-divam, whereas Nd2 538 reads rattam & expls: "rattam vuccati ratti, aha (sic īgel) ti divaso, rattīn ca divān ca." -
Otherwise only in foll. adv. expressions (meaning either "time" or "night"): instr. eka-rattana in one night J I.64; satta° after one week (lit. a seven-night) Sn 570. - acc. sg. cira-rattanā a long time Sn 665; dīgha° id. [cp. BSk. dirgha-rātram freq.] Sn 22; M I.445; aḍḍha° at "halfnight," i. e. midnight A III.407; pubba-rattāparattam one night after the other (lit. the last one and the next) DhA IV.129. - acc. pl. cira rattana a long time J V.268. - loc. in var. forms, viz. vassa-ratte in the rainy season J V.38 (Kern, Toev. s. v. gives wrongly III.37, 143; aḍḍha-ratte at midnight Pva 152; aḍḍha- rattaya at midnight Vv 8116 (=aḍḍharatiyam VVA 315); diva ca ratto ca day & night Vv 315 (=rattiyaṃ VVA 130); cira-rattāya a long time J V.267; Pva I.94. - andhakāra the dark of night, nightly darkness Vin IV.268 (oggate suriye); M I.448. - ñuparata abstaining from food at night D I.5 (cp. DA I.77). -ñīnu of long standing, recognised D I.48 (in phrase: r. cira-pabbajito addhagato etc.; expld at DA I.143 as "pabbajjato pābhāgato etc.; expld at SnA 496); J VI.491. abl. sg. rattiyā in phrases abhikkantāya r. at the waning of night & d. (i. e. a 10 day week) A V.85 sq.; adverbially satta-rattin-divam a week Dha I.108. As adv. in acc. sg.: rattin-divam night and day A III.57; Sn 507, 1142; It 93; J I.30; or rattin ca divaṃ ca Nd2 538, or rattin opposed to adv. divā by night-by day M I.143; Pva 43. - Other cases as adv.: acc. eka rattin one night J I.62; Pva II.97; Pva 42; tam rattin that night Mhs 4, 38; imaṃ r. this night M I.143; yañ car. . . . yañ car. . . . etasmiṃ antare in between youn night and youn night It 121; rattin at night Miln 42; rattin rattin night after night Mhs 30, 16. - gen. rattiyā ca divasassa ca by n. & by day S II.95. - loc. rattiyān by night Vva 130, 315 (aḍḍha° at midnight); Pva 22; and rattin in phrase divā ca ratto ca Sn 223; Th 2, 312; Dh 296; Vv 315; 8432; S I.33. - khaya the wane of night J I.19. -cāra (sabba°) allnight wandering S I.201 (trsl. "festival"). - cheda interruption of the probationary period (t. t.) Vin II.34 (three such: sahavāsa, vipavāsa, anārocanā). - dhūmāyanā smouldering at night Vism 107 (v. l. dhūp°), combd with divā-pajjalana, cp. M I.143: ayaṃ vammiko rattin dhūmāyati divā pajjalati. -pariyanta limitation of the probationary period (t. t.) Vin II.59. -bhāga night-time J III.43 ("bhāge"); Miln 18 ("bhāgena"). -bhojana eating at night M I.473; DA I.77. -samaya night-time, only in loc. aḍḍha-ratti-samaye at midnight Vva 255; Pva 155.

Ratti (rattiyā, rattiyā) (f.) [Vedic rātri & later Sk. rātri. - Idg *lādh as in Gr. lh/qw=Lat. lateo to hide; Sk rāhu dark demon; also Gr. *lhtw/ (=Lat. Latona) Goddess of night; Mhg. luoder insidiousness; Vedic rātrī & later Sk. rātri. The by-form of ratti is rattacta2 night D I.47 (dosinā). gen. sg. ratyā (for *rattiyā) Th 1, 517; Sn 710 (vivasane=ratti-samatikakkane SnA 496); J VI.491. abl. sg. rattiyā in phrases abbhikkantāya r. at the waning of night D I.220; Vin I.26; S I.16; M I.143; & pabhātāya r. when night grew light, i. e. dawn J I.81, 500. instr. pl. rattisā Vin I.288 (hemantikāsu). A loc. ratyā (for *rātryām) and a nom. pl. ratyo (for *rātryaḥ) is given by Geiger, P.Gr. § 583. - Very often combd with and opp. to diva in foll. combs: rattin-diva [cp. BSk. rātrindiva=Gr. nuxqh/meron, AvŚ I.274, 278; II.176; Divya 124] a day & a night (something like our "24 hours"), in phrase dasa rattindivā a decade of n. & d. (i. e. a 10-day week) A V.85 sq.; adverbially satta-rattin-divam a week Dha I.108. As adv. in acc. sg.: rattin-divam night and day A III.57; Sn 507, 1142; It 93; J I.30; or rattin ca divaṃ ca Nd2 538, or rattin opposed to adv. divā by night-by day M I.143; Pva 43. - Other cases as adv.: acc. eka rattin one night J I.62; Pva II.97; Pva 42; tam rattin that night Mhs 4, 38; imaṃ r. this night M I.143; yañ car. . . . yañ car. . . . etasmiṃ antare in between youn night and youn night It 121; rattin at night Miln 42; rattin rattin night after night Mhs 30, 16. - gen. rattiyā ca divasassa ca by n. & by day S II.95. - loc. rattiyān by night Vva 130, 315 (aḍḍha° at midnight); Pva 22; and rattin in phrase divā ca ratto ca Sn 223; Th 2, 312; Dh 296; Vv 315; 8432; S I.33. - khaya the wane of night J I.19. -cāra (sabba°) allnight wandering S I.201 (trsl. "festival"). - cheda interruption of the probationary period (t. t.) Vin II.34 (three such: sahavāsa, vipavāsa, anārocanā). - dhūmāyanā smouldering at night Vism 107 (v. l. dhūp°), combd with divā-pajjalana, cp. M I.143: ayaṃ vammiko rattin dhūmāyati divā pajjalati. -pariyanta limitation of the probationary period (t. t.) Vin II.59. -bhāga night-time J III.43 ("bhāge"); Miln 18 ("bhāgena"). -bhojana eating at night M I.473; DA I.77. -samaya night-time, only in loc. aḍḍha-ratti-samaye at midnight Vva 255; Pva 155.

Ratha (rathah) [Vedic ratha, Av. rupa, Lat. rota wheel, rotundus ("rotund" & round), OIr. roth-Ogh rad wheel, Lith. rūtas id.] a two-wheeled carriage, chariot (for riding, driving or fighting S I.33 (ethically); A IV.191 (horse & cart; diff. parts of a ratha); M I.396; Sn 300, 654; Vism 593 (in its compn of akkha, cakka, pañjara, īsā etc.); J III.239 (passaddha° carriage slowing up); Th 2, 229 (caturassaṃ ratham, i. e. a Vimāna); Mhs 35, 42 (goñā rathe yuttā);
Ratha\textsuperscript{2} [Rathā] [fr. ram, cp. Sk. ratha] pleasure, joy, delight: see mano°.

Rathaka\textsuperscript{1} [Rathakā] (nt.) [fr. ratha, cp. Sk. rathaka m.] a little carriage, a toy cart D I.6 (cp. DA I.86: khuddakarathamaṇ); Vin II.10; III.180; M I.226; Miln 229.

Rathaka\textsuperscript{2} [Rathakā] (adj.) [ratha+ka] having a chariot, neg. a° without a chariot J VI.515.

Rathika [Rathikā] [fr. ratha] fighter fr. a chariot, charioteer M I.397 (saññāto kusalo rathassanga-caccangāṇam); D I.51 (in list of var. occupations, cp. DA I.156); J VI.15 (+patti-kārika), 463 (id.).

Rathikā & Rathiyā [Rathikā] [Rathiyā] (f.) [Vedic rathya belonging to the chariot, later Sk. rathyā road. See also rachā] a carriage-road. - (a) rathikā: Vin II.268; Vism 60; PV A 4, 67. - (b) rathiyā: D I.83; Vin I.237, 344; M II.108; III.163; S I.201; II.128; IV.344. In compn rathiyā°, e. g. rathiyā-coḷa "street-rag" Vism 62 (expld as rathikāya chaḍḍita-coḷaka).

Rada [Rāda] at ThA 257 in cpd. "sannivesa-visiṭṭha-rada-visesayutta" is not quite clear ("splitting"?).

Radati [Radati] [rad: see etym. at Walde, Lat. Wtb. s. v. rado ("rase"). Given in meaning "vilekhanā" at Dhtp 159 & Dhtm 220. Besides this it is given at Dhtm 224 in meaning "bhakkhanā"] to scratch Dhtp 159; cp. rada & radana tooth Abhp 261.

Randha\textsuperscript{1} [Rāndha] [for Sk. raddha, pp. of randhati 2] cooked J V.505; VI.24; Miln 107.
Randha\(^2\) [Randha]\(^1\) [Sk. randhra, fr. randhati 1; the P. form viā *randdha; see Geiger, P.Gr. § 581] opening, cleft, open spot; flaw, defect, weak spot A IV.25; Sn 255, 826 randhamesin looking for somebody's weak spot; cp. Nd 165 ("virandham° aparandham° khalitam° galitam° vivaramesi ti"); J II.53; III.192; SnA 393 (+vivara); DhA III.376, 377 ("gavesita").

Randhaka [Randhaka] (-\(^\sim\)) (adj.) [fr. randhahi 2] one who cooks, cooking, a cook J IV.431 (bhatta\(^+\)).

Randhati [Randhati] [radh or randh, differentiated in Pāli to 2 meanings & 2 verbs according to Dhtm: "himśāyam" (148), and "pāke" (827). In the former sense given as randh, in the latter randh. The root is freq. in the Vedas, in meaning 1. It belongs perhaps to Ags. rendan to rend: see Walde, Lat. Wtb. s, v. lumbus] to be or make subject to, (intrs.) to be in one's power; (trs.) to harass, oppress, vex, hurt (mostly Caus. randheti=Sk. randhayati). Only in Imper. randhehi J I.332, and in Prohib. mā randhayi J V.121, and pl. mā randhantu Dh 248 (=mā randhantu mā mathantu DhA III.357). See also randha2. - 2. to cook (cp. Sk. randhi & randhana) Miln 107 (bhojanaṃ randheyya). - pp. randha1.

Rapati [Rapati] [rap] to chatter, whisper Dhtp 187 ("vacane"); Dhtm 266 ("akkose"). See also lapati.

Rabhasa [Rabhasa] [rabh=labh, which see for etym. Cp. also Lat rabies. - Dhtp 205 expls rabh (correctly) by ārambha & Dhtm 301 by rābhassa] wild, terrible, violent D I.91, expld by "bahu-bhāṇin" at DA I.256. There are several vv. ll. at this passage.

Rama\(^\sim\) [Rama] (-\(^\sim\)) (adj.) [fr. ram] delighting, enjoyable; only in cpd. dū° (=duḥ) difficult to enjoy, not fit for pleasures; as nt. absence of enjoyment Dh 87=S V.24; and mano° gladdening the mind (q. v.).

Ramaṇa [Ramana] (adj.) [fr. ramati; cp. Sk. ramaṇa] pleasing, charming, delightful DhA II.202 ("ṭṭhāna").

Ramaṇaka [Ramana] (adj.)=ramaṇa J III.207.


Ramati [Ramati] [ram; defd by Dhtp 2Q4 & Dhtm 318 by "kīḷāyān"] 1. to enjoy oneself, to delight in; to sport, find amusement in (loc.) S I.179; Vin 197 (ariyo na r. pāpe); Sn 985 (jhāne); Dh 79 (ariya-ppavedite dhamme sadā r. paṇḍito); subj. 1st pl. ramāmase Th 2, 370 (cp. Geiger, P.Gr. 126); med. 1st sg. rame J V.363; imper. rama Pv II.1220 (r. deva mayā saha; better with v. l. as ramma); - fut. ramissati PvA 153. - ger. ramma Pv II.1220 (v. l. for rama). grd. ramma & ramaṇiya (q. v.). - pp. rata. - Caus. I. rameti to give pleasure to, to please, to fondle Th 1, 13; J V.204; VI.3 (pp. ramayamāna); Miln 313. - pp. ramita (q. v.). - Caus. II. ramāpeti to enjoy oneself J VI.114.
Ramita (Ramita) [pp. of rameti] having enjoyed, enjoying, taking delight in, amusing oneself with (loc. or saha) Sn 709 (vanante r. siyā); Dh 305 (id.=abhirata DhA III.472); Pv II.1221 ('mhi tayā saha).

Rambati (Rambati) (& lambati) [lamb] to hang down. Both forms are given with meaning "avasamsane" at Dhtp 198 and Dhtm 283.

Rambhā (Rambha) (f.) [Sk. rambhā] a plantain or banana tree Abhp 589.

Ramma (Ramma) (adj.) [grd. of ramati] enjoyable, charming, beautiful Sn 305; ThA 71 (v. 30); Mhvs 1, 73; 14, 47; Sdhp 248, 512.

Rammaka (Rammaka) (adj.) [Sk ramyaka] N. of the month Chaitra J V.63.

Raya (Rayal) [fr. ri, riṇāti to let loose or flow, which is taken as ray at Dhtp 234, defd as "gamana," and at Dhtm 336 as "gati." The root ri itself is given at Dhtm 351 in meaning "santati," i.e. continuation. - On etym. cp. Vedic retaḥ; Lat. rivus river=Gall, Rēnos "Rhine." See Walde, Lat. Wtb. s. v. rivus] speed, lit. current Abhp 40. See rava1.

Rava1 (Rava) [for raya, with v. for y as freq. in Pāli, Dhtm 352: ru "gate"] speed, exceeding swiftness, galloping in combn with dava running at Vin II.101; IV.4; M I.446 (better reading here dav'atthe rav'atthe for dhāve ravatthe, cp. vv. ll. on p. 567 & Neumann, Mittl. Sammlg. II.672 n. 49). Note. At the Vin passages it refers to speaking & making blunders by overhurrying oneself in speaking. - The Dhtm (No. 871) gives rava as a synonym of rasa (with assāda & sneha). It is not clear what the connection is between those two meanings.

Rava2 (Rava) [fr. ru, cp. Vedic rava] loud sound, roar, shout, cry; any noise uttered by animals J II.110; III.277; DhA I.232 (sabba-rava-ññu knowing all sounds of animals); Miln 357 (kāruṇṇa*). See also rāva & ruta.

Ravaka (Ravaka) =rava, in go* a cow's bellowing M I.225.

Ravaṇa (Ravana) (adj.-nt.) [fr. ravati] roaring, howling, singing, only in cpd. *ghaṭa a certain kind of pitcher, where meaning of ravana is uncertain. Only at identical passages (in illustration) Vism 264=362=KhA 68 (reading peḷā-ghaṭa, but see App. p. 870 ravaṇa*)= VbhA 68 (where v. l. yavana*, with?).

Ravati (Ravati) [ru: Idg. *re & *reu, cp. Lat. ravus "raw, hoarse," raucus, rūmor "rumour"; Gr. w)ruo/mai to shout, w)rudo/n roaring, etc.; Dhtp 240: ru "sadde"] to shout, cry, make a (loud) noise Miln 254. - aor. ravi J I.162 (baddha-rāvaṇ ravi); II.110; III.102; PvA 100; arāvi Mhvs 10, 69 (mahā-rāvaṇ); and aravi Mhvs 32, 79. - pp. ravita & ruta. - Cp. abhi*, vi*.


Ravita (Ravita) [pp. of ravati] shouted, cried, uttered Miln 178 (sakuṇa-ruta*).
Rasa\(^1\) [Vedic rasa; with Lat. roș "dew," Lith. rasa id., and Av Ranhā N. of a river, to Idg. *eres to flow, as in Sk. arṣatī, Gr. a)/yorros (to r(e)/w); also Sk. ṛṣabhā: see usabha\(^1\). - Dhtp 325 defines as "assādane" 629 as "assāda-snehanesu"; Dhtm 451 as "assāde." - The decl. is usually as regular a-stem, but a secondary instr. fr. an s-stem is to be found in rasasā by taste A II.63; J III.328] that which is connected with the sense of taste. The def. given at Vism 447 is as follows: "jivhā-πaṭiḥanana-lakkhaṇo raso, jivhā-वीणःnassa visaya-bhāva raso, tass'eva gocara-paccupaṭṭhāno, mūla-raso khandha-raso ti ādigā nayana anekavīdhō," i. e. rasa is physiologically & psychologically peculiar to the tongue (sense-object & sense-perception), and also consists as a manifold object in extractions from roots, trunk etc. (see next). - The conventional encyclopædic defn of rasa at Nd1 240; Nd2 540, Dhs 629 gives taste according to: (a) the 6-fold objective source as mūla-rasa, khandha\(^∗\), taca\(^∗\), patta\(^∗\), puppha\(^∗\), phala\(^∗\), or taste (i. e. juice, liquid) of root, trunk, bark, leaf, flower & fruit; and - (b) the 12-fold subjective (physiological) sense-perception as ambila, madhura, tittika, kaṭuka īōnika, khārika, lambila (Mīn 56: ambila), kāsāvā; sādu, asādu, sita, uṇha, or sour, sweet, bitter, pungent, salt, alkaline, sour, sour, astringent; pleasant, unpleasant, cold & hot. Mīn 56 has the foll.: ambila, lāvaṇa, tittaka, kaṭuka, kāsāvā, madhura. - 1. juice [as applied in the Veda to the Soma juice], e.g. in the foll. combns: ucchu\(^∗\) of sugar cane, extract of sugar, cane syrup Vin I.246; VVā 180; patta\(^∗\) & puppha\(^∗\) of leaf & flower Vin I.264; madhura\(^∗\) of honey PVA 119. - 2. taste as (objective) quality, the sense-object of taste (cp. above defns). In the list of the āyatanaś, or senses with their complementary sense-objects (sentient and sensed) rasa occupies the 4th place, following upon gandha. It is stated that one tastes (or "senses") taste with the tongue (no reference to palate): jivhāya rasaṃ sāyitvā (or viṇṇeyya). See also āyatana 3 and rūpa. - M III.55 (jivhā-वीणःneya r.), 267; D III.244, 250; Sn 387; Dhs 609; PVA 50 (vaṇnagandha-rasa-sampanna bhojana: see below 5). - 3. sense of taste, as quality & personal accomplishment. Thus in the list of senses marking superiority (the 10 ādhipateyyas or ṭhānas), similar to rasa as special distinction of the Mahāpurisa (see cpd. ras-agga) S IV.275 =Pv II.958; A IV.242. - 4. object or act of enjoyment, sensual stimulus, material enjoyment, pleasure (usually in pl.) Sn 65 (rāsesu gedha, see materialistic exegesis at Nd2 540), 854 (rāse na anuṣijjhati; perhaps better rāsesu, as SnA); A III.237 (purīso agga\(^∗\)-pariṭitto: perhaps to No. 2). - 5. flavour and its substance (or substratum), e. g. soup Vvā 243 (kakkaṭaka\(^∗\) crabsoup), cp. S V.149, where 8 soup flavours are given (ambila, tittaka, kaṭuka, madhura, khārika, akhārika, loṇika, aloṇika); Pv II.115 (aneka-rasa-vyaṇjana "with exceptionally flavoured sauce"); J V.459, 465. gorasa "flavour of cow, i. e. produce of cow: see under go. Also metaphorically: "flavour, relish, pleasure": Sn 257 (pariveka\(^∗\), dhamma-piṭhi\(^∗\), cp. SnA 299 "assād aṭṭhena" i. e. tastiness); PVA 287 (vimutti\(^∗\) relish of salvation). So also as atthā\(^∗\), dhammā\(^∗\), vimutti\(^∗\) Ps II.89. - 6. (in grammar & style) essential property, essence, elegance, brightness; in dramatic art "sentiment" (flavour) (see Childers s. v. natya-rasa) Mīn 340 (with opamma and lakkhaṇa: perhaps to No. 7); PVA 122 ("rasa as ending in Np. Angīrasa, expld as jutiya adhivacanam, " i. e. brightness, excellency). - 7. at t. t. in philosophy "essential property" (Expos. 84), combd with lakkhaṇa etc. (cp. Cpd. 13, 213), either kicca\(^∗\) function or sampatti\(^∗\) property DhsA 63, 249; Vism 8, 448; Mīn 148. - 8. fine substance, semi-solid semiliquid substance, extract, delicacy, fineness, dust. Thus in paṭhavi" "essence of earth," humus S I.134 (trsln "taste of earth," rather abstract); or rasapaṭhavi earth as dust or in great fineness, "primitive earth" (before taking solid shape) D III.86 sq. (trsl. "savoury earth," not quite clear), opp. to bhūmipapāṭaka; Vism 418; pabbata-rasa mountain extract, rock-substance J III.55; suvaṇṇa\(^∗\) gold dust J I.93. - 9. (adj. -") tasting Vv 1611 (Amatarasā i.=nibbānarasāvinī Vvā 85). - agga finest quality (of taste), only in further compn with "aggita (ras-agga-s-aggita) most delicate sense trsln Dial.) D III.167, and "aggin (ras-agga-s-aggin, cp. MVastu I.306: rasa-ras'āgrin) of the best quality (of taste, cp. above 2), said of the Mahāpurisa D II.18= III.144 (cp. trsln Dial. II.15 "his taste is supremely acute").
phrase & its wording are still a little doubtful. Childers gives etym. of rasaggas-aggin as rasaggas-aggin, ggas representing gras to swallow (not otherwise found in Pāli!), and expls the BSk. ras'āgrin as a distortion of the P. form. -aṇjana a sort of ointment (among 5 kinds), "vitriol" (Rh. D.) Vin I.203. -āda enjoying the objects of taste M III.168. -āyatana the sphere of taste D III.243, 290; Dh 629, 653, 1195 (insert after sandha°, see Dhs. trsl. 319). -ārammaṇa object of taste Dhs 12, 147, 157. -āsā craving for tastes Dhs 105. -āsā enjoying the objects of taste M III.168. -āsavatā the sphere of taste D III.244 (where also *saṇcetanā). -haraṇī (f.) [ph. *haraṇiyo, in compn haraṇī+] taste-conductor, taste-receiver; the salivary canals of the mouth or the nerves of sensation; these are in later literature given as numbering 7000, e. g. at J V.293 (khobhētā phari); DhA I.134 (anupharī); KhA 51 (only as 7!); SnA 107 (pāṭhama-kabale mukhe pakkhiyatta-matte satta rasa-haraṇi-sahassāni amaten' eva phutāni ahesuṃ). Older passages are: Vin II.137; D III.167 (referring to the Mahāpurisa: "sampajjasā r-haraṇi susaṇṭhitā," trsln: erect taste-bearers planted well [in throat]).

Rasa [Rasasi] (-°) is a dial. form of *dasa ten, and occurs in Classic Pāli only in the numerals for 13 (terasa), 15 (panṇa-rasa, pannarasā), 17 (sattarasa) & 18 (aṭṭhārāsa, āṭṭhasa). The Prk. has gone further: see Pischel, Prk. Gr. § 245.


Rasati [Rasati] [ras] to shout, howl J II.407 (vv. ll. rayati, vasati; C. expls as "nadati")=IV.346 (v. l. sarati).


Rasavatī [Rasavatī] (f.) [rasa+vant] "possessing flavours" i. e. a kitchen Vin I.140.


Rasiyati [Rasiyati] [Pass.-Demon.-formation fr. rasa] to find taste or satisfaction in (gen.), to delight in, to be pleased A IV.387 (bhāsitassa), 388 (C.: tussati, see p. 470).

Rasmi [Rasmi] see raṃsi.


Rahati [Rahati] [rah, defd at Dhtp 339 & 632 by "cāga," giving up, also at Dhtm 490 by "cāgasmīm," 876 by cāga and gata] to leave, desert: see pp. rahita & der. rahas, rahassa.

Rahada [Rahada] [Vedic hṛada, with diæresis & metathesis *harada >rahada; the other metathetic form of the same hṛada is *draha-daha] a (deep) pond, a lake D I.50 (*ṃ iva vippasannam
Rahas & Raho (Rahas; Raho) (nt.) [Vedic rahas. The Pāli word is restricted to the forms raho and rahā° (=*rahaḥ); a loc. rahasi is mentioned by Childers, but not found in the Canon. - To raha] lonely place, solitude, loneliness; secrecy, privacy. - 1. raho: occurring only as adv. "secretly, lonely, in secret," either absolutely, e.g. S I.46; Sn 388; Pv II.716 (opp. āvi openly); IV.140 (raho nisinna); Vism 201 (na raho karoti pāpāni: arahaṃ tena vuccati); or in cpds. e.g. §gata being in private, being alone D I.134 (+paṭisallīna); Sn p. 60. See also under paṭisallīna; §gama "secret convention, secret intercourse," fig. a secret adviser J VI.369 (after Kern, not found!); *vāda secret talk M III.230. See also anu°. - 2. rahā°, only in cpd. rahā-bhāva secrecy, in defn of arahant at DA I.146=Vism 201 (rahābhāvena ten'esa arahan ti). See also der. raha-seyyaka. Note. Hardy's reading yathā rahāṃ at Pv II.923 & PvA 78 is not correct, it should be yathārāhaṃ (cp. similarly pūjārāha). In the same sense we would preferably read aggāsanādi-arahānaṃ "of those who merit the first seat etc." at J I.217, although all MSS. have aggāsanādi-rahānāṃ, thus postulating a form raha=araha.

Rahassa (Rahasā) (adj. nt.) [Sk. rahasya] secret, private; nt. secrecy, secret Mhvs 35, 64 (vatvā rahassāṇa); instr. rahassena (as adv.) secretly Mhvs 36, 80; acc. rahassaṃ id. Pv IV.165. -kathā secret speech, whispered words J I.411; II.6.

Rahassaka (Rahasakā) (adj.) [fr. rahassa] secret Miln 91 (guyham na kātabbāṃ na rahassakāṃ).

Rahāyati (Rahāyati) [Denom. fr. rahas; not corresponding to Sk. rahayati, C. of rahi to cause to leave] to be lonely, to wish to be alone M II.119.

Rahita (Rahita) [pp. of rah] 1. lonely, forsaken Th 2, 373 (gantum icchasi rahitaṃ bhiṃsanaṃ mahāvanaṃ). - 2. deprived of, without (-°) J III.369 (buddhiyā rahitā sattā); DA I.36 (avaṇṇa°); PvA 63 (bhoga°), 67 (ācāra°), 77 (gandha°). Note. samantarahita is to be divided as sam-antarahita.

Rāga (Rāgā) [cp. Sk. rāga, fr. raj: see rajati] 1. colour, hue; colouring, dye Vin II.107 (anga° "rougeing" the body: bhikkhū anāgarāgō karonti); ThA 78; SnA 315 (nānāvidha°). - 2 (as t. t. in philosophy & ethics) excitement, passion; seldom by itself, mostly in combn with dosa, & moha, as the three fundamental blemishes of character: passion or lust (uncontrolled excitement), ill-will (anger) and infatuation (bewilderment): see dosa2 & moha; cp. sarāga. - These three again appear in manifold combs with similar terms, all giving var. shades of the "craving for existence" or "lust of life" (taṇhā etc.), or all that which is an obstacle to nibbāna. Therefore the giving up of rāga is one of the steps towards attaining the desired goal of emancipation (vimutti). - Some of the combs are e.g. the 3 (r. d. m.)°kilesa; °kodha; very often fourfold r. d. m. with māna, these again with diṭṭhi: see in full Nd2 s. v. rāga (p. 237), cp. below ussada. - Of the many passages illustrating the contrast rāga>nibbāna the foll. may be mentioned: chandarāga vinodanaṃ nibbānapadaṃ accutaṃ Sn 1086; yo rāgakkhayo (etc.): idaṃ vuccati amatāṃ S V.8; yo rāgakkhayo (etc.): idaṃ vuccati nibbānaṃ S IV.251; ye 'dha pajahanti kāmarāgāṃ bhavarāgānu-sayaṇa ca pahāya . . . parinibbāṇa-gatā Vv 5324; kusalo jahati pāpakāṃ . . . rāga dosa-mohakkhayā parinibbuto Ud 85. - Personified, Rāga (v. I. Rāgā), Taṇhā & Arati are called the "daughters of Māra" (Māradhitā): Sn 835; Dха III.199; Nd1 181.
For further detail of meaning & application see e. g. - (1) with dosa & moha: D I.79, 156; III.107, 108, 132; S I.184; IV.139, 195, 250, 305; V.84, 357 sq.; M II.138 (rasta* the excitement of taste); A I.52, 156 sq., 230 sq.; II.256; III.169, 451 sq.; IV.144; It 56, 57; Vism 421; VbhA 268, 269 (sa* & vida*). - (2) in other connection: D III.70, 74, 146, 175, 217, 234 (arūpa°), 249 (cittaṃ pariyādāya tiṭṭhati); S I.184; IV.139, 195, 250, 305; V.84, 357 sq.; M II.138 (rasta* the excitement of taste); A I.52, 156 sq., 230 sq.; II.256; III.169, 451 sq.; IV.144; It 56, 57; Vism 421; VbhA 268, 269 (sa° & vida°).

Opp. virāga.

ānusaya latent bias of passion (for=dat.) S IV.205 (the 3 anusayas: rāga°, paṭigha°, avijjā°); It 80 (yo subhāya dhātuyā rāgo so padūyati).

ussada conceit of lust, one of the 7 ussadas (r. d. m., māna, diṭṭhi, kilesa, kamma) Nd1 72. -kkhaya the decay (waning) of p. S III.51, 160: IV.142, 250, 261; V.8, 16, 25; VbhA 51 sq. -carita one whose habit is passion, of passionate behaviour Miln 92; Vis1 335 sq. (in det.), 114 (+dosa°, moha°), 193; KhA 54 (colour of the blood of his heart, cp. Vism 409) -ṭṭhāniya founded on passion A I.264; AA 32. -patha way of lust, lustfulness, passion, sensuality S IV.70; Sn 370, 476 (with expln "rāgo pi hi duggatīnaṃ pathattā rāgapatho ti vuccati" SnA 410). -rati passionate or lustful delight DhA III.112; -ratta affected with passion S I.136; Sn 795 (as *rāgin, cp. Nd1 100=kāma-kuṇesu ratta).

Rāgin[rajā] (-°) [fr. rāga] one who shows passion for, possessed of lust, affected with passion Sn 795 (cp. Nd1 100); S I.136; Vism 193, 194 (with var. characterisations).

Rājaka[rajāka] (adj.) (-°) [rāja+kā, the ending belonging to the whole cpd.] characteristic of the king, king-; in cpds. arājaka without a king J VI.39 (raṭṭhe); sarājaka including the king Tikp 26; f. sarājikā Vin I.209 (parisā). Also in phrase anikkhanta-rājake (loc. abs.) when the king has not gone out Vin IV.160.

Rājaṇṇa[rajāṇṇa] [fr. rājā, Vedic rājanya] "royalty"; a high courtier, a khattiya (=rājabhogga, cp. Fick, Sociale Gliederung 100) D I.103 (Pasenadi rājā. . . . ugghehi vā rājaniyehi vā kaṅcid eva mantanaṃ manteyya); DA I.273 (=anabhisittā kumārā, i. e. uncrowned princes); Miln 234; VvA 297 (Pāyāsi r.);


Rājatī[rajatī] [rāj, cp. rajati & rañjati] to shine VvA 134 (=vijjotati). Cp. vi*.

Rāja & Rājan [rajā & rajan] cp. Vedic rājā, n-stem. To root *reg, as in Lat. rego (to lead, di-rect, cp. in meaning Gr. h(gemw/n): see etym. under uju. Cp. Oir. rī king, Gallic Catu-rix battle king, Goth reiks=Ohg. rihi=rich or Ger. reich. Besides we have *reig in Ags. r&amacr;ean=reach; Ger. reichen. - The Dhtp only knows of one root rāj in meaning "ditti" i. e. splendour] king, a ruling potentate. The defn at Vin III.222 is "yo koci rajjaṃ kāreti." The fanciful etym. at D III.93= Vism 419 is "dhammena pare raṅjēti ti rājā" i. e. he gladdens others with his righteousness. - At the latter passage the origin of kingly government is given as the third stage in the constitution of a people, the 2 preceding being mahā-sammata (general consent) and khattiya (the land-aristocrats). - Cases. We find 3 systems of cases for the original Sk. forms, viz. the contracted, the diæretic and (in the pl.) a new formation with -ū-. Thus gen. &
dat. sg. rañño [Sk. rājñāḥ] Vin III.107; IV.157; J II.378; III.5; Vv 744; and rājino Sn 299, 415; Th 2, 463; J IV.495; Mhvs 2, 14; instr. sg. raññā Vin III.43; J V.444; DhA I.164; PVA 22; VbhA 106; and rājīnā [Sk. rajā] Mhvs 6, 2; acc. sg. rājanaṃ Vin IV.157; loc. raññe PVA 76; voc. rāja Sn 422, 423. pl. nom. rājāno A I.68; gen. dat. raññam [Sk. rājñāṃ] D II.87; Mhvs 18, 32; and rājūnaṃ Vin I.228; Ud 11; J II.104; III.487; SnA 484; PVA 101, 133; instr. raññāhi A I.279 rājūhi Ud 41; M II.120; J I.179; III.45; Mhvs 5, 80; 8, 21; and rājubhi D II.258. Cp. Geiger, P.Gr. § 921. - 1. rāja is a term of sovereignty. The term rāja as used in Buddhism India does not admit of a uniform interpretation and translation. It is primarily an appellative (or title) of a khattiya, and often the two are used promiscuously. Besides, it has a far wider sphere of meaning than we convey by any trsln like "king" or even "sovereign," or "prince." We find it used as a designation of "king" in the sense of an elected or successor (crowned) monarch, but also in the meaning of a distinguished nobleman, or a local chieftain, or a prince with var. attributes characterizing his position according to special functions. From this we get the foll. scheme: (a) [based on mythological views: the king as representing the deity, cp. deva= king. Note that rāja never takes the place of deva in the meaning king, but that mahārāja is used in voc. equivalent to deva] a world-king, over-lord, a so-called cakkavatti rāja. This is an office (as "Universal King") peculiar to the Mahāpurusa or the (mythol.) "Great Man," who may become either the Saviour of men in the religious sense, a Sambā-śambuddha, or a just Ruler of the earth in the worldly sense, a King of Righteousness. These are the 2 gatis of such a being, as described at var. places of the Canon (e.g. Sn p. 106; Sn 1002, 1003; D III.142; A I.76). His power is absolute, and is described in the standard phrase "c. dhammiko dhammaṁ cāturanto vijitāvī janapadatthāvariya-patto satta-ratana-samannāgato," e. g. D III.59. Dhammaṇāla gives the dignity of a C. as the first "human sovereign powers" (PVA 117). - The four iddhi's of a C. are given (quite crudely) at M III.176: he is beautiful, lives longer than others, is of a healthier constitution than others, he is beloved by the brahmins and householders. Other qualities: how his remains should be treated=D II.141; deserves a thūpa D II.142 sq.; his four qualities D II.145 (the 4 assemblies of khattiyas, brāhmaṇas, gahapatis & samanās are pleased with him). See under cakkavatti & ratana. - In a similar sense the term dhamma-rājā is used as Ep. of the Buddha Sn 554 (rājāhām asmi dh-.r. anuttaro); J I.262; and a reflection of the higher sphere is seen in the title of politeness (only used in voc.) mahārāja, e. g. Sn 416 (addressed to Bimbisāra) PVA 22 (id.); J VI.515. - (b) [in a larger constitutional state] the crowned (muddhāvasita) monarch (i. e. khattiya) as the head of the principality or kingdom. The defn of this (general) rāja at Nd2 542 is significant of the idea of a king prevalent in early Buddhist times. It is: "khattiyo muddhābhisitto vijita-sangāmo nihata-paccāmitto laddh'adhippāyo paripunna-kotthāgāro," i. e. "a crowned noble, victorious in battle, slaying his foes, fulfilling his desires, having his storehouses full." This king is "the top of men" (mukha-ir) ājā & cp. below 4 c. - (c) [in an oligarchic sense] member of a kula of khattiyas, e. g. the kumāras of the Sakiyans and Koliyans are all called rājāno of the rājakulāna. See under cakkavatti & ratana. - Here belongs the title of the king of the devas (Sakka) "deva-rājā," e. g. DhA III.269, 441; PVA 62. - (d) [in a smaller, autocratic state] a chieftain, prince, ruler; usually (collectively) as a group: rājāno, thus indicating their lesser importance, e. g. A V.22 (kuḍḍa-rājāno rañño cakkavattissa anuyuttā bhavanti: so read for anuyantā); Sn 553 (bhoja° similar to rāja-bhoggā or bhogiyā as given at SnA 453); A II.74 sq. (dhammikā & a°); J IV.495. Similarly at Vin I.228 we find the division into the 3 ranks: mahesakkhā rājāno, majjhima r., nicā r. Here also belongs the designation of the 4 lokapālā (or Guardians of the World) at cattāro mahā-rājāno, the mahā° being added for sake of politeness (cp. Note A on mahā), e. g. A IV.242. See also paṭirājā & cp. below 4 c. - (e) A wider
range of meaning is attached to several sub-divisions (with rājā or without): officials and men who occasionally take the place of the king (royal functionaries), but are by public opinion considered almost equal to the king. Here belongs the defn of what is termed "rājāno" (pl. like d) at Vin III.47, viz. rājā, padesa-rājā, maṇḍalika, antarabhogikā, akkhadasa, mahāmattā, ye vā pana chejjabhejān anusasanti (i. e. those who have juridical power). See also below 4 b, and "putta, "bhogga [& other cpds.]. - 2. It would fill a separate book, if we were to give a full monograph of kingship in and after the Budha's time; we therefore content ourselves with a few principal remarks. The office of king was hereditary: kula-santakā rajjām J I.395; II.116; IV.124; but we sometimes read of a king being elected with great pomp: J I.470; PVA 74. He had the political and military power in his hand, also the jurisdiction, although in this he is often represented by the mahāmattā, the active head of the state. His 10 duties are mentioned at several places (see below under "dhammā"). Others are mentioned e. g. at D I.135, where it is said he gives food and seed-corn to the farmer, capital to the trader, wages to the people in government service. His qualifications are 8 fold (see D I.137): well-born ("gentleman," khattiya), handsome, wealthy, powerful (with his army), a believer, learned, clever, intelligent. - His wealth is proverbial and is characterized in a stock phrase, which is also used of other ranks, like setthi's & brāhmaṇa's, viz. "aḍḍha mahaddhanā mahābhoga pahūta-jātarūpa-rājata pahūta-vitt'ūpakāraṇa pahūtadhanā-dhañña paripūṇa-kosa-kotṭhāgāra," e. g. D I.134. For a late description of a king's quality and distinction see Miln 226, 227. - His disciplinary authority is emphasized; he spares no tortures in punishing adversaries or malefactors, esp. the cora (see below 4 c). A summary example of these punishments inflicted on criminals is the long passage illustrating dukkha (bodily pain) at Nd2 304III; cp. M III.163 (here also on a cora). - 3. The king (rājā or khattiya) in the popular opinion, as reflected in language, heads several lists, which have often been taken as enumerating "castes," but which are simply inclusive statements of var. prominent ranks as playing a rôle in the social life of the state, and which were formulated according to diff. occasions. Thus some show a more political, some a more religious aspect. E. g. khattiya amacca brāhmaṇa gahapati D I.136; rājā brāhmaṇa gahapati A I.68, where another formula has khattiya br. g. A I.66; J I.217; and the folk. with an intermediate "rank" (something like "royalty," "the royal household") between the king and the brahmins: rājā rājapattā brāhmaṇa gahapati negama-jānapadā A II.74 sq.; rājāno rāja-mahāmattā khattiya br., gah., titthiyā D III.44 (tslIn Dialogues too weak "rājas & their officials"); rājā rājabhogga br. gah. Vin III.221. - 4. Var. aspects illustrating the position of the king in relation to other prominent groups of the court or populace: (a) rājā & khattiya. All kings were khattiyas. The kh. is a noble kat)e)coxh/n (cp. Gr. h(gemw/n) as seen fr. defn jāti-khattiya at SnA 453 and var. contexts. Already in the Rig Veda the kṣatriya is a person belonging to a royal family (RV X.109, 3), and rājanya is an Ep. of kṣatriya (see Zimmer, Altdindisches Leben 213). -rājā khattiyo muddhāvassito "a crowned king" D I.69; III.61 sq.; Vin IV.160; A I.106 sq.; II.207 (contrasted with brāhmaṇa mahāsāla); III.299 (if lazy, he is not liked by the people); M III.172 sq. (how he becomes a cakkavatti through the appearance of the cakka-ratana). - Without muddhāvasitta: rājāno khattiya Dh 294=Nett 165. Cp. khattiya bhoja-rājāno the khattiyas, the (noble or lesser?) kings (as followers of the cakkavatti) Sn 553 (see bhoja). At J VI.515. rājāno corresponds directly to khattiya on p. 517 (saṭṭhisahasassā); cp. expression khattiya-kula J I.217 as equivalent to rāja-kula. (b) rājā & mahāmattā. The latter occupies the position of "Premier," but is a rank equal to the king, hence often called rājā himself: Vin III.47 where styled "akkhadasa mahāmattā." Otherwise he is always termed rājamaḥāmattā "royal minister," or "H.R.H. the Premier," e. g. Vin I.172; A I.279; Vin I.228 (also as Magadha-mahāmattā), and called himself a khattiya D III.44. - (c) rājā & cora. A prominent figure in the affairs of State is the "robber-chief" (mahā-cora). The contrast-pair rajāno (so always pl.) & cora is very frequent, and in this connection we have to think of rājāno as either
smaller kings, knights or royals (royalists). It is e. o. the officers of the kings or "the king's Guards." Thus at J III.34 the C. exph as rāja-purisā. It is here used as a term of warning or frightening "get up, robber, so that the kings (alias 'policeman') won't catch you": uṭṭhehi cora mā taṁ gahesuṁ rā ṣano. Other passages are e. g.: D 1.7 (rāja-kathā & corakathā) = Vin I.188; M III.163 (rājano coraṁ āgcūraṁ gahetvā); A I.68, 154; It 89 (rājābhīnīta+cor); & in sequence rājāno cora dhuttā (as being dangerous to the bhikkhus) at Vin I.150, 161. - 5. On the question of kingship in Ancient India see Zimmer, Altdt. Leben pp. 162-175, 212 sq.; Macdonell & Keith, Vedic Index II.210 sq.; Fick, Soc. Gl. 63-90; Foy, Die Königl. Gewalt nach den altdt. Rechtsbüchern (Leipzig 1895); Rh. Davids, Buddhist India pp. 1-16; Hopkins, E. W., The social and military position of the ruling caste in A. I. in J.A.O.S. 13, 179 sq.; Banerjea, Public Administration in A. I. 1916, pp. 63-93. - 6. Kings mentioned by name [a very limited & casual list only, for detailed refs. see Dict'y of Names]: Ajātasattu; Udēna (DhA I.185); Okkāka; Dīghi (of Kosala; Vin I.342); Parantapa (of Kosambi; DhA I.164); Pasenadi (of Kosala; D I.87, 103; Vin IV.112, 157); Bimbisāra (of Magadha; Vin IV.116 sq.; Sn 419); Bhaddiya; etc. - 7. (fig.) king as sign of distinction ("princeps"), as the lion is called rājā migāna (°cetiya). - 8. Kings mentioned by name [a very limited & casual list only, for detailed refs. see Dict'y of Names]: Ajātasattu; Udēna (DhA I.185); Okkāka; Dīghi (of Kosala; Vin I.342); Parantapa (of Kosambi; DhA I.164); Pasenadi (of Kosala; D I.87, 103; Vin IV.112, 157); Bimbisāra (of Magadha; Vin IV.116 sq.; Sn 419); Bhaddiya; etc. - 7. (fig.) king as sign of distinction ("princeps"), as the lion is called rājā migāna (°cetiya).
set of 10, which are numed at J III.274 as "dāna, sīla, pariccāga, ajjava, maddava, tapo, akkodha, avihimsā, khanti, avirodha," i. e. alms-giving, morality, liberality, straightness, gentleness, self-restriction, non-anger, non-hurtfulness, forbearance non-opposition. These are referred to as dasa rājadhammā at J I.260, 399; II.400; III.320; V.119, 378; usually in phrase "dasa rāja-dhamme akopetvā dhammena rajjan kāresi": he ruled in righteousness, not shaking the tenfold code of the king. Another set of 3 are mentioned at J V.112, viz. "vitathāṃ kodham hāsaṃ nivāraye" (expld as giving up musāvāda, kodha & adhamma-hāsa). -dhānī a royal city (usually combd with gāma & nigama) A I.159; III.33; III.108; Vin III.89; J V.453; Pv 1318. -dhītā king's daughter, princess J I.207; PvA 74. -nivesana the king's abode, i. e. palace DhA IV.92. -parisā royal assembly Vin II.296. -pīla (?) DhA I.323. -putta lit. "king's son," prince, one belonging to the royal clan (cp. similarly kulaputta), one of royal descent, Rājput Sn 455; Miln 331; VbhA 312, 319 (in simile); PvA 20. f. "puttī princess J IV.108; V.94. -purisa "king's man," only in pl. "purisā the men of the king, those in the king's service (as soldiers, bodyguard, policeman etc.) J III.34; VbhA 80 ("ānubandha-corā"); 109. -porisa (m. & nt.) servant of the king, collectively: king's service, those who devote themselves to Govt. service D I.135; M I.85=Nd2 199; A IV.281, 286. See also porisa. -bali royal tax J I.354. -bhāta king's hireling or soldier Vin I.74, 88; SnA 38 (in simile) -bhaya fear of the king (s'punishment) Vism 121. -bhāga the king's share J II.378. -bhoggā 1. royal, in the service of the king, in foll. phrases: rāja-bhoggam raññā dinnam rāja-dāyam brahma-deyyam D I.87; of a flourishing place. Dial. I.108 trsls "with power over it as if he were king," and expls with: "where the king has proprietary rights." The C. rather unmeaningly expls as "rāja-laddha" (DA I.245). The BSk. has a curious version of this phrase: "rājñā-agni-dattenā brahmadeyyam dattamā" (given by the king in the place of agni?) Divy 620. - Further at Vin III.221 in sequence rāja r-bhoggā, brāhmaṇa, ghahapatika, where the C. expls (on p. 222) as "yo koci rañño bhatta-vetan'āhāro." (We should be inclined to take this as No. 2.) - Thirdly, in stock phrase "rājāraha rājabhoggā rañño angan t'eva sankham gacchati," i. e. worthy of a king, imperial, he justifies the royal qualification, said of a thoroughbred horse at A I.244= II.113; of a soldier (yodh'ājīva) at A I.284 of an elephant at J II.370 (where it is expld as "rāja parībhoga"). Also as "royal possessions" in general at DhA I.312. 13. - Fick, Soc. Gl. 99 does not help much, he takes it as "king's official." - 2. royal, of royal power, one entitled to the throne. Either as bhoggā, bhogiya (SnA 453) or (khattiyā) bhoja-rājāno (Sn 553). Thus at Vin III.221, where it takes the place of the usual khattiyā "royal noble" & Sn 553, where it is combd (as bhoja rājano) with khattiyā. See also bhoja & cp. (antara) bhogika and rājañā. -mahāmatta king's prime minister (see above 4 b, to which add:) D III.44; A I.154, 252, 279; III.128; VbhA 312 (simile of 2), 340. -mālakāra royal gardener J V.292. -muddā the royal seal DhA I.21. -muddikā id. SnA 577. -ratha the king's chariot DhA III.122. -rakkha "royal tree," Cathartocarpus fistula VvA 43. -vara the best king, famous king Vv 321 (=Sakka VvA 134). -vallabha the king's favourite, or overseer Mhvs 37, 10; VbhA 501 (in simile). -vibhūti royal splendour or dignity PvA 216, 279. -hamṣa "royal swan," a sort of swan or flamingo Vism 650 (suvaṇṇa*, in simile).

Rāji¹ [cp. Sk. rāji] a streak, line, row Sn p. 107 (nila-vana* =dark line of trees, expld as nila-vana rukka-panti SnA 451); Vv 644 (nabhyo sata-rāji-cittita "coloured with 100 streaks"; VvA-lekha); 646 (veluriya*); pabbata° a mountain range J II.417; dīgha* (adj.) of long lineage PvA 68; dvangula° a band 2 inches broad Dāvs V.49; roma° a row of hair (on the body) J V.430.

Rāji² [fr. rāga?] dissension, quarrel, in phrase sangha* (+sanghabhedā) Vin II.203 (quoted at VbhA 428); IV.217.
Rājikā [Rajika] (f.) [cp. Sk. rājikā] a certain (gold) weight (a seedcorn of Sinapis ramosa) Th 1, 97=862 (kaṃsa sata° 100 mustard seeds in weight, i. e. very costly); J VI.510 (kaṃsa sovaṇñe satarājike).

Rājita [Rajita]: see vi°.


Rājimant [Rajimant] (adj.) [fr. rāji1] having streaks or stripes; f. rājimatī shining, radiant Vv 321 (v. l. rājāputti), expld at VvA 134 as follows: "rājati vijjotatī ti rājī: rājī ti matā paññātā rājimati" (thus connecting “mant with man).

Rājula [Rajula] [cp. Sk. rājila] a certain reptile Abhp 651.

Rāti [Rati] [Sk. rā to give, bestow; given at Dhtp 369 & Dhtm 597 in meaning "ādāne," with doublet lā] to take up: no refs.

Rādheti 1 [Radheti] [Caus. of rādh to succeed, rādhyate. The root is given at Dhtp 420 & Dhtm 656 in meaning "samsiddhiyām," i. e. of success. See etym. at Walde, Lat. Wtb. s. v. reor.] to please: see cpds. abhi° apa°, ā°, vi°.

Rādheti 2 [Radheti] [rādh? Given at Dhtp 424 & Dhtm 656 in meaning "hiṃsāyaṃ," i. e. of hurting] no refs.

Rāma [Rama] [fr. ram; cp. Vedic rāma] pleasure, sport, amusement; °kara having pleasure, sporting, making love J V.448.

Rāmaneyyaka [Ramaneyyaka] (adj. nt.) [orig. grd. of rāmeti, ram, cp. Sk. rāmaṇīya. On e for i see Geiger, P.Gr. § 10] pleasant, agreeable, lovely A I.35, 37; Dh 98 (=ramaṇīya DĀ III.195); nt. delightfulness, lovely scenery M I.365 (four seen in a dream: ārāma°, vana°, bhūmi° pokkharaṇī°).

Rāva [Rava] [fr. ravati, cp. rava] crying, howling; shout, noise J I.162 (baddha° the cry of one who is caught); IV.415 (id.); VI.475 (of the cries of animals, known to an expert); Miln 254 (bheravaraṇa° abhiravati); Mhvs 10, 69 (mahā-rāvaṇa arāvi).

Rāsi [Rasi] [Vedic rāśi] 1. heap, quantity, mass It 17; usually °, e. g. angāra° heap of cinders J I.107; kanikārapuppha° of k. flowers VvA 65; kahāpaṇa° of money PVa 162, tila° of seeds VvA 54; dhañña° of corn A IV.163, 170; etc. -rāsiṃ karoti to make a heap, to pile up Mhvs 29, 28; VvA 157. - 2. (store of) wealth, riches; in °agga-dāna gift of the best treasures (of one's property), one of the 5 "donations of the best," viz. khett°, rās°, koṭṭh°, kumbhi°, bhojan°: SnA 270. See also °vaṇḍha 3. a sign of the Zodiac (the 12, as given at Abhp 61 are: mesa, usabha, methuna, kakkata, siha, kaṇṇā, tulā, vicchikā, dhanu, makara, kumbha, mīna; or the ram, bull, twins, crab, lion, virgin, balance, scorpion bow, capricorn, waterpot, fish) PVa 198. - 4. (fig.) at t. t. in logic: group, aggregate, category, congery; freq. in Abhidhamma-literature, where 3 "accumulations" are spoken of, viz. micchatta-niyato rāsi, sammatta-niyato r., anivato r. or
"wrong doing entailing immutable evil results, that of well-doing entailing immutable good results, and that of everything not so determined" (Dialogues III.210); D III.217; Kvu 611; Nett 96; cp. Kvu trsl. 356 Dhs trsl. 26, 253. In the 5 factors of individuality (body and mind) khandhā are explained as meaning rāsi, e. g. Asl. 141; B. Psy. 42. In other connections: S V.146 (kusala°, akusala°), 186; A III.65 (akusala°); Tikp 45. - Note. In BSk. we find only 2 of the 3 categories mentioned at MVastu I.175, viz. mithyātvaniyato & aniyato rāśih. -vaḍḍhaka one who increases wealth, i. e. a treasurer D I.61 (trsln: "increases the king's wealth"); DA I.170 simply defines "dhañña-rāsiñ ca dhana-rāsiñ ca vaḍḍheti ti r. v.'"); J I.2; Mhbv 78.


Rāhaseyyaka (Rahaseyyaka) (adj.) [rahas+seyya+ka or rāha (for rahā°)+seyyaka] "having one's bed in loneliness," living in seclusion or secrecy, in manussa° "fit to lie undisturbed by men" Vin I.39 (+paṭisallāna-sāruppa); M II.118.

Rāhu (Rahu) [Vedic rāhu] N. of an Asura: see under Proper Names. -rāhumukha "mouth of Rāhu," designation of a certain punishment for criminals (M I.87; III.164; Nd1 154 (in list of tortures)=Nd2 604=Miln 197.

Riñāti (Rināti) see under raya.

Riñcati (Rincati) [ric, in Vedic & Sk. rinakti; cp. Av. irinakti to leave; Gr. lei/pw id., loipo/s left; Lat. linquo id.; Goth. leiQ an=Ohg. lihan to lend; Ags I&amacr;macr;n-loan, cp. E. leave etc. - The defn of the root at Dhtp is given in two forms, viz. ric as "virecane" (No. 396; cp. Dhtm 517 "kharanē," i. e. flowing; 610 "recane"), and riñc as "riñcane" (No. 44)] to leave, abandon, leave behind, give up, neglect Vin I.190 (also fut. riñcissati); M I.155 (riñcissati), 403; S IV.206; A III.86 sq., 108 sq., 343 sq., 437; Th 1, 1052; Sn 156; Miln 419; J V.403. - ppr. med. with neg.: ariñcamāna Sn 69; ger. riñcitvā (for Sk. rictvā) Th 2, 93. - pp. ritta. - Pass. riñcati [Sk. ricyate] to be left: see ati°.

Riñcana (Rincana) (nt.) [fr. riñc] leaving behind, giving up Dhtp 44.

Ritta (Rittā) [pp. of riñcati; cp. atireka] devoid, empty, free, rid (of) M I.207 (+tuccha), 414; Vin I.157=II.216; Sn 823 (emancipated: ritto muni=vivutta etc. Nd1 158), 844 (opp. to aritta); Th 2, 265 (see rindi); J I.29 (v. 222); III.492; Miln 383. - assāda finding one's taste in empty things A I.280 (+bāhir-assāda. Kern, Toev. s. v. reads rittāsa and trsls "impure (of food)," not according to the sense at all). -āsana an empty seat Sn 963 (expld at Nd1 481 as "opportunity for sitting down which is free from unbefitting sights"). -pesuṇa free fr. slander Sn 941 (expld at Nd1 422: "yassa pesuṇaṃ pahinaṃ" etc.). -muṭṭhi an empty fist (*sadisa: comparing someone as regards ignorance) SnA 306=DhA IV.38. -hattha (adj.) empty-handed J V.46; Sdhp 309.

Rittaka (Rittakā) (adj.) [ritta+ka] empty, void, without reality Th 1, 41; 2, 394 (=tucchaka antosāra-rahita ThA 258); Pv V.65 (of a river=tucchca PvA 202); PvA 139 (=suñña, virahita). Usually in combn with tucchaka as a standing phrase denoting absolute emptiness & worthlessness, e. g. at D I.240; M I.329; S III.141.
Rindi \textsuperscript{[Rindi]} at Th 2, 265 is doubtful. The T. reading is "te rindī va lambante 'nodaka," said of breasts hanging down in old age. The C. compares them with leather water bottles without water (udaka-bhastā viya). We have to read either with Morris, J.P.T.S. 1884, 94 "rittī va" (=rittā iva), "as it were, empty," or (preferably) with ThA 212 "therī ti va" ("like an old woman"). The trsln (Sisters, p. 124) takes the C. expln of udaka-bhastā as equivalent to T. reading rindi, in saying "shrunken as skins without water"; but rindi is altogether doubtful & it is better to read therī which is according to the context. We find the same meaning of therī ("old woman") at Pv II.116.

Rissati \textsuperscript{[Rissati]} [Vedic riṣ, riṣyati] to be hurt, to suffer harm M I.85 (dāṃsa-makasa-vātātapa-siriṃsapa-samphassehi rissamāno; where Nd2 199 in same passage reads samphassamāno).

Ruka \textsuperscript{[Ruka]} in cpd. aḍḍha° at Vin II.134, referring to the shape of a beard, is doubtful. The v. l. is "duka." Could it correspond to Vedic rukma (a certain ornament worn on the chest)?

Rukkha \textsuperscript{[Rukkha]} [Vedic vṛkṣa. See Geiger, P.Gr. § 13, with note. Pischel, Prk. Gr. § 320 puts rukkha to Sk. rukṣa (shining which as Pischel, following Roth. says has also the meaning "tree" in Rigveda). The Prk. form is rukkha. Cp. Wackernagel, Altd. Gr. 1, § 184 b. We find a byform rakkha at J III.144. Cp. Brethren, pp. 185, 416, where the Bn MS. has rukkha kathā the meaning being rakkha°] a tree. In the rukkha-mūlik'anga (see below) Bdhgh at Vism 74 gives a list of trees which are not to be selected for the practice of "living at the root of a tree." These are simantarika-rukkha, cetiya°, niyyāsa°, phala°, vagguli°, susira°, vihāra-majjhe ṭhita°, or a tree standing right on the border, a sacred tree, a resinous tree, a fruit t., a tree on which bats live, a hollow tree, a tree growing in the middle of a monastery. The only one which is to be chosen is a tree "vihāra-paccante ṭhita," or one standing on the outskirt of the Vihāra. He then gives further advice as to the condition of the tree. - Various kinds of trees are given in the defn of r. at Vism 183, viz. assattha, nigrodha, kacchaka, kapitthaka; ucca, nića, khuddaka, mahanto; koṭṭaka (sakuṇa) the wood-pecker J III.327 (=java sakuṇa). -gahana tree-thicket or entanglement A I.154 (so for °gahaṇa). -devata a tree spirit, dryad, a yakkha inhabiting a tree (rukkhe adhivatthā d. Vin IV.34); DhA III.207 (amba°); VvA 43 (rāja°), 198 (amba°); PvA 43. -antarana the inside of a tree (ibid.); -koṭṭaka (sakuṇa) the wood-pecker J III.327 (=java sakuṇa). -gahana tree-thicket or entanglement A I.154 (so for "gahana"). -devatā a tree spirit, dryad, a yakkha inhabiting a tree (rukkhe adhivatthā d. Vin IV.34; J II.385; kakudhe adhivatthā d. Vin I.28) J I.168, 322; II.405, 438 sq. (eranḍa°), 445; III.23; IV.308 (vanajethhaka-rukkhe nibbatta-devatā); DhA II.16; PvA 5 (in a Nigrodha tree), 43 (in the Vindhya forest). - They live in a Nigrodha tree at the entrance of the village (J I.169), where they receive offerings at the foot of the tree (cp. IV.474), and occasionally one threatens them with discontinuance of the offerings if they do not fulfil one's request. The trees are their vimānas (J I.328, 442; IV.154), occasionally they live in hollow trees (J I.405; III.343) or in tree tops (J I.423). They have to rely on the food given to them (ibid.); for which they help the people (J III.24; V.511). They assume various forms when they appear to the people (J I.423; II.357, 439; III.23); they also have children (Vin IV.34; J I.442). -pāveṇi lineage of the tree Vism 688. -pānikā a wooden spoon Vism 124 (opp. to
pāsāna). -mūla the foot of a tree (taken as a dwelling by the ascetics for meditation: D I.71, where several such lonely places are recommended, as araṇī, r.-m., pabbata, kandara, etc. - DA I.209 specifies as "yaṃ kiṃci sanda-cchāyaṃ vivutta mūlaṃ"); A II.38; IV.139, 392; S I.199 ("gahana"); It 102; Sn 708, 958; Ndi 466; Pug 68; PVA 100 (v. l. sukkha-nadi), 137 (Gaṇḍamba), with ref. to the Buddha. -"gata one who undertakes living at the foot of a tree (as an ascetic) A III.353; V.109 sq., 207, 323 sq.; Pug 68. -"senāsana having one's bed & seat at the foot of a tree for meditative practices as a recluse Vin I.58 (as one of the 4 nissayas: piṇḍī-lopa-bhojana, pamsukūla-cīvara, r.-m. s., pūti-mutta bhesaja), 96 (id.); A IV.231. -mūlikatta the practice of living (alone) under a tree M III.41 (mentioned with pamsukulikatta & piṇḍapatikatta); A III.109 (id.). -sunakha "tree dog," a cert. animal J VI.538 (C. in expln of nalā-sannibha "reed-coloured"). -susira a hollow tree PVA 62.

Ruca (-rukkha) & Rucā (f.) [fr. ruc] N. of a plant, or tree, alias "mukkhaka" (read mokkhaka) "principal" J I.441, 443 (gloss mangala-rukkha).

Rucaka (rukaka) (nt.) [cp. Sk. rucaka a golden ornament] (gold) sand Vv 351; VVA 160 (=suvaṇṇa-vālikā).

Ruci (rucli) (f.) [fr. ruc, cp. Vedic ruc (f.) light, Classic Sk. ruci in meaning "pleasure"] 1. splendour, light, brightness Sn 548 (su° very splendid; SnA 453=sundara-sarīrappabha). - 2. inclination, liking, pleasure PVA 59 ("m̄ ṭāpenti to find pleasure, to be satisfied"). -aruci aversion, dislike Th 2, 472. -ruci object of pleasure J V.371. -ruciya (abl.) in the pleasure (of), by the liking (of) (cp. No. 3), in phrases attano ruciyā (attano citta-ruciyā: so read for "ruciyam!"); as one pleases, by one's own free will, ad lib. J I.106; IV.281; PVA 59; parassa r. pavattati to live by the pleasure (gratiā) of somebody else, i. e. to be dependent on others DA I.212. -yathā ruciyām according to liking or satisfaction, fully, amply Mhvs 4, 43; 5, 230; PVA 88, 126, 242. - 3. In dogmatic language used in the sense of "will" or "influence" in combn diṭṭhi, khanti, ruci one's views, indulgence & pleasure (=will), i. e. one's intellectual, emotional & volitional sphere, e. g. Vin I.70; Sn 781 (without khanti, but see defn at Ndi 65); also with saddhā, anussavo, ākāraparitakke, diṭṭhiniñjhanakanti M II.170, 218; 234; contrasted with dhamma D III.40; Vbh 245 (in defn of "idha": cp. same at Ps I.176 and Nd2 145), 325, 328. aṇṇatra ruciyā under the influence of someone else's will S II.115; IV.138. See also bhāva 2a.

Rucika (ruclika) (-") (adj.) [fr. ruci 3] belonging to the pleasure (of); only in phrase aṇṇa° being dependent on someone else's will or under another's influence, together with aṇṇadiṭṭhi & aṇṇa-khantika characterizing the various sides of personality (see ruci 3) with ref. to one's intellect, feeling & will D I.187=M 1.487. Rhys Davids (Dial. I.254) trsls: "holding different views, other things approving themselves to you, setting diff. aims before yourself"; thus differing in interpretation of aṇṇa, taking it subjectively. Neumann (Majjhima Übs. II.250) quite wrongly: "ohne Deutung, ohne Geduld, ohne Hingabe" (without explanation, patience, devotion).
Rucira (rucra) (adj.) [fr. ruc, cp. Sk. rucira] brilliant, beautiful, pleasant, agreeable Pv I.109 (=ranaṃiya dassaniya PVA 51); J I.207; V.299; Vv 402 (so read for rurira); Mhv 11, 11; 18, 68; Dāvs IV.29; Miln 2, 398; DhA I.383 (=sobhana); VvA 12; PvA 156 (=vaggu).

Ruccati [rucat] [*rucyati Med. of ruc: see rocati. Same in Prk. - Originally Caus. formation like Epic Sk. rocyate for rocayate] to find delight or pleasure in (loc.), to please, to indulge in, set one's mind on Sn 565 (etañ ce r. bhoto buddha-sāsanaṃ); with khamati to be pleased and to approve of, M II.132; often used by Bdhgh in C. style: yathā r. tathā paṭhitabbaṃ KhA 78; "yaṃ r. taṃ gaḥetabbaṃ Sna 23, 43, 136, 378" "to take, whichever one pleases" (in giving the choice of 2 readings or interpretations). - ger. ruccītvā VvA 282 (r. pūr esi "to find thorough delight in," expln for abhirocesi). - pret. 1st pl. ruccādimhase Pv I.118 (=ruccāma ruciṃ uppādema, taṃ attano ruciyā pivissāmā ti attho PvA 59). - Prohibitive mā rucci (pl. mā rucittha) as an entreaty not to pursue an aim (=please do not do that, please don't) Vin II.198 (alaṃ Devadatta mā te rucci sangha-bhedo); DhA I.13 (mā vo āvuso evaṃ ruccittha).

Ruccana (rucana) (& ā° f.) (nt.) [fr. ruc, see ruj; cp. Sk. rucya] choice, pleasure DhA I.387 (tava āṭṭhāne according to your own liking); DA I.106 (*ā).

Ruccanaka (ruccanaka) (adj.) [fr. rucana, cp. Sk. rucya] pleasing, satisfying; nt. satisfaction J I.211 (*maccha the fish you like); II.182 (tava āṃ karosi you do whatever you like). a° unpleasant, distasteful DhA I.251 (attano aruccanakaṃ kiṃci kammaṃ adīsvā).

Rujaka (rujka) [fr. ruj, see rujati; cp. Sk. rujā] a lute-player J VI.51, 52, given by Kern, Toev. s. v. as conjecture (vīṇaṃ) va rujaka for virujaka. The conjecture is based on C. reading "rujaka=vīṇāvādaka."

Rujati (rujat) [ruj, representing an Idg. *leug, as in Gr. leugale/os, lugro/s sad, awful; Lat. lugeo to mourn; Lith. lūžti to break; German lücke, loch etc. - A specific Pāli l-form is lujjati. A der. fr. ruj is roga illness. - The Dhtp (469) defines ruj by "bhanga" i.e. breaking] to break, crush; lit. to (cause) pain, to afflict, hurt (trs. & intrs.) J I.7 (pādā rujanti), 396 (pādā me rujanti my feet ache); IV.208 (khandhena rujantena with hurting back); VI.3 (ūrū rujanti); Mhv 10, 15 (pādā me r.); Miln 26 (pādā r.); DhA I.10, 21 (akkhīni me rujiṃsu); II.3. - fut. rucchiti [cp. Sk. roksyate] J VI.80 (v. l. B.B. rujjati; C. takes wrongly as "rodisatti," of rodati). - pp. lugga. - Cp. lujjati & combns.

Rujana (rujana) (nt.) [fr. ruj, cp. rujā] hurting, feeling pain J II.437 (roga=rujana-sabhāvattaṃ); J IV.147 (yāva piṭṭhiyā rujana-ppamānaṃ until his back ached).


Rujā (rujā) (f.) [fr. ruj, see rujati; cp. Sk. rujā] disease, pain Miln 172 (rujaṃ na karoti); Vism 69; DhA IV.163 (accha° a bad pain).

Rujjhati (rujjhati) [Pass. of rundhati] to be broken up, to be destroyed J III.181 (pāṇā rujjhanti; C. expls by nirujjhati). Cp. upa°, vi°.

Ruṭṭha (ruṭṭa) [pp. of ruṣ; Sk. ruṣṭa] vexed, cross, enraged J IV.358 (opp. to tuṭṭha v. l. atuṭṭha) V.211 (gloss kuddha); Dāvs III.37.
Ruṭhati ([Ruṭhati]) see luṭhati see luṭhati & cp. rudda.

Runa ([Runa]) a sound-particle, denoting a heavy fall, something like "thud" J I.418.

Ruṇṇa & Roṇṇa ([Ruṇṇa] [Roṇṇa]) [pp. of rudati for Sk. rudita, after analogy of other roots in -d, as tud »tunna, pad »panna, nud» nunna. The BSk. forms are both ruṇṇa (MVastu II.218, 224) and ruṇṇa (MVastu III.116); Prk. ruṇṇa (Pischel § 566). See rudati & cp. āruṇṇa] 1. (pp.) crying, in combn ruṇṇa-mukha with tearful face J VI.525 (C. rudam°); Miln 148. - 2. (nt.) weeping, crying, lamentation Th 1, 554; A I.261; Sn 584 (+soka); Pv I.43; Milo 357. As roṇṇa at A IV.197, 223; Th 1, 555; J III.166.

Ruta ([Ruta]) (nt.) [pp. of ravati: see rava & ravati] noise, sound- (ing); cry, singing Th 1, 1103; J I.207 (T. reading ruda is expld in C. as ruta with *da for *ta: ta-kārassa dakāro kato); III.276 (sabba-rūtanna-manta: spell of knowing all animal-sounds; T. reads rūta; cp. sabbarāva-jānana J III.415); VI.475 (rudaṅṇu=ruta-jīna C.; same meaning); Miln 178 (sakuṇa-ruta-ravita); VvA (karavīka°).

Rutta ([Rutta]) in du° & su° at DhsA 396 is to be read as dur- in du° & su° at DhsA 396 is to be read as dur- and su(r)-utta (see utta).

Ruda ([Ruda]) stands for ruta stands for ruta (cry) at 2 Jātaka passages, viz. J I.207; VI.475 (rudaṅṇu knowing the cries of all animals, expld as "ruta-jīna, sabba-rāvam jānāti" C.).

Rudati & Rodati ([Rudati] [Rodati]) [rud, the usual Sk. pres. being rodati, but forms fr. base rud° are Vedic and are later found also in Prk. (cp. Pischel Prk. Gr. § 495): ruyai besides royai & rodasi. - The Idg. root is *reud, being an enlargement of *reu, as in ravati (q. v.). Cp. cognates Lat. rudo to cry, shout, bray; Lith. raudà wailing; Ohg. riozan= Ags. reotan. - The Dhtp expls rud by "rodane" (144), the Dhtm by "assu-vimocane" (206)] to cry, lament, weep, wail. - Forms I. rud° (the older form): pres. rudati (not yet found); ppr. rudanto D I.115; Sn 675, 691; rudamāna M I.341; A II.95; Pug 62; Miln 275; Sdhp 281; and rudam Pv I.84; also in cpd. rudam-mukha with weeping face J VI.518 (assu-netta°); Pv I.112; ger. ruditvāna Mhvs 35, 24; fut. rucchati J V.366 and rucchiti J VI.550 (=rodissati C.; see also rujati). - II. rod° (the younger form & the one peculiar to prose): pres. rodati J I.55; III.169 (socati°); Pv I.87 (socati°); I.124; Pvä A 17, 18; Pot. rode Pv I.85 (=rodavān Pvä A 64); ppr. rodanto J I.65; f. rodantī Pvä A 16; med. rodamāna Pvä A 6; DA I.284. - aor. rodi J I.167; DhA II.17 (+hasi); fut. rodisati J VI.550; ger. roditvā Mhvs 9, 7; inf. roditum J I.55. - Caus. II. rodāpeti to make someone cry DhA II.86. - pp. ruṇṇa, rudita & rodita.

Rudita ([Rudita]) (nt.) [pp. of rudati, equivalent to ruṇṇa] crying, weeping Pvä A 18 (+assu-mocana, in expln of ruṇṇa), 63 (=paridevita).

Rudda ([Rudda]) (adj.) [cp. Sk. raudra & Vedic rudra (a fierce demon or storm-deity; "the red one," with Pischel from rud to be ruddy. See Macdonell, Vedic Mythology 74-77). The usual Pāli form is ludda. At Dhtp 473 & Dhtm 135 a root ruṭh (or luth) is given in meaning "upaghāte" i.e. killing, which may represent this rud: see lūṭhati fierce, terrible J IV.416 (so luddako rudda-rūpo; v. l. ludda°); V.425, 431 (su-ruddho, spelling for su-ruddo, very fierce, expld as su-luddo supharuso); Mhvs 12, 45 (ruddha-rakkasī, prob. with ref. to the demon Rudra; trsln "fearsome female demon"; vv. ll. ruda°, ruddha°, dudda°).

Rudhira [Rudhira] (nt.) [late Vedic rudhira. Etym. connected with Lat. ruber red; Gr. e)ruqro/s red; Oicel. rodra blood, Goth. raups=Ger. rot=E. red] blood DhA I.140; PvA 34 (for lohita; v. l. ruhira). See the more freq. words rohita & lohita; a form ruhira (q. v.) occurs e. g. at Pv I.91.

Rundhati [Rundhati] [rundh or rudh, both roots in Vedic Sk. - Dhtp (375, 425) expls by "āvaraṇe"; id. Dhtm (608, 662).] 1. to restrain, hinder, prevent, obstruct, keep out Cp. III.107; Miln 313 (+upa*). - 2. to conceal, hide, cover up Th 2, 238 (ppr. rundhanto); PvA 88 (ppr. rundhamāna). - 3. in phrase nagaraṃ to surround or besiege a town J I.409 (aor. rundhi); III.159 (*itvā); IV.230 (*īmsu). - Pass rujjhati; pp. ruddha & rūlla.

See also upa*, paṭi° paṭivā, vi°, Note. The roots rudh & rundh are also found in Prk. (see Pischel § 507); besides we have a by-form rubh in Prk. as well as in Pāli: see Pischel, § 266, 507, and P. rumbhati.

Ruppa [Ruppa] in ruppa-rūpakāṃ in ruppa-rūpakāṃ (nt.) Th 2, 394 is not clear. It refers to something which is not rūpa, yet pretends to be rūpa, i. e. a sham performance or show. Thus ruppa may correspond to *rūpya & with rūpaka mean "having the form (i. e. the appearance) of form, i. e. substantiality. " The Cy. (ThA 259) interprets as "rūpya-rūpasadīsam sāraṃ sāraṃ upaṭṭhahantam asāran ti attho"; and Mrs. Rh. D. (Sisters, p. 154) trsls: "deluded by puppet shows (seen in the midst of the crowd)."

Ruppati [Ruppati] [rup=lup, one of the rare cases of P. r. representing a Sk. 1., whereas the opposite is frequent. The same sound change ldg., as Lat. rumpo to break corresponds to Sk. lumpati. Besides we find the Sk. form ropayati to break off. - The root has nothing to do with rūpa, although the P. Commentators combine these two. - Cp. also Sk. ropa hole; Ags. reōfan to break, reaf (theft)= Ger. raub, rauben, and many other cognates (see Walde s. v. rumpo). - The root rup is defd at Dhtm by nās, i. e. to destroy; another rup is given at Dhtm 837 in meaning "ropana"] to be vexed, oppressed, hurt, molested (always with ref. to an illness or pain) Sn 767 (salla-viddhā va r.) 1121; Nd1 5 (=kuppata, ghāṭṭiyati, piliyati); Nd2 543 (=kuppata piliyati ghāṭatayati). - ppr. gen. ruppati S I.198 (salla-viddhāsa r.; expld at K.S. 320 by "ghāṭṭan-atthena") = Sn 331 (reads salla-viddhāna ruppatam, i. e. pl. instead of sg.); Th 1, 967 (salla-viddhāssa ruppato (C. sariravikāram āpajjato, Brethren, 338); J II.437 (C. ghāṭṭiyamāna piliyamāna)=Vism 49 (dukkhitassa r.); J III.169 (salla-viddhāssa r.=ghāṭṭiyamāna C.). - ruppati to Pāli exegesis with its fondness of allegorical ("orthodox") interpretation, is the etym. base of rūpa, thus at S III.86: "ruppati ti tasmā rūpan ti vucaṭti kena r.? sītena, uṇhena etc. (all kinds of material dukkha: dukkha II.3b) ruppati." - Or at Sn 1121 (ruppantī rūpena), & at other passages given under rūpa (A). See also ruppana.

Ruppana [Ruppana] (nt.) [fr. rup] molestation, vexation, trouble J III.368 (=ghāṭṭana dūsana kuppana C.). Frequent in allegorical exegesis of rōpā, e. g. at DhsA 52 (nāman ṛṣṭhena nāmaṃ ruppan'atṭhena rūpaṃ), 303 (ṛṣp'ādhi ruppana-bhāva-dipana); VbhA 4 (ruppan'atṭhena rūpaṃ in expln of passage S III.86 (mentioned under ruppati); KhA 78, 79 (ruppan'atṭhena ... rūpaṃ rūpaṃ ti vucaṭṭi).

Rumbhati [Rumbhati] [so read for rumhati (Trenckner, Notes 599; the root is another form of rudh (as in Prk.): see rundhati. The Dhtm (547) defines by "uppiṇa"] to obstruct, surround,
besiege (=rundhati 3) J VI.391 (where spelling rumhati; in phrase nagaraṃ r.). See also ni*, sanni*. - pp. rūḥa.

**Rumma** (Rumma) (adj.) [put down (rightly) by Geiger, P.Gr. § 53 as different fr. Sk. rukma (shining); Morris, J.P.T.S. 1893, 12 tried the etym. rumma=Sk. rumra "tawny," or rukma (ruckmin) shiny. It is still an unsolved problem. It may not be far off to trace a relation (by miswriting, dissimilation or false analogy) to ruppa in sense of ruppati, or to ruj, or even rudda. The C. expln of all the rumma- & rummin passages is anañjita, i. e. unkempt] miserable, dirty, poorly, in cpds. *rūpin J IV.387 (=lūkhavesa C.), with v. l. duma*; and *vāsin poorly dressed J IV.380.

**Rummin = Rumma** Rummin/Rumma (dirty-soiled) J IV.322 (v. l. dummi); VI.194 (do.).

**Rumhaniya** (Rumhaniya) at M I.480 is doubtful in spelling. The meaning is clearly "furthering growth, making or being prosperous, bringing luck" (combd with ojavant), as also indicated by v. l. ruḥ*. Thus it cannot belong to rumbh, but must represent either rup, as given under ruppati in meaning "ropana" (Dhtm 837), or ruh (see rūhati). Kern, Toev. s. v. trsls "tot groei geschikt" (i. e. able to grow), Neumann, "erquickend" (i. e. refreshing).

**Ruyhati** (Ruyhi) is Med. of rūhati (rohati), q. v.

**Rurira** (Rurira) at Vv 402 is misprint for rucira.

**Ruru** (Rural) [Vedic ruru: RV VI.75, 15] a sort of deer, a stag; usually called ruru-miga J IV.256, 261; V.406 (pl. rohitā rurū), 416. Cp. ruruva.

**Rusita** (Rusita) [pp. of ruṣ to be vexed. The Dhtp defines by "rose" (306, 450), "pārusiye" (626); Dhtm has 2 roots viz. one with "ālepe" (442), the other with "hiṃsāyaṃ" (443)] annoyed, irritated, offended Sn 932, 971 (expld by Nd1 498 as "kuṃsita, vambhita, ghaṭṭita" etc.). See rosa, roseti etc.

**Rusṣati** (Russati) at SnA 121 for dussati.

**Ruha** (Ruhia) (adj.) (-*) [fr. ruh: see rūhati] growing, a tree, in cpds.: jagati*, dharani*, mahī*, etc.

**Ruha** (poetical for ruhira (rohita)=lohita) blood, in cpd. ruhaṃghasa blood-eater, a name for panther J III.481 (=ruhira-bhakkha lohita-pāyin C.).

**Ruhira** (Ruhira) (nt.) [fr. rudhira] blood M III.122; Th 1, 568; Vin II.193; Miln 125, 220; Sdhp 38. - akkhita (ruhir'akkhita) "besmeared with blood" J IV.331, is to be read as ruhir'ukkhita of ukṣ).

**Rūta** (Ruta) at J III.276 read ruta (q. v.).

**Rūpa** (Rupa) (nt.) [cp. Vedic rūpa, connected etymologically with varpa (Grassmann). - The nom. pl. is rūpā & rūpāni] form, figure, appearance, principle of form, etc. - A. Definitions. According to P. expositors rūpa takes its designation fr. ruppati, e. g. "ruppanato rūpaṃ" Vism 588; "ruppan'aṭṭhena r." VbhA 3; "rūpa-rūpaṃ= ruppana sabhāvena yuttam" Cpd. 1567
(where ruppati is, not quite correctly, given as "change"), "ruppati ti: tasmā rūpan ti vuuccati" S III.86; other defs are "rūpayatī ti rūpaṃ" (with cakkhu & the other 10 āyatana) VbhA 45; and more scientifically: "paresu rūp'ādisu cakkhu-paṭṭhanana lakkhaṇāṁ rūpaṃ" Vism 446. - Of modern interpretations & discussions see e. g. Dhs. trsl. introd. ch. vi. (pp. 41-63, or 248-71); Dial. II.244; Expos. 67n; Cpd. 270 sq. (where objections are raised to trsl. "form," and as better (philosophical) terms "matter," "material quality" are recommended). See also loka for similar etym. - B. (lit.) appearance, form, figure Dhs 597 sq. (=form either contrasted with what is unseen, or taken for both seen and unseen), 751; Mhv 27, 30 (siha-vyaggādirūpāni representations of lions, tigers etc.); 30, 68 (ravicanda-tāra-rūpāni id.); 36, 31 (loha rūpa) (°āvacara), 25 (as garu dhātu), 216 (°bhava); Kvu 370 sq., 336 sq.; M III.18 (ya kha cakkhu rūpa kāya>pho "cakkhu rūpa kāya") (°āvacara), 216 (°bhava); Dhs 499 (°āvacara), 585 (°dhātu); Vbh 17 (°āvacara), 25 (as garu-parināma & dandha-nirodha compd with arūpa). A similar sequence rūpa arūpa & nirodha (i. e. nibbāna) in old verses at Sn 755; It 45, 62 (rūpehi arūpā santatarā,
arūpehi nirodho santataro). On indriya-rūpa "faculty as form" see indriya B. - (b) individually in the sphere of samsāra as one (i.e. the material quality) of the substrata of sensory individual existence or the khandhas. They are the 5: rūpa- kkhandha, vedanā°, saññā°, sankhārā°, viññāna°; otherwise called rūp' upādāna- kkhandha etc. (e.g. D III.223, 278; Vism 443). See khandha II. B. - In this property rūpa consists of 28 subdivisions, viz. the 4 (great) dhātus (mahābhūtāni or else bhūta-rūpa primary matter) and 24 upādārūpāni (i.e. derivative forms or accidents). These are given in extenso in the rūpakkhandha section of the Vism (pp. 443-450), also at Dhs 585; the 24 consist of: cakkhu, sota, gāhā, jīvha, kāya, rūpa, sadda, gandha, rasa, itthindriya, purisindriya, āyatana vattthu, kāya- viññātta, vaci- viññātta, ākāsa-dhātu, (rūpapasa) lahetu mudutā kammaññatā, upacaya santati jaratā aniccatā, kabalinkār°-āhāra; cp. defn at Nett 73: cātu-mahābhūtikam rūpa catunnaṃ ca mahābhūtānaṃ upādāya rūpapasa paññatti. The rūpakkhandha shares with the others the qualities of soullessness, evanescence and ill (anattā, anicca, dukkha); e.g. rūpaṃ ca h'idaṃ attā abhavissa, na y'idaṃ rūpaṃ abadhāya sāmvetteyya Vin I.13, cp. similarly M III.282 sq.; S III.66; quoted and expld in detail at Vism 610; rūpam aniccam Vin I.14; M I.228; III.18 (also expld at Vism 610); S III.48, 66, 88; rūpe anicc'ānupassanā Ps I.186 sq. - See also D II.301; III.233; Ps I.23, 53, 104; II.96, 102, 109 (rūpasa ādīnavao); Vbh 1 sq., 12 sq. (in detail); Kvū11 sq.; Vism 443 sq.; Tikp 33; VbhA 2, 3, 32 sq.-S III.142 (with var. similes); DhA IV.100. - (c) in the making up of the individuality as such (nāma-rūpa), where in contrast with nāma (as abstract, logical, invisible or mind-factor) rūpa represents the visible (material) factor, resembling kāya (cp. phrase nāma-kāya in same sense). The foll. are current defns of nāma-rūpa: nāma-(kāya)-vedanā, saññā, cetanā, phassa, manasikāra (otherwise citta-sankhāra), rūpa-(kāya)-cattāro mahā-bhūtā catunnaṃ m-bhūtānaṃ upādāya rūpam (otherwise kāya-sankhāra) S II.4; III.59 sq.; Ps I.183; with explns at Vism 558 & VbhA 169. Defined at Nett 15: "ye phassa-pañcamakā dhammā: idaṃ nāmaṃ, yāni pañca° indriyāni rūpāni: idaṃ rūpam, tad ubhayam nāmarūpam viññāna-sampayuttaṃ." Discussed in detail also at Vism 562 (=VbhA 173, 174), 587-597; cp. DhA 392 (Expos. 500, where "mind-matter" is given as corresp. couple in trsln, do. Cpdd. 271 sq. "mind and body"). See also under patīca-samuppāda. - 3. various references: D III.102, 212, 225, 244, 273; M I.84 (Gotamo kāmāna parįnāma parināpeti, rūpānaṃ, vedanānaṃ); S II.198; III.11 (evam-rupe siyaṃ, evam vedano etc.), 101 (id., & the khandhas); Sn 867, 874, 943, 1037, 1121; Nd1 425; Tikp 36, 38, 54, 262; Vism 625 (upajjana°). - ārammana a visible thing as object Dhs 146, 365; DhsA 310 (cp. Expos. 407). -āvaca world of form, sphere of matter (cp. Expos. 67, 216n, 264) PVA 163. -ūpaga (satta) (a being) living in (bodily) form It 62; Sn 754. -ūpajjivini f. a woman living on her beauty, i.e. e. a harlot PVA 46, 201. -nūnu knowing (var.) bodily forms M I.220=A V.347. -tanha craving after form D II.309; III.216, 244, 280; VbhA 179 (in det.). -dakkha one clever in forms, viz. an artist (accountant?) Miln 344 (in the Dhamma-nagara). -dhātu the element of form, material element Vism 486; Nett 32, 97. See above D 2. -nimitta sign of form Ps I.92. -patta beautiful J I.61. -paññāka measuring by form (outward appearance), one of the 4 kinds of measurements which the world takes of the Tathāgata (see A II.71 & Pug 53), viz. rūpa°, ghosa°, lūkha°, dhamma° DhA III.113; the same four similarly at SnA 242. -pātubhāva appearance of form (also as antara° intermediate form) SnA 245. -bhava material existence: see above D 2. -rāga lust after rebirth in rūpa D III.234 (+arūpa°); Nett 28 (pañc'indriyāni rūpini rūpa-rāgassa padaṭṭhānaṃ. -rūpa material form (mutable material quality?) Cpdd. 156, doubtful trsln & expln -saññā perception of material qualities, notion of form D I.34; II.112 (expld in det. at Vism 328); III.224, 244, 253; Nd2 545; DhsA 200 (cp. Expos. 269). -saññin perceiving form D III.260; Ps II.38; Sn 1113. -santati duration of material form Vism 431; VbhA 21. -samussaya accumulation of form, complex form ThA 98. -samappāttai attainment of beauty J I.406. -sampatti beauty J III.187. -siri personal splendour J I.60.
Rūpaka (Rupaka) (nt.) [fr. rupa] form, figure; likeness of, image (-°); representation Vin II.113 (rūpak’okinnānī pattāni, of painted bowls); Th 2, 394 (see ruppa°); DhA I.370 (maṃṭi° jewelled image); II.69 (assa° toy horse); Mhvs 25, 26 (rājā°); 27, 30 (devatā° shape of devas); Vva 213. - dūrūpaka of squalid appearance J II.167; cp. durūpā.

Rūpatā (Rupatā) (f.) [abstr. fr. rūpa] (being) shape(d), appearance; accordance, conformity, in phrase bhavya-rūpatāya "by appearance of likelihood" A II.191 (in hearsay formula, where it is missing in id. passage at Nd2 151).

Rūpattā (Rupatā) (nt.) [abstr. fr. rūpa] lit. "form-hood," i. e. shaping (being) shape(d) S III.87 (rūpaṃ rūpattāya sankhātaṃ).

Rūpavan (Rupavan) (adj.) [rūpa+vant] 1. having bodily form S III.16 & passim (in formula of sakkāya-diṭṭhi); Dhs 1003. - 2. having the form of (-°) Mhvs 14, 3 (gokaṇṇa°). - 3. beautiful Mhvs 10, 30 (f. rūpavatī).

Rūpika (Rupika) (adj.) [fr. rūpa] having shape; neg. a° formless Sdhp 236 (rūp’ārūpika).

Rūpin (Rupā) (adj.) [fr. rūpa] 1. having material qualities, possessed of form or shape or body or matter, belonging to the realm of form. rūpi is nearly always combd & contrasted with arūpi formless, incorporeal (see rūpa D 2 a), cp. combn rūpi arūpi saaññī asaññī nevasaññāsaññī Nd2 617 and similarly It 87=Miln 217. - D I.34 (attā dibbo rūpi), 77 (kāyo r. manomayo), 186 (attā etc.), 195 (attapaṭṭilābho r. manomayo); III.111, 139; M II.229; S III.46 (r. arūpi saññī etc.); IV.202, 402; A II.34; Nd1 97, 137; Ps II.38 (rūpi rūpāni passati); Dhs 635, 1091, 1444; Vbh 123, 342 (read rūpi); Nett 28 (pañca indriyāni rūpini), 69 (five rūpini indriyāni & five arūpini); DA I.119 (attā); DhsA 304 (rūpino dhammā); VbhA 511 sq. (attā). - 2. (-°) having the appearance of, resembling; see rumma°.

Rūpiya1 (Rupiya) (nt.) [cp. Sk. rūpya, lit. of splendid appearance, cp. name for gold jātarūpa] silver Vin III.239 (here collectively for any transactions in "specie," as expld by C. p. 240: rūpiyaṃ nāma satthu-vānṇo kahāpano lohamāsako dārumāsako jatūmāsako; i. e. copper, wood & lac); S I.104 (saddhaṃ r.); II.233; Dhs 584. - maya made of silver Vin II.112; S III.144 (sovaṇṇāmaya+); Pv II.64 (where in sequence sovaṇṇa°, maṇi°, loha° r.; expld as "rajatamaya" PvA 95); DhA I.29.

Rūpiya2 (Rupiya) see ruppa.

Rūpeti (Rupeti) [Caus. Denom. fr. rūpa] 1. to put into shape, to make appear, to make grow (?) SnA 132, 143 (v. l. ropeti). - 2. to be formed, to appear, to come to notice, in defn of rūpa at VbhA 45: "rūpayati ti rūpaṃ."

Rūla (Rula) [doubtful spelling; perhaps for rūlha, evidently identical with ruddha, as Trenckner suggests in Notes 6319] awful, terrible Miln 275 (synonymous with bhīma).

Rūlha1 (Rulha) [pp. of rohati; of ruh; Sk. rūḍha] 1. grown Sn 20 (’tiṇa). - 2. (see rūhati) healed up Miln 291 (’vāna one whose wound has healed): cp. rūhanā.
Rūḥha\(^2\) (Rūḷha) at Miln 217 & 218 is a by-form of ruddha, pp. of rundhati (rumbhati) to obstruct; thus meaning "obstructed, difficult" (of a road, together with lugga palugga). Kern, Toev. s. v. trsls (as rūḷha1) by "overgrown."

Rūḷhi \(\text{(f.)} [\text{fr. rūḷha, pp. of rohari, cp. Sk. rūḍhi]}\) lit. ascent, growth see vi\(^*\). - fig. what has grown by custom, tradition, popular meaning of a word (*sadda). The fig. meaning is the one usually found in Pāli, esp. in Abhidhamma and Commentary literature; e. g. rūḷhiyam by tradition, usually, commonly, VbhA 1 (as category with the 3 other: rāsi, guṇa, paññattQ, rūḥhito id. VbhA 2; rūḷhiyā id. SnA 430; PvA 163; also rūḥi-vasena VvA 42; or with sadda: rūḷhi-sadda usual meaning Vism 333; DhsA 205; *saddena in popular language, in ordinary speech, customarily, commonly speaking Tikp 253; Vism 310; DA I.239, 294: SnA 135, 400.

Rūḥhati\(^1\) (Rūhaṭi) [the specific P. form of the usual Sk. P. rohati (q. v.). The root ruh is given at Dhtp 334 with meaning "janana" i. e. causing, which refers more to the compounds with prefixes] 1. to grow, spread It 67; J IV.408 (akkhīni rūḥiṃsu; also ppr. med. ruyhamāna); V.368; VI.360. - 2. to heal (of a wound), close up Vin I.206 (vaṇo na rūḥati); - 3. to have effect in (loc.), to be effective Vin II.203=It 87 (vādo tamhi na rūḥati). - pp. rūḷha1. See also rūḥita (pp. of Caus. rūheti=roheti).

Rūḥhati\(^2\) (Rūhaṭi) [for rundh (rumbh, rudh) or Pass. rujjh*; see also rumbhati & ropeti2] to be broken or (fig.) to be suspended Vin II.55 (dhammatā rūḥhati the liability is cancelled). - pp. rūḷha1.


Rūḥita (Ruhita) \(\text{(nt.)} [\text{fr. rūḥati1]}\) a boil, a diseased growth (lit. "healed") Vin IV.316 (expld as "yaṃ kiṃci vaṇo"; v. l. rudhita).

Re (Re) \(\text{(indecl.)} \) [shortened for are, q. v.] a part. of exclamation, mostly implying contempt, or depreciation, (DA I.276) "hīlanavasaṇa āmantanaṃ" i. e. address of disdain: heigh, go on, get away, hallo. - D I.96, 107; J III.184 (C.=āmantane nipāto); often combd with similar particles of exhortation, like cara pi re get away with you! M I.108; Vin IV.139 (so read for cara pire which the C. takes as "para," amamaka); or ehi re come on then! J I.225; ha re look out! here they are! PvA 4; aho vata re wish I would! Pv II.945 (re ti ālapanaṃ PvA 131); no ca vata re vattabbe but indeed, good sir . . . (Kvu 1).

Rekhā (Rekha) \(\text{(f.)} [\text{fr. rikh, for which the Pāli form is likh, cp. Sk. rekhā, Lat. rīma, Ohg. rīga row]}\) line, streak Abhp 539. See lekhā.

Recana (Recana) \(\text{(nt.)} [\text{fr. ric]}\) letting loose, emission Dhtm 610. Cp. vi\(^*\).

Reṇu (Reṇu) \(\text{(nt.)} [\text{fr. Vedic reṇu]}\) 1. dust; pl. reṇū particles of dust. - Vin I.32 (*hatā bhūmi); Vism 338=Nd1 505=I.117 (rāgo rajo na ca pana reṇu vuccati); J IV.362 (okinnā raja-reṇūhi; C. expls by "pamsūhi"); Miln 274 (pl.); SnA 132 (reṇūṃ vūpasāmeti allays). - 2. pollen (in this meaning found only in the so-called Jātaka-style) J 1.233 (mahā-tumba-matta), 349 (pupphato reṇūṃ gaṇhāti); III.320; V.39 (puppha*); VI.530 (padumakinjakkha*); DhA IV.203 (*vaṭṭhi).

Roga (ro-ga) [Vedic roga: ruj (see rujati), cp. Sk. rujā breakage, illness] illness, disease. - The defn. of roga at J II.437 is "roga rujana-sabhāvattam." There are many diff. enumerations of rogas and sets of standard combs, of which the foll. may be mentioned. At sn 311 (cp. D III.75) it is said that in old times there were only 3 diseases, viz. icchā, anasanā, jarā, which gradually, through slaughtering of animals, increased to 98. Bdgh at SnA 324 hints at these 98 with "cakkhu-rogā adinā-bhedena." Beginning with this (cakkhu-rogā affection of the eye) we have a list of 34 rogas at Nd1 13 (under pākātha-parissaya or open dangers=Nd1 360= Nd2 420) & Nd2 3041 B, viz. cakkhu* & the other 4 senses, sīsa*, kaṇṭha*, mukha*, danta*; kāsa, sāsa, pināsa, dāha, jara; kucchiroga, mucchā, pakhandikā, sūlā, visūcikā; kuṭṭham, gaṇḍa, kilāso, soso, amārā; daddu, kaṇḍu, kakcu, rakhasā, vitacchikā, lohiita- pitta, madhumeho, anāśa, pilakā, bhagandalā. This list is followed by list of 10 ābādhas & under "dukkha" goes on with var. other "ills," which however do not make up the number 98. The same list is found at A V.110. The 10 ābādhas (Nd2 3041 C.) occur at A II.87 & Miln 308 (as āgantuka-roga). The 4 "rogas" of the Sun (miln 273, cp. Vin II.295) are: abba, mahikā, megha, Rāhu. - Another mention of roga together with plagues which attack the corn in the field is given at J V.401, viz. visa-vāta; mūsika-salabha-suka-pānaka; setāṭhikara-roga etc., i. e. hurtful winds, mice, moths & parrots, mildew. - The combn roga, gaṇḍa, salle is sometimes found, e. g. M II.230; Vism 335. Of other single rogas we mention: kucchi° (stomach disease D III.235 (one of the 5 vyasanāni: ðāti°, bhoga°, roga°, sīla°, diṭṭhi C.), 226 (kamma-°); J I.78; J II.79; IV.200; DhA I.231; pāṇḍu° jaundice Vin I.206; J II.102; DhA I.25; tiṇapupphaka° hay-fever Miln 216. - See also āṭanka & ābādha. On roga in similes see J.P.T.S. 1907, 130. - D I.11, 73; III.182; S III.32; IV.64; A I.128, 142 sq.; IV.289.; Nd1 486; Vism 236 (as cause of death), 512 (in simile); VbhA 88 (in sim. of dukkha etc.); ThA 288; VvA 6 (rogena phuṭṭha), 75 (sarīre r. uppajji); PVA 86 (kacchu°), 212 (rogena abhibhūta). - Opp. aroga health: see sep. -āṭanka affliction by illness A II.174 sq.; V.169, 318. - nidāha the nest or seat of disease Dh 148 (cp. DhA III.110); as "niḷa at It 37. -mūla the root of disease Sn 530. -vyasana distress or misfortune of disease D III.235 (one of the 5 vyasanāni: ñāti°, bhoga°, roga°, sīla°, diṭṭhi°); Miln 196 (id.).

Rogin (ro-gin) (adj.) [fr roga] having a disease, suffering from (-°); one who has a disease Vism 194 (ussanna-vyāḍhi dukkhasa); Sdhp 86. -pāṇḍu° one who has the jaundice J II.285; III.401.

Rocati (rocati) [Vedic rocate, ruc, Idg. *leuq, as in Lat. luceo to be bright (cp. lūx light, lūmen, lūna etc.); Sk. rocana splendid, ruci light, roka & rukṣa light; Av. raocantshining; Gr. amfithikā, megha, Rāhu. e with meaning "ditti" (Dhtp 37), the other as "rocana" (Dhtp 295), both signifying "light" or "splendour," but the second probably to be taken in sense of "pleasing." 1. to please, i. e. it pleases (with dat. of person) Th 2, 415 (rocate); Mhvs 15, 9 (nivāsa rocatu). Cp. BSk. rocayate AvŚ II.158. - 2. to find pleasure in (loc.) Miln 338 (bhave). - Caus. roceti: 1. to be pleased, to give one's consent DhA I.387 (gloss K rucitha ruceyyātha). - 2. (with acc. of object) to find pleasing, to find delight in, to be attached to, to approve of, to choose S I.41 (vadham); J I.142 (Devdattassa laddhim r.). V.178 (pabbajjam roca'aham=rocemi C.), 226 (kammaṃ). - Freq. with dhāmmanī to approve of a doctrine or scheme, e. g. at Vin II.199 (Devdattassa dhāmmanī); S I.133; Sn 94 (asaṭām dh.), 398 (dhāmmanī imāṃ rocaye); J IV.53 (dh. asaṭām na rocayaṃ). - Cp. abhi°, ā°, vi°.

Roṇa (roṇa) see ruṇa.
Rodati See rudati.

Rodana (Rodana) (nt.) [fr. rud] crying, weeping DhA I.28; PvA 63, 64; Dhtp 144.

Rodha¹ (Rodha) [fr. rudh] obstruction, stopping, in cpd. parapāna° stopping the life of somebody else; life-slaughter, murder Sn 220; J II.450. Cp. anu°, ni°, vi°.

Rodha² (Rodha) (nt.) [fr. rudh] bank, dam A III.128 (where id. p. at A. I.154 reads gedha, cave; v. l. also gedha, cp. v. l. rodhi° for gedhi° at Nd2 585).

Rodhana (Rodhana) (nt.) [fr. rudh] obstructing J V.346; Sdhp 57.

Ropa (Ropa) (-°) [fr. rop=Caus. of ruh] plantation; in vana° & ārāma° S I.33.

Ropaka (Ropaka) [ropa+ka] sapling J II.346 (rukkha°).


Ropaya (Ropaya) (adj.) (-°) [for *ropya, fr. ropeti1] to be healed, only in cpd. du° hard to heal (of a wound) Vin I.216 (vaṇa).

Ropāpeti (Ropāpeti) see ropeti1.

Ropita (Ropita) [pp. of ropeti1] 1. planted Pp II.78. - 2. growing up Pp 97Q (read "pi ropitam" for viropitaṃ). - 3. furnished with, powdered with (-°) Vv 6415 (Ed. vosita; VvA 280 expls by ullitta, vicchurita). - 4. accused, brought forward (of a charge) Vin IV.36.

Ropima (Ropima) (nt.) [fr. ropeti1] 1. what has been planted Vin IV.267. - 2. a kind of arrow M I.429 (contrasted with kaccha; Neumann trsls ropima by "aus Binsen"). - 3. (adj.) at Vv 4413 aropima ("not planted"?) is an attribute of trees. It is not expld in VvA.

Ropeti¹ (Ropeti) [Caus. of rūhati1] 1. to plant or sow J I.150 (nivāpatiṇaṃ); Mhvs 15, 42 (amb'aṭṭhikham); 19, 56; DhA II.109. - 2. to put up, fix J I.143 (sūlāni). - 3. to further, increase, make grow Sn 208 (Pot. ropayeyya). - 4. (fig.) to fix, direct towards, bring up against: see ropeti2 2. - pp. ropita. Caus. II. ropāpeti to cause to be planted D II.179; J VI.333; Mhvs 34, 40; DhA II.109. - Cp. abhi°, abhini°, ā°.

Ropeti² (Ropeti) [Caus. of rūhati2. See lumpati] 1.to cause to break off, to cause to suspend or cancel; to pass off, refuse Vin II.261 (bhikkhūhi bhikkhuninām kammaṃ ropetvā bhikkhuninām niyyādetum, i. e. by the bhikkhu is an act of the nuns to be passed off and to be referred to the nuns). - 2. to make confess or accuse of (acc.: āpattim a guilt) Vin II.2 (first codeti, then sāreti, then ropeti & lastly (sanghaṃ) nāpeti), 85 (id.); IV.36, (ānnavādakaṃ ropeti to bring the charge of heresy against someone). No. 2 perhaps better to ropeti1. Cp. Vin. Texts II.334. - To ropeti2 belong the cpds. oropeti (cut off) & voropeti (deprive). They are better to be taken here than to ava+ruh.
Roma

(nt.) [Vedic roman; the usual P. form is loma (q. v.)] the hair of the body J V.430 (where in roma-rājiyā maṇḍita-udārā as expln of loma-sundarī); Sdhp 119 (*kūpa),

Romaka

(adj.) [fr. roma] feathered (?) J II.383 (C. wrong!).

Romañca


Romanthaka

(adj.) [fr. romanthati] chewing the cud, ruminating Vin II.132.

Romanthati & Romantheti

(to romantha; cp. Lat. rumen & ruminare=E. ruminating] to chew the cud, to ruminante Vin II.132 (*ati); J IV.392 (*eti).

Romanthana


Rorava


Rosa


Rosaka

(adj.) [fr. rosa; cp. BSk. roṣaka Divy 38] angry, wrathful S I.85, 96; Sn 133; Vv 528 (=paresaṃ ros' uppādanena r. VvA 226); J II.270.

Rosanā


Rosaneyya

(adj.) [grd. formation fr. rosa] apt to be angry or cause anger; neg. a° not to be angered, not irritable Sn 216.

Rosita

[pp. of rus, to smear: Sk. rūṣita; given as root rus at Dhtm 442 with meaning "ālepa"] smeared (with), anointed J IV.440 (=vilitta C.).

Roseti

[Caus. of rosati, ruṣ; see rusita] to make angry, to annoy, to irritate S I.162; A II.215 (so read for rosati); III.38; Sn 125, 130, 216; J I.432; IV.491.

Rohaṇṇa


Rohati

:for the Sk. rohati of ruh to grow we find the regular P. correspondent rūhati: see rūhati1. The Caus. of this verb is ropeti (to make grow): see ropeti! Another root, restricted to the Paλi, is seen in rūhati2 (with pp. rūlha) and is equal to rundh (rudh, rumbh) to break. The Caus. of this root (ropeti2) is either an indirect formation from it or (more likely) a direct representative of rup=lup as in P. lumpati. To the latter belong the prep. cpds. oropeti & voropeti.
Rohicca (Rohica) [fr. rohita, perhaps directly fr. Vedic rohita ewe, lit. the red one] a kind of deer J VI.537 (*sarabhā migā).

Rohinī (Rohini) (f.) [cp. Vedic rohiṇī red cow or mare] 1. a red cow A I.162=III.214. - 2. N. of a nakkhatta or constellation ("red cow") SnA 456; Mhvs 19, 47. - 3. N. of a river SnA 357.

Rohita (Rohita) (adj.) [Vedic rohita; cp. the usual P. word lohita red & blood. See also rudhira & ruhira] red, as attribute of fishes at J V.405 (i. e. a special kind of fish), and of deer at J V.406 in same passage (i. e. a special kind of deer). Otherwise only in standing term rohita-maccha the "red fish," viz. Cyprinus Rohita, which is freq. mentioned in the "Jātaka" literature, e. g. J II.433; III.333; DhA II.132 (four), 140; KhA 118.
La syllable of abbreviation, corresponding to our "etc.": see peyyāla.

Lak-āṭṭhika at VvA 222 is doubtful; āṭṭhika at VvA 222 is doubtful; āṭṭhika means "kernel," lak° may be a misspelling for labujak° (?).


Lakāra [see lagula for etym.] a club, cudgel Miln 255 (in sequence daṇḍa-leḍḍu-lakuṭa-muggara), 301, 367, 368. See also lagula.

Lakuṇṭaka (nt.) [dialectical] a dwarf Mhvs 23, 50 ("sarīratta); VbhA 26 ("pāda-purisa, cpd. with arūpā); PugA 227; C. on S I.237.

Lakuṇṭakatta (nt.) [fr. lakuṇṭaka] dwarfishness J VI.337.

Laketi [for laggeti, see lakanaka] to hold fast (lit. to make adhere) Miln 377.

Lakkha (nt.) [fr. lakṣ (see lakkhaṇa), or (after Grassmann) lag "to fix," i. e. to mark. Cp. Vedic lakṣa price at gambling (Zimmer, Alting. Leben 287)] 1. a mark Miln 102. - 2. a target Miln 418; DhA I.52 ("yogga target practice, i. e. shooting). - 3. a stake at gambling J VI.271. - 4. a high numeral, a lac or 100,000 (but cp. PVA 255, where lakkha of PVA IV.338 is taken as a "period of time," equal to 100 koṭis); Dāvs V.66.

Lakkhaṇa (nt.) [Vedic lakṣa man nt. sign; adj. lakṣmaṇa; later Sk. lakṣmaṇa nt. In the defn of grammarians syn. with anka brand, e. g. Dhtp 536 "anka lakkhaṇe lakkha dassane," or Dhtm 748 "lakkha=dassanaaṅke"; cp. J I.451 lakkhaṇena anketi to brand. - The Sk. Np. Lakṣmaṇa appears also in Prk. as Lakkhaṇa: Pischel, Prk. Gr. § 312] 1. sign, characteristic, mark; esp. a sign as implying something extraordinary or pointing to the future, therefore a prognosticative mark (cp. talisman), a distinguishing mark or salient feature, property, quality (as Rh. D. in Dial. I.19 somewhat lengthily, after Bdgh, trsls lakkhaṇa by "signs of good & bad qualities in the foll. things and of the marks in them denoting the health or luck of their owners") D I.9 (a long list, as forbidden practice of fortune-telling, like mani° from jewels, daṇḍa° from sticks, asi° from marks on swords etc.); Sn 360 (pl. lakkhaṇa, here as fortune-telling together with supina telling fr. dreams, cp. SnA 362: daṇḍa°, vattha° etc.)
referring to D I.9), 927 (with Āthabbaṇa, supina & nakkhatta, all kinds of secret sciences; expld at SnA 564 as "maṇi-lakkhāṇādi") 1018 (gottaṃ brūhi sa° "with its distinguishing marks"); J VI.364 (sign of beauty); Miln 171 (yathāva° just characterization); Mhvs 35, 109 (ittī° auspicious signs in women); expld at SnA 564 as "maṇi-lakkhāṇādi") 1018 (gottaṃ brūhi sa° "with its distinguishing marks"); J VI.364 (sign of beauty); Miln 171 (yathāva° just characterization); Mhvs 35, 109 (ittī° auspicious signs in women); PvA 161, 219; SnA 386. A long enumn of all sorts of (perfect) marks (tatha-lakkhāṇāni) is found at DA I.62 sq. Cp. tādi-lakkhana marks of such (a being), with ref. to good luck etc. J III.98; SnA 200; VvA 95. - 2. mark on the body, esp. when serving a def. purpose, e. g. as the branding (of slaves), or the marks of a fortunate being, pointing towards his future greatness: (a) brand J I.451, cp. cpd. āhata. - (b) the (32) marks of a mahā-purisa or a great being, either destined to be a rājā cakkavatti, or a sammā-sambuddha. These are given at Sn 1019 (pl. lakkhanā), 1021, 1022 as only 3 (viz. mukhaṃ jivhāya chādeti, uṇṇassa bhamuk' antare, kos'ohitaṃ vatthaṃ guyhaṃ with ref. to his tongue, the hair between the eyebrows & the sexual organ); more completely as 32 at D I.16 sq.; III.142 sq. (the Lakkhaṇa Suttanta); referred to at D I.88, 105; J I.56; Mhvs 5, 91; cp. paripuṇṇa-kāya Sn 548 (with expln lakkhaṇehi puṇṇatāya at SnA 452). - 3. (in spec. sense:) pudendum J V.197 (subha°, the male member), 366. - 4. (adj.) (°) having the marks (of), characterized by, of such & such character A I.102 (kamma°; bāla° & paṇḍita°, together with bāla- & paṇḍitanimittā); Miln 111 (sata-puñña°, of the Buddha); VvA 71 (para-sampatti-usuyyā-lakkhana issā); PvA 17, 120. - 5. (as t. t. in philosophy) specific attribute, characteristic (mark). In contrast to nimitta more a substantial attribute or primary characteristic (cp. VbhA 261).

Compared with other terms of definition we get the foll.: rasa essential property, paccupāṭṭhaṇa recurring phenomenon, padaṭṭhaṇa immediate occasion DhsA 63 (trsln Expos. I.84), cp. Cpd. 13 (where padaṭṭhāna is trsld as "proximate cause"). - Ps I.54 sq. (khandhānām); II.108 (saccānām), VbhA 85, 136 (with ref. to the Paṭiccasamuppāda, cp. Vism 528), 261 (fourfold, of kesā etc.); Vism 278 (with ref. to kammaṭṭhāna) 351 (4, of the dhātus: thaddha°, ābandhana°, paripācana°, vitthambhana°), 363 sq. (id.), 495 (ariya-saccānaṃ); VvA 38 (compd with ārammana with ref. to jhāna). - The 3 properties (tilakkhaṇaṃ) of existing things or of the phenomenal world are anicca, dukkha, anatta, or impermanence, suffering, unreality: thus at J I.48 (dhamma-desanā ti°muttā), 275; III.377 (through contemplating them arises vipassanā & pacceka-bodhi-ṇaṇā). - abl. lakkhaṇaṃ by or qua characteristic, "in its essential qualification," often found in exegetical analysis in Commentary style combd with var. similar terms (atthato, kamato, nimittato etc.), e. g. Vism 351, 363, 495, 528; VbhA 46, 76, 83, 131, 261 (where Vism 351 has paripācana for uṇhatta); SnA 343. - Cp. upa°, vi°, sa°. -āhata affected with a mark (of punishment or disgrace), branded Vin I.76; VvA 66. -kusala clever at interpreting bodily marks or at fortune-telling from signs (cp. nemittaka) M I.220; J I.272. - kusalatā cleverness at (telling people's fortune by) signs VvA 138. -paṭiggāhaka one who reads the signs, a soothsayer, wise man J I.56. -pāṭhaka an expert in (interpreting) signs, fortune-teller J I.455; II.194; V.211. -manta the secret science of (bodily) marks Sn 690 (but expld at SnA 488 as "lakkhaṇāni ca vedā ca," thus taking it as Dvandva); Dīa III.194. -sampatti excellency of marks J I.54. -sampanna endowed with (auspicious) signs Sn 409; J I.455. the 3 lakkhaṇas at Sn 1022 refer to the brahmin Bāvari.

**Lakkhika** [lakkhika] & "ya (adj.) [fr. lakkhi] belonging to auspices, favoured by good luck Sdhp 105 ("ya); usually neg. alakkhika unlucky, unfortunate, ill-fated; either with appa-puñña of no merit, e. g. S V.146=J II.59; Vv 508 (=nissirīka, kālayaṇṇi VvA 212); or pāpa wicked Vin II.192 (of Devadatta).

**Lakkhita** [lakkhita] [pp. of lakkhetai] see abhi°.
**Lakkhi** (कल्क्षि) (f.) [Sk. lakṣmī] 1. luck, good fortune, success, personal welfare J III.443 (combd with sirī splendour; expld by parivāra-sampatti & paññā respectively); IV.281 (expld as "sirī pi puññam pi paññā pi"). - 2. splendour, power Dāvs I.6 (rajja* royal splendour); IV.38 (id.). - 3. prosperity Dāvs V.35 (*nidhāna Anurādhapura).

**Lakkheti** [कल्क्ष्टि] [Denom. fr. lakkha] to mark, distinguish, characterize Nett 30. - pp. lakkhita. - Cp. upa°.

**Lagati & Laggati** [लक्गति] [with variant langati; the spelling with gg is the usual one. Root lag, as in Vedic lakṣa etc.; Sk. lagati, pp. lagna (from the pp. lagga the double g has been generalized in P.: but see Geiger, P.Gr. § 136); perhaps to Lat. languuo, E. languid, from meaning "to lag," but doubtful: see Walde, Lat. Wtb. s. v. languuo. - The Dhtp 23 gives lag in meaning "sanga," which is the customary syn. in the commentaries. Cp. langi] to adhere to, stick (fast) to (loc.), to hang from Vin I.202; J III.120; DhA I.131; III.298 (ppr. alaggamāna); DA I.257 (for abhisajjati); aor. laggi PvA 153 (tīre); ger. laggitva J III.19; DhA IV.25; PvA 280 (but better to be read laggetvā making fast; as v. l.). - pp. lagga & laggita. - Caus. laggeti to make stick to, to fasten, tie, hang up Vin I.209; II.117, 152; J III.107; V.164, 175; Mhvs 7, 9 (suttañ ca tesam hatthesu laggetvā); DhA I.138. - Caus. II. laggāpeti to cause to fasten or stick, to make stick, to obstruct J III.241; Mhvs 33, 11; 34, 48 (kalāpaṃ); DhA IV.183. - Cp. ālaggeti.

**Lagana & Laggana** [लक्गना] (nt.) [fr. lag] 1. adhering J I.46 (g.; V.281); with gg: J III.202 (=sanga); Nd2 p. 188 (s. v. nissita, in sequence l., bandhana, palibodha); Miln 105; DhA III.433. - 2. slinging round, making fast VvA 212.

**Laguḷa** [लकुड़ा] [cp. Sk. laguḍa, Marāthī lākūḍa, Hindī lakuṭa stick. The word is really a dialect word (Prk.) and as such taken into Sk. where it ought to be *lakṛta=lakuṭa. Other etym. connections are Lat. lacertus (arm), Gr. le/krana, la/c; Old Prussian alknis elbow; and distantly related E. leg. See Walde, Lat. Wtb. s. v. lacertus. Cp. P. bhujā1 & ratana] a club, cudgel Vin III.77 (enumd with var. weapons of murder, like asi, satti, bhēṇḍi, pāsāṇa etc.); Miln 152, 351 (kodaṇḍa-lagula-muggara), 355 (kilesa*); J VI.394; Vism 525 (*abhighāta).

**Lagga** [लक्ग] (adj.) [pp. of lag(g)ati] sticking; stuck, attached; obstructed, hindered Nd2 107; Miln 346 (laggāṃ disvā mahīṃ); DhsA 127 (alagga-bhāva); DhA I.361 (*mānasa). Neg. alagga unobstructed (lit. not sticking or being stuck to), in phrase ākāso alaggo asatto apālittiḥito apalibuddho Miln 388 and elsewhere. - Cp. olagga.


**Laggita** [लक्गिता] [pp. of lag(g)ati] stuck, adhering; obstructed J IV.11. Often in exegetical style in sequence lagga, laggita, palibuddha, e. g. Nd2 p. 188 (s. v. nissita), cp. No. 107.

**Laghima** [लक्गिम] (langhima) in phrase anima-laghim'ādikaṃ is doubtful in reading & meaning at KhA 108=Vism 211 (spelt lanh* here).

**Lankāra** [लक्करा] See lakkāra.
Langī ([rangī] f.) [fr. lag] bolt, bar, barrier, obstruction, only metaphorically with ref. to avijjā M I.142, 144; Pug 21; Dhs 390; VbhA 141.

Langula ([rangula] nt.) [cp. Sk. lāngula & lāṅgūla; also the ordinary P. forms nangula & nanguṭṭha, to lag] the tail of an animal Mhvs 6, 6 (lāḷento langulaṃ; v. l. nangulaṃ). See also nangula & (concerning l-n) landhati (=nandhati); nalāṭa (for laḷāṭa).

Langula ([rangula] nt.) [fr. langu] the tail of an animal Mhvs 6, 6 (lāḷento langulaṃ; v. l. nangulaṃ). See also nangula & (concerning l-n) landhati (=nandhati); nalāṭa (for laḷāṭa).

Langhaka ([ranghaka] f.) a jumper, tumbler, acrobat J II.142; Miln 34, 191, 331. f. langhikā Vin IV.285 (with naṭakā & sokajhāyikā).

Langhāpana ([ranghapanā] nt.) [fr. Caus. of langh] making jump, raising, lifting Vism 143 ("launching").

Langhi & Langhī ([ranghi] nt.) [fr. langh] 1. a kind of deer (?) J VI.537. - 2. doubtful of meaning & origin in phrase langhī-pitāmahā at J II.363=III.226: "whose grandfather was a deer, or a jumper" (?); used in disparagingly addressing a crane. The C. to J II.363 expls rather strangely as follows: langhi vuccati ākāse langhanato megho "(a) jumping deer is called the cloud because of its jumping in the air," balākā ca nāma megha-saddena gabbhaṃ gaṇhantī ti "the cranes conceive by the sound of the cloud," meghasaddo balākānaṃ pitā megho pitāmaho ti "the sound of the cloud is the father of the cranes & the cloud the grandfather."

Lajjati ([lajj] Dhtp 72: lajjane] 1. to be ashamed or abashed, to be modest or bashful PvA 48 (for harāyati); ppr. lajjamāna DhA I.188; PvA 88; fut. lajjissati J III.218; inf. lajjitum DhA I.72; ger. lajjitvā J I.208; grd. lajjitabba (nt.) what one has to be ashamed of, something disgraceful] VI.395; also (an odd form) lajjitāya (so read: see Geiger, P.Gr. § 203 against Trenckner, Notes, 6627) Dh 316. - 2. to have regard of (gen.), to consider, to respect J IV.128. - Caus. II. lajjiṭepī to cause to be ashamed, to put to the blush J III.137; V.296. - pp. lajjita.
Lajjana (Lajjana) (nt.) [fr. lajj] being ashamed Dhtp 72.


Lajjava (Lajjava) (nt.) [fr. lajj] shamefacedness D III.213 (where Dhs 1340 has maddava); cp. A I.94.


Lajjāpanikā (Lajjapanika) (f.) [fr. lajjāpeti, Caus. II. of lajjati] making ashamed, putting to shame, disgracing J V.284 (kula° bringing disgrace on the clan).

Lajjita (Lajjita) [pp. of lajjati] ashamed, bashful Sdhp 35. - f. lajjitā as n. abstr. "bashfulness" DhA I.188.

Lajjitabbaka (Lajjitabbaka) (nt.) [grd. of lajjati+ka] something to be ashamed of, a cause of shame, disgrace J VI.395.

Lajjin (Lajjin) (adj.) [fr. lajj] feeling shame, modest, afraid, shy, conscientious (expld as "one who has hiri & ottappa" by C. on S I.73: see K.S. 320 & cp. Dhs. trstln p. 18) D I.4, 63; III.15; S I.73; A II.208; IV.249 sq.; Pug 57; Pv II.915 (expld as one who is afraid of sin); Miln 373; DA I.70. - pl. lajjino Vin I.44. -dhamma (lajji°) modesty, feeling of shame Vin II.53 sq.

Lacchati (Lacchati) fut. of labhati (q. v.).

Lañca (Lañca) [cp. Sk. lañca] a present, a bribe J I.201; II.186; V.184; VI.408 (gahita, bribes received); Dha I.269 (*m adāsi); IV.1; PvA 209. The word is a word peculiar to the "Jātaka" literature. -khādaka "eater of bribes," one who feeds on bribes J II.196; V.1. -ggāha taking of bribes J V.109. -danḍaka a staff granted as a present (?) J VI.450 (v. l. volañjanaka°). -dāna gift of bribes, bribery J III.205. -vittaka one who gets rich through bribes J I.339.

Lañcaka (Lañcaka): Hardy in ed. of Netti, p. 278 suggests writing lañjaka & trsld "making known," "exposition" (cp. Sk. lañj to declare), found only at Miln 137 & 217 in cpd. Samyutta-nikāyava-lañcaka (trln Rh. D.: "most excellent"); at Miln 242 & 258 in Majjhimanikāya vara°; at Miln 362 in Ekuttara-nikāya-vara°; and at Nett 2 in cpd. nayalañjaka. Trenckner (Miln ed. p. 424) translates it as "excellent gift (to mankind)."

Lañcana (Lañcana) in "kārāpesi tilañcanaṃ" at Dpvs 20, 10 is not clear. We may have to correct reading into lañchanam or lañchakam. Oldenberg in his trsln (p. 211) leaves the word out and remarks: "Probably this passage refers to the three pupphayāna mentioned in the Mahāvaṃsa (33, 22, where Geiger reads "pupphādhānāni tīṇi," with trsln "3 stone terraces for offerings of flowers"), though I do not know how to explain or to correct the word used here (tilañcanaṃ)."

Lañcha (Lañcha) [fr. lañch] a mark, an imprint J II.425; VbhA 52.
Lañchaka (lanchaka) [fr. lañcha; doubtful] one who makes marks (expld by Cy. as "lakkhaṇa-kāraka") J IV.364, 366 (ti*, so expld by Cy. v. l. ni*). See nillañchaka & cp. lañcana (ti*).

Lañchati (lanchati) [lañch Dhtp 54 "lakkhana"] to stamp, to seal DhA I.35 (sāsanaṃ rāja-muddāya lañchanto). - Caus. lañcheti. - 1. to seal J I.452 (spelt lañjetvā); II.326; VI.385; SnA 577 (rāja-muddikāya); DhA I.21. - 2. to mark, paint, smear Vin II.107=266 (mukham). - Caus. II. lañchāpeti to have marked or sealed (by king's command) Vism 38 ("had his seal put to this order"); trsl.). - Cp. nillaccheti.

Lañchana (lanchana) (nt.) [fr. lañch] 1. stamp, mark, imprint VvA 89 (sasa°, of the moon); Dāvs II.23 (pada*). - 2. the seal (of a letter or edict) SnA 172. - Cp. lañcana.


Lañjaka (lajaka) [see lañchaka] in dīpa° stands as equivalent of dīpavaṃsa thus "story of the island" Dpvs 18, 2. Oldenberg (trsl n. p. 204) translates "the island of Lankā."

Lañjeti (lanjeti) See lañchati see lañchata and valañjeti.

Laṭukikā (latukika) (f.) [Dimin. fr. laṭvāka; dial.] the Indian quail, Perdix chinensis D I.91; M I.449 (l. sakunikā); J III.44, 174 sq. (quoted at SnA 358 & DhA I.55); V.121; Miln 202; DA I.257. - Cp. Cunningham, Bharhut Tope, p. 58.


Laṭṭhi (latthi) (f.) [Sk. yaṣṭi, with l for y; also in Prk. see Pischel, Prk. Gr. § 255 & cp. Geiger, P. Gr. § 462. The doublet yaṭṭhi also in Pāli] 1. a staff, stick D I.105 (patoda° goad), 126 (id.); VvA 64 (id.); J IV.310 (laṭṭhi hatā= laṭṭhiyā hatā G.); V.280; Miln 27. - 2. stick of sugar cane (ucchu°) Pva 257. - 3. sprout of a plant, offshoot J III.161 (in simile); usually °, as in anga° sprout ThA 226; dālika° of the d. creeper Th 2, 297; beḷuva° of the Vilva tree KhA 118; sala° of the Sal tree A II.200. Found also in names of places, as Laṭṭhivana (J I.83 etc.). -madhu(ka) "cane-honey," i. e. liquorice J IV.537; DhA IV.171 (°ka).

Laṭṭhikā (latthika) (f.)=laṭṭhi, only in Npl. as ° (cp. laṭṭhi 3), e. g. Amba° the grove of mango sprouts DA I.41.

Laṇḍa (landa) (nt.) [cp. Sk. laṇḍa (dial.). The Dhtm under No. 155 gives a root laḍ in meaning "jigucchana," i. e. disgust] excrement, dung of animals, dirt; mostly used with ref. to elephants (haṭṭhi°), e. g. at J II.19; DhA I.163, 192; IV.156 (here also as assa° horse dung.) Cp. laṇḍikā.

Laṇḍikā (landika) (f.) [fr. laṇḍa], only in aja° goat's dirt, pellet of goat's dung J I.419; Pva 283.

Latā (lata) (f.) [cp. Sk. latā, connected with Lat. lentus flexible; Ohg. lindi soft, E. lithe; also Ohg. lirnea lime tree; Gr. e)la/th fir tree] 1. a slender tree, a creeping plant, creeper A I.202 (māluvā°); Vv 355 (=vallī VvA 162); 474 (kosātakī l.); J I.464 (rākka°, here perhaps better
"branch"); DhA I.392 (\textit{pasādhana: see under mahā}); Miln 253, 351; VvA 12 (kappa); PvA 51, 121; Vism 183 (where the foll. kinds are given: lābu, kumbhaṇḍi, sāmā, kālavallī, pūtilatā). - nāga* the iron wood tree: see under nāga; pūti* a sort of creeper (q. v.). On latā in similes see J.P.T.S. 1907, 130. - 2. (fig.) an epithet of taṇhā (greed), as much as it strangles its victim Dhs 1059, 1136; Nett 24, 121. - 3. (fig.) streak, flash, in vijjul-latā flash of lightning J I.103. -kamma creeper-work (combd with mālā-kamma) Vin II.117, 152.

\textbf{Laddha} \textit{(laddha)} [pp. of labhati] (having) obtained, taken, received Sn 106, 239; J V.171; Mhv 5, 133 (kiñci laddham); 10, 37 (kaññā laddhā); PvA 5. -laddhatvān at J IV.406. is to be corrected to uddhatvā. - Cp. upa*, pa*. -adhippāya one who obtains his wishes Nd2 542. -assāsa getting one's breath again, coming to (out of a swoon) J IV.126. -upasampada one who has obtained ordination PvA 54. -jaya victorious Mhv 25, 98. -jīvika revived PvA 40. -nāma so-called ThA 292 (puthulomo laddhanāmo maccho); PvA 33 (yamaloka l-n. petaloka), 52 (miraya l-n. naraka), 57 (kuñjara l-n. hatthi), 107 (sūcikā jighacchā), 119 (Purindada= Sakka), 143 (Himavanto=pabbata-rājā), etc.

\textbf{Ladhā} \textit{(laddha)} is ger. and 3rd sg. aor.; laddhāna ger. of labhati (q. v.).

\textbf{Ladddhi} \textit{(laddhi)} (f.) [fr. labh] religious belief, view, theory, esp. heretical view; a later term for the earlier diṭṭhi (cp. Kvū trsl. introd. p. 47) J I.142 (Devadattassa), 425; III.487; V.411; Dāvs II.86 (dulladdhi wrong view); DA I.117; PvA 254; Sdh 65. Cp. upa*.

\textbf{Laddhika} \textit{(laddhika)} (-°) [fr. laddhi] having a (wrong) view or belief, schismatic J I.373 (evam*); Dpv VII.35 (puthuri*).

\textbf{Laddhika} \textit{(laddhika)} \textbf{[laddha]} \textit{landhati} [fr. labh] religious belief, view, theory, esp. heretical view; a later term for the earlier diṭṭhi (cp. Kvū trsl. introd. p. 47) J I.142 (Devadattassa), 425; III.487; V.411; Dāvs II.86 (dulladdhi wrong view); DA I.117; PvA 254; Sdh 65. Cp. upa*.

\textbf{Landhati} \textit{(laddhati)} \textbf{[laddha]} \textit{see nandhati & pilandhana. Concerning l=n cp. langula.}

\textbf{Lapa} \textit{(lapa)} (adj. n.) [fr. lap: see lapati] talkative, talking, prattling; a talker, tattler, prattler, chatterer A II.26; Th 1, 959=It 112; Vism 26 (doubled: lapa-lapa)= Nd1 226 (as lapaka-lapaka).

\textbf{Lapaka} \textit{(lapaka)} [fr. lap] one who mutters, a droner out (of holy words for pay) D I.8 (cp. Dial. I.15); A III.111; J III.349; Miln 228; DA I.91.

\textbf{Lapati} \textit{(lapati)} [lap, cp. Russ. lépet talk, Cymr. llêf voice. The Dhtp 188 & 599 defines lap with "vacana"] to talk, prattle, mutter Sn 776; It 122; Pv I.81; II.63. - Cp. ullamati, palapati, samullapati. - Caus. lapetī (and lāpeti, metri causā) to talk to, to accost, beg S I.31 (here meaning "declare"); Sn 929 (janam na lāpayeyya=na lapayeyya lapaṇaṃ pajaheyya Nd1 389); Dha II.157. - Infin. lapetava (only in Gāthā language cp. Geiger, P.Gr. § 204) Ud 21. - pp. lapita. - Caus. II. lapāpeti Dha II.157.

\textbf{Lapana} \textit{(nt.)} & \textbf{Lapanā} \textit{(f.)} [lapaṇa] 1. talking, muttering; esp. prattling or uttering indistinct words for the sake of begging, patter D I.8; A II.26; III.430; Nd1 389; Nett 94; Miln 383. As f. lapanā at Vbh 352; Vism 23 & 27 (def.); VbhA 482. - 2. the mouth, in cpd. lapana-ja "mouth born," i. e. tooth J VI.218 (=mukhaja C.); Cp. ālapana ālapanatā, ullapana.

\textbf{Lapāpana} \textit{(nt.)} [fr. Caus. II. lapāpeti of lap] causing to speak, speaking ThA 78.
Lapita [lapita] [pp. of lapati] talked, uttered, muttered It 98.

Lapila [lapī] see lambila.

Labuja [labuja] [cp. Sk. labuja] the bread-fruit tree, Artocarpus lacucha or incisa D I.53; J IV.363; V.6, 417; PvA 153 (sa°, read as salahā°, like Vv 355, expld at VvA 162).

Labhī [labhī] (indecl.) [best to be taken, with Pischel, Prk. Gr. § 465, as an old Opt. 3rd sg., like sakkā which corresponds to Vedic śakyāt. Thus labhī=abhāyāt, as in Māgadhī] allowable, possible (with inf.); usually neg. (thus=Prohibitive!) Sn 393 na l. phassetum; SnA p. 376 expls by "sakkā"), 590; Pv II.610; J I.64 (na l. tayā pabbajitum), 145 (id.), PvA 96 (=laddhum sakkā).

Labha [labha] (°) (adj.) [a base-formation fr. labh] receiv ingest, to be received, to get; only in dul° hard to get Sn 75; S I.101; Pug 26; Miln 16; Sdhp 17, 27; and su° easy to obtain Pv II.319.

Labhati [labhati] [later Vedic labh for older rabh, cp. rabhate, rabha, rabhasa. Related are Gr. lamba/nw to get, la/furon booty; Lat. rabies=E. rabies; Lith. lõbis wealth. - The Dhtp (204) simply defines as "lābhe." On the Prk. forms see Pischel, Prk. Gr. § 484. - See also rabhā] 1. (the very freq. & ordinary meaning) to get, to receive, obtain, acquire. - 2. (fig.) to obtain permission, to receive an opportunity, etc., as "pabbajitum sace lāchāmi" if I am allowed to receive the pabbajjā Mhvs 18, 5; or "labhamāno niccam pi khādītum " if I get the chance I should always like to eat J I.478; and passim (cp. Pass. labhā below). The paradigm of labhā shows a great variety of forms owing to its frequent occurrence (cp. E. "get"). We have selected the most interesting ones. Pres. Ind. labhā rare (late, e. g. Vism 136); usually med labhā Th 1, 35; Sn 185, 439; 1st sg. labhe Pv I.64; 2nd sg. labhāse J II.220; 3rd pl. labhare S I.110. - ppr. med. labhamāna S I.122 (otāra°, cp. IV.178; M I.334); also in Pass. sense "getting taken" PdV 71. - Opt. 3rd sg. labhe Sn 458, & (med.) labhetha Sn 45, 46, 217; Pv II.97; also (usual form) labhēyya PVA 115. 2nd sg. med. labhētho (=Sk. *thāh) Sn 833. - Imper. 2nd sg. labha It 77; 3rd labhatu PVA 112; med. 2nd sg. labhassu Th 2, 432; 3rd sg. labhamāna D I.150; 1st pl. (as Hortative) labhāmase PvSn 5, 92; & labhāmase (med.) Pv II.52; II.34; J I.336. - Fut. 3rd sg. labhā (Sk. lābhāsi) S I.114; Pv II.46; III.37; J I.60 (Māro otāra°), 258; Miln 126; DHA I.29; SnA 405; ThA 69 (Ap.); 1st sg. labhā (Sk. lābhā) M II.71; 2nd sg. labhāsī (Sk. lābhāsi) Vv 835; Pv IV.160; 1st pl. labhāmāna J I.54; IV.292; & labhāmāse (med.) Vv 329. Also (the Com. form) labhassatī PVA 190; VVA 136. - Cond. 1st pl. labhissāma J III.35; med. 3rd sg. labhissatha D II.63. - Pret. (& aor.) (a) 3rd sg. alabhā D I.176 (alattha pabbajjā); M II.49; S IV.302; J IV.310; VVA 66, 69; 1st sg. alattha D II.268; Vv 8122; Th I.747; DHA III.313; 2nd sg. alattha S I.114; 1st pl. alatthamāna M II.63; 3rd pl. alathum D II.274, & alathamsu S I.48. - (b) (Prohib.) mā labhā (3rd sg. med.) shall not receive (Sk. alabhā) J III.138. - (c) labhi Sn 994; 1st sg. labhīm Th 1, 218; 2, 78; J II.154; Vv 68; & alabhīthā Th 1, 217; 3rd sg. alabhīthā PVA 1.77 (spelt bbh); 1st pl. labhīthinā (for labhīthā) D II.147. - Inf. labhītum J II.352; DHA III.117; PVA 96. - Ger. labhī (poet.) Sn 306, 388, 766, 924; labhīhā (poet.) Sn 67 (=lābhīhā, labhīhā NvD 546); It 65; and (ord.) labhītva J I.150; III.332; PVA 95. - Grd. (a): labbhi (only neg. alabbhiya what cannot be got) J IV.86; PVA 65; labbhaneyya (°) (in Com. style as expln of labbhaneyya) J IV.86 (°thāna); PVA 65 (°vatthu), 96 (id.); and labbhaneyya (as °-thānā impossible things) A III.54 sq. (five such items), 60 sq. (id.); J IV.59. - (b): labbhabba J III.332; PVA 112, 252. - (c): labhīyeyya PVA 95. - Caus. labbheti (for *lābheti, a diff. formn fr. Sk. lambhayati, which is found in P. pa-
lambheti) to make someone get, to procure, in 1st sg. aor. alabbhesi Vin IV.5=J I.193; DhA III.213 (v. l. labh*); and in pres. 3rd sg. labbheti J III.353 (=adhigameti C.). - Pass. labbhati (fig.) to be permitted, to be possible or proper; (or simply:) it is to be Mhvs 30, 43; KhA 192 (vattuṃ), 207 (id.). - pp. laddha. - Cp. upa*, pati*, vi*.

**Labhana** (nt.) [fr. labh] taking, receiving, gift, acquisition DhA III.271 (*bhāva); PvA 73 (*ṭṭhāna), 121 (id.).

**Lamba** (adj.) (-°) [fr. lamb] hanging down, drooping, pendulous S IV.341, 342 (*cūlaḥ bhaṭa hirelings with large or drooping top-knots); J II.185 (*ṭṭhana with hanging breasts); III.265 (*cūla-vihangama); Dāvs II.61. -alamba not drooping, thick, short J V.302; VI.3 (*ṭṭhāniyo). - Cp. abhi*, pa*, vi*.

**Lambati** [pp. of lambeti] hanging down, suspended Mhvs 27, 38; 30, 67.

**Lambin** (adj.) [fr. lamb] hanging down, able to hang or bend down (with ref. to the membrum virile) Vin III.35 (*tassa bhikkhussa angajatam dīghaṃ hoti lambati, tasmā lambī ti vutto“ Sam. Pās. I.278).

**Lambila** (adj.) [reading not quite certain, cp. ambila] sour, acrid, astringent (of taste) Nd1 240; Nd2 540; Dhs 629; DhsA 320 (reads lapila, v. l. lampila; expld as "badara-sāḷava-stāśāḷav’ādi"); Miln 56 (reads ambila).

**Lambheta** [Caus. of labh, for which usually labbheti (q. v. under labhata). The Sk. form is lambhayati. - The Dhtm. (840) puts it down as a special root, although it occurs only in cpd. pa* in this special meaning: "labhi vaṇicane"] see palambheti (to deceive, dupe). It may be possible that reading lampetvā at A II.77 (v. l. lambivā) is to be corrected to lambhetvā (combd with hāpetvā). -alambhavissa at S V.146 is to be read alam abhavissa, as at J II.59.

**Laya** [cp. Sk. laya: see liyati] 1. a brief measure of time, usually combd with other expressions denoting a short moment, esp. frequent as khaṇa laya muhutta Vin I.12; III.92; A IV.137; cp. Dpvs I.16 (khaṇe khaṇe laye Buddho sabbalokaṃ aveskhati). - Vism 136 (isakam pi layaṃ yantaṃ paganneth'eva mānasāma). - 2. time in music, equal time, rhythm Dāvs IV.50; VvA 183 (dvādasanam laya-bhedānāṃ vasena pabheda).

**Lalati** [lal, onomat.; cp. Lat. lallo "lull"; Sk. lalalā; Gr. la/los talkative; lale/w talk; Ger. lallen. The Dhtp distinguishes 2 roots: lal (=icchā) & lal (=vilāsa & upasevā) to dally, sport, sing J II.121 (ppr. lalāmānā); VvA 41 (lalānti; with kilati), 57 (id.). - Caus. laḥeti J I.362 (ppr. lālentā); Vism 365; cp. upa* - pp. lalita: see pa*.
Lalāṭa [lāḷāṭa] see nalāṭa see nalāṭa (cp. langula).

Lava [lāvā] [fr. lū] a small particle, a drop VvA 253 (lavanka a small mark); Sdhp 105 (*odaka).


Lavāpeti [lāvāpeti] Caus. of lunāṭi (q. v.).

Lasagata [lāsagata] (hattha) at A II.165 is to be read (with v. l.) as lepagata, i.e. sticky (opp. suddha).

Lasati [lāsati] [represents las to gleam, shine; sport, play; as well as laṣ to desire, long for. Cp. Lat. lascivus; Gr. lilai/omai; Goth. lustus=E., Ger. lust etc.- The Dhtp 324 def. las as "kanti"] to desire, long; to dance, play, sport; to shine; to sound forth. See lāsana, abhilāsa, upaḷāseti, alasa, vilāsa. - Caus. lāseti to sport, to amuse (oneself) Vin II.10 (with vādeti, gāyati, naccati).

Lasikā [lāsikā] (f.) [cp. Sk. *lasikā] the fluid which lubricates the joints, synovial fluid Vin I.202; D II.293; M III.90; S IV.111; Sn 196; J I.146; Miln 382. In detail at Vism 264, 362; VbhA 247.


Lasuṇa & Lasuna [lāsunā] (nt.) [cp. Sk. laṣunā] garlic Vin II.140; IV.258; J I.474; Vv 436; VvA 186.

Lahati [lāhari] to lick: see ullahaka, palahati, & lehati.

Lahu [lāhū] (adj.) [Sk. laghu & raghu: see etym. under langhati] light, quick A I.10, 45. -lāhū karoti to make light, to be frivolous J II.451. - nt. lāhū (adv.) quickly Pv IV.160; Dpvs I.53; Mhvs 4, 17. - Usually as lahuka (q. v.). - citta light-minded S I.201; J III.73. - tṭhāṇa lightness of body, bodily vigour, good health M I.437, 473; D I.204; Ud 15; Miln 14. [Cp. BSk. laghūṭṭhāṇatā Divy 156.] - parivatta quickly or easily changing VbhA 408.


**Lahuso** *(lahus)* (adv.) [orig. abl. of lahu] quickly A IV.247 (sabba°); Vism 238.


**Lāja & Lājā** *(laja)* (f.) [cp. Vedic lāja: Zimmer, Altind. Leben 269] 1. fried grain, parched corn: occurring only in combn madhu-lāja fried grain with honey, sweet corn J III.538; IV.214, 281. - 2. the flower of Dalbergia arborea, used for scattering in bunches (with other flowers making 5 kinds or colours) as a sign of welcome & greeting, usually in phrase lāja-pañcamaṇṇa purṇa° VvA 31; J I.55 (pañcamakāni p.); cp. J II.240 (vipapiṇṇa-lāja-kusumavāsa-dhūp'andhakāra); DhA I.140 (vipapiṇṇa-valikam pañcavaṇṇa-lāja-puṇṇaghaṭa-paṭimāṇḍita).

**Lājeji** *(lajeti)* [fr. lāja] to fry or have fried J VI.341 (v. l. laḍc°, lañje°), 385 (lañchetvā; v. l. lañci°, lañje°).

**Lāpa** *(lapa)* [fr. lap] talk: see cpds. abhi°, pa°, sal°.

**Lāpa** *(lapa)* [also fr. lap, lit. "talker," cp. similar semantics of E. quail>Ger. quaken, quicken; E. quack. The P. form rests on pop. etym., as in Sk. we find corresponding name as lāba] a sort of quail, Perdix chinensis S V.146=J II.59. As lāpaka-sakuṇa also at J II.59. - Another name for quail is vaṭṭaka.

**Lāpana** *(lapana)* (nt.) [fr. lāpeti, Caus. of lap] muttering, utterance, speech It 98; A I.165 (lapita°). Perhaps also to be read at Th 2, 73. - Cp. upa°.

**Lāpin** *(lapin)* (*°*) (adj.) [fr. lap] talking (silly) S III.143 (bāla°).

**Lāpu** *(lapu)* (f.) [short for alāpu or ālābu, cp. GeQger, P.Gr. § 396] a kind of cucumber J I.336, 341. See also lābuka. -latā the cucumber creeper or plant Miln 374.

**Lāpeti** *(lapeti)* :see lapati & cp. upalāpeti.

**Lābu** (f.) & **Lābuka** *(labu)* *(labuka)* =lāpu (alābu) gourd or pumpkin, often used as receptacle J I.158 (*ka), 411 (*kumbhanḍa vesse made of the gourd); V.37 (*ka), 155 (addha-lābu-samā thanā); DhA II.59 (*ka); SnA 227 (lābhum catumadhura pūretukāmo). -kaṭāha a gourd as receptacle Vism 255, 359; VbhA 63.

**Lābha** *(labha)* [fr. labh] receiving, getting, acquisition, gain, possession; pl. possessions D I.8; II.58, 61; M I.508 (ārogya-paramā lābhā); III.39; A I.74; IV.157 sq., 160 (lābhena abhibhūto paryādinnacitto Devadatto, cp. J I.185 sq.); Sn 31, 438, 828, 854, 1014, 1046 (cp. Nd2 548); It 67 (vitta°); J III.516 (yasa°, dhana°); Vism 93, 136 (*m labhati), 150 (*assa bhāgin getting riches); PvA 113, 280. - A dat. sg. lābhā (for lābhāya) is used adverbially with foll. genitive in meaning
of "for my (our) gain," "it is profitable," "good for me that" etc.; e. g. Miln 17 (lābhā no tāta, suladdhaṃ no tāta), 232 (lābhā vata tāsaṃ devatānaṃ); A III.313 (lābhā vata me suladdhaṃ vata me), expld at Vism 223; DhA I.98 (lābhā vata me, elliptically); II.95 (l. vata no ye mayaṃ . . . upaṭṭhamīha). - agga highest gain J III.125; Miln 21. - āsā desire for gain A I.86. - kamyā (abl. out of desire for gain Sn 854, 929 (=lābha-hetu Nd1 389). - taṇhā craving for possession DhA IV.38. - macchariya selfishness in acquisitions A III.273; DhA I.98 (lābhā vata me, elliptically); II.95 (l. vata no ye mayaṃ . . . upaṭṭhamīha).

Lābhaka (labhaka) (adj. nt.) [fr. lābha] one who receives; reception; a° not getting, non-receiving Vin III.77.

Lābhā (labha) see under lābha.

Lābhin (labhit) (adj.) (-°) [fr. labha] receiving, getting, having, possessed of M III.39 (as n. "a receiver, recipient"); A I.24; II.85; IV.400; Pug 51; Vbh 332 (nikāma°); J I.140. - 2. one who has intuition either in reasoning (or logical argument) or psychically, and who may therefore take certain premises for granted (opp. alābhin a denier) DA I.106, 120.

Lāmaka (lamaka) (adj.) [seems to be a specific Pāli word. It is essentially a C. word & probably of dialectical origin. Has it anything to do with omaka?] insignificant, poor, inferior, bad, sinful. The usual syn. is pāpa. - Vism 268 (=pāpaka); DhsA 45; KhA 243 (=khudda); PugA 229 (nīca lāmaka=ōṇata); KhA 150 (*desanā, cp. ukkaṭṭha); DhA II.77; IV.44 (*bhāva); VvA 116; PvaA 15 (for pāpa); 103 (=pāpaka), 125 (*purisa=kāpurisa); Sdh 28, 253, 426, 526 (opp. ukkaṭṭha). - f. lāmikā J I.285; II.346 (for itarā); DhA II.61 (pāpikā l. diṭṭhi). - Cp. Dhs. trsl.2 § 1025.


Lāyaka (layaka) (-°) [fr. lāyati] cutter, reaper A III.365=S III.155 (read babbaja°).

Lāyati (layati) [for. *lāvati, lū, for which the ordinary form is lunāti (q. v.), y for v as freq. in Pāli: see Geiger, P.Gr. § 462. - The Dhtp. has a root lā in meaning "ādāna" (No. 370)] to cut (off), mow, reap; ger. lāyitvā A III.365; J I.215; III.226; Vin III.64; Pva I.81 (=lāvitvā PvaA 40). - pp. lāyita.

Lāyana (layana) (nt.) [fr. lāyati] cutting J V.45 (tiṇa-lāyana asi, sickle); DhA III.285 (v. l. for dāyana).

Lāyita (layita) [pp. of lāyati, lāyeti] cut, reaped J III.130 (tinaṃ na lāyita-pubbaṃ); Vism 419 (*ṭṭhāna place where one has reaped).


Lālapati & Lālappati (lājapati) (lālapati) [Intens. of lapati] to talk much, to talk silly, to lament, wail Sn 580; Pv IV.52 (=vilapati PvA 260); J III.217; Miln 148, 275; Mhvs 32, 68. - pp. lālappita.

Lālappā (lājappā) [fr. lālappati] talking much, excited or empty talk, wailing Vbh 100, 138; Ps I.38; Nett 29; VbhA 104 (=punappunaṃ lapanam).

Lālappana & Lālapana (lājappana) (lālapana) (nt.) & ą (f.)-lālappa, together with lāla(p)- pitatta (nt.) in exegesis of parideva at Nd2 416; Vbh 100, 138; VbhA 104; DA I.121.


Lālā (lāla) (f.) [cp. laḷati] saliva J I.61, 248; VI.357; Vism 259; DhA I.307 (mukhato lālā galati).

Lālana (lālana) (nt.) [fr. lal] swaying, dalliance, sport DA I.197; Sdhp 387; as lāhanā at ThA 243.

Lāleti (lāleti) See laḷati.

Lāvaka (lāvaka) [fr. lāvati] a cutter, reaper Miln 33 (yava*); Mhvs 10, 31; SnA 148 (v. l. BB. for lavaka).

Lāvati & Lāveti (lāvati) (lāvati) [the latter the usual form, as Caus. of lunāti. lāvati is the simple Pāli formation fr. lū. Another Caus. II. is lavāpati (q. v.). See also lāyati] to cut, to mow PvA 40 (lāvayati).

Lāsa (lāsa) [of las] sporting, dancing; see abhi*, vi*.

Lāsikā (lāsikā) (f.) [fr. las] a dancer, Miln 331.

Lāseti (lāseti) See lasati.

Līkkhā (līkkha) (f.) [*Sk. likṣā egg of a louse, as measure equal to 8 trasareṇu (BR.). - Connected with Lat. ricinus a kind of vermin (see Walde, Lat. Wtb. s. v.)] a kind of measure VbhA 343 (36 rattareṇus equal to one līkkhā, 7 līkkhās equal to 1 ūkā); KhA 43 (°matta).

Līkkhati (līkhāti) [likh: Vedic likhati, also rikh in Ved. ārikhati (R.V. VI.53, 7), cp. with palatal riṣati, liṣati. Connected with Gr. ērei/kw to tear; Lith. rēkti to cut bread, to plough; Ohg. rīga=Ags. rāw=E. row. - Dhtp 467 simply expls by "lekhanē"] 1. to scratch; to cut, carve; write, inscribe M I.127 (rūpāni); J II.372 (suvaṇṇa-patte); IV.257 (id.), 488, 489 (jāti-hingulakena); DhA I.182; PvA 145 (nāmaṃ likhi wrote his name). -paṇṇa l. to write a letter J II.174; VI.369 (paṇṇe on a leaf). - 2. to shave (off), plane Vin II.112 (inf. likhitum). - pp. likhita. - C. vi* - Caus. I. lekheti (q. v.). Caus. II. likhāpeti to cause to be cut or carved [cp. BSk. likhāpayati Divy 547] Vin II.110; SnA 577; to cause to be written Miln 42.

Likhā in likhā-pañña at PvA 20 is faulty for lekhā* in likhā-pañña at PvA 20 is faulty for lekhā* (leka*) letter, cp. leka-pattra letter Mālatīm 172, 7.


Likhitaka (adj.) [likhita-qualifying ending ka] one who has been proscribed, an outlaw Vin I.75 (cora).

Linga (nt.) [fr. ling; late Vedic & (pre-eminent) Class. Sk. linga] 1. characteristic, sign, attribute, mark, feature M I.360; S V.278; Sn 601 sq. (=saṅṭhāna SnA 464); Vin IV.7 (two: hīna & ukkaṭṭha); J I.18; IV.114 (gihi°), 130; Miln 133 (śāsana°), 162 (dve samanassa lingāni), 405 (lingato ca nimittato ca etc.); Vism 184; DhsA 64 (=saṅṭhāna Tīkā: Expos. 86). - 2. mark of sex, sexual characteristic, pudendum (male as well as female, as neither m. nor f.) Vin III.35 (purisa°); J V.197 (*saṅṭhāna); KhA 110 (itthi°); SnA 48 (*sampatti), 51 (id.), 300 (itthi°); DhsA 321 sq. (itthi°). - 3. (in grammar) mark of sex, (characteristic) ending, gender SnA 397. *vipallāsa change or substitution of gender PvA 7, 33, 58, 87, 157.


Lingika (adj.) [fr. linga] having or being a characteristic Vism 210 (of nāma); KhA 107 (id.).


Lipi [fr. lip; late Sk. lipi] the alphabet; a letter of the alphabet; writing Miln 79.

Limpati Cp. repa stain, lepa ointment, stain; Gr. li/pos grease, fat, liparo/s fat, a)lei/fw to anoint; Lat. lippus; Lith. limpū to stick, Goth. bi-leiban, Ohg. bilīban to stay behind, to stay, E. leave & live, Ger. leben. The Dhtp (385) simply expls by "limpana"] to smear, plaster, stain; usually in pass. (or med.) sense "to get soiled, to dirty oneself" Th 2, 388; PvA 215. Doubtful in Sn passages, where both limpati & lippati are found as readings, e. g. Sn 778 in Text lippati, but Niddesa reading limpati (Nd1 55); Sn 811 lipp°, Nd1 133 limp°; Sn 1040, 1042 lipp°, Nd2 549 limp°. - Pass. lippati to be soiled (by), to get stained (in character) Sn 250, 547, 625, 778, 913, 1040; cp. Sn 71 (alippamāna ppr.). - pp. litta: see ava°, ul°, vi°. - Cp. also ālimpeti, palimpeti, vilimpati. - Caus. I. lepeti to cause to be plastered J VI.432. - Caus. II. limpāpeti to cause to be plastered or anointed Mhvs 34, 42 (cetiyaṃ āpetvāna).


Lisati [cp. dial. Sk. liśate=Vedic riśate] to break off, tear off, pull; only at Dhtp 444 expld by "lesa."
Lihati (Liha) [lih, Sk. leḍhi or liḍhe, also lihati. Cp. Lat. lingo, Gr. lei/xw; Goth. bilaigōn, Ags. liccian=E. lick, Ger. lecken. - The Dhtp 335 expls lih by "assādane," i.e. taste] to lick; pres. lehati J II.44; aor. lehayiṃsu PvA 198 (v. l. for palahiṃsu). Cp. parilehisam Vv 8121; VvA 316; ger. lehitvā DA I.136 (sarīrāṃ); VvA 314. - pp. liḥa (?). Cp. leyya.

Līna (Līna) [pp. of liyati] clinging, sticking; slow, sluggish; shy, reserved, dull, A I.3; Vism 125. Definitions at Vbh 352, 373; Dhs 1156, 1236; S V.277, 279 (ati°). Often combd with uddhata as "sluggish or shy" and "unbalanced," e.g. at S V.112; Vism 136; VbhA 310. alīna active, open, sincere Sn 68 (*citta), 717 (id.); J I.22 (v. 148; *viriya siha).


Līnatta (Līnatta) (nt.) [abstr. fr. līna] sluggishness, shyness; only in phrase cetaso līnattā immobility of mind S V.64, 103; A I.3=IV.32; V.145 sq.; Nett 86, 108; VbhA 272 (=cittassa lin'ākāra).

Līyati (Līyati) Vedic liyati; *lei to stick to or cleave: see Walde, Lat. Wtb. s. v. lino, which he separates in meaning fr. *lei to smear, polish] to stick. The Dhtp evidently favours the separation when interpreting li by "silesana-dravikaraṇa," i.e. to make slip or run (Dhtp 441; Dhtm 681) 1. to stick, adhere, cling to: see cpds. all°, o°, ni°, paṭīsa°. - 2. to melt, slip: see cpd. pavi° (to dissolve). - pp. līnā.

Līyana (Līyana) (nt.) [fr. liyati] sticking to, adhering, resting Sdhp 190 (*ṭṭhāna resting-place).

Līyanā (Līyanā) (f.)=liyana; cleaving to, sluggishness, shyness Dhs 1156.

Līyitatta (Līyitatta) (nt.) [abstr. formation after similar synonymical chains, like bhāvitatta]=liyanā Dhs 1156.

Līlā (Līla) (līḷā) (f.) [cp. Epic Sk. lilā or *līḍā] play, sport, dalliance; probably for līḷhā at J V.5 & 157, both times combd with vilāsa. -aravinda a lotus serviceable for sport VvA 43 (liḷ°).

Līḷhā (Līļha) (f.) [abstr. of lilha, Sk. lidha, pp. of līḥ, lit. being polished, cp. ullīḍha polished] grace, ease, charm, adroitness; always used with ref. to the Buddha (Buddhalīḷhā), e.g. J I.155; DhA I.33; III.79. So in phrase Buddhalīḷhāya dhammaṃ deseti "to expound the doctrine with the Buddha's mastery" J I.152, 155; III.289; VvA 217 (spelling wrongly līḷāya). Of the B's gait: J I.93, 149; DhA II.41. The comb with vilāsa, as mentioned by Childers, applies to lilā (q. v.), which may stand for līḷhā at the passages mentioned, although not used of the Buddha.

Lugga (Lugga) [pp. of rujati; corresponding to Sk. rugna] broken (up), rugged (of a path) Miln 217, 218. Cp. vi°.

Lujjati (Lujjati) [Pass. of ruj, corresponding to Sk. rujyate. Dhtp 400 gives luj as sep. root with meaning vināsa. See rujati] to be broken up, to break (up), to be destroyed; to go asunder, to fall apart A I.283=Pug 32 (here equal to "be wiped out," but it is unnecessary to assume, as Kern, Toev. s. v. lujjati does, a by-form of luc, luñcati. The Pug C. 215 expls by "nassati"); Vin
I.297; II.123; S IV.52 (in etymologizing interpretation of loka: "lujjati kho loko ti vuccati"; quoted at Nd2 550 on Sn 1119); Th 1, 929. - Cp. olujjati, palujjati. - pp. lugga.

Lujjana (lujjana) (nt.) [fr. lujjati; a word peculiar to Pali dogmatics] breaking up, crumbling away, dissolution DhsA 47 (in etym. of loka=lujjana-palujjan'attha vaṭṭam), 308 (id.); Vism 427 (id.).

Luñcati [luñcati] [Vedic luñcati, luc or luñc, to Lat. runco to pull up weeds; Gr. r(uka/nh plane. The Dhtp 43 expls by apanayana] to pull out, pluck (a bird), tear, peel J I.244, 476; II.97, 363; III.314; IV.191; V.463; Mhvs 23, 46 (aor. aluñci); 28, 26 (ger. luñcitvā); Vism 248 (kese). - Caus. II. luñcāpeti DhA II.53 (kese), and loceti Th 1, 283 (kesamassu alocayiṃ). - pp. luñcita.

Luñcita [luñcita] [pp. of luñcati] plucked, pulled Miln 240 (i. e. combed, of wool; Rh. D. trsls "pressed"; Nyānatiloka "cut"); PvA 47 (vilūna-kesa+).

Luṭhati {Luṭhati} [cp. later Sk. luṭhati to plunder, which is one of the dial. variants luṭh, lunṭh, loṭh of lul to shake. The Dhtp (474) & Dhtm (136) both give ruṭh & luṭh with meaning "upaghāte"] to rob, plunder.

Luta [Luta] Seems to be a legitimate spelling representing either lutta or lūna, in meaning "cut, cut off" [cp. lu for lū under lunāti]. Thus at S I.5 (nalo va harito luto)= 126=J VI.25; and at Sn 532 (lutāni bandhanāni; vv. ll. lūtāni & lunāni; expld as "chinnāni padālitāni" at SnA 432).

Lutta {Lutta} [cp. Epic Sk. lupta; pp. of lumpati] broken, cut off; as t. t. in grammar "elided" VvA 13 (of ca), 111 (of iti), 122 (id.).

Ludda {Ludda} (adj.) [the usual P. form of rudda, corresponding to Sk. raudra] 1. fierce, terrible; cruel, gruesome S I.143; A II.174 (pāpa, l., kibbisa); V.149; Pug 56; Vv 845 (=dāruṇā pisāc'-ādino VvA 335); J V.243 (thanāṃ= niraya); Sdhp 286. The spelling ludra occurs at J IV.46=VI.306, which is ludda at J V.146. - 2. a hunter, sportsman Sn 247 (dussila+; SnA 289: luddā ca kururakamantā lohita-pānītāya, macchaghātakamigabhanda-sākuṇik' ādayo idha adhippetā); Vv 631; J II.154 (*putta=luddaka); III.432 (Bharata by name); Pug 56 (māgavika, sākuṇika, l., macchaghātaka etc.; expld by dāruṇa kakhalat at Pug A 233); Vism 245= VbhA 259; VbhA 228.

Luddaka {Luddaka} =ludda 2, i. e. hunter Vin I.220; J IV.416; Pv III.72 (miga*; expld as "dāruṇa" PvA 206); Miln 222; VbhA 266 (miga*, in simile); PvA 34, 168. Cp. Fick, Sociale Gliederung 143, 207. Note. The expression sunakha-luddako at DhsA 273 is not quite clear ("doghunter"?). It applies to a female & Maung Tin (Expositor II.361) reads "luddhikā" (sic), with trsln "dog-mistress," remarking that Pyī reads luddako "hunter-dog" (?)

Luddha {Luddha} [pp. of lubbhati] greedy, covetous A III.433 (with pharusa-vāca & samphappalāpin); It 84; Miln 92 (duṭṭha, mūḷha, l.); J I.124.

Lunana {Lunana} (nt.) [for lūna(na), cp. lavana] cutting, severing SnA 148 (niddānan ti chedanaṃ lunanaṃ upāṭham).
Lunāti (ルナティ) [lū, given as lu at Dhtp 504 ("chedana") & Dhtm 728 ("paccheda"). For etym. cp. Gr. lu/w to loosen, Lat. luo to pay a fine, Goth. fraliusan to lose; Ger. lösen, E. lose & loose] to cut, cut off, mow, reap Miln 33 (yavalāvakā yavaṃ lunanti); DhsA 39. - pp. lūna (& luta).

Lubhāti (ルバフアティ [Vedic lubhyate, lubh, cp. Lat. lubet & libet it pleases, libido longing; Goth. liufs=Ger. lieb & lob; E. love, etc. - Dhtp 434: lobhe] to be lustful or greedy, to covet, long for, desire It 84 (lobhaneyye na lubhāti); Vism 465, 468. - ger. lubba (?) in olubbha is to be referred to lamb rather than lubh. A grd. formation in lobhaneyya or lobhanīya (q. v.). - pp. luddha.

Lubbhana (ルブハンナ) (nt.) [fr. lubh] being greedy, greediness, a scholastic word, only found in exegesis of word lobha, e. g. at Dhs 32 (where also the enlarged abstr. formation lubhītatta) & Vism 465, 468 (lubbhana-mattaṃ lobha).

Lumpati (ルンパティ) [lup, Epic Sk. lumpati, found also as rup in Pali: see ruppati. Connected with Lat. lugeo to be sorry (cp. rujati, roga; Gr. lu/ph sorrow) and rumpo to break. Defns at Dhtp 386 & 433 (chedana) and at Dhtm 618 & 669 (cheda, vināsa)] to break, harm, injure; to attack, plunder; with a strong touch of affection (sympathy or desire) lubh in it [cp. lup: Gr. lu/ph; ruj: roga], which is still more evident in Intens. loluppa (q. v.). - DhsA 365 (in expln of loluppa). - pp. lutta.

Luḷati & Luṭati (ルラティ & ルラテティ [lup] [cp. Ep. Sk. loṭh to move & dial. luḍ, loḍayati, to stir, agitate, which is a by-form of lul, lolati to move, Caus. lolayati to set in motion. Etym. connected with Slavonic ljuljati to rock, Ags. l&amacr;lamacr;la (flexible) rod, rood; root due to onomat. formation. - Another form is luṭhati. The Dhtm (117) expls luṭ by "loṭa" (cp. vilottana & vilōṭana), and luḷ (510) by "manthane"] to stir, shake, agitate, upset; intrs. to be in motion, to be stirred Miln 259 (calati khubbhati l. āvilati). - pp. luḷita.

Lūkha (ルクハ) (adj.) [Vedic rūkṣa; Prk. lūha & lukkha; BSk. lūha, e. g. Divy 13 (prahenaka), 81 (*cīvara), 425, 427] 1. rough, coarse, unpleasant; poor, bad (usually appld to dress or food); mediocre, meagre, wretched. Opp. paṇita (e. g. Vin I.212; S II.153; A IV.10; J I.228; VvA 64). - S IV.337 sq.; A IV.232 sq.; Vin I.55; Th 1, 923; J I.228 (cittasmiṃ paṇite . . . dānaṃ lūkhama hoti); Nd2 342 (p. 182, in exegesis of nikkuha, where practices of ascetics are referred to as "lūkaṃ cīvaraṃ dhāreti, l. piṇḍapātaṃ bhuṇjati, l. senāsanam paṭīsevati" etc.); VvA 298, 335 sq.; PVA 180. - 2. (of men) low, wretched, rough, miserable, offensive Vin I.199; III.110 (kisa l. dubbaṇṇa); S I.175 (=jinña C, see K.S. 320; trsln "looking worn"); M I.77=J I.390. -lūkahapuggala a miserable, offensive character (opp. siniddhapuggala) Vism 132; VbhA 282. -ājīvin leading a hard or rough life D I.161; III.44, 47; S II.200; A V.190. -cīvara (adj.) wearing a shabby robe,
badly clad Vin III.263; Miln 342 (cp. cīvara lūkha bad condition of clothes A II.71=Pug 53; lūkha-cīvara-dhara A I.25). -ppamāṇa (& "ika) taking unpleasantness or misery as one's standard A II.71= Pug 53 (cp. PugA 229); DhA III.114; SnA 242; cp. rūpa-ppamāṇa. -ppasanna believing in shabbiness or mediocrity, having (bodily) wretchedness as one's faith Vin II.197; A II.71=Pug 53. -pāpurāṇa miserably clad S I.175; DhA IV.8, 9.


Lūkhasa (lukhasa) (adj.) [fr. lūkha] rough, harsh; miserable, selfmortifying Sn 244 (=nīrasa atta-kilamathānuyutta SnA 287).

Lūtā (luta) (f.) [*Sk. lūtā] spider Abhp 621.

Lūna (luna) [pp. of lunāti] cut, mowed, reaped Th 2, 107 ("kesī); J II.365; Dāvs I.32. Cp. vi°.

Lūyati (luyati) Pass. of lunāti (q. v.).

Lekha (lekha) [fr. likh, cp. Sk. lekha & lekhā] 1. writing, inscription, letter, epistle J VI.595 (silā° inscription on rock); Mhvs 5, 177 (lekhe sutvā); 27, 6; 33, 40 ("m vissajjayi); Dāvs 5, 67 (cārītta°); Miln 42; SnA 164 ("vācāka reciting), 577. - 2. chips, shavings Vin II.110 (v. l. likha).

Lekhaka (lekhaka) [fr. lekha] one who knows the art of writing, a scribe, secretary Vin IV.8 (as a profession); IV.10 (=muddikā & gaṇakā, pl.); Miln 42.

Lekhani (lekhani) (f.) [fr. likh; cp. Epic Sk. lekhaṇī stencil Mbh 1, 78] an instrument for scratching lines or writing, a stencil, pencil A II.200; J I.230.


Lekhā (lekha) (f.) [fr. likh; Vedic lekha. See also rekhā & lekha] 1. streak, line VvA 277 (=rāji); canda° crescent moon [cp. Epic candrelekhā Mbh 3, 1831] Vism 168; DhA 151. - 2. a scratch, line A I.283; Pug 32; J VI.56 (lekham kaḍhati). - 3. writing, inscription, letter Vin III.76 ("m chindati destroy the letter); J I.451 (on a phalaka); Miln 349 ("ācariya teacher of writing); PvA 20 ("paṇṇa, letter so read for likhā°). - 4. the art of writing or drawing [=lipi Hemacandra], writing as an art. It is classed as a respectable (ukkaṭṭha) profession (sippa) Vin IV.7; and mentioned by the side of muddā and gaṇanā Vin IV.7, 128=I.77; cp. Vin IV.305.

Lekhita (lekhita) [pp. of lekheti] drawn (of lines), pencilled Th 2, 256.

Lekheti (lekheti) [Caus. of likhati or Denom. of lekha] to (make a) scratch J IV. 402. - pp. lekhita.

Leḍdu (leddu) [dial. Sk. leṣṭu*leṣṭhu*leṣṭu-leḍdu; also Prk. leḍu & leṣṭhu: Pischel, § 304; cp. Geiger, P.Gr. § 62] a clod of earth S V.146=J II.59 ("tīQāna); J I.19, 175; III.16; VI.405; Miln 255; SnA 222 (ākāse khitta, in simile); Vism 28 (trsl in "stone"), 360 ("khaṇḍādīminī), 366 (containing gold), 419; VbhA 66 ("khaṇḍā); VvA 141; PvA 284. - The throwing of clods (stones?) is a standing item in the infliction of punishments, where it is grouped with daṇḍa (stick) and sattha (sword), or as leḍdu-daṇḍādī, e. g. at M I.123; D II.336, 338 (v. l. leṇḍu); J II.77; III.16;
VI.350; Vism 419; DhA I.399 (v. l. leṇḍu); III.41; IV.77; Vv A 141. - Note. leḍḍūpaka in cunnām vā telaṁ vā leḍḍūpakena etc. at DhsA 115 read as vālaṇḍupakena, as at Vism 142. -pāta "throw of a clod," a certain measure of (not too far) a distance Vin IV.40; Vism 72; DhsA 315 (trsln "a stone's throw").

Leḍḍuka (ledduka) =leḍḍu; Vism 28.

Lena & Lena (loṇa) (nt.) [*Sk. layana, fr. li in meaning "to hide," cp. Prk. leṇa] 1. a cave (in a rock), a mountain cave, used by ascetics (or bhikkhus) as a hermitage or place of shelter, a rock cell. Often enumd with kuṭi & guhā, e. g. Vin IV.48; Miln 151; Vbh 251 (n.). At Vin II.146 it is given as collective name for 5 kinds of hermitages, viz. vīhāra, aḍḍhayoga, pāsāda, hammīya, guhā. The expln of leṇa at VbhA 366 runs as follows: "pabbataṃ khaṇītvā vā pabbhāraṃ appahonakaṭṭhāne kuḍḍam uṭṭhāpetvā vā katasenāsaṇam," i. e. opportunity for sitting & lying made by digging (a cave) in a mountain or by erecting a wall where the cave is insufficient (so as to make the rest of it habitable). Cp. Vin I.206–III.248 (pabbhāraṃ sodhāpeti leṇaṃ kattukāmo) Mhvs 16, 12, 28, 31 sq. (n); Miln 200 (mahā°). - 2. refuge, shelter, (fig.) salvation (sometimes in sense of nibbāna). In this meaning often combd with tāṇa & saraṇa, e. g. at D I.95; S IV.315 (mam-leṇa refuge with me;+mamtaṇa); IV.372 (=nibbāna); A I.155 sq. (n); J II.253; DA I.232. Cp. Vin III.155. leṇ’attham for refuge Vin II.164 (n); J I.94. -alaṇa without a refuge Ps I.127; II.238; Pv II.25 (=asarana PVA 80). -gavesin seeking shelter or refuge J II.407=IV.346. -guhā a mountain cave J III.511. -dvāra the door of the (rock) hermitage Vism 38; DhA III.39. -pabbhāra "cave-slope," cave in a mountain DhA IV.170.

Lepa (lepā) [fr. lip, see limpati; cp. Classic Sk. lepa stain, dirt] 1. smearing, plastering, coating over Vin IV.303 (bāhira°); J II.25 (mattikā°). - 2. (fig.) plaster, i. e. that which sticks, affection, attachment, etc., in taṇhā the stain of craving, & diṭṭhi° of speculation Nd1 55; Nd2 271III. - Note. lasagata at A II.165 read with v. l. as lepa-gata, i. e. sticky. - Cp. ā°, pa°

Lepana (lepāṇa) (nt.) [fr. lip] smearing, plastering, anointing Vin II.172 (kuḍḍa°); A IV.107 (vāsana°), 111 (id.); J II.117. Cp. abhi°, ā°, pa°

Lepeti (lepēti) see limpati.

Leyya (leyya) (adj. nt.) [grd. of lih: see lihati] to be licked or sipped; nt. mucilaginous food (opp. peyya liquid) A IV.394 (+peyya); Miln 2 (id.).

Lesa (leśa) [cp. Sk. leśa particle; as Kern, Toev. s. v. points out, it occurs in Sk. also in the P. meaning at Mbh V.33, 5 although this is not given in BR. - As "particle" onlyQat Dhtp 444 in defn of lisati] sham, pretext, trick Vin III.169 (where ten lesas are enumd, viz. jāti°, nāma°, gotta°, linga°, āpatti°, patta°, cīvara°, upajjhāya°, ācariya°, senāsana°); J II.11; VI.402. -lesa-kappa pretext Vin II.166; Vv 8443 (=kappiya-lesa VvA 348); Th 1, 941; DA I.103.

Lehati (lehiṭi) see lihati.

Loka (loka) [cp. Vedic loka in its oldest meaning "space, open space." For etym. see rocati. To the etym. feeling of the Pāli hearer loka is closely related in quality to ruppati (as in pop. etym. of rūpa) and rujati. As regards the latter the etym. runs "lujjati kho loko ti vucaṭṭi" S
IV.52, cp. Nd2 550, and loka=lujjana DhsA 47, 308: see lujjana. The Dhtp 531 gives root lok (loc) in sense of dassana] world, primarily "visible world," then in general as "space or sphere of creation," with var. degrees of substantiality. Often (unspecified) in the comprehensive sense of "universe." Sometimes the term is applied collectively to the creatures inhabiting this or var. other worlds, thus, "man, mankind, people, beings." - Loka is not a fixed & def. term. It comprises immateriality as well as materiality and emphasizes either one or the other meaning according to the view applied to the object or category in question. Thus a trsln of "sphere, plane, division, order" interchanges with "world." Whenever the spatial element prevails we speak of its "regional" meaning as contrasted with "applied" meaning. The fundamental notion however is that of substantiality, to which is closely related the specific Buddhist notion of impermanence (loka=lujjati). - 1. Universe: the distinctions between the universe (cp. cakkavāla) as a larger whole and the world as a smaller unit are fluctuating & not definite. A somewhat wider sphere is perhaps indicated by sabbha-loka (e. g. S I.12; IV.127, 312; V.132; It 122; Mhvs 1, 44; cp. sabhāvanta loka D I.251; III.224), otherwise even the smaller loka comprises var. realms of creation. Another larger division is that of loka as saddeva, samāraka, sabrahmaka, or the world with its devas, its Māra and its Brahmā, e. g. S I.160, 168, 207; II.170; III.28, 59; IV.158; V.204; A I.259 sq.; II.24 sq.; III.341; IV.56, 173; V.50; It 121; Nd1 447 (on Sn 956), to which is usually added sāsana-brāhmaṇa pājā (e. g. D I.250, see loci s. v. pājā). With this cp. Dh 45, where the divisions are pāṭhavi, Yamaloka, sadevaka (loka), which are expld at Dha I.334 by pāṭhavi=attabhāva; Yamaloka=catubbidha apāyaloka; sadevaka=manussaloka devalokena saddhīm. - The universe has its evolitional periods: saṃvattati and vivattati D I.109 sq. The Buddha has mastered it by his enlightenment: loko Tathāgatena abhisambuddho It 121. On loka, lokadhātu (=cosmos) and cakkavāla cp. Kirfel, Kosmographie p. 180, 181. - 2. Regional meaning. - (a) in general. Referring to this world, the character of evanescence is inherent in it; referring to the universe in a wider sense, it implies infinity, though not in definite terms. There is mention of the different metaphysical theories as regards cosmogony at many places of the Canon. The antānāntikā (contending for the finitude or otherwise of the world) are mentioned as a sect at D I.22 sq. Discuss- sions as to whether loka is sassa or antavā are found e. g. at M I.426, 484; II.233; S III.182, 204; IV.286 sq.; A II.41; V.31, 186 sq.; Ps I.123, 151 sq.; Vbh 340; Dhs 1117. Views on consistency of the world (eternal or finite; created or evolved etc.) at D III.137; cp. S II.19 sq. Cp. also the long and interesting discussion of loka as suñña at S IV.54 sq.; Ps II.177 sq.; Nd2 680; - as well as M II.68 (upaniyati loko addhuvaha, and "attāno loko, assakoloko" etc.); "lokassa anto" is lit. unattainable: A II.50=S I.62; IV.93; but the Arahant is "lok'antagū," cp. A IV.430. - As regards their order in space (or "plane") there are var. groupings of var. worlds, the evidently popular one being that the world of the devas is above and the nirayas below the world of man (which is "tiriyaṃ vāpi majjhē"): Nd2 550. The world of men is as ayaṃ loko contrasted with the beyond, or paro loko: D III.181; S IV.348 sq.; A I.269; IV.226; Sn 779 (n'āsiṃsati lokam imaṃ paraṇ ca); or as idhaloka D III.105. The defn of ayaṃ loko at Nd1 60 is given as: sak'attabhāva, saka-rūpa-vedanā etc., ajhattāyatanāni, manussa-loka, kāmadhātu; with which is contrasted paro loko as: parattabhāva, para-rūpavedanā, bāhir'āyatanāni, devaloka, rūpa- & arūpadhātu. - The rise and decay of this world is referred to as samudaya and atthangama at S II.73; III.135; IV.86; A V.107. - Cp. D III.33 (attā ca loko ca); Mhvs 1, 5 (lokaṁ dukkhā pamocetum); 28, 4 (loko 'yaṃ pīlito); PVA 1 (vijjā-śarīra-saṁpannaṁ yena niyanti lokate). - Other divisions of var. kinds of "planes" are e. g. deva" A I.115, 153; III.414 sq.; Brahma" Vbh 421; Mhvs 19, 45; Yama" Dh 44; S I.34; nara° Mhvs 5, 282. See also each sep. head-word, also peta° & manussa°. - The division at Nd1 550 is as follows: niraya*, tiracchāna*, pittivisaya*, manussa*, deva° (=material); upon which follow khandha*, dhātu*, āyatanā° (=immaterial). Similarly at Nd1 29, where apāya° takes the place of niraya*, tiracchāna*, pittivisaya°. - Another threefold division
is sankhāra*, satta*, okāsa* at Vism 204, with explns: "sabbe sattā āhāra-ṭṭhitikā* ti= sankhāraloka; "sassato loko ti vā assasato loko* ti= sattaloka; "yāvatā candima-suriyā pariharanti disā 'bhanti virocamāna" etc. (=M I.328; A I.227; cp. J I.132) =okāsalo. The same expln in detail at SnA 442. - Another as kāma*, rūpa*, arūpa*: see under rūpa; another as kilesa*, bhava*, indriya* at Nett 11, 19. Cp. sankhāra-loka VbhA 456; dasa lokadhātuyo (see below) S I.26. - 3. Ordinary & applied meaning. - (a) division of the world, worldly things S I.1, 24 (loke visiṭṭhikā attachment to this world; opp. sabba-loke anabhirati S V.132). - loko in this world, among men, here D III.196 (ye nibbutā loko); It 78 (loke uppajjati); DA I.173 (id.); Vbh 101 (yaṁ loko piya-rūpaṃ etc.); Pv II.113 (=idam C.); KhA 15, 215. See also the diff. defns of loko at Nd2 552. - loka collectively "one, man": kiccha loko āpanno jāyati ca jīyati ca, etc. D II.30. Also: "people": Lanka-loka people of Ceylon Mhvs 19, 85; cp. jana in similar meaning. Derived from this meaning is the use in cpds. ("-) as "usual, every day, popular, common": see e. g. "āyata, "vajja, "vohāra. - (b) "thing of the world," material element, physical or worldly quality, sphere or category (of "materiality"). This category of loka is referred to at Vbh 193, which is expld at VbhA 220 as follows: "ettha yo ayaṁ ajjhatt'ādhi bheda kāyo pariggahito, so eva idha-loko nāma." In this sense 13 groups are classified according to the number of constituents in each group (1-12 and No. 18); they are given at Nd2 551 (under lokantagū Sn 1133) as follows: (1) bhavaloka; (2) sampatti bhavaloka, vipatti bhavaloka; (3) vedanā; (4) āhāra; (5) upādāna; (6) vinnāna; (7) loka-dhammā; (8) sattāvāsa; (9) upakkilesā; (10) kāma; (11) kāmahavā; (12) āyatanā; (13) dhātuyo. They are repeated at Ps I.122=174, with (1) as "sabbe sattā āhāra-ṭṭhitikā; (2) loka collectively "one, man": kiccha loko āpanno jāyati ca jīyati ca, and the remainder the same. Also at Vism 205 and at SnA 442 as at Ps I.122. Cp. the similar view at S IV.95: one perceives the world ("materiality": loka-saṅñin and loka-mānin, proud of the world) with the six senses. This is called the "loka" in the logic (vinaya) of the ariyā. - A few similes with loka see J.P.T.S. 1907, 131. - akkhāyikā (f., scil. kathā) talk or speculation about (origin etc. of) the world, popular philosophy (see lokāyata and cp. Dialogues I.14) Vin I.188; D I.8; M I.513; Miln 316; DA I.90. - agga chief of the world. Ep. of the Buddha Thā 69 (Ap. V.11). - anta the end (spatial) of the world A II.49 (na ca appatā lokantaṃ dukkhā athi pamocanāṃ). - antagū one who has reached the end of the world (and of all things worldly), Ep. of an Arahant A II.6, 49 sq.; It 115, Sn 1133; Nd2 551. - antara the space between the single worlds J I.44 (V.253: Avicēmhi na uppajjanti, tathā lokantaṃ ca). - antarika (scil. Niraya) a group of Nirayas or Purgatories situated in the lokanta (i. e. cakkāvāl, antaresu J I.76), 8,000 yojanas in extent, pitch dark, which were filled with light when Gotama became the Buddha J I.76; VbhA 4; Vism 207 (lokantariya*); SnA 59 ("vāsa life in the l. niraya); cp. Bsk. lokāntariyā Divy 204 (andhās tamaso 'ndhakāra-tamisāra). - ādhipateyya "rule of the world," dependence on public opinion, influence of material things on man, one of the 3 ādhipateyyas (atta*, loka*, dhamma*) D III.220; Vism 14. - ānukampā sympathy with the world of men [cp. Bsk. lokāntariyā Divy 124 sq.], D III.211; It 79. - āmisā worldly gain, bait of the fles M I.156; II.253; Th 2, 356. - āyata what pertains to the ordinary view (of the world), common or popular philosophy, or as Rhys Davids (Dial. I.171) puts it: "name of a branch of Brahman learning, probably Nature-lore"; later worked into a quāsi system of "casuistry, sophistry." Franke, Dīgha trsln 19, trsls as "logisch beweisende Naturerklärung" (see the long note on this page, and cp. Dial. I.166-172 for detail of lokāyata). It is much the same as lok-akkhāyika) or popular philosophy. - D I.111, 88; Vin II.139; Sn p. 105 (=vitaṇḍa-vādasattha SnA 447, as at DA I.247); Miln 4, 10, 178; A I.163, 166, III.223. Cp. Bsk. lokāyata Divy 630, 633, and lokāyatikā ibid. 619. See also Kern's remarks at Toev. s. v. "āyatake (brāhmaṇa) one who holds the view of lokāyata or popular philosophy S II.77 (trsln K.S. 53: a Brahmin "wise in world-lore"); Miln 178; J VI.486 (na seve lokāyatikam; expld as "anatthanissitam... vitanḍa-
sallāpam lokāyatika-vādāṁ na seveyya," thus more like "sophistry" or casuistry). -issara lord of the world Dhp 348. -uttara see under lokiya. -cintā thinking about the world, worldphilosophy or speculation S V.447; A II.80 (as one of the 4 acinteyyāni or thoughts not to be thought out: buddha-visaya, jhāna-visaya, kamma-vipāka, l-c.). Cp. BSk. laukika citta Divy 63, 77 etc. -dhammā (pl.) common practice, things of the world, worldly conditions S III.139 sq.; Sn 268 (expλ loke dhammā; yāva lokappavatti tāva-anivattikā dhammā ti vuttaṁ hoti KhA 153, cp. J III.468); Miln 146. Usually comprising a set of eight, viz. labha, alabha, yaso, ayaso, nindā, pasamā, sukham, dukkham D III.260; A IV.156 sq.; V.53; Nd2 55; Ps I.22, 122; Vbh 387; Nett 162; DhA II.157. -dhātu constituent or unit of the Universe, "world-element"; a world, sphere; another name for cakkavāla. Dasa-sahassī-lokadhātu the system of the 10,000 worlds Vin I.12; A I.227. - D III.114; Pv II.961; Kvu 476; Vism 206 sq.; Vbh 336; Ndt 356 (with the stages from one to fifty lokadhātu's, upon which follow: sahassī cūṭṭhāṁ too much of a one-
massu°, habit of cert. ascetics); M I.308 (id.).

Locaka (Loca)(adj.) [fr. loka; cp. Vedic laukika in meaning "worldly, usual"] 1. (ordinarily) "belonging to the world," i. e. - (a) world-wide, covering the whole world, famed, widely known Th 1, 554; J VI.198. - (b) (-) belonging to the world of, an inhabitant of (as lokika) Pv I.62 (Yama°). - (c) common, general, worldly Vism 89 (samādhi); DhA IV.3 (mahājana) Pva 131 (parikkhaka), 207 (sukha), 220 (sabhāva). See also below 3. - 2. (special meaning) worldly, mundane, when opposed to lokuttara. The term lokuttara has two meanings- viz. (a) in ordinary sense: the highest of the world, best, sublime (like lokagga, etc.), often applied to Arahantship, e. g. lokuttaradāyajja inheritance of Arahantship J I.91; DhA I.117; ideal: lokuttara dhamma (like parama dhamma) the ideal state, viz. Nibbāna M II.181; pl. l. dhammā M III.115. - (b) (in later canonical literature) beyond these worlds, supra-mundane, transcendental, spiritual. In this meaning it is applied to the group of nava lokuttarā dhammā (viz. the 4 stages of the Path: sotāpatti etc., with the 4 phala's, and the addition of nibbāna), e. g. Dhs 1094. Mrs. Rh. D. tries to compromise between the two meanings by giving lokuttara the trsλn "engaged upon the higher ideal" (Dhs. tsrl. Introd. p. 98), since meaning (b) has too much of a one-sided philosophical appearance. On term cp. Cpd. 913. - 3. lokiya (in meaning "mundane") is contrasted with lokuttara ("transcendental") at many passages of the Abhidhamma, e. g. at Ps II.166; Dhs. 505, 1093, 1446; Vbh 17 sq., 93, 106, 128, 229 sq., 271, 322; Kvu 222, 515, 602; Pug 62; Tikp 41 sq., 52 sq., 275; Dukp 304, 324; Nett 10, 54, 67, 77, 111, 161 sq., 189 sq.; Miln 236, 294 (lokika), 390; Vism 10, 85, 438; DA I.331; DhsA 47 sq., 213; VbhA 128, 373; DhA I.76 (lokika); II.150; III.272; IV.35.

Lokiya (Lokya) (& Lokika) (adj.) [fr. loka; cp. Vedic laukika in meaning "worldly, usual"] 1. (ordinarily) "belonging to the world," i. e. - (a) world-wide, covering the whole world, famed, widely known Th 1, 554; J VI.198. - (b) (-) belonging to the world of, an inhabitant of (as lokika) Pv I.62 (Yama°). - (c) common, general, worldly Vism 89 (samādhi); DhA IV.3 (mahājana) Pva 131 (parikkhaka), 207 (sukha), 220 (sabhāva). See also below 3. - 2. (special meaning) worldly, mundane, when opposed to lokuttara. The term lokuttara has two meanings- viz. (a) in ordinary sense: the highest of the world, best, sublime (like lokagga, etc.), often applied to Arahantship, e. g. lokuttaradāyajja inheritance of Arahantship J I.91; DhA I.117; ideal: lokuttara dhamma (like parama dhamma) the ideal state, viz. Nibbāna M II.181; pl. l. dhammā M III.115. - (b) (in later canonical literature) beyond these worlds, supra-mundane, transcendental, spiritual. In this meaning it is applied to the group of nava lokuttarā dhammā (viz. the 4 stages of the Path: sotāpatti etc., with the 4 phala's, and the addition of nibbāna), e. g. Dhs 1094. Mrs. Rh. D. tries to compromise between the two meanings by giving lokuttara the trsλn "engaged upon the higher ideal" (Dhs. tsrl. Introd. p. 98), since meaning (b) has too much of a one-sided philosophical appearance. On term cp. Cpd. 913. - 3. lokiya (in meaning "mundane") is contrasted with lokuttara ("transcendental") at many passages of the Abhidhamma, e. g. at Ps II.166; Dhs. 505, 1093, 1446; Vbh 17 sq., 93, 106, 128, 229 sq., 271, 322; Kvu 222, 515, 602; Pug 62; Tikp 41 sq., 52 sq., 275; Dukp 304, 324; Nett 10, 54, 67, 77, 111, 161 sq., 189 sq.; Miln 236, 294 (lokika), 390; Vism 10, 85, 438; DA I.331; DhsA 47 sq., 213; VbhA 128, 373; DhA I.76 (lokika); II.150; III.272; IV.35.
Locana\(^1\) [Locana] (fr. loc or lok to see; DhTp 532 & Dhtm 766: loc= dassana] the eye; adj. (-*) having eyes. (of . . .) Pv I.115 (miga-manda*); PvA 57, 90 (pingala*).


Loceti [Loceti] see luñcati.


Loṇa [Lona] (nt.) [cp. Sk. lavaṇa, for which see also lavaṇa. The Prk. form is loṇa] salt; as adj., salty, of salt, alkaline. - Vin I.202 (loṇāni bhesajjāni alkaline medicine, among which are given sāmuddaṃ kālaloṇaṃ sindhavaṃ u.bbhabaṃ as var. kinds of salt), 220=243 (as flavouring, with tela, tāṇḍula & khādaniya); A I.210, 250; IV.108; Mīl 63; DhA IV.176 (in simile see below); VVa 98, 100, 184 (aloṇa sukkha-kummasa, unsalted). On loṇa in similes cp. J.P.T.S. 1907, 131. -ambilaka acid and salt J I.505; II.171, 394. -odaka salt water J VI.37; VVa 99 (*udaka). -kāra salt-maker Vin I.206 (°gāma); A II.182 (°dāraka); J VI.206 (kara); Mīl 331. -ghaṭa a pitcher with salt S II.276. See also App. to KhA 68 (in Sn Index 870, 871) on Vism passage with loṇaghaṭaka. -dhūpana salt-spicing VbhA 311 (viya sabba vyañjanesu; i. e. the strongest among all flavourings). -phala a crystal of (natural) salt [phala for phaṭa=ṣphaṭa, cp. phalaka] A I.250 (in simile). -rasa alkaline taste A IV.199, 203. -sakkhara a salt crystal (cp. °phala), a (solid) piece of (natural) salt S II.276 (in simile, cp. A I.250); SnA 222 (aggimhi pakkhitta l-ś., in the same simile at DhA IV.176: uddhane pakkhitta-loṇa). -sakkharikā a piece of salt-crystal, used as a caustic for healing wounds Vin I.206. -soviraka salted sour gruel Vin I.210; VVa 99.


Lodda [Lodda] [cp. *Sk. rodhra; on sound changes see Geiger, P.Gr. 44, 622] N. of a tree J V.405; VI.497.

Lopa [Lopa] [fr. lup: see lumpati] taking away, cutting off; as tt. g. apocope, elision (of the final letter) VbhA 164 (sabba-loka-vohāra*); SnA 12, 303, 508; VVa 79; often in anunāsika° dropping of (final) ṃ SnA 410; VVa 154, 275. At S V.342 read piṇḍiy 'ālopena for piṇḍiyā lopena. - Cp. ālopa, nillopa, vilopa, vilopiya.

Lobha [Lobha] [cp. Vedic & Epic Sk. lobha; fr. lubh: see lubbhati] covetousness, greed. Defined at Vism 468 as "lubbhanti tena, sayam vā lubbhati, lubbhana-mattam eva vā tam," with several comparisons following. - Often found in triad of lobha, dosa, moha (greed, anger, bewilderment, forming the three principles of demerit: see kusala-mūla), e. g. at A IV.96; It 83, 84; Vism 116; Dhuk 9, 18 sq. See dosa & mohā. - D III.214, 275; S I.16, 43, 63, 123 (bhava*); V.88; A I.64 ("kkhaya"), 160 (visama*), cp. D III.70 sq.; II.67; Sn 367, 371, 537 (*kodha), 663, 706, 864, 941 (*pāpa); Ndi 15, 16, 261; J IV.11 (kodha, dosa, l.); Dhs 982, 1059; Vbh 208, 341, 381, 402; Nett 13, 27; Vism 103; VbhA 18; Pva 7, 13, 17, 89 (*dosa), 102; VVa 14; Sdh 52 (*moha), 266. -alobha disinterestedness D III.214; Dhs 32. -dhammā (pl.) affection of greed, things belonging to greed; (adj.) (of) greedy character M I.91; III.37; D I.224, 230; S IV.111; A III.350; J IV.11. -mūla the root of greed Vism 454 (eightfold; with dosa-mūla & moha-mūla).

Loma (loma) (nt.) [cp. Vedic roman. The (restituted) late P. form roma only at J V.430; Abhp 175, 259; Sdhp 119] the hair of the body (whereas kesa is the hair of the head only) D II.18 (ekeka*, uddhagga*, in characteristics of a Mahāpurisa); S II.257 (asi*, usu*, satti* etc.); A II.114; Vin III.106 (usu* etc.); Sn 385; J I.273 (khaggo lomesu allīyi); VbhA 57; DhA I.126; II.17 ("gaṇanā); ThA 199; VvA 324 (sūkara*); PvA 152, 157; Sdhp 104. A detailed description of loma as one of the 32 ākāras of the body (Kh III.; pl. lomā) is found at Vism 250, 353; VbhA 233; KhA 42, 43. - aloma hairless J VI.457; puthu° having broad hair or fins, name of a fish J IV.466; Vv 4411. haṭṭha° with hairs erect, excited Mhvs 15, 33. - On loma in similes see J.P.T.S. 1907, 131. - lomam päteti to let one's hair drop, as a sign of subduedness or modesty, opp. to horripilation [päteti formed fr. pat after wrong etym. of panni in panna-lobha "with drooping hairs," which was taken as a by-form of patita: see panna-loma]: Vin II.5 (=pannalomo hoti C.); III.183; M I.442. - Cp. anu°, paṭi°, vi°. - kūpa a pore of the skin J I.67; KhA 51, 63; SnA 155 (where given as 99,000) Vism 195 (id.); -padmaka a kind of plant J VI.497 (reading uncertain; v. l. lodda°). - sundari (f.) beautiful with hairs (on her body) J V.424 (Kurangavī l.; expld on p. 430 as "roma-rājiya maṇḍita udarā"). -hamsa horripilation, excitement with fear or wonder, thrill D I.49; A IV.311 sq. (sa*); Sn 270; Vbh 367; Miln 22; Vism 143; DA I.150. -hamsana causing horripilation, astounding, stupendous Sn 681; J IV.355 (abbhuta+); Pv III.93; IV.35; Miln 1; Mhvs 17, 55 (abbhuta+). -haṭṭha having the hair standing on end, horrified, thunderstruck, astounded D I.95; S V.270; Sn p. 15; Miln 23; SnA 155; cp. haṭṭha-loma above.

Lomaka (lomaka) (°) (adj.) [fr. loma] having hair, in cpds. caturanga° having fourfold hair (i. e. on the diff. parts of the body?) Vin IV.173. It may refer to the 5 dermatoid constituents of the body (see pañcaka) & thus be characteristic of outward appearance. We do not exactly see how the term caturanga is used here. - Cp. anulomika.

Lomasā (lomasā) (adj.) [cp. Vedic romaśa] hairy, covered with hair, downy, soft M I.305; Pv I.92. At J IV.296 lomasā is expld as pakkhino, i. e. birds; reading however doubtful (vv. ll. lomahaṃsa & lomassā).

Lomin (lomin) (°) (adj.) [fr. loma] having hair, in cpds. ekanta° & uddha°, of (couch-) covers or (bed) spreads: being made of hair altogether or having hair only on top Vin I.192=II.163; D I.7; cp. DA I.87.

Lola & Lolā (lola) (adj.) [fr. lula: see luḷati; cp. Epic & Classic Sk. lola] wavering, unsteady, agitated; longing, eager, greedy S IV.111; Sn 22, 922; J I.49 (Buddha-mātā lolā na hoti), 111, 210, 339 (dhana-lolā); II.319 (*manussa); III.7; Pug 65; Nd1 366; Dāvs IV.44; Miln 300. -alola not greedy, not distracted (by desire), self-controlled S V.148; Sn 65. -bhava greediness, covetousness ThA 16.

Lolatā (lolata) (f.) [fr. lola] longing, eagerness, greed Miln 93; SnA 35 (āhāra*).

Lolita (lohit) [pp. of loleti] agitated, shaken Th 2, 373 (=ālolita ThA 252).
Lolupa  (lolepā)  (adj.)  [fr. lup, a base of lumpati but influenced by lubh, probably also by lola. See lumpati] covetous, greedy, self-indulgent Dāvs II.73. a° not greedy, temperate Sn 165. Cp. nil°. - f. lolupā as N. of a plant at J VI.537.

Loluppa  (lolepā)  (nt.)  [abstr. fr. lolupa] greediness, covetousness, self-indulgence, desire; in the language of the Abhidhamma often syn. with jappā or taṇhā. At DhsA 365 loluppa is treated as an adj. & expld at "punappuna visaye lumpati ākaḍḍhati ti," i.e. one who tears again & again at the object (or as Expos. II.470: repeated plundering, hauling along in the fields of sense). - J I.340, 429; DhsA 365; Vism 61; & with exegetical synonyms loluppāyanā & loluppāyitattam at Dhs 1059, 1136.

Loleti  (lole)  [Caus. fr. lul, see luḷati] to make shake or unsteady A III.188 (khobheti+). - pp. lolita.

Loḷi  (labh)  see aloḷi.

Loha  (labh)  (nt.)  [Cp. Vedic loha, of Idg. *(e)reudh "red"; see also rohita & lohita] metal, esp. copper, brass or bronze. It is often used as a general term & the individual application is not always sharply defined. Its comprehensiveness is evident from the classification of loha at VbhA 63, where it is said loha ti jātilohām, vijāti°, krittima°, pisāca° or natural metal, produced metal, artificial (i.e. alloys), & metal from the Pisāca district. Each is subdivided as follows: jāti°=ayo, sajjham, suvaṇṇam, tipu, sīsām, tambalohām, vekantakaloḥām; vijāti°=näṣa-nāśika°; krittima°=kaṃsaloḥām, vaṭṭa°, ārakūṭam; pisāca°=morakkhakām, puthukaṃ, malinakām, capalakām, selakām, ātakaṃ, bhallakaṃ, dūsiloha. The description ends "Tusu paṅca jātilohānī pāliyaṃ visūṃ vuttān'eva (i.e. the first category are severally spoken of in the Canon). Tambalohām vekantakan ti imehi pana dvīhi jātilohēi sathānāṃ sabbam pi idha lohan ti veditabbaṃ." - On loha in similes see J.P.T.S. 1907, 131. Cp. A III.16=S V.92 (five alloys of gold: ayo, loha, tipu, sīsām, sajjham); J V.45 (asi°); Miln 161 (suvaṇṇam pi jātivanta loha bhijjati); PVA 44, 95 (tamba°=loha), 221 (tatta-loha-secanāṃ pouring out of boiling metal, one of the five ordeals in Niraya). -kāṭha a copper (brass) receptacle Vin II.170. -kāra a metal worker, cooper, smithsmith Miln 331. -kumbhi an iron cauldron Vin II.170. Also N. of a purgatory J III.22, 43; IV.493; V.268; SnA 59, 480; Sdhp 195. -gula an iron (or metal) ball A IV.131; Dh 371 (mā° m gili pamatto; cp. DhA IV.109). -jāla a copper (i.e. wire) netting PVA 153. -thālaka a copper bowl Nd1 226. -thāli a bronze kettle DhA I.126. -pāśā "copper terrace," brazen palace, N. of a famous monastery at Anurādhapura in Ceylon Vism 97; DA I.131; Mhvs passim. -piṇḍa an iron ball SnA 225. -bhaṇḍa copper (brass) ware Vin II.135. -maya made of copper, brazen Sn 670; Pv II.64. -māsa a copper bean Nd1 448 (svaṇṇa-channa). -māsaka a small copper coin KhA 37 (jatu-māsaka, dāru-māsaka+); DhsA 318. -rūpa a bronze statue Mhvs 36, 31. -salākā a bronze gong-stick Vism 283.

Lohatā  (lobhā)  (f.)  [abstr. fr. loha] being a metal, in (svaṇṇassā) aggalohtā the fact of gold being the best metal VvA 13.

Lohita  (lobhā)  (adj.-nt.)  [cp. Vedic lohiya & rohita; see also P. rohita "red"] 1. (adj.) red: rarely by itself (e.g. M II.17), usually in cpds. e.g. °abhijāti the red species (q.v.) A III.383; °kasiṇa the artifice of red D III.268; A I.41; Dhs 203; Vism 173; °candana red sandal (unguent) Miln 191. Otherwise rohita. - 2. (nt.) blood; described in detail as one of the 32 ākāras at KhA 54 sq.; Vism 261, 360; VbhA 245. - Vin I.203 (āmekā°), 205 (m mocetum); A IV.135 (saṭṭhi-mattānāṃ bhakkhunāṃ uḍhaṃ I. mukhato uggañchi; cp. the similar passage at Miln 165); Sn 433; Pv I.67;
I.91 (expld as ruhira PvA 44); Vism 261 (two kinds; sannicita° and samsaranā°), 409 (the colour of the heartblood in relation to states of mind); VbhA 66; PvA 56, 78, 110. -akkha having red (blood-shot) eyes (of snakes & yakkhas) Vv 522 (cp. VvA 224: ratta-nayanā; yakkhānaṃ hi nettāni ati-lohitāni honti); J VI.180. -uppāda (the crime of) wounding A Tathāgata, one of the anantariya-kammas VbhA 427; cp. Tathāgatassa lohitam uppadeti Miln 214. -uppādaka one who sheds the blood of an Arahant Vin I.89, 136, 320; V.222. -kumbhi a receptacle for blood Ud 17 (with ref. to the womb). -doṇi a bloody trough Vism 358; VbhA 62. -pakkhandikā (or °pakkhandik'ābādha) bloody diarrhoea, dysentery M I.316; D II.127; Ud 82; J II.213; Miln 134, 175; DhA III.269. -homa a sacrifice of blood D I.9; DA I.93.

Lohitaka (lohitāka) (adj.) [fr. lohita] 1. red M II.14; A IV.306, 349; Ap. 1; Dhs 247, 617. -upadhāna a red pillow D I.7; A I.137; III.50; IV.94, 231, 394; °śāli red rice Miln 252. - 2. bloody Pv I.78 (pūti° gabbha); Vism 179, 194.

Lohitanka (lohitāka) [lohita+anka] a ruby A IV.199, 203; Ap 2; Vv 363; VvA 304. See masāragalla for further refs. - Note. The word is not found in Vedic and Class. Sk.; a later term for "ruby" is lohitaka. In the older language lohitāṅga denotes the planet Mars.
Līyati is given at Dhtp 361 as a variant of ḍī is given at Dhtp 361 as a variant of ḍī to fly (see ḍeti), and expld as "ākāsa-gamana." Similarly at Dhtm 586 as "vehāsa-gamana."
Va\textsubscript{1} (val) the syllable "va" KhA 109 (with ref. to ending "vā in Bhagavā, which Bdhgh expls as "va-kāraṇ dīgham katvā," i. e. a lengthening of va); SnA 76 (see below va3).

Va\textsubscript{2} (val) (indecl.) [the enclitic, shortened form of iva after long vowels. Already to be found for iva in RV metri causā] like, like as, as if; only in poetry (as already pointed out by Trenckner, Miln 422): It 84 (tālakapākām va bandhanā), 90 (chavālātaṃ va nassati); Dh 28; Sn 38 (vaṃso visālo va: see C. expln under va3); Pv 1.81 (ummattā-rūpo va; =viya PvA 39); I.116 (nalo va chinno); Miln 72 (chāyā va anapāyinī); J III.189 (kusamuddo va ghotsavā); IV.139 (aggīva suriyo va); DḥA III.175.

Va\textsubscript{3} (val) (indecl.) [for eva, after long vowels] even, just (so), only; for sure, certainly Dh 136 (aggi-daḍḍho va tappati); J I.138, 149 (so pi suvanṇa-vaṇṇo va ahosi), 207; SnA 76 (vakāro avadhāraṇ'attho eva-kāro va āyam, sandhi-vasen'ettha e-kāro naṭṭho: wrong at this passage Sn 38 for va2=ival); PvA 3 (eko va putto), 4 (nātamatā va).

Va\textsubscript{4} is (metrically) shortened form of vā, as found e. g. Dh 195 (yadi va for yadi vā); or in correlation va-vā either-or: Dh 108 (yijṭham va hutaṃ va), 138 (ābādhaṃ va cittakkhepaṃ va pāpuṇe).

Vamsa (vamsa) [Vedic vamśa reed, bamboo (R.V.)] 1. a bamboo Sn 38 (vaṃso visālo va; vaṃso expld at Nd2 556 as "veḷugumba," at SnA 76 as "veḷu"), ibid. ("kaḷira"); J VI.57; Vism 255 ("kaḷira"); KhA 50 (id.). - 2. race, lineage, family A II.27 (ariya° of noble family); S V.168 (caṇḍāla\textsuperscript{*}); J I.89, 139; IV.390 (caṇḍāla\textsuperscript{*}); V.251 (uju\textsuperscript{*}); Mhvs 4, 5 (pitu-ghātaka-vamśa a parricidal race). - 3. tradition, hereditary custom, usage, reputation Miln 148 (ācāriya\textsuperscript{*}), 190 (Tathāgatānaḥ); KhA 12 (Buddha\textsuperscript{°}); Dpvs 18, 3 (saddhamma°-kovidā therā); vamśaṃ nāseti to break family tradition J V.383; vamsaṃ ucchindati id. J V.383; or upacchindati J IV.63; opp. patiṭṭhāpeti to establish the reputation J V.386. - 4. dynasty Mhvs 36, 61 (kassa v. ṭhassati).- 5. a bamboo flute, fife Miln 31; VVā 210. - 6. a certain game, at D I.6 in enumn of pastimes and tricks (caṇḍāla-vamśa-dhopanā), a passage which shows an old corruption. Bdhgh at DA I.84 takes each word separately and explQ vamsa as "veṇuṃ ussāpetvā kīlanāṃ" (i. e. a game consisting in raising a bamboo; is it climbing a pole? Cp. vamśa-ghatiṃ "a kind of game" Divy 475), against Dial. I.9 "acrobatic feats by Caṇḍālas." Cp. J IV.390 in same passage. Franke (Dīgha trsln) has "bamboo-tricks"; his conjecture as "vamśa-dhamanāṃ," playing the bamboo pipe (cp. Miln 31: "vamśadhamaka\textsuperscript{*}"), as oldest reading is to be pointed out. - On vamśa in similes see J.P.T.S. 1907, 134. -āgata come down fr. father to son, hereditary Mhvs 23, 85. -ānu-pālaka guarding tradition Sdhp 474 (ariya\textsuperscript{*}). -ānu-rakkha preserving the lineage, carrying on the tradition J IV.444; Vism 99 (+paveni-pālaka); DḥA III.386. -coraka N. of a certain kind of reed (cp. coraka: plant used for perfume) J V.406 (C. for veḷuka). -ja belonging to a race Mhvs 1, 1 (suddha\textsuperscript{*}). -niña born of good family A II.27. -dhara upholding tradition Miln 164. -dharaṇa id. Miln 226. -nalaka bamboo reed KhA 52, 59 (with note Sn Index p. 870: ...
nalaka). -nāla id. Miln 102. -rāga the colour of bamboo, a term for the veluriya gem J IV.141. -vanṇa the veluriya gem Abhp 491.

**Vamsika** (Vamsika) (-*) (adj.) [fr. vaṃsa] descended from, belonging to a family (of) S V.168 (caṇḍāla*).

**Vaka**¹ (Vaka) [Vedic vrka, Idg. *Ūqūo=Lat. lupus, Gr. lu/kos, Lith. vilkas, Goth. wulfs=E. wolf etc.] wolf, only in poetry Sn 201; J I.336; II.450; V.241, 302.

**Vaka**² (indecl.): a root vak is given at Dhtp 7 & Dhtm 8 in meaning "ādāne," i. e. grasping, together with a root kuk as synonym. It may refer to vaka1 wolf, whereas kuk would explain koka wolf. The notion of voraciousness is prevalent in the characterization of the wolf (see all passages of vaka1, e. g. J V.302).


**Vakka**¹ (Vakka) (adj.) [Vedic vakra; the usual P. form is vanka] crooked J I.216.

**Vakka**² (nt.) [Vedic vṛkka] the kidney Sn 195; Kh III.; Miln 26; DhsA 140. In detail described as one of the 32 ākāras at Vism 255, 356; VbhA 60, 239, 356. -pañcaka the series of five (constituents of the body) beginning with the kidney. These are vakka, hadaya, yakana, kilomaka, pihaka: VbhA 249.

**Vakkanga** (Vakkanga) [vakkaṃ+ga] a term for bird, poetically for sakuṇa J I.216 (tesaṃ ubhosu passusu pakkhā vankā jātā ti vakkangā C.).

**Vakkhati** (Vakkhati) is fut. of vac: he will say, e. g. at Vin II.190; IV.238. See vatti.

**Vakkala** (Vakkala) [cp. BSk. valkala (e. g. Jtm 210): see vāka] 1. the bark of a tree J II.13 (°antara); III.522. - 2. a bark garment (worn by ascetics): see vakkali.

**Vakkalaka** (Vakkalaka) ("bark-like," or "tuft"?) is at KhA 50 as the Vism reading, where KhA reads daṇḍa. The P.T.S. ed. of Vism (p. 255) reads wrongly cakkalaka.

**Vakkali** (Vakkali) [in compn for in] wearing a garment of bark, an ascetic, lit. "barker" J II.274 (*sadda the sound of the bark-garment-wearer). See also Np. Vakkali.

**Vakkalika** (Vakkalika) (adj.) (-°) [fr. vakkala] in danta° peeling bark with one's teeth, designation of a cert. kind of ascetics DA I.271.

**Vagga**¹ (Vagga) [Vedic varga, fr. vṛj; cp. Lat. volgus & vulgus (=E. vulgar) crowd, people] 1. a company, section, group, party Vin I.58 (du°, ti°), 195 (dasa° a chapter of 10 bhikkhus). - 2. a section or chapter of a canonical book DhA I.158 (eka-vagga-dvi-vagga-mattam pi); DhsA 27. -uposatha celebration (of the uposatha) in groups, "incomplete congregation" (trsln Oldenberg) Dpvs 7, 36. More likely to vagga2! -gata following a (sectarian) party (Bdhgh identifies this with the 62 diṭṭhigatikā SnA 365) S I.187; Sn 371. -bandha, in instr. °ena group by group Mhvs 32, 11. -bandhana banded together, forming groups DhA IV.93, 94. -vagga in
crowds, confused, heaped up J VI.224; PvA 54. -vādaka taking somebody's part Vin III.175. -sārin conforming to a (heretic) party Sn 371, 800, 912; Nd1 108, 329.

**Vagga** *(Pāli and English Dictionary)*

(Vagga) *(adj.-nt.)* [vī+agga, Sk. vyagra; opposed to samagga] dissociated, separated; incomplete; at difference, dissentious Vin I.111 sq., 129, 160; IV.53 (sangha); A I.70 (parisā); II.240. - instr. vaggena separately, secessionally, sectariously Vin I.111 sq., 129, 160; IV.53 (sangha); A I.70 (parisā); II.240.

- ārāma fond of dissociation or causing separation M I.286; It 11 (+adhamma-ṭṭha; trsln Seidenstücker not quite to the point: rejoicing in parties, i. e. vaggā1) =Vin II.205. -kamma (ecclesiastical) act of an incomplete chapter of bhikkhus Vin I.315 sq. (opp. sam-agga-kamma). - rata=ārāma.

**Vaggati** *(Pāli and English Dictionary)*

(Vaggati) [valg, Oicel. valka to roll; Ags. wealkan=E. walk] to jump Vv 64Q (expld at VvA 278 as "kadāci pade padaṃ" [better: padāpadaṃ?], nikkhipantā vagganena gamane [read: vaggagamanena] gacchanti); J II.335, 404; IV.81, 343; V.473.

**Vaggatta** *(Pāli and English Dictionary)*


**Vaggana** *(Pāli and English Dictionary)*

(Vaggana) see vaggati (ref. of Vv 649).

**Vaggiya** *(Pāli and English Dictionary)*

(Vaggiya) *(adj.)* [fr. vaggā1] belonging to a group, forming a company, a party of (°), e. g. pañcavaggiyā therā J I.57, 82; bhikkhū M I.70; II.94; chabbaggiyā bhikkhū (the group of 6 bh.) Vin I.111 sq., 316 sq. & passim; sattarasa-vaggiyā bhikkhū (group of 17) Vin IV.112.

**Vaggu** *(Pāli and English Dictionary)*

(Vaggu) *(adj.)* [cp. Vedic valgu, fr. valg; freq. in combn with vadati "to speak lovely words"] lovely, beautiful, pleasant, usually of sound (sara) D II.20 (°ssara); S I.180, 190; Sn 350, 668; Vv 53, 361, 364 (°rūpa), 5018 (ghoso svaggu), 6420, 672, 8417; Pv I.113; II.121; III.34; J II.439; III.21; V.215; Sdhp 245. The foll. synonyms are frequently given in VvA & PvA as explns of vaggu: abhirūpa, cāru, madhura, rucira, savanīya, siniddha, sundara, sobhaṇa.

- vada of lovely speech or enunciation Sn 955 (=madhura-vada, pemaniya-vada, hadayangama, karavikaruda-maṅju-ssara Nd1 446).

**Vagguli** *(Pāli and English Dictionary)*

(Vagguli) & °ī (m. & f.) [cp. Sk. valguli, of valg to flutter] a bat Vin II.148; Miln 364, 404; Vism 663 (in simile); Dha III.223. -rukkha a tree on which bats live Vism 74. -vata "bat-practice," a certain practice of ascetics J I.493; III.235; IV.299.

**Vanka** *(Pāli and English Dictionary)*

(Vanka) *(adj.-n.)* [cp. Vedic vanka & vakra bending; also Ved. vanku moving, fluttering, walking slant; vañcati to waver, walk crooked. Cp. Lat. con-vexus "convex," Ags. wōh "wrong," Goth. wāhs; Ohg. wanga cheek, and others. - The Dhtp 5 gives "koṭilya" as meaning of vanka. Another Pāli form is vaṅka (q. v.). The Prk. forms are both vakka & vanka: Pischel, Prk. Gr. § 74], I. (adj.). - 1. crooked, bent, curved M I.31 (+jimha); S IV.118 (read v-daṇḍā); Vin II.116 (suttā vankā honti); J I.9 (of kāja); IV.362 (°daṇḍā), PvA 51. With ref. to a kind of viṇā at VvA 281. - 2. (fig.) crooked, deceitful, dishonest J III.313 (of crows: kākānaṃ nāmaṃ C.); VI.524; Pv IV.134 (a°); Sn 270 (probably to be read dhanka as SNA 303, =kāka). - 3. doubtful, deceitful, deceptive, i. e. haunted Vv 843, cp. VvA 334. - II. (m.) - 1. a bend, nook, curve (of ponds) J II.189; VI.333 (sahassa°). - 2. a hook J V.269. - 3. a fishhook D II.266; Th 1, 749; J VI.437. - On vanka in similes see J.P.T.S. 1907, 131. - angula a crooked finger A III.6. - ātivankin having curves upon curves (in its horns), with very crooked antlers J I.160 (said of a deer). - gata
running in bends or crooked (of a river) J I.289. -ghasta (a fish) having swallowed the hook D II.266; J VI.113. -chīda a crooked hole DA I.112. -dāṭha having a bent fang (of a boar) J II.405.

Vankaka (Vankalā) (nt.) [fr. vanka] a sort of toy: Rh. D. "toyplough" (Dial. I.10); Kern "miniature fish-hook" (Toev. s. v.). Rh. D. derives it fr. Sk. vṛka (see P. vaka1). Bdgh at DA I.86 takes it as "toy-plough." See D I.6; Vin II.10 (v. l. vangaka & vankata); III.180 (v.l. cangaka); A V.203 (T. vanka; v. I. vankaka); Miln 229. At ThA 15 vankaka is used in general meaning of "something crooked" (to explain Th 2, 11 khujja), which is specified at Th 1, 43 as sickle, plough and spade.

Vankatā (f.) & Vankatta (nt.) [vanka] crookedness A 1 112 (tt); Dhs 1339; VbhA 494.


Vanga at DA I.223 is syn. with kaṇa and means some kind of fault or flaw. It is probably a wrong spelling for vanka.

Vangati [Vangati] [cp. *Sk. vangati, to which belongs vañjula. Idg. *Ūag to bend; cp. Lat. vagor to roam, vagus=vague; Ohg. wankon to waver] to go, walk, waver; found only in Dhtp (No. 29) as root vang in meaning "gamana." Perhaps confused with valg; see vaggati.

Vaca1 (Vaco) (nt.) a kind of root Vin I.201=IV.35. Cp. vacattha.

Vaca2 See vaco.

Vacatā (Vacata) (f.) [abstr. fr. vaco] is found only in cpd. dubbacatā surliness J I.159.

*Vacati (Vacati) [vac] see vatti.

Vacattha (Vacamha) (nt.) a kind of root Vin I.201=IV.35.

Vacana (Vacana) (nt.) [fr. vac; Vedic vacana] 1. speaking, utterance, word, bidding S II.18 (alaṃ vacanāya one says rightly); IV.195 (yathā bhūtam); A II.168; Sn 417, 699, 932, 984, 997; Miln 235; Pv II.27; SnA 343, 386. - mama vacanena in my name PvA 53. - dubbacana a bad word Th 2, 418 (=dur-utta-vacana Tha 268). -vacanan karoti to do one's bidding J I.222, 253. - 2. (t. t. g.) what is said with regard to its grammatical, syntactical or semantic relation, way of speech, term, expression, as: āmantana° term of address KhA 167; SnA 435; paccatta° expression of sep. relation, i. e. the accusative case SnA 303; piya° term of endearment Nd2 130; SnA 536; puna° repetition SnA 487; vattamāna° the present tense SnA 16, 23; visesitabba° qualifying (predicative) expression VvA 13; sampadāna° the dative relation SnA 317. At SnA 397 (combd with linga and other terms) it refers to the "number," i. e. singular & plural. -attha word-analysis or meaning of words Vism 364; SnA 24. -kara one who does one's bidding, obedient; a servant Vv 165; 8421; J II.129; IV.41 (vacanaṃ-kara); V.98; PvA 134. -khama gentle in words S II.282; A IV.32. -paṭivacana speech and counterspeech (i. e. reply), conversation DhA II.35; PvA 83, 92, 117. -patha way of saying, speech M I.126 (five ways, by which a person is judged:
kālena vā akālena vā, bhūtena & a*, saṇhena & pharusena, attha-saṃhitena & an*, mettcittā & dosantarā); A II.117, 153; III.163; IV.277, cp. D III.236; Vv 6317 (=vacana VvA 262); SnA 159, 375. -bheda variance in expression, different words, kind of speech SnA 169, cp. vacanamatte bhedo SnA 471. -vyattaya distinction or specification of expression SnA 509. -sampatīggaha "taking up together," summing up (what has been said), résumé KhA 100. -sesa the rest of the words PvA 14, 18, 103.

Vacaniya (Vacanīya) (adj.) [grd. formation fr. vacana] to be spoken to, or to be answered D I.175; Sn p. 140.

Vacasa (Vacasa) (adj. (-°)) [the adj. form of vaco=vacás] having speech, speaking, in cpd. saddheyya° of credible speech, trustworthy Vin III.188.

Vacī (Vacī) (°-°) [the composition form of vaco] speech, words; rare by itself (and in this case re-established from cpds.) and poetical, as at Sn 472 (yassa vacī kharā; expld at SnA 409 by "vācā"), 973 (cuditoQ vacīhi=vācāhi SnA 574). Otherwise in cpds, like: -gutta controlled in speech Sn 78. -para one who excels in words (not in actions), i. e. a man of words J II.390. -parama id. D III.185. -bheda "kind of words," what is like speech, i. e. talk or language Vin IV.2; Miln 231 (meaning here: break of the vow of speech?); various saying, detailed speech, specification KhA 13; SnA 464, 466. See also vākya-bheda & vācaṃ bhindati. -viññatti intimation by language Vism 448; Miln 370; Dhs 637. -vipphāra dilating in talk Miln 230, 370. -samācāsa good conduct in speech M II.114; III.45; D III.217. -Often coupled (as triad) with kāya° & mano° (=in deed & in mind; where vācā is used when not compounded), e. g. in (vacī)-kamma (+kāya° & mano°) deed by word M I.373, 417; III.207; D III.191, 245; "duccarita misbehaviour in words (four of these, viz. musāvāda, pisūṇā vācā, pharusā vācā, samphappalāpa A II.141 D III.52, 96, 111, 214, 217; Ndi 386; Pug 60; DaA I.23; III.417; "sankhāra antecedent or requisite for speech M I.301; A III.350; S IV.293; VbhA 167; Vism 531; "sañcetanā intention by word VbhA 144; "sucarita good conduct in speech A II.141 (the 4: sacca-vācā, apīsuṇā vācā, saṇhā vācā, mantā bhāsā).

Vaco & Vaca (nt.) [Vedic vacas, of vac] speech, words, saying; nom. & acc. vaco Sn 54, 356, 908, 994, 1006, 1057, 1110, 1147; J I.188; Nd1 553 (=vacana byāpatha desanā anusandhi); Pv I.1112. instr. vacasā Vin II.95 (dhammā bahussutā honti dhatā v. paricitā); III.189; S I.12 (+manasā); Sn 365, 663, 890 (=vacanena Nd1 299); Vism 241; Mhv 19, 42. - As adj. (-°) vaca in combn with du° as dubbaca having bad speech, using bad language, foul-mouthed M I.95; S II.204; A II.147; III.178; V.152 sq.; J I.159; Pug 20; Sdhp 95, 197. Opp. suvaca of nice speech M I.126; A V.24 sq.; Pv IV.133 (=subbaca Pva 230). - Cp. vaci & vācā.

Vaccas (Vaccas) (nt.) [cp. BSk. vaccaḥ AvŚ I.254] excrement, fæces Vin II.212; IV.229, 265; Vism 250 (a baby's); VbhA 232 (id.), 243; Pva 268. -vaccasī osajjati, or karotī to ease oneself J I.3; Pva 268. -kuṭi (kuti) a privy Vin II.221; J I.161; II.10; Vism 235, 259, 261; VbhA 242; DaA II.55, 56; Pva 266, 268. -kūpa a cesspool Vin II.221; J V.231; Vism 344 sq.; DaA I.180. -ghaṭa a pot for excrements, chamber utensil, commode Vin I.157=II.216; M I.207. -dōṇikā id. Vin II.221. -magga "the way of fæces," excrementary canal, opening of the rectum Vin II.221; III.28 sq., 35; J I.502; IV.30. -sodhaka a privy-cleaner, night-man Mhv 10, 91.

Vaccasin (Vacasin) (adj.) [cp. Sk. varcasvin & Ved. varcin, having splendour, might or energy, fr. Vedic varcas] energetic, imposing D I.114 (brahma°); Dial. I.146 "fine in presence," cp. DA
Vaccita\textsuperscript{[Vaccha]} [pp. of vacceti, Denom. of vacca] wanting to ease oneself, oppressed with vacca Vin II.212, 221.

Vaccha\textsuperscript{1} [Vaccha] [Vedic vatsa, lit. "one year old, a yearling"; cp. Gr. e)/tos year, Sk. vatsara id., Lat vetus old, vitulus calf; Goth. wiprus a year old lamb=Ohg. widar=E. wether] a calf Dh 284; J V.101; Vism 163 (in simile), 269 (id.; kūṭa\textsuperscript{a} a maimed calf); DhsA 62 (with popular etym. "vadati ti vaccho"); VvA 100, 200 (taraṇa\textsuperscript{a}). - On vaccha in similes see J.P.T.S. 1907, 131.

Vaccha\textsuperscript{2} [Vaccha] [=rukkha, fr. vṛkṣa] a tree; only in mālā\textsuperscript{a} an ornamental plant Vin II.12; III.179; Vism 172; Dh II.109.

Vacchaka [Vacchaka] [Demin. fr. vaccha1] a (little) calf J III.444; V.93, 433; Miln 282 (as go-vacchaka). -pālaka a cow-herd J III.444. -sālā cow-shed, cowpen J V.93; Miln 282.

Vacchatara [Vacchatara] [fr. vaccha; the compar. suffix in meaning "sort of, like." Cp. Sk. vatsatara] a weaned calf, bullock D I.127, 148; S I.75; A II.207; IV.41 sq.; Pug 56; DA I.294. - f. vacchatarī D I.127; S I.75; Vin I.191; Pug 56.

Vacchati [Vacchati] is fut. of vasati to dwell.

Vacchara [Vachara] [cp. Class. Sk. vatsara] year Sdhp 239. See the usual samvacchara.


Vaja [Vaja] [Vedic vraja: see vajati] a cattle-fold, cow-pen A III.393; J II.300; III.270, 379; Vism 166, 279; DhA I.126, 396. - giribbaja a (cattle or sheep) run on the mountain J III.479; as Npl. at Sn 408.

Vajati [Vajati] [Vedic vraj, cp. Ved. vraj (=P. vaja) & vrjana enclosure=Av. vṛṣṇa-, with which cp. Gr. εἰπύσμῳ to enclose, εἰπύσχε, Lat. vergo to turn; Gaelic fraigh hurdle; Ags. wringan=E. wring=Ger. ringen, E. wrinkle =Ger. renken, and many others, see Walde, Lat. Wtb. s. v. vergo. - The Dhtp (59) defines vaj (together with aj) by "gamana"] to go, proceed, get to (acc.), lit. to turn to (cp. vrj, vṛṇkti, pp. vṛkta, which latter coincides with vṛṭta of vṛt in P. vatta: see vatta1 & cp. vajjati to avoid, vajjita, vajjana etc.) Sn 121, 381, 729 (jātimarāṇa-sāṃsāram), 1143; J III.401; IV.103 (nirayāṃ); Pv IV.172 (Pot. vajeyya); Nd2 423 (=gacchati kamati); Mhvs 11, 35 (imper. vaja as v. l.; T. reads bhaja). See cpds. anubjajati, upabh, pabh, paribbh.

Vajalla [Vajalla] See rajo-vajalla.

Vajira\textsuperscript{1} [Vajira] [cp. Vedic vajira, Indra's thunderbolt; Idg. *Ūeg=Sk. vaj, cp. Lat. vegeo to thrive, vegeo=vigour; Av. vazra; Oicel. vkr=Ags. wacor=Ger. wacker; also E. wake etc. See also vājeti] a thunderbolt; usually with ref. to Sakka's (=Indra's) weapon D I.95=M I.231 (ayasa); Th 1, 419;
J I.134 (vajira-पूरिता viya garukā kucchi "as if filled with Sakka's thunderbolt.") Dutoit takes it in meaning vajira2 and trsls "with diamonds"); SnA 225 (*āvudha the weapon of Sakka). - pāṇin having a thunderbolt in his hand (N. of a yakkha) D I.95=M. I.1231.

Vajira2[वज्र] (m. & nt.) [cp. Sk. vajra=vajjira1] a diamond A I.124 (*ṭūpamacitā)=Pug 30; Dh 161; J IV.234; Miln 118, 267, 278; Mhvs 30, 95; KhA 110 (*sankhāta-kāya); DhA I.387 (*panti row of diamonds), 392 sq.

Vajula[वजुल] [cp. Sk. vañjula. Given as vañjula at Abhp 553] N. of several plants, a tree (the ratan: Halāyudha 2, 46) J V.420. See also vangati.

Vajja1[वज्जि] (nt.) [grd. of vajjati, cp. Sk. varjya] that which should be avoided, a fault, sin D II.38; S I.221; Vin II.87 (thūla° a grave sin); A I.47, 98; IV.140; Ps I.122; Dh 252; VbhA 342 (syn. with dosa and garahitabba); KhA 23 (paññatti° & pakati*); 24 (id.), 190 (loka*); DA I.181 (=akusaladhamma). Freq. in phrase: aṇumattesu vajjesu bhaya-dassāvin "seeing a source of fear even in the slightest sins" D I.63; S V.187 and passim. - dassin finding fault Dh 76 (expld in detail at DhA II.107). - anavajja & sāvajja, the relation of which to vajja is doubtful, see avajja.


Vajjataviṣṭ[वज्जताविष्ठ] & Vajjum[वज्जुम] ; Pot. of vad, see vadati.

Vajjati1[वज्जति] [vṛj, Vedic vṛṇakti & varjati to turn; in etym. related to vajati. Dhtp 547: "vajjane"] to turn etc.; only as Pass. form vajjati [in form=Ved. vṛjyate] to be avoided, to be excluded from (abl.) Miln 227; KhA 160 (*itabba, in pop. etym. of Vajji). - Caus. vajjeti (*varjayati) to avoid, to abstain from, renounce Sdhp 10, 11, 200. Cp. pari°, vi°.

Vajjati2[वज्जति] Pass of vad, see vadati.

Vajjana[वज्जन] (nt.) [fr. vajjati] avoidance, shunning Vism 5 (opp. sevana); DhA III.417.

Vajjanīya[वज्जनीय] (adj.) [grd. formation fr. vajjati1] to be avoided, to be shunned; improper Miln 166 (i. e. bad or uneven parts of the wood), 224.


Vajjha[वज्ज्ह] (adj.) [grd. of vadhati] to be killed, slaughtered or executed; object of execution; meriting death Vin IV.226; Sn 580 (go vajjho viya); J II.402 (cora); VI.483 (=vajjhappatta cora C.); Vism 314; KhA 27. - avajjha not to be slain, scathless Sn 288 (brāhmaṇa); Miln 221=J V.49; Miln 257 (*kavaca invulnerable armour). - ghāta a slaughterer, executioner Th 2, 242 (cp. ThA 204). - cora a robber (i. e. criminal) waiting to be executed PvA 153. - pāṭha-bheri the execution drum PvA 4. - bhāvpatta condemned to death J I.439. - sūkariyo (pl.) sows which had no young, barren sows (read vañjha*!) J II.406.

Vajjhaka[वज्जहक] (adj.) (-*)=vajjha DhsA 239.
**Vajjhā (Vajhā)** (f.) [cp. Sk. vadhyā] execution; only in cpd. (as vajjha*) "ppatta condemned to death, about to be executed Vin IV.226; J II.119, 264; VI.483.

**Vajjhetai (Vajhetai)** [Denom. fr. vajjha] to destroy, kill J VI.527 (siro vajjhayitvāna). Kern, Toev. s. v. vaddh* proposes reading vaddhayitvāna (of a root vadh to cut), cutting off is perhaps better. The expression is hapax legomenon.

**Vañcāti (Vancāti)** [vaṅc; see etym. under vanka. - The Dhtp distinguishes two roots vaṅc, viz. "gamane" (46) and "palambhane" (543), thus giving the lit. & the fig. meanings] 1. to walk about J I.214 (inf. °it uṃ =pādacāra-gamanena gantuṃ C.). - 2. Caus. vañceti to cheat, deceive, delude, elude D I.50; Sn 100, 129, 356; J III.420 (aor. avañcī=vañcesi C.); VI.403 (*etu-kāma); Pv III.42; Miln 396; Mhvs 25, 69 (tomaramā avañcayai). - pp. vañcita.

**Vañcana (Vancana)** (n.) [fr. vañc, cp. Epic Sk. vañcana] deception, delusion, cheating, fraud, illusion D I.5; III.176; A II.209; Sn 242; Pv III.95; Pug 19; J IV.435; DhsA 363 (for māyā Dhs 1059); DA I.79; DhA III.403; PvA 193. -vañcana in lit. meaning of vañcati 1 is found in avañcana not tottering J I.214.

**Vañcanika (Vancanika)** (adj.) [fr. vañcana] deceiving; a cheat D III.183; Th 1, 940; Miln 290.


**Vañjula** (Vañjula) see vajula.

**Vañjha (Vañjha)** (adj.) [cp. Epic & later Sk. bandhya] barren, sterile D I.14, 56; M I.271; S II.29 (a°); IV.169; V.202 (a°); Pv III.45 (a°=anipphala C.); J II.406 (*sūkariyo: so read for vajjha*); Miln 95; Vism 508 (*bhāva*); DhA I.45 (*itthi*); DA I.105; PvA 31, 82; VvA 149; Sdhp 345 (a°).

**Vaṭa (Vata)** [cp. Epic Sk. vaṭa. A root vaṭa, not connected with this vaṭa is given at Dhtm 106 in meaning "veṭhana": see vaṭaṃsa] the Indian fig tree J I.259 (*rukkha*); III.325; Mhvs 6, 16; DhA I.167 (*rukkha*); PvA 113.

**Vaṭaṃsa** at Pug 45, 46 (tuccho pi hito pūro pi vaṭo) read ti pihito pūro vivaṭa. See vivaṭa.

**Vaṭamsa (Vatamsa)** [for avaṭamsa: see Geiger, P.Gr. § 661; cp. Sk. avatamsa with t; Prk. vaamśa] a kind of head ornament, perhaps ear-ring or garland worn round the forehead Mhvs 11, 28 (C. expls as "kaṇṇapilandhana vaṭamsakan ti vuttaṃ hoti"). Usually as vaṭamsaka Vin II.10; III.180; Th 1, 523; Vv 385 (expld as "ratanamayā kaṇṇikā" (pl.) at VvA 174); J VI.488; VvA 178, 189, 209. - Note. The root vaṭ given as "veṭhana" at Dhtm 106 probably refers to vaṭamsa.

**Vaṭaka (Vanka)** [cp. *Sk. vaṭaka, fr. vaṭa rope] a small ball or thickening, bulb, tuber; in mulāla* the (edible) tuber of the lotus J VI.563 (C. kaṇḍaka).
**Vaṭṭaka** (vattaka) (nt.) [fr. vṛt, or P. vaṭṭa] a cart, in haṭṭha° handcart Vin II.276.

**Vaṭṭa** (vatta) (adj.-nt.) [pp. of vṛt, Sk. vṛtta in meaning of "round" as well as "happened, become" etc. The two meanings have become differentiated in Pāli: vaṭṭa is not found in meaning of "happened." All three Pāli meanings are specialized, just as the pres. vattati is specialized in meaning "behoves"] 1. round, circular; (nt.) circle PvA 185 (āyata°); KhA 50 ("nāli"). See cpd. anguli. - 2. (fig.) "rolling on," the "round" of existences, cycle of transmigrations, saṃsāra, evolution (=involution) (as forward or ascending circle of existences, without implying a teleological idea, in contrast to vivaṭṭa "rolling back" or devolution, i. e. a new (descending) cycle of existence in a new aeon with inverted [vi-] motion, so to speak) S III.63; IV.53 (pariyādi°), cp. M III.118; Th 1, 417 (sabba°: "all constant rolling on" trsln); SnA 351 (=upādāna); DhsA 238. - There are 3 vaṭṭas, (te-bhūmaka vaṭṭa, see also tivaṭṭa) embracing existence in the stages of kamma-vaṭṭa, kilesa° and vipāka°, or circle of deed, sin & result (found only in Commentarial literature): KhA 189; SnA 510 (tebhūmaka°); DHA I.289 (kilesa°); IV.69 (tebhūmaka°). See also Māra; and dūkka, "vivaṭṭa below. - 3. "what has been proffered," expenditure, alms (as t. t.) J VI.333 (dāna° alms-gift); Dha II.29 (pāka° cooked food as alms); VvA 222 (id.); Mhvs 32, 61 (alms-pension); 34, 64 (salāka-vaṭṭabhātta). - Cp. vi°. - anguli a rounded (i. e. well-formed) finger; adj. having round fingers Vv 6413 (=anupubba v., i. e. regularly formed, VvA 280); J V.207, 215. - angulika same as last J V.204. - ānugata accompanied by (or affected with) saṃsāra J I.91 (dhana). -āpacheda destruction of the cycle of rebirths A II.34=It 88; A III.35; Vism 293. -kathā discussion about saṃsāra Vism 525; DA I.126; VbhA 133. -kāra a worker in brass. The meaning of vaṭṭa in this connection is not clear; the same vaṭṭa occurs in "loha "round" metal?). Kern, Toev. s. v. compares it with Sk. vardhra leather strap, taking vaṭṭa as a corruption of vaḍḍha, but the connection brass>leather seems far-fetched. It is only found at Miln 331. -dūkka the "ill" of transmigration (a Commentary expression) Vism 315; Dha IV.149; VvA 116. -patīghātaka(m) (vivaṭṭa) (a devolution) destroying evolution, i. e. salvation from saṃsāra SnA 106. -bhaya fear of saṃsāra VbhA 256. -mūla the root of saṃsāra Dha III.278. -vivaṭṭa (1) evolving and devolving; going round and back again, i. e. all round (a formation after the manner of reduplicative cpds. like cuṇṇa-vicūṇṇa in intensive-iterative meaning), *vasena in direct and inverse succession, all round, completely J I.75. Cp. also vatta-paṭivattta. - (2) saṃsāra in ascending and descending lines, evolution ("involution") and devolution, or one round of trans- migration and the other. It is dogmatically defined at Nett 113 as "vaṭṭaṃ saṃsāro vivaṭṭaṃ nibbānaṃ" (similarly, opposed to vaṭṭa at DA I.126) which is however not the general meaning, the vivaṭṭa not necessarily meaning a nibbāna stage. See SnA 106 (quoted above); VvA 68. We have so far not found any passage where it might be interpreted in the comprehensive sense as meaning "the total round of existences," after the fashion of cpds. like bhavabhava. -loha "round metal" (?), one of the 3 kittima° mentioned at VbhA 63 (kaṃsa°, vaṭṭa°, ārakūța); also at Miln 267 (with kāla°, tamba° & kaṃsa°, where in the trsln Rh. D. does not give a def. expln of the word).

**Vaṭṭa** (vatta) (nt.) [cp. Vedic vartman, fr. vṛt] a road, path D II.8; S IV.52 (chinna°); J III.412; Vism 123 (sa° & a°). Cp. ubbaṭtuma & parivaṭtuma.

**Vaṭṭakā** (Vaṭṭaka) (f.) (& vaṭṭaka*) [cp. Sk. vartakā & Ved. vartikā] the quail M III.159 sq.; J I.172, 208 (vaṭṭaka-luddaka); III.312; DhA III.175 (loc. pl. vaṭṭakesu). - The Vaṭṭaka-jātaka at J I.208 sq. (cp. J V.414).

**Vaṭṭati** (Vaṭṭati) [Vedic vṛt. The representative of vattati (=Sk. vartate) in specialized meaning.

The regular meaning of *vartate (with vaṭṭana), viz. "turning round," is attached to vaṭṭati only in later Pāli & sometimes doubtful. It is found also in the Caus. vaṭṭeti. The defn of vaṭṭ (literal meaning) at Dhtp 89 is "vaṭṭana," and at Dhtm 107 "āvattana"]= 1. to turn round, to move on: doubtful in "kattha vaṭṭaṃ na vaṭṭati" S I.15; preferably with v. l. as vaḍḍhati. Caus. I. vaṭṭeti to turn or twist J I.338 (rajjuṃ); to cause to move or go on (in weaving; tasaraṃ v. to speed the shuttle) SnA 265, 266. Should we read vaḍḍheti? Cp. āvaṭṭeti.

Caus. II. vaṭṭāpeti to cause to turn J I.422.

2. to be right or fit or proper, to behove; it ought to (with infin.); with instr. of person who ought to do this or that, e. g. sīlācāra-sampannena bhavituṃ vaṭṭati J I.188; kataðḍunā bhavituṃ v. J I.122. See e. g. J I.376; II.352, 406; Miln 9; Vism 184; DhA II.38, 90, 168; SnA 414 (vattuṃ to say); VvA 63, 69, 75; PvA 38 (dātuṃ). The noun to vaṭṭati is vatta (not vaṭṭā!).


**Vaṭṭanā** (Vattana) (f.) [fr. vṛt] in °valī is a line or chain of balls ("rounds," i. e. rings or spindles). Reading somewhat doubtful. It occurs at M I.80, 81 (seyyathā e. v. evaṃ me piṭṭhi-kaṇṭako unnat'āvanato hoti; Neumann trsls "wie eine Kugelkette wurde mein Rückgrat mit den hervor-und zurücktretenden Wirbeln") and at J V.69 (spelt "vaṭṭhanā-vali-sankāsā piṭṭhi te ninnat'unnatā," with C. expln "piṭṭhika-ṭṭhāne avuṇṭiā ṭhāpitā vaṭṭhanā-vali-sadisā"). The J trsln by Dutoit gives "einer Reihe von Spinnwirteln dein Rücken gleicht im Auf und Nieder"; the E. trsln has "Thy back like spindles in a row, a long unequal curve doth show."

**Vaṭṭani** (Vattani) (f.) [cp. Vedic vartani circumference of a wheel, course] a ring, round, globe, ball Th 2, 395 (vaṭṭani-riva; expld at ThA 259 as "lākhāya guḷikā viya," trsln Sisters 154: "but a little ball").

**Vaṭṭi** (Vatti) (f.) [represents both Epic Sk. varti and vṛttī, differentiated derivations from vṛt, combining the meanings of "turning, rolling" and "encircling, round"] 1. a wick S II.86=III.126=IV.213; J I.243 (dīpa*); DhA 393; ThA 72 (Ap. V.45: nom. pl. vaṭṭini); Mhvs 32, 37; 34, 35. - 2. enclosure, lining, film, skin Vism 258 (anta* entrails), 262 (udara*); J I.260 (anta*, so read for "vaddhi"). - 3. edge, rim, brim, circumference Vin II.120 (aggala* of the door), 148 (id.); S III.141 (patta* of a vase or bowl); IV.168 (id.); DhA II.124 (nemi*). Often as mukha-vaṭṭi outer rim, border, lining, e. g. cakkavāla* J I.64, 72; DhA I.319; III.209; patt* J V.38; pāśā* DhsA 107. - 4. strip, fringe Vin II.266 (dussa*); J V.73 (camma*); Mhvs 11, 15. - 5. a sheath, bag, pod J III.366 (tina*); Mhvs 26, 17 (marica* red pepper pod); DhA IV.203 (renu*). - 6. a lump, ball DhA III.117 (pubba*, of matter). - 7. rolling forth or along, a gush (of water), pour J I.109 (or to vṛṣ?).

**Vaṭṭikā** (Vattika) (f.) [vaṭṭi+kā, cp. Class. Sk. vartikā] 1. a wick Mhvs 30, 94. - 2. a brim Mhvs 18, 28. - 3. a pod Mhvs 26, 16 (marica*).
Vaṭṭin (Vaṭṭin) (-“) (adj.) in muṇḍa° porter (?) is not clear. It is a dern fr. vaṭṭi in one or the other of its meanings. Found only at Vin II.137, where it is expld by Bdhgh as "veṭṭhin." It may belong to vaṭṭamsa or vaṭa (rope): cp. Dhtm 106 "veṭṭhana" for vaṭṭamsa.


Vaṭṭha (Vattha) [pp. of vassati, for the usual vuṭṭha] rained, in nava° newly rained upon DhA I.19 (bhūmi).

Vaṭṭha (Vaddha) (nt.) [fr. vṛdh] wealth, riches J III.131 (vaḍḍhaṃ vaḍḍhatam, imper.). Or should we read vaṭṭa? - Vaḍḍha is used as Np. at KhA 119, perhaps in meaning "prosperous."

Vaḍḍhaka (Vaddhaka) [fr. vaṭṭheti] 1. augmenting, increasing, i. e. looking after the welfare of somebody or something, one who superintends J I.2 (rāsi° the steward of an estate). - 2. a maker of, in special sense (cīvara° robecutter, perhaps fr. vardh to cut: see vaddheti) a tailor J I.220.

Vaḍḍhaki (Vaddhaki) (& °ī) [cp. Epic & Class. Sk. vardhaki & vardhakin; perhaps from vardh to cut: see vaddheti] a carpenter, builder, architect, mason. On their craft and guilds see Fick, Sociale Gliederung 181 sq.; Mrs. Rh. D. Cambridge Hist. Ind. I.206. - The word is specially characteristic of the Jātakas and other popular (later) literature J I.32, 201, 247; II.170; VI.332 sq., 432; Ap. 51; DhA I.269; IV.207; Vism 94; PvA 141; Mhbv 154. -iṭṭha° a stonemason Mhvs 35, 102; nagara° the city architect Miln 331, 345; brāhmaṇa° a brahmin carpenter J IV.207; mahā° chief carpenter, master builder Vism 463. In metaphor taṇḍha the artificer lust DhA III.128. - gāma a carpenter village J II.18, 405; IV.159.

Vaḍḍhati (Vaddhati) [Vedic vardhati, vṛdh, cp. Av. vṛądaiti to increase. To this root belongs P. uddha "high up" (=Gr. orqo/s straight). Defd at Dhtp 109 simply as "vaḍḍhane"] primary meaning "to increase" (trs. & intrs.); hence: to keep on, to prosper, to multiply, to grow S I.15 (read vaḍḍh° for vaṭṭ°); II.206 (vaṇṇena); IV.73, 250; A V.249 (paṇṇaya); Sn 329 (paṇṇā ca suṭaṇ ca); J III.131 (porāṇaṃ vaḍḍham vaḍḍhatam, imper. med. 3rd sg.); V.66 (sadā so vaḍḍhatे rājā sukka-ṇaṃ vaḍḍhatam); PV I.12 (dātā puḍḍena v.); Pug 71; Miln 9; Mhvs 7, 68 (puttadhitāhi vaḍḍhitvā having numerous sons & daughters); 22, 73 (ubho vaḍḍhimṣu dārakā, grew up); SnA 319; PvA 94. - ppr. vaḍḍhamāna (1) thriving KhA 119 (read as Vadh°, Np.); - (2) increasing J I.199 (putta-dhitāhi); Mhvs 23, 34 (chāyāyaṃ as the shadows increased). - See also pari°. - pp. vaḍḍha, vaddha, vaḍḍha, vuddha, buḍḍha. - Caus. I. vaḍḍheti, in many shades of meaning, all based upon the notion of progressive motion. Thus to be translated in any of the foll. senses: to increase, to make move on (cp. vv. ll. vaṭṭeti), to bring on to, to further; to take an interest in, to indulge in, practise; to be busy with, cause to prosper; to arrange; to make for; and in a general sense "to make" (cp. derivation vaḍḍhaka "maker," i. e. tailor; vaḍḍhaki id., i. e. carpenter; vaḍḍhana, etc.). The latter development into "make" is late. - 1. to increase, to raise Sn 275 (rajaṃ); DA I.115; Mhvs 29, 66 (mangalaṃ to raise the chant); PV 168 (+brūheti). - 2. to cultivate (vipassanaṃ insight) J I.117 (aor. °esi); PvA 14. - 3. to rear, to bring up Mhvs 35, 103 (aor. vaḍḍhesi). - 4. (with ref. to food) to get ready, arrange, serve in (loc.) J III.445 (pātiyā on the dish); IV.67 (karoṭtiyanam), 391. - 5. to exalt J I.338 (akuline
vaddhessati). - 6. to participate in, to practise, attend to, to serve (acc.) S II.109 (tanham); A II.54 (kaṭasiṃ to serve the cemetery, i.e. to die again and again: see refs. under kaṭasi); Vism 111 (kasiṇaṃ), 152. - 7. to make move on, to set into motion (for vaṭṭeti?), in tasaraṃ v. SnA 265, 266. - 8. to take up Mhvs 26, 10 (kuntaṃ). - pp. vaṭṭhita. - Caus. II. vaṭṭhapeti: 1. to cause to be enlarged Mhvs 35, 119. - 2. to cause to be brought up or reared J I.455. - 3. to have attended to Vin II.134 (massum). - 4. to cause to be made up (of food) J IV.68.

**Vaṭṭhana** (vaṭṭhāna) (nt. & adj.) [fr. vaṭṭheti; see also vaddhāna] 1. increasing, augmenting, fostering; increase, enlargement, prolongation M I.518 (hāyana° decrease & increase); J III.422 (kula°, spelling ddh); Mhvs 35, 73 (āyussa); DhsA 406; Pva 31; Miln 320 (bala° strengthincreasing); Dhtp 109; Sdhp 111 (kasiṇa°, q. v. & cp. vaṭṭheta 6); Vism 111 (°āvaṭṭhāna), 152, 320. Here belong the phrases raja° & loka°. - 2. indulgence in, attachment; serving, practising Sn 1084 (takka°); J I.146 (kaṭasi°, q. v. & cp. vaṭṭheta 6); Vism 111 (°āvaṭṭhāna), 152, 320. Here belong the phrases raja° & loka°. - 3. arrangement J VI.11 (paṭhavi-vaṭṭhanaka the act of attending to, i.e. smoothing the ground). - 4. serving for, enhancing, favouring Pv III.36 (rati-nandi°). - 5. potsherd [connected with vardh? See vaddheti] J III.226 (C. kaṭhalika; uncertain). - 6. a kind of garment, as puṇṇa° (full of costliness? but perhaps not connected with vaṭṭha° at all) Mhvs 23, 33 & 37 (where C. expls: anagghāni evaṃ nāmikāni vatthayugāni). Cp. vaṭṭhamāna.

**Vaṭṭhanaka** (vaṭṭhānaka) (adj.) [fr. vaṭṭhāna, cp. vaṭṭheti 4] serving, in f. ṭikā a serving (of food), a dish (bhatta°) DhA 188 (so read for vaṭṭhinikā).

**Vaṭṭhamāna** (vaṭṭhāmāna) (nt.) at Dpvs XI.33 is probably equivalent to vaṭṭhāna (6) in special sense at Mhvs 23, 33, and designates a (pair of) special (ly costly) garment(s). One might think of meaning vaṭṭhāti [BSk. vardhate] "to bid higher (at a sale)," as in Divy 403; AvŚ I.36, and explain as "that which causes higher bidding," i.e. very precious. The passage is doubtful. It may simply mean "costly" (belonging to nandiyāvaṭṭaṃ); or is it to be read as vaṭṭtamaṇa?

**Vaṭṭhamānaka** (vaṭṭhāmānaka) (adj.) [ppr. of vaṭṭheti+ka] growing, increasing, getting bigger; only in phrase vaṭṭhamānaka-chāya (loc.) with growing shade, as the shadows lengthened, when evening drew near DhA I.96, 416; II.79; Mhvs 19, 40.

**Vaḍḍhi** (vaṭṭhā) (f.) [fr. vṛdh, Vedic vṛddhi refreshment etc., which is differentiated in Pāli into vuddhi & vaḍḍhi] 1. increase, growth (cp. Cpd. 251 sq.) S IV.250 (ariya°); J II.426 (=phāti); Miln 109 (guṇa°); DhsA 327; DhA III.335 (avaḍḍhi=parihāni). - 2. welfare, good fortune, happiness J V.101; VI.330. - 3. (as t. t.) profit, interest (on money, esp. loans) Th 2, 444 (=iṇa-vaḍḍhi ThA 271); DA I.212, 270; VbhA 256 (in simile); SnA 179 (=gahaṇa).

**Vaḍḍhika** (vaṭṭhikā) (adj.) [fr. vaḍḍhi] leading to increase, augmenting, prosperous Miln 351 (ekanta°, equal to aparihāniya).

**Vaḍḍhita** (vaṭṭhita) [pp. of vaḍḍheti] 1. increased, augmented; raised, enlarged; big Th 1, 72 (susu°); DA I.115; DhsA 188, 364; J V.340 (kāya). - 2. grown up DhA I.126. - 3. brought up, reared J I.455. - 4. served, indulged, supplied: see kaṭasi° (S II.178 e. g.).

**Vaṇa** (vaṇa) (nt. & m.) [cp. Vedic vraṇa; Serbian rana; Obulg. vaře, both "wound"] a wound, sore Vin I.205 (m.), 218 (vaṇo rūlho); III.36 (m; angajāte), 117 (angajāte); S IV.177 (vaṇaṃ alimpeti); A V.347 sq., 350 sq.; 359; Nd2 540; PugA 212 (purāṇa-vaṇa-sadisa-citto); DhA II.165 ("m
bandhati to bandage); VvA 77; PvA 80; Sdhp 395. On vana in similes see J.P.T.S. 1907, 132. -
ālepana putting ointment on a sore SnA 58 (in sim.). -cojaka a rag for dressing a wound Vism 342;
VbhA 361. -paṭikkamma restoration or healing of a wound DhA II.164. -paṭicchādana dressing of a wound DhA I.375. -paṭṭa id., bandage SnA 100. -bandhana id. Vin I.205. -mukha
the opening of a sore A IV.386 (nava "āni"); VvA 77 (id.).

Vāni [vāna] (f.) [fr. van to desire] wish, request Ud 53; J IV.404 (=yācana C.); cp. J.P.T.S. 1891, 18
See vana2 & cp. vaṇeti.

Vaṇijjā [vaṇija] (f.) [Vedic vaṇijyā, fr. vaṇik merchant, cp. vānija & vaṇibbaka] trade, trading M II.198;
Sn 404 (payojaye dhammikam so vaṇijjam); A II.81 sq.; Pv I.56 (no trade among the Petas); J I.169;
PvA 47 (tela-); Sdhp 332, 390. - Five trades must not be carried on by lay followers of the Buddha, viz. sattha* trade in swords, satta* in living beings, mamsa* in
meat, majja* in intoxicants, visa* in poisons A III.208, quoted at DA I.235 and SnA 379.

Vaṇita [vaṇita] [pp. of *vaṇeti, Denom. fr. vaṇa] wounded, bruised Pv II.24; J I.150; Sdhp 395.

Vaṇippattha [vaṇippattha] [vaṇik+patha, in meaning patha 2] trading, trade Vin I.229=D II.87=Ud 88 (with ref. to Pāṭaliputta).

Vaṇibbaka [vaṇibbaka] The form *vaṇibbaka, according to Geiger, P.Gr. § 461, distorted
fr. vaniya, thus "travelling merchant, wayfarer." Spelling wavers between vaṇibba* & vanibba*.
The BSk. form is vaṇipaka, e. g. at AvŚ I.248; II.37; Divy 83; occurring also as vaṇiyaka at Divy
83] a wayfarer, beggar, pauper Sn 100 (n); J IV.403, 406 (n); V.172 (=bhajaputta C.; n); VI.232 (n);
DA I.298 (n); PvA 78 (n), 112 (n); VvA 5 (n). Often combd with similar terms in phrase kana° addhika [iddhika] vaṇibbaka-yācakā indigents, tramps, wayfarers & beggars, e. g. D I.137 (n); Miln 204 (n); DhA I.105 (n). Other spurious forms are vaṇidipaka PvA 120; vaṇipaka
Cp. I.49.

Spelling at both places n. See also vanin.

Vaṇīyati [vaṇīyati] see vaṇiyati.

Vaṇeti [vaṇeta] [Caus. of van (see etym. under vana2), cp. vaṇi (vani). It may be derived directly
fr. vṛ, vṛṇāti=P. vṛṇāti, as shown by vaṇimhase. A Denom. fr. vani is vaṇīyati] to wish, desire, ask, beg J V.27 (spelt vaṇneti; C. expls α vāreći icchati); pres. med. 1st pl. vaṇimhase (=Sk.
vṛṇīmahe) J II.137 (=icchāma C.). As vanayati at KhA 111 (vanayati ti vanaṃ).

Vaṇṭa [vaṇṭa] (nt.) [Epic Sk. vṛnta] a stalk S III.155=D I.73 (*chinna with its stalk cut); J I.70; Ap 62;
Vism 356 (in comparison); SnA 296; VbhA 60; DHA II.42; IV.112; VvA 44. avanṭa (of thana, the
breast of a woman) not on a stalk (i. e. well-formed, plump) J V.155. So to be trsld here, although vaṇṭa as medical term is given in BR with meaning "nipple." - See also tālavaṇṭa

Vaṇṭaka [vaṇṭaka] (adj.) (-a) [vaṇṭa+ka] having a stalk; a° not fastened on stalks J V.203.
**Vaṇṭati** [vanṭ] (dial. Sk. vaṇṭ] to partition, share; is given as root vaṇṭ at Dhtp 92, 561 and Dhtm 787 in meaning "vibhājana." - Another root vaṇṭ is found at Dhtm 108 with unmeaning expln "vaṇṭ'atthe."

**Vaṇṭika** (vaṇṭika) (adj.) (-*) [vaṇṭa-ika] having a stalk; only in phrase ekato° & ubhato° having a stalk on one or on both sides (of a wreath) Vin II.10; III.180; DhA I.419.

**Vaṇṇa** [vaṇṇa] [cp. Vedic vaṛṇa, of vr: see vuṇāti. Customary definition as "vaṇṇane" at Dhtp 572] appearance etc. (lit. "cover, coating"). There is a considerable fluctuation of meaning, especially between meanings 2, 3, 4. One may group as follows. - 1. colour Sn 447 (meda°); S V.216 (chavi° of the skin); A III.324 (sankha°); Th 1, 13 (nīlabbha°); Vv 4510 (daanta°=ivory white); Pv IV.39; DhA II.3 (aruna°); SnA 319 (chavi°); VvA 2 (vicitta°); PvA 215. Six colours are usually enumd as vaṇṇa, viz. nila pita lohitaka odāta manjeṭṭha pabhassara Ps I.126; cp. the 6 colours under rūpa at Dhs 617 (where kālaka for pabbassara); J I.12 (chabbaṇṇa-buddha-rasmiyo). Groups of five see under pañca 3 (cp. J I.222). - dubbaṇṇa of bad colour, ugly S I.94; A V.61; Ud 76; Sn 426; It 99; Pug 33; VvA 9; PvA 32, 68. Opp. suvaṇṇa of beautiful colour, lovely A V.61; It 99. Also as term for "silver." - As t. t. in descriptions or analyses (perhaps better in meaning "appearance") in abl. vaṇṇato by colour, with saṃṭhānato and others: Vism 184 ("kāla va odāta vā manguracchavi vā"), 243=VbhA 225; Nett 27. - 2. appearance S I.115 (kassaka-vanṇaṃ abhinimminitvā); J I.84 (id. with māṇavaka°); Pv II.110 (=chavi-vanṇa PvA 71); III.32 (kanakassa sannibba); VvA 16; cp. "dhātu. - 3. lustre, splendour (cp. next meaning) D III.132 (suvaṇṇa°, or=1); Pv II.962 (na koci devo vaṇṇena sambuddham atirocati); III.91 (suriya°); Vv 291 (=sarirabhāsa VvA 122); PvA 10 (suvaṇṇa°), 44. - 4. beauty (cp. vaṇṇavant) D II.220 (abhikkanta°); M I.142 (id.); D III.68 (āyu°); Pv II.910 (=rūpa-sampatti VvA 117). Sometimes combd with other ideals, as (in set of 5): āyu, sukha, yasa, sagga A III.47; or āyu, yasa, sukha, ādhicacca J IV.275, or (4): āyu, sukha, bala A III.63. - 5. expression, look, specified as mukha°, e. g. S III.2, 235; IV.275 sq.; A V.342; Pv III.91; PvA 122. - 6. colour of skin, appearance of body, complexion M II.32 (parama), 84 (seṭṭha); A III.33 (dibba); IV.396 (id.); Sn 610 (doubtful, more likely because of its combn with sara to below 8!), 686 (anoma°); Vism 422 (eva°, or=1); Pv II.110 (=chavi-sāma VvA 336); Pv IV.16 (id. PvA 220); IV.148. - 7. kind, sort Miln 128 (nānā°), cp. Vin IV.243, as mentioned under 6. - 8. timbre (i. e. appearance) of voice, contrasted to sara intonation, accent; may occasionally be taken as "vowel." See A I.229 (+sara); IV.307 (id.); Sn 610 (id., but may mean "colour of skin": see 6), 1132 (girām vaṇṇa°vapasmīta, better than meaning "comment"); Miln 340 (+sara). - 9. constitution, likeness, property; adj. (-*) "like": aggi° like fire Pv III.66 (=aggi-sāda VvA 203). - 10. ("good impression") praise Dha A.115 (magga°); usually combd and contrasted with vaṇṇa blame, e. g. D I.1, 117, 174; A I.89; II.3; III.264; IV.179, 345; DA I.37. - 11. reason ("outward appearance") S I.206 (=kāraṇa K.S. I.320); Vv 846 (=kāraṇa VvA 336); Pv IV.16 (id. VvA 220); IV.148. - āroha (large) extent of beauty Sn 420. - kasiṇa the colour circle in the practice of meditation VbhA 251. - kāraka (avanṇe) one who makes something (unsightly) appear beautiful J V.270. - da giving colour, i. e. beauty Sn 297. - dada giving beauty A II.64. - dasaka the ten (years) of
complexion or beauty (the 3rd decade in the life of man) Vism 619; J IV.497. -dāsī "slave of beauty," courtezan, prostitute J I.156 sq., 385; II.367, 380; III.463; VI.300; DhA I.395; IV.88. - dhātu composition or condition of appearance, specific form, material form, natural beauty S I.131; Pv I.31; PVA 137 (=chāvivāṇa); DhAsA 15. -pāṭha see vāṇṇu°. -pokkharatā beauty of complexion D I.114, 115; A I.38; II.203; Pug 66; VbhA 486 (defd); DhA III.389; PVA 46. -bhūta being of a (natural) species PVA 97. -vādin saying praise, praising D I.179, 206; A II.27; V.164 sq.; Vin II.197. -sampanna endowed with beauty A I.244 sq., 288; II.250 sq.

Vāṇṇaka (Vannaka) (nt.) [fr. vāṇṇa] paint, rouge D II.142; Th 1,960; Dpvs VI.70.


Vāṇṇanā (Vannana) (f.) [fr. vāṇṇa] 1. explanation, commentary, exposition KhA 11, 145, 227; SnA 65 (pāda°); PVA 2. -pāḷi° explanation of the text (as regards meaning of words), purely textual analysis (opp. vinicchayakāthā) VbhA 291. - 2. praise DhA II.100 (vana°).

Vāṇṇa (Vanna) (nt.) [fr. vāṇṇa] paint, rouge D II.142; Th 1,960; Dpvs VI.70.


Vāṇṇa (Vanna) (nt.) [fr. vāṇṇa] paint, rouge D II.142; Th 1,960; Dpvs VI.70.
combd with other emphatic particles, like aho vata Pv II.945 (=sādhu vata PvA 131); lābhā vata no it is surely a gain that Sn 31; DhA II.95; vata bho J I.81.

Vata2 [vata] (m. & nt.) [cp. Vedic vrata vow. fr. vṛt, meaning later "milk" (see Macdonell & Keith, Vedic Index II.341)] 1. a religious duty, observance, rite, practice, custom S I.143, 201; IV.180; A IV.461 (sīla, vata, tapas, brahmacariya); V.18; Sn 792, 898; Vv 8424; J III.75; VvA 9; PvA 60. - subbata of good practice Vv 346. Cp. patibbata, silabbata. - 2. manner of (behaving like) a certain animal (as a practice of ascetics), e. g. aja° like a goat J IV.318; go° like a cow M I.387; J IV.318; vagguli° bat practice J I.493; III.235; IV.299; hatthi° elephant behaviour Nd1 92 (here as vatta; see under vatta1). - pada an item of good practice, virtue (otherwise called guṇa at Miln 90) J I.202 (where 7 are enumd, viz. devotion to one's mother & father, reverence towards elder people, speaking the truth, gentle speech, open speech, unselfishness); Miln 90 (where 8 are given in detail, differing from the above). See also vatta1 2. where other sets of 7 & 8 are quoted. - samādāna taking up a (good) practice, observance of a vow J I.157. 

Vatavant [vatavant] (adj.) [vata2+vant] observant of religious duties, devout Sn 624 (=dhutavatena samannāgata SnA 467); Dh 400 (with same expln at DhA IV.165 as as SnA 467). 

Vati1 [vati] (f.) [later Sk. vṛti, fr. vṛ] a fence J I.153; III.272; Vism 186 (vati, v. l. vati); SnA 98 (v. l. for gutti), 148 (v. l. for vati). 


Vatika [vatika] (adj.) (⁻) [vata2+ika] having the habit (of), acting like M I.387 (kukkura°). 


Vatta1 [vatta] (nt.) [orig. pp. of vattati] 1. that which is done, which goes on or is customary, i. e. duty, service, custom, function Vin II.31; Sn 294, 393 (gahaṭṭha°); Vism 188 (cetiya'angaṇa° etc.); DhA I.92 (ācariya°); VbhA 354 (gata-paccāgata°); VvA 47 (gāma°). - 2. (for vata2) observance, vow, virtue D III.9 (the 7 vattapadāni, diff. from those enumd under vata-pada); Nd1 66 (silaṃ ca vattaṃ ca), 92 (hatthi° etc.: see vatta2 2), 104 (*suddhi), 106 (id.), 188 (giving 8 dhutangas as vattas). - paṭivatta all kinds of practices or duties J I.67; II.103; III.339; IV.298; Miln 416 (sucarita°); DhA I.13 sq.; II.277; IV.28. - bbata the usual custom DhA IV.44; C on S I.36 § 2 and on S II.18 § 4 sq. - sampanna one who keeps all observances VbhA 297 (where the foll. vattāni are enumd: 82 khuddaka-vattāni. 14 mahā°, cetiya'angaṇa°, bodhiyangaṇa°, pāṇīyamāḷa°, uposathāgāra°, āgantuka°, gamika°). 


Vatta3 [vyatta, Sk. vyāṭa, of vi+a+dā] opened wide Vin III.37; J V.268 (vatte mukhe). 

Vatta4 [vatta] at J V.443 is corrupt for vantha cripple.
**Vattaka** (adj.) [fr. vatta] doing, exercising, influencing; in vasa° having power, neg. avasa° having no free will, involuntary PvA 64.

**Vattati** [Vedic vartate; vr̥t. A differentiated P. form is vaṭṭati. - Cp. Av. varat to turn, Sk. vartana turning, vartulā=Lat. vertellum=E. whorl (Ger. wirtel) & vertil; Gr. r(ata/nh; Goth. wairpan=Ger. werden (to become, E. "turn"); Goth. -wairps=E. -wards; Obulg, vrēteno spindle; and many others (e. g. Lat. vertex, vortex), q. v. Walde, Lat. Wtb. s. v. verto] to move, go on, proceed; to happen, take place, to be; to be in existence; to fare, to do Sn p. 13 (parivesañā vattati distribution of food was in progress); Sn 654 (kammanā vattati loko keeps up, goes on); Pv II.944 (vatteyya); Miln 338 (na ciraṃ vattate bhavo). - grd. vattabba to be proceeded, or simply "to be" Vin II.8 (so read for vatth°): nissāya te v. "thou must remain under the superintendence of others" (Vin. Texts, II.344). - Often equal to atthi or (pl.) santi, i. e. is (are), e. g. J VI.504; SnA 100 (bāḷhā vedanā vattanti); PvA 40. - ppr. med. vattamāna see sep. - ppr. vatta. - Caus. vatteti to make go on, to keep up, practise, pursue Sn 404 (etaṃ vattayaṃ pursing this); freq. in phrases vasaṃ vatteti to exercise power, e. g. PvA 89; and cakkaṃ vatteti to wield royal power, to govern (cp. expression cakkavattin & see pavatteti) Sn 554, 684 (vattessati), 693 (dhamma-cakkaṃ); J III.412. - grd. vattitabba to be practised Vin II.32. - pp. vattita.

**Vattana** (nt.) [fr. vattati] moving on, upkeep, existence, continuance Sn 698 (cakka° continuance of royal power); Mhvs 3, 38.


**Vattamāna** (adj.-nt.) [ppr. med. of vattati] being in existence, going on, happening at the time; nt. process, progress, (as °-) in progress SnA 4 (*uppanna); PvA 55. -°vacana the present tense SnA 16, 23.

**Vattamānaka** (adj.) [fr. last] going on, being, existing; °bhave in the present existence or period Miln 291.

**Vattar** [n. ag. of vatti, vac] one who speaks, a sayer, speaker M I.470; S I.63; II.182; VI.94, 198; D I.139; A IV.32; V.79 sq., 226 sq.; Th 1, 334 (read ariya-vattā for ° vatā); J I.134; SnA 272; PvA 15.

**Vatti** [Vedic vakti, vac] to speak, say, call; pres. not found (for which vadati); fut. 1st sg. vakkhāmi J I.346; 3rd vakkhati S I.142; J I.356; II.40; VI.352; VbhA 51; 1st pl. vakkhāma S IV.72; M III.207; Vism 170, 446; 3rd vakkhati Vin II.1; pte. fut. vakkhamāna PvA 18. - aor. 1st sg. avacaṃ J III.280; Dha III.194, & avacāsi Th 2, 124; Vv 797; S I.10; Dha III.285; 2nd avaca Th 2, 415, avoca Dh 133, & avacāsi Vv 357; 539; 3rd avaca J I.294; Pv II.319; Pva 65 (mā a.); avoca Th 2, 494; S I.150; Sn p. 78; J II.160; Pva 6, 31, 49, & avacāsi J VI.525; 1st pl. avacumha & avacumha M II.91; III.15; 2nd avacuttha Viss 1.75 (mā a.); II.297; J II.48; Dha I.73; IV.228, & avocuttha J I.176; Miln 9; 3rd pl. avacuṃ J V.260, & avocuṃ M II.147. - inf. vattum Sn 431; J VI.351; Vism 522=VbhA 130 (vattukāma); SnA 414; DA I.109; Dha I.329; II.5. - ger. vatvā SnA 398; Pva 68, 73, & vatvāna Sn p. 78. - grd. vattabba Miln 276 (kim vattabbaṃ what is there to be said about it? i. e. it goes without saying); SnA 123, 174, 178; Pva 12, 27, 92. - ppr. med. vuccamāna Vin I.60; III.221; PvA 13. - Pass. vuccati D I.168, 245; Dh 63; Mhvs 9, 9; 34, 81 (vuccate, v. l. uccate); J I.129
Vattika [vattika] = vatika Nd1 89 (having the habit of horses, elephants etc.).

Vattita [vattita] (nt.) [fr. vatteti] that which goes on, round (of existence), revolution Miln 226.

Vattin [vatin] (adj.) (-°) [fr. vṛt] engaged in, having power over, making, doing; only in cpds. cakka° & vasa° (q. v.).

Vattha [vattha] 1 (nt.) [Vedic vastra, fr. vas, vaste to clothe; Idg. *Ûes, enlargement of *eu (: Lat. ex-uo); cp. Lat. vestis "vest(-ment)," Gr. e/nnumi to clothe, ei(_ma dress; Goth. wasjan to clothe; wasti dress] 1. cloth; clothing, garment, raiment; also collectively: clothes; M I.36 sq.; A I.132, 209, 286; II.85, 241; III.27 (odātam), 50 (kāsikam), 386 (kāsāyaṃ); IV.60, 186, 210; V.61 sq. (ubhatobhāga-vimaṭṭham=M II.13, reading vimaddha; with the expression cp. udbhato-bhāga-vimutta); Sn 295, 304; KhA 237 (*m pāriyodāyati, simile); PvA 43, 50, 70; Sdh 217. -alla° fresh, clean clothes DhA I.219. -pl. vatthāni garments, clothes Sn 64, 287, 924; Pug 57 (kāsāyāni); DhA I.219 (their uses, from a new dress down to a bit of rag). - 2. hangings, tapestry J IV.304. - On vattha in similes see J.P.T.S. 1907, 132. - guyha "that which is concealed by a cloth," i.e. the pudendum D I.106; Sn 195; Vism 144=DhsA 117; Vism 264, 345 (mutta°), 362; DA I.161; VbhA 248. - 2. the pudendum: see °kosa. - 3. a clyster (-bag): see °kamma. -kamma(ṃ karoti) to use a clyster Vin I.216. -kosa a membranous sheath enveloping the sexual organ of a male DA I.275 (*angajātam; Bhagavato ti vāraṇas'seva kosoḥita vatthaguyhām suvannavānaṃ padumagabbha-samānaṃ). -yuga a pair of garments J IV.172; Dāvs I.34. -lakkhaṇa fortune telling from clothes SnA 362. -sannidhi storing up of clothes D I.6; Nd1 372; DA I.82. -sutta the Suttanta on clothes (i.e. with the parable of the clothes: vatth'upama-sutta) M I.36 sq., quoted at Vism 377 and SnA 119.

Vattha 2 [vattha] as pp. of vasati1 occurs only in cpd. nivattha. The two passages in PvA where vattha is printed as pp. (vatthāni vattha) are to be read as vattha-nivattha (PvA 46, 62).

Vatthabba [vatthabba] at Vin II.8 is to be spelt vattabba (see vattati).

Vatthi [vatthi] (m. & f.) [Vedic vasti in meaning 1; the other meanings later] 1. the bladder Vin III.117; J I.146; Sn 195; Vism 144=DhsA 117; Vism 264, 345 (mutta°), 362; DA I.161; VbhA 248. - 2. the pudendum: see "kosa. - 3. a clyster (-bag): see "kamma. -kamma(ṃ karoti) to use a clyster Vin I.216. -kosa a membranous sheath enveloping the sexual organ of a male DA I.275 (*kosaṇa paṭichchanna vatthaguyha: so read for "kesena); VvA 252 (*mukha orifice of the pudendum of an elephant).

Vatthu 1 [vatthu] (nt.) [Class. Sk. vastu, fr. vas1] lit. "ground," hence 1. (lit.) object, real thing, property, thing, substance (cp. vatthu2!) A II.209 (khetta°, where khetta in lit. sense, cp. No. 2). Here belongs the defn of kāma as twofold: vatthu-kāma and kilesa-kāma, or desire for realities, objective kāma, and desire as property of stained character, i.e. subjective kāma, e. g. Ndi 1; SnA 99, 112; DhsA 62. - On vatthu as general philos. term cp. Dhs. trsln 2§§ 455, 679, 1229, also introd. p. 86; Cpd. 15, 31, 1741. - 2. (appld meaning) object, item Vin I.121 (antima-vatthuṇa ajjhāpannaka guilty of an extreme offence?); V.138 (the 10 āghāta-vatthuṇi, as at Vbh 86); D III.252 (seven niddesa°), 255 (eight kusuṭa°), 258 (eight dāna°); S II.41, 56 sq.; Vbh 71 (cakkhu° etc.), 306 sq., 353; Nett 114 (ten); SnA 172; DhA IV.2 (akkosa°); PvA 8, 20 (dāna°), 26
(left out in id. p. KhA 209), 29, 65 (alabbhaneyya°), 96 (id.), 119, 121 (iṭṭha°), 177, 220. Cp. ḍhūta. - 3. occasion for, reason, ground A II.158 (+khetta [in fig. sense!], āyatana & adhikaraṇa); IV.334; D I.13 sq. (aṭṭhādasahī vatthūhi etc.); J II.5 (avathamhi chandaṃ mākari do not set your heart on what is unreasonable); vatthunā (instr.) because PvA 118; vatthuto (abl.) on account of PvA 241. - 4. basis, foundation, seat, (objective) substratum, substance, element J I.146 (kāyo paridevānaṃ v.); VbhA 404 (+ārammaṇa). See most of the cpds. - 5. subjectmatter, subject, story, account SnA 4; DhA II.66; PvA 77, 92, 263, 269. Cp. gāthā & titles like Petavatthu, Vimānavatthu. -kata made a foundation or basis of, practised thoroughly J II.61; V.14 and passim (+bāvita etc.). In phrase tālāvatthukata (=tāla avatthu kata) vatthu means foundation, basis, ground to feed and live on, thus "a palm deprived of its foundation": see refs. under tāla. -gāthā the stanzas of the story, the introductory (explanatory, essential to its understanding) stanzas, something like "prologue" SnA 483, 575 (preceding Sn 699 & 976). -dasaka tenfold substance or material basis VbhA 22. -bhūta being an object, i. e. subject to J V.210. -rūpa substance or substratum of matter, material form Vism 561, 564; VbhA 22, 172. -visadakiriyā clearing of the foundation or fundamentals, purification of the elements VbhA 283=DhsA 76 ("kiriyaṭā; trsln Expos. 101 "cleansing of things or substance"); Vism 128; VbhA 276.

**Vatthu** [Vedic vāstu; fr. vas] site, ground, field, plot Vin III.50 (ārāma° & vihāra°), 90 (id.); Sn 209, 473 (sakhetta°, cp. vatthu1 4), 769 (khetta+), 858 (id.); Th 1, 957 (khetta+vatthu, cp. Brethren p. 3371 & Vin. Texts III.389 sq.); Miln 279 (khetta° a plot of arable land); DA I.78 (contrasted with khetta, see khetta 1 and cp. vatthu1 1); PvA 88 (gehassa the back yard of the house); haunted by fairies (parigāṇha) D I.87. -kamma "act concerning sites," i. e. preparing the ground for building D I.12 (trsln: fixing on lucky sites for dwellings), cp. DA I.98: akāṭa-vatthumhi gehapatīṭṭhāpanām. -devatā the gods protecting the grounds, field-gods, house-gods Pv I.41 (=ghara-vatthum adhivatthā devatā PvA 17). -parikirāṇa offerings over the site of a house ("consecrating sites" trsln) D I.12 (cp. DA I.98=balikamma-karaṇaṃ). -vijjā the science of (building-) sites, the art of determining a suitable (i. e. lucky) site for a house D I.9 (see expln at DA I.93); S III.239; Nd1 372; Vism 269 (in comparison); KhA 237. See also Dial II.92 & Fick, Sociale Gliederung 152.

**Vatthuka** [vathuka] (adj.) (-) [fr. vatthu1] 1. having a site or foundation or ground, in ucca° (high) and nīca° (low) Vin II.117, 120; Mhv 33, 87. - 2. having its ground in, founded on, being of such & such a nature or composition S IV.67 (vācā°); Ps I.130 (micchādiṭṭhi°, correct in Index J.P.T.S. 1908!); Vbh 319 (uppanna°; +ārammaṇa), 392 (micchādiṭṭhi°); VbhA 403 (uppanna° etc.).

**Vada** [vada] (adj.) (-) [fr. vad] speaking, in cpd. vaggav speaking pleasantly Sn 955 (cp. Nd1 446; SnA 571=sundaravada); suddhim° of clean speech Sn 910.

**Vadaññu** [vadamna] (adj.) [cp. Sk. vādāniya, which also in P. avadāniya] lit. "(easily) spoken to," addressable, i. e. liberal, bountiful, kind S I.43; A II.59, 61 sq.; IV.271 sq., 285, 289, 322; Sn 487; Pv IV.133, 342, 1011, 154; VvA 281.

Vadati

Vadati (vādāti) [vad, Ved. vadati; Dhtp 134 vada=vacana] to speak, say, tell A IV.79; Sn 1037, 1077 sq.; Pug 42; PVA 13, 16, 39; Pot. 1st sg. vade (so read for vado?) M I.258; 3rd sg. vadeyya Pv I.33; aor. 3rd pl. vadiṃsu PVA 4. - Cp. abhi*, upa*, pa*, vi*. - Another form (not Caus.: see Geiger, P.Gr. § 1392) is vādeti D I.36; Vin II.1; Sn 825; Sn p. 140 (kiṃ vadetha); J I.294; imper. vadēhi PVA 62; Pot. med. 1st pl. vademase D III.197; fut. vadessati Sn 351; aor. vadesi DhA III.174. - A specific Pāli formation is a Caus. vādiyati in act. and med. sense (all forms only in Gāthā style), e. g. indic. vādiyati Sn 824=892, 832; expld as vadati SnA 541, 542, or katheti bhaṇati etc. (the typical Niddesa expln of vadati: see Nd2 555) Nd1 161. In contracted (& shortened) form Pot. 2nd sg. vajjesi (*vādiyesi) you might tell, i. e. please tell PII.116 (=vadeyyiḥ PVA 149); III.67 (same expln p. 203). The other Pot. forms from the same base are the foll.: 1st sg. vajja ṭh 2, 308; 2nd sg. vajjasi ṭh 2, 307; J III.272; VI.19; and vajja ṭh 2, 323; 3rd sg. vajjā Sn 971 (cp. Nd1 498); J VI.526 (=vadeyya C.); 3rd pl. vajju Sn 859 (=vadeyyum kathyyum etc. Nd2 555); J V.221. - Caus. vādeti to make sound, to play (a musical instrument) J I.293; II.110, 254 (vādeyyāma we might play); Ap 31 (aor. vādēśaṃ); PVA 151 (vīṇaṃ vādentō). - Pass. vajjati (*vādiyati) to be played or sounded J I.13 (vajjanti bheriyo); Ap 31 (ppr. vajjamāna & aor. vajjamsu). - Another form of ppr. med. (or Pass.) is vadāna (being called, so-called) which is found in poetry only (contracted fr. vadamāna) at Vin I.36=J I.83. - pp. udita2 & vādita (q. v.). - Caus. II. vādāpeti to cause to be played Mhvs 25, 74 (tūriyāṃ).


Vadāna (vādana) see vadati.

Vadāniya (vādāniya) [another form of vadaññu] see a°.

Vadāpana (vādāpana) (nt.) [fr. vādāpeti, Caus. II. of vadati] making somebody speak or something sound DhsA 333 (we should better read vād°).

Vaddalikā (vaddalikā) (f.) [cp. late Sk. vārdala & BSk. vardalikā MVastu III.301; Divy 500] rainy weather Vin I.3; J VI.52 (loc. vaddalike); DhA III.339; VbhA 109.

Vaddha1 (vaddha) (adj.-n.) [pp. of vaḍḍhati; see also vaḍḍha, vauddha & vuddha. The root given by Dhtp (166) for vrdd is vad in meaning "vuddhi"] 1. grown, old; an Elder; venerable, respectable; one who has authority. At J I.219 three kinds of vaddha are distinguished: one by nature (jāti°), one by age (vayo°), one by virtue (guṇa°); J V.140 (=paṇṇāya vuddha C.). Usually combd with apacāyati to respect the aged, e. g. J I.219; and in cpd. vaddh-apačāyika respecting the elders or those in authority J IV.94; and °apačāyin id. Sn 325 (=vaddhānaṃ apaciti-karana SnA 332); Dh 109; DhA II.239 (=buḍḍhatare guṇavuddhe apacāyamāna). Cp. jetṭh'apačāyin. - 2. glad, joyful; in cpd. °bhūta gladdened, cheerful J V.6.


Vaddhaka (vaddhaka) [vaddha+ka] in cpd. aṃsa° "shoulder strap" should be the uniform reading for a series of diff. spellings (vaṭṭaka, baddhaka, bandhaka) at Vin I.204; II.114; IV.170. Cp. Geiger, Zeitschrift fur Buddhismus IV.107.
Vaddhana (nt.) [fr. vṛdh; see the usual vaḍḍhana] increase, furthering J III.422 (kula*); Sdhp 247 (pīti*), 307 (id.).


Vaddhavya (nt.) [fr. vaddha 1] (old) age J II.137 (=vuddhabhāva, mahallakatā C.).

Vaddhi in anta* in anta* at J I.260 is to be read as vaṭṭi.


Vaddhavya (nt.) [fr. vaddha 1] (old) age J II.137 (=vuddhabhāva, mahallakatā C.).

Vadhaka (nt.) [fr. vadh] slaying, killing; murderous; a murderer S III.112 (in simile); IV.112 (id.); A IV.92 (id.); Th 2, 347; D III.72 (*citta); KhA 27; VvA 72 (*cetanā murderous intention); Vism 230, 231 (in sim.); Sdhp 58. - f. vadhikā J V.425 (pl. *āyo).

Vadha (nt.) [fr. vadh] striking, killing; slaughter, destruction, execution D III.176; A II.113; Pug 58; J II.347; Miln 419 (*kata); DhA I.69 (pāṇa*+pāṇa-ghāta), 80, 296; DhA II.39; Vbha 382. - vadhaṃ dadāti to flog J IV.382. - *atta* self-destruction S II.241; pīti* parricide DA I.153; miga* hunting J I.149. - bandhana flogging and binding (imprisoning). In this connection vadha is given as a separate root at Dhtp 172 & 384 in meaning "bandhana." See A I.209; V.206; Sn 242 (vadha-cheda-bandhana; v. is exspld at SnA 285 as "sattānaṃ daṇḍ'ādīhi ākoṭanan" i. e. beating) 623 (=pōṭhana SnA 467); J I.435; IV.11; Vbha 97.

Vadhaka (nt.) [fr. vadh] slaying, killing; slaughter, destruction, execution D III.176; A II.113; Pug 58; J II.347; Miln 419 (*kata); DhA I.69 (pāṇa*+pāṇa-ghāta), 80, 296; DhA II.39; Vbha 382. - vadhaṃ dadāti to flog J IV.382. - *atta* self-destruction S II.241; pīti* parricide DA I.153; miga* hunting J I.149. - bandhana flogging and binding (imprisoning). In this connection vadha is given as a separate root at Dhtp 172 & 384 in meaning "bandhana." See A I.209; V.206; Sn 242 (vadha-cheda-bandhana; v. is exspld at SnA 285 as "sattānaṃ daṇḍ'ādīhi ākoṭanan" i. e. beating) 623 (=pōṭhana SnA 467); J I.435; IV.11; Vbha 97.

Vadhika (nt.) [fr. vadh] slaying, killing; murderous; a murderer S III.112 (in simile); IV.173 (id.); A IV.92 (id.); Th 2, 347; D III.72 (*citta); KhA 27; VvA 72 (*cetanā murderous intention); Vism 230, 231 (in sim.); Sdhp 58. - f. vadhikā J V.425 (pl. *āyo).

Vadhita (nt.) [pp. of vadheta] smitten Th 1, 783=M II.73 (not with Kern, Toev. s. v.=vyathita).

Vadhukā (f.) [fr. vadhū] a daughter-in-law, a young wife A II.78; DhA III.260.

Vadhū (f.) [fr. vedhū to Lith. vedū to lead into one's house] a daughter-in-law VvA 123.

Vana (nt.) [fr. vedhū] a daughter-in-law, a young wife A II.78; DhA III.260.

Vanda (nt.) [Ved. vana. - The P. (edifying) etymology clearly takes vana as belonging to van, and, dogmatically, equals it with vana2 as an allegorical expression ("jungle") to taṇhā (e. g. DhsA 364 on Dhs 1059; DhA III.424 on Dh 283). - The Dhtp (174) & Dhtm (254) define it "sambhattiyaṃ," i. e. as meaning companionship] the forest; wood; as a place of pleasure & sport ("wood"), as well as of danger & frightfulness ("jungle"), also as resort of ascetics, noted for its loneliness ("forest"). Of (fanciful) defns of vana may be mentioned: SnA 24 (vanute vanoṭṭi ti vanam); KhA 111 (vanayatī ti vanam); DhsA 364 (tam tam ārammaṇam vanati bhajati alliyatī ti vanaṃ, yāceti vā ti vanaṃ [i. e. vana2], vanatho ti vaṇājanena padaṃ vaḍḍhitaṃ . . . balava-taṇhā'etaṃ nāma); DhA III.424 (mahantā rukkhā vanamā nāma, khuddakā tasmiṃ vane ṣṭiQattā vanathā nāma etc., with further distinguishing detail, concerning the
allegorical meanings). - D II.256 (bhikkhūnam samitim vanan); A I.35, 37; Dh 283 (also as vana2); Sn 272, 562 (siho nadati vane), 1015 (id.), 684 (Isivhaya v.); Sn p. 18 (Jetavana), p. 115 (Icchānangala); Th 2, 147 (Añjanavanna; a wood near Sāketa, with a vihāra); J V.37 (here meaning beds of lotuses); Miln 219 (vanaṃ sodheti to clear a jungle); Dhs 1059 ("jungle"=tāṇhā); Pv II.65 (araṇṭa-gocara); Vism 424 (Nandana° etc.); DhA IV.53 (tāṇhā the jungle of lust). Characterized as amba° mango grove D II.126 and passim; ambātaka° plum grove Vin II.17; udumbera of figs DhA I.284; tāpo° forest of ascetics ThA 136; DhA IV.53; nāga° elephant forest M I.175; brahā wild forest A I.152; III.44; Vv I.63; J V.215; mahā° great forest Th 2, 373 (rahitam & bhīmsanakaṃ). - vanataram (with compar. suffix) thicker jungle, denser forest Miln 269 (vanato vanataraṃ pavisāma). - On similes see J.P.T.S. 1907, 133. Cp. vi°. - anta the border of the forest, the forest itself Sn 708, 709; Pv II.310 (=vana C.). -kammika one who works in the woods J IV.210 (*purisa); V.427, 429. -gahana jungle thicket Vism 647 (in simile). - gumba a dense cluster of trees Vv 817 (cp. VvA 315). -caraka a forester SnA 51 (in simile). - cetya a shrine in the wood J V.255. -timira forest darkness; in metaphor °matt-akkhin at J IV.285=V.284, which Kern (Toev. s. v.) changes into °patt-akkhin, i. e. with eyes like the leaves of the forest darkness. Kern compares Sk. vanajapattrākṣi Mbh I.171, 43, and vanaja-locanā Avad. Kalp. 3, 137. The Cy. explns are "vana-timira-puppha-samān'akkhī," and "giri-kaṇṭikasa-mānā-nettā"; thus taking it as name of the plant Clitoria ternatea. -dahaka (& "dahana" burning the forest (aggi) KhA 21 (in simile). -devatā forest deva S IV.302. -ppagumba a forest grove VbhA 196. -ppati (& vanaspati) [cp. Vedic vanaspati, Prk. vanapphai] "lord of the forest," a forest tree; as vanappati only at Vin III.47; otherwise vanaspati, e. g. S IV.302 (osadhī+tiṇa+v.; opposed to herbs, as in R.V.); A I.152; J I.329; IV.233 (tiṇa-latā-vanaspatiyo); DhA I.3. -pattha a forest jungle D I.71; III.38, 49, 195; M I.16, 104; Vin II.146; A I.60; III.138 (araṇṭa°); Pug 59, 68; DA I.210. -pantha a jungle road A I.241. -bhanga gleanings of the wood, i. e. presents of wild fruit & flowers A IV.197. -mūla a wild root D I.166 (+phala); A I.241 (id.); Miln 278. -rati delight in the forest DhA II.100. -vānana praise of the jungle DhA II.100. -vāsin forest-dweller SnA 56 (Mahā-tissatthera). -sāṇḍa jungle-thicket, dense jungle D I.87, 117; S III.109 (tibba v. avijjāya adhivacana); A III.30; J I.82, 170; DhA I.313; II.100.

Vana° (vana°) [nt.] [van; vanati & vanoti to desire=Av. vanaiti Lat. venus, Ohg. wini friend (: E. winsome, attractive) wunc=E. wish, giwon=E. wont; also "to win." The spelling sometimes is van: see vāṇi. - The defn at Dhtp 523 is "yācane" (i. e. from begging), at Dhtm 736 "yācāya°" lust, desire. In exegetical literature mixed up with vana1 (see definitions of vana1). - The word to the Pāli Buddhist forms a connection between vana and nibbāna, which is felt as a quäsi derivation fr. nibbana- nis+vana: see nibbana & cp. nibbāna II. B 1. - S I.180 (so 'haṃ vane nibbanatho visallo); Sn 1131 (nibbana); Dh 334; Th 1, 691 (vanā nibbanam āgataṃ). - A Denom. fr. vana2 is vanāyati (like vāṇyati fr. vāṇi).

Vanaka (vana°) (-) (adj.) [fr. vana1] belonging to the forest, forestlike; adj. in cpd. ku° (kubbanaka, q. v.) brushwood Sn 1134.

Vanati, Vanute & Vanotii/Vanati, Vanute, Vanotii [van; Sk. vanoti & vanute. See also vana2, vāṇi, vanetī] to desire, love, wish, aim at, ask for SnA 24 (vanute & vanoti); DhsA 364 (vanati, bhajati, allīyati). Caus. vanayati KhA 111.

Vanathaa (vana°tha; same in BSk. e. g. MVastu I.204] underwood, brushwood, thicket. Does not occur in lit. meaning, except in exegesis of Dh 283 at DhA III.424; q. v. under vana1. Another defn is given at SnA 24: "tāṇhā pariyūṭṭhāna-vasena vanaṃ tanoṣi ti vanatho,
tanḍhāṇayass'etam adhvīcanaṃ." - The fig. meaning is "lust, desire," see e. g. S I.186; Th 1, 338; Dh 344; Sn 16 ('ja); Dhs 1059 (as epithet of tanḍhā); J II.205 (vanathāṃ na kayirā); Nett 81, 82. - nibbanaṅha free from desire S I.180; DhsA 364.

**Vanāyati** (Vanayati) [Denom. fr. vana2, cp, vanāyati] to desire, wish, covet, to hanker after M I.260; S III.190. See also alliyati.

**Vanika** (Vanka) =vanaka; only in cpd. nāga° one belonging to the elephant forest, i. e. an elephant-hunter M I.175; III.132.

**Vanin** (Vanita) (adj.-n.) [either fr. Sk. vani (=P. vanī) in meaning "begging," or poetical abbreviation of vanībbhin] poor, begging; one who asks (for alms) or begs, a mendicant J VI.232 (=vanībbaka C.).

**Vanībaka** (Vanibbaka) See vaṇībaka.

**Vanīyati** (Vaniyati) [Denom. fr. vāni=P. vaṇi] to desire J VI.264 C.: (pattheti), 270 (hadayaṃ vanīyati, v. l. dhanīyati: cp. allīyati). - See also vanati & vaṇīti.

**Vaneja** (Vaneja) [vane (loc. of vana1)+ja] born in the woods J II.446.

**Vanta** (Vanta) [pp. of vamati] 1. vomited, or one who has vomited Miln 214; Pva 80. As nt. vomit at Vin I.303. - 2. (fig.) given up, thrown up, left behind, renounced M I.37 (+catta, mutta & pahīna). Cp. BSk. vāntī-bhāva, syn. with prahāna AvŚ II.188. -āda refuse-feeder, crow J I.439. -āsa one who has given up all wishes, an Arahat Dh 97 (=sabbā āsā iminā vantā DhA I.187). -āsika eating what has been vomited, a certain class of Petas Miln 294. -kasāva one who has left behind all fault Dh 10 (=chaḍḍita° DhA I.82). -gamana at Vism 210=DA I.34 read either as v'antagamana or c'anta°. -malā stainless Dh 261. -lokāmisa renouncing worldly profit Dh 378.

**Vandaka** (Vandaka) (adj.) [fr. vand] disposed to veneration; f. *ikā Th 2, 337.

**Vandati** (Vandati) [vand, originally identical with vad; the defn at Dhtp (135 & 588) is "abhivādana & thuti"] to greet respectfully, salute, to pay homage, to honour, respect, to revere, venerate, adore Sn 366, 547, 573, 1028; PⅤ II.16; Mhv 15, 14 (+pūjeti); Miln 14; SnA 191; Pva 53 (sirāsā with the head, a very respectful way of greeting), 67; Vva 71. imper. vanda Vv 211 (=abhivādaya Vva 105); pl. vandantu Sn 573; ppr. vandamāna Sn 598; aor. vandi Sn 252; J I.88; Pva 38, 61, 81, 141, 247; inf. vandituṃ Pva 77; grd. vandiyā (neg. a°) Vin II.162. - Caus. II. vandāpeti to cause somebody to pay homage J I.88; III.11. - pp. vandita.

**Vandana** (nt.) & **Vandanā** (f.) (Vandanā) [fr. vand, cp. Vedic vandana] salutation, respect, paying homage; veneration, adoration A I.294 (ā); II.203 (+pūjā); J I.88; Pug 19, 24; Mhv 15, 18; Miln 377; Pva I.53; SnA 492; Tha 256; Sdhp 221, 540.

**Vandāpana** (Vandapana) (nt.) [fr. vandāpeti; Caus. of vandati] causing to do homage J I.67.

**Vandita** (Vandita) [pp. of vandati] saluted, revered, honoured, paid homage to; as nt. homage, respect, veneration Sn 702 (akkuṭṭha+); Th 2, 388 (id.); J I.88.
Vanditar [vanditar] [n. ag. fr. vandita] one who venerates or adores, a worshipper J VI.207 (vandit'assa=vanditā bhaveyya C.).

Vapakassati [vapakassati] See vavakassati.

Vapati1 [vapati] [vap, Vedic vapate. Defn at Dhtp 192; bijanikkhepe] to sow Sn p. 13 (kasati+); J I.150 (nivāpaṃ vapitvā); PvA 139. - Pass. vapattā S I.227 (yādisāṃ v. bijam tādisām harate phalam), and vuppati [Vedic upyate] Th 1, 530. - pp. vutta. - Caus. I. vāpeti: see pp. vāpita1. - Caus. II. vapāpeti to cause to be sown Vin III.131 (khettaṃ); J IV.276 (sāliṃ).

Vapati2 [vapati] [vap, probably identical with vapati1] to shear, mow, to cut, shave: only in pp. of Caus. vāpita2 (q. v.).

Vapana [vapana] (nt.) [fr. vap] sowing SnA 137; DhA III.220 (*kassaka); PvA 8.

Vapayāti [vapayati] [vi+apa+yā] to go away, to disappear, only at Vin. I.2=Kvu 186 (kankhā vapayanti sabbā; cp. id. p. MVastu II.416 vyapananti, to be read as vyapayanti).

Vappa1 [vappa] (m. or nt.) [orig. grd. fr. vap=Sk. vāpya] to be sown, sowing; or soil to be sown on, in paṃsu° sowing on light soil & kalala° on heavy soil SnA 137. - Note. The defn of a root vapp at Dhtm 541 with "vāraṇe" refers to P. vappa bank of a river (Abhp 1133)=Sk. vapra, which is not found in our texts. -kamma the act or occupation of sowing J I.340 (+kasi-kamma). -kāla sowing time Sn p. 13; S I.172 (=vapanakāla, bija-nikkhepa-kāla SnA 137). -mangala ploughing festival J I.57; DhA II.113; SnA 141.

Vappa2 [vappa] [cp. Epic. & Class. Sk. bāṣpa] a tear, tears Vin I.345 (vappam puñchitvā wiping the tears).

Vabbhācitāṃ [vabbhācitām] is a a(/pac legome/non at M I.172; read perhaps better as vambhayitām: see p. 545. Neumann trslQ only "thus spoken" (i. e. bhāsitam etām).

Vamati [vamati] [vam, Idg. *Ûemo, cp. Lat. vomo, vomitus=vamathu; Gr. e)me/w (E. emetic); Oicel. vaema seasickness. - The defn at Dhtp 221 & Dhtm 315 is "uggirāṇa"] to vomit, eject, throw out, discharge Sn 198=J I.146; J V.255 (fut. vamissati); Pv IV.354 (=uḍḍayati chaḍḍayati PvA 256).-Caus. vameti Miln 169. - pp. vanta.

Vamathu [vamathu] [fr. vam] vomiting; discharged food PvA 173 (*bhatta; +ucchiṭṭha*).


Vamanīya [vamaniya] [grd. of vamati; cp. Sk. vāmanīya; ā often interchanges with a before 1 & m, like Caus. vameti & vāmeti] one who has to take an emetic Miln 169.

Vambhanā [vambhanā] (f.) [abstr. fr. vambheti] contempt, despite Vin IV.6; M I.402 (att'ukkamsana: para-vambhana), Nd2 505; Vism 29; VbhA 484; Pagdp 100. - Spelt vamhanā at J I.454 (vamhana-vacana) & at DhsA 396 (khuṃsana*).
Vambhanīya (vambhanīyā) (adj.) [grd. of vambheti] to be despised, wretched, miserable PvA 175, 176.

Vambhayita (vambhayītā) (nt.) [pp. of vambheti] being despised or reviled M I.172; Sn 905; Nd1 319 (=nindita, garahita, upavādita).

Vambhin (vambhīn) (adj.) (-°) [fr. vambh] despising, treating with contempt, disparaging M I.95 (para°, opp. to att'ukkaṃ-saka).

Vambethi & Vamheti (vambethī | vamhetī) [Caus. of vambh, a root of uncertain origin (connected with vam?). There is a form vamha given by Sk. lexicographers as a dial. word for vaṃśa. Could it be a contraction fr. vyambheti=vi+Denom. fr. ambho 2, part. of contempt? - The Dhtp (602) defines vambh as "garahāyaṃ" to treat with contempt, despise, revile, scold; usually either combd with khuṃ seti or opposed to ukkaṃ seti, e.g. Vin II.18; IV.4; M I.200 (=Sn 132 avajānāti), 402 sq.; D I.90; A II.27 sq.; Th 1, 621; DA I.256 (=hīḷeti); DhA IV.38; VvA 348. - pp. vambhayita. - vambheti is found at J I.191, 356; cp. vamha. - Note. The spelling bh interchanges with that of h (vamheti), as ambho shows var. amho. Trenckner (introd. to M 1. p. 1) gives vambheta (as BB reading) the preference over vamheti (as SS reading). Morris'note on vambheta in J.P.T.S. 1884, 96 does not throw any light on its etymology.

Vamma (vamma) (nt.) [Vedic varman, fr. vṛ to cover, enclose] armour J II.22.


Vammita (vammita) [pp. of vammeti, cp. Sk. varmita] armoured, clad in armour J I.179 (assa); II.315 (hatthi); III.8; V.301, 322; DA I.40.

Vammin (vammin) (adj.) [fr. vamma; Vedic varmin] wearing armour, armoured J IV.353 (=keṭaka-phalaka-hattha C); V.259, 373; VI.25; Miln 331.

Vammīka & Vammika (vammikā | vammikā) (m. & nt.) [cp. Vedic valmīka; Idg. *Uorm(āi); cp. Av. maoiris, Sk. vamraḥ, Gr. mu/rmhz, Lat. formica, Cymr. mor; all of same origin & meaning] ant-hill: (a) °ika: M I.142 sq.; J III.85; IV.30 (*bila the ant's hole); V.163. - (b) °ika: J I.432; IV.30; Vism 183 (described), 304 (*muddani), 446; DhA II.51; III.208; IV.154.

Vammeti (vammetī) [Denom. fr. vamma] to dress in armour, to armour J I.180; II.94 (mangala-hatthim). - pp. vammita.

Vamha (vamha) [for vambha: see vambheti] bragging, boasting, despising J I.319 (*vacana).

Vaya (vayo) (nt.) [Vedic vayas vitality, age; to be distinguished from another vayas meaning "fowl." The latter is probably meant at Dhtp 232 (& Dhtm 332) with defn "gamane." The etym. of vayoho (age) is connected with Sk. vīra=Lat. vir. man, hero, vis strength; Gr. i)/s sinew, i)/fios strong; Sk. viḍayati to make fast, also veṣati; whereas vayas (fowl) corresponds with Sk. vayasa (bird) & viḥ to Gr. ai)/eto/s eagle, o)i)wno/s bird of prey, Lat. avis bird] age, especially young age, prime, youth; meaning "old age" when characterized as such or contrasted to youth (the ord. term for old age being jarā). Three "ages" or "periods of life" are
usually distinguished, viz. paṭhama° youth, majjhima° middle age, pacchima° old age, e. g. at J I.79; Vism 619; DhA III.133. - vayo anupatta one who has attained old age, old D I.48 (=pacchima-vayaṃ anupatta DA I.143); Sn pp. 50, 92. - Cp. Dh 260; J I.138 (vayo-harā kesā); Vism 619 (the 3 vayas with subdivisions into dasakas or decades of life); Mhvs 2, 26 (ekūnatiṃ vayasā 29 years of age); PVA 5 (paṭhama-vaye when quite young), 36 (id.; just grown up). In cpds. vaya°. -kalyāṇa charm of youth DhA I.387. -ppatta come of age, fit to marry (at 16) VvA 120; PVA 3, 112; ThA 266.

Vaya° [Sk. vyaya, vi+i; occasionally as vyaya in Pāli as well] 1. loss, want, expense (opp. āya) A IV.282 (bhogānaṃ); Sn 739; PVA 130. -avyayena safely D I.72. 2. decay (opp. uppāda) D II.157=J I.392 (aniccā vata sankhārā uppāda-vaya-dhammino); S IV.28; A I.152, 299. -karaṇa expense, expenditure J IV.355; Vin I I.321 (Sam. Pās on C. V. VI.4, 6, explaining veyyāsika or veyyāyika of Vin II.157).

Vayam° is the Sk. form of the nom. pl. of pers. pron. ahaṃ, represented in Pāli by mayaṃ (q. v.). The form vayaṃ only in grammarians, mentioned also by Müller, P.Gr. p. 87 as occurring in Dh (?). The enclitic form for acc. gen. & dat. is no, found e. g. at Pva I.53 (gloss for vo; C. amhākaṃ); J II.153, 352; DhA I.101; Pva 20, 73.


Vayha (nt.) & Vayhā (f.) [vayha] a vehicle, portable bed, litter Vin IV.339 (enumd under yāna together with ratha sakaṭa sandamānikā sivikā & pāṭanki); J VI.500 (f.), with sivikā & ratha.

Vara° (adj.) [fr. vṛ to wish; Vedic vara] excellent, splendid, best, noble. As attribute it either precedes or follows the noun which it characterizes, e. g. *pañña of supreme wisdom Sn 391, 1128 (=agga-pañña Nd2 557); “bhatta excellent food (opp. lāmaka°) J I.123; “laṅcaka excellent gift (?) (Trenckner, Miln p. 424): see under laṅcaka. - dhamma° the best norm Sn 233; nagara° the noble city Vv 166 (=uttama°, Rājagahaṃ sandhāya vuttaṃ VvA 82); ratana° the best of gems Sn 683; rāja° famous king Vv 172 (=Sakka VvA 134); or inserted between noun and apposition (or predicate), e. g. ākiṇṇa -vara-lakṣhaṇa full of the best marks Sn 408; nari-vara-gaṇa a crowd of most lovely women Sn 301; esp. frequent in combn with predicate gata: "gone on to the best of," i. e. riding the most stately (horse or elephant), or walking on the royal (palace) etc., e. g. upari-pāsādavara-gata PVA 105; sindha-piṭṭhi-vara-gata J I.179; haṭhit-khandha vara-gata Pva 75, 216, 279. - nt. varaṃ in compar. or superl. function: better than (instr.); the best, the most excellent thing A IV.128 (kataṃnaṃ nu kهو varam: yam . . . yam); Dh 178 (ādhipuccena sotāpattiphalam v.), 322 (varam āsatarā daṇṭa . . . attadanto tato varaṃ). - angañā a noble or beautiful woman Mhvs 33, 84. -ādāya acquiring the best S IV.250; A III.80. -āroha (1) state elephant Vv 51 (=varo aggo seṭṭho āroho ti varaṛōho VvA 35); (2) (f.) a noble lady J VI.562 (Maddi varārohā rājaputti).

Vara° (m. & nt.) [fr. vṛ to wish] wish, boon, favour Miln 110, 139. Usually in phrases ilke varaṃ dātā to grant a wish or a boon J IV.10; VvA 260; Pva 20. varaṃ gahhāti to take a wish or a vow J V.382; varaṃ vuṇāti (varati) id. J III.493 (varam varassu, imper.); Pva II.940, 42; Miln 227. -varaṃ yācati to ask a favour J III.315 (varāṇi yācāmi).
Varaka¹ (Varaka) [cp. *Sk. varaka] the bean Phaseolus trilobus J II.75 (where equal to kalāya); Miln 267; Dha I.311.

Varaka² (Varaka) (adj.) [fr. vr] wishing or asking (in marriage) Th 2, 406.

Varana (Varana) [cp. Sk. varaṇa rampart, causeway, wall] the tree Crataeva roxburghii J I.222, 317 (*rukkhya), 319=Dha III.409 (*kaṭṭhabhaṅja); J VI.535.

*Varati (Varati) [vṛ] & der. ("to choose" as well as "to obstruct") see vuṇāti.

Varatta (nt.) & Varattā (f.) (Varatta) [cp. Vedic varatṛa, given also in meaning "elephant's girth" at Halāyuḍha II.66] a strap, thong, strip of leather S I.63; A II.33; Sn 622; Dh 398 (fig. for taṇhā); J II.153; V.45. As "harness" at J I.175; as straps on a ship's mast (to hold the sails) Miln 378. - Cp. vārattika. -khaṇḍa strip of leather, a strap M I.244=II.193=III.259=S IV.56=A III.380.

Varāka (Varaka) (adj.) [cp. Epic Sk. varāka] wretched, miserable S I.231; J IV.285; Vism 315; VvA 101; Pva 120 (syn. for kapaṇa), 175 (id.).

Varāha (Varaha) [Vedic varāha & varāhu, freq. in Rigveda] a boar, wild hog Dh 325=Th 1, 17; J V.406=VI.277; Miln 364; Sdhp 378.

Valañja (Valanja) (-°) [see valañjeti] 1. track, line, trace, in pada° track, footprint J I.8; II.153 (v. l. laṃca & laṅcha); IV.221 (valañcha T.), 383; Dha II.38. - 2. that which is spent or secreted, i. e. outflow, fæces, excrement, in sarīra° fæces J I.70, 80, 421 (*ṃ muñcati to ease oneself); III.486; Dha II.55. - 2. design, use; only neg. avalañja useless, superfluous Vin IV.266; VvA 46 (*ṃ akaṃsu rendered useless); Dha IV.116.

Valañjana (Valanjana) (nt.) [fr. valañjeti] 1. resorting, acting as, behaviour VvA 248. - 2. giving off, evacuation, easing the body J I.161 (*vacca-kuṭṭhi privy); Dha III.270 (sarīra*).

Valañjanaka (Valanjanaka) (adj.) (-°) [fr. valañjana] being marked off, being traced, belonging to, behaving, living (anto° in the inner precincts, bahi° outside the bounds) J I.382, 385, 398.

Valañjita (Valanjita) [pp. of valañjeti; cp. BSk. valañjita used, MVastu III.276] traced, tracked, practised, travelled J III.542 (magga).

Valañjeti (Valajeti) [customarily expld as ava+lañj (cp. Geiger P.Gr. § 661), the root lañj being given as a Sk. root in meaning "to fry," "to be strong," and a variety of others (see Mon. Williams s. v. lañj). But the root & its derivations are only found in lexicographical and grammatical works, therefore it is doubtful whether it is genuine. lañja is given as "pada," i. e. track, place, foot, and also "tail." We are inclined to see in lañj a by-form of lañch, which is a variant of laks "to mark" etc. (cp. lañcha, lañchaka, *ana, *ita). Thus the meaning would range from originally "trace," mark off, enclose, to: "being enclosed," assigned or belonging to, i. e. moving (in), frequenting etc., as given in C. explns. There seems to be a Singhalese word at the root of it, as it is certainly dialectical. - The Dhtm (522) laconically defines valañj as "valañjane"] 1. to trace, track, travel (a road); practise, achieve, resort to Miln 359; VvA 58.
2. to use, use up, spend J I.102; III.342; VI.369, 382, 521. - ppr. Pass. (a-)valañjijamāna (not any longer) in use J I.111. - pp. valañjita.

**Valaya**[valayā] (m. & nt.) [Epic Sk. valaya, fr. Idg. *Uel to turn; see Sk. roots vr to enclose, and val to turn, to which belong the foll.: varutra upper robe, ārmi wave, fold, valita bent, valaya to make roll, vāra rope, vāra cane. Cp. also Lat. volvo to roll, Gr. e)lu/w to wind, e)lic round, e)lutron cover; Goth. waltjan to roll on, Ohg. welzan & waltzan=Agš. wealtan (E. waltz); Agš. wylm wave, and many others, q. v. in Walde, Lat. Wtb. s. v. volvo. - The Dhtp (274) gives root val in meaning samvaraṇa, i.e. obstruct, cover. See further vuṇāti] a bracelet Vin II.106; J II.197 (dantakāre valayādīni karonte disvā); III.377; VI.64, 65; DA I.50; DhA I.226 (danta° ivory bangle); PvA 157 (sankha°); Mhvs 11, 14 (*anguli-vēthakā).

**Valāhaka**[valāhaka] (m. & nt.) [valāha+ka; of dial. origin; cp. Epic Sk. balāhaka] 1. a cloud, dark cloud, thundercloud S I.212= Th 2, 2; A II.102; V.22; Th 1, 760; Pug 42, 43; Vv 681; J III.245; 270 (ghana°); Vism 285 (*paṭala); Miln 274; DhsA 317; VvA 12 (=abbhā). - 2. N. of mythical horses S III.145. -kāyikā (devā) groups of cloud gods (viz. sīta°, ūrmi°, abbha°, vāta°, vassa°) S III.254.

**Valāhassa**[valāhassa] [valāha+assa] cloud-horse J II.129 (the Valāhassajātaka, pp. 127 sq.); cp. BSk. Bālāh'āśva (rājā) Divy 120 sq. (see Index Divy).

**Vali**[vali] (f.) [cp. Epic Sk. vali; fr val. Spelling occasionally with l] a line, fold, wrinkle, a streak, row; Vin II.112 (read valiyo for valiṃ?); Th 2, 256; J IV.109; Shhp 104. - muttā-vali a string of pearls VvA 169. For vāṭṭanā-vali see vāṭṭanā. See also āvali.


**Valita**[valita] [pp. of val: see valeti] wrinkled A I.138 (acc. khaṇḍadantam palita-kesam vilūnaṃ khalitam siro-valitam tilakāhata-gattam: cp. valin with passage M I.88=III.180, one of the two evidehtly misread); PvA 56, 153. In compn with taca contracted to valittaca (for valitattaca) "with wrinkled skin" DhA II.190 (phalitakesa+); with abstr. valittacatā the fact of having a wrinkled skin M I.49 (pālicca+; cp. MA 215); A II.196 (khaṇḍicca pālicca+).

**Valin**[valin] (adj.) [fr. vali] having wrinkles M I.88 (acc. palitakesim vilūnaṃ khalita-sirasam valinam)=III.180 (palitakesam vilūnaṃ khalitam-siraṃ valinam etc.) See valita for this passage. - In compn vali-mukha "wrinkled face," i.e. monkey J II.298.

**Valiya**[valiya] at M I.446 is not clear. It is combd with vaṇṇiya (q. v.). See also note on p. 567; v. l. pāṇiya; C. silent.

**Valikāṃ**[valikāṃ] [cp. Sk. vyālikāṃ] read for valikāṃ at Th 2, 403, in meaning "wrong, fault"; ThA 266 explQ as "vyālikāṃ dosāṃ." So Kern, Toev. s. v.


**Valeti**[valeti] [cp. Sk. vāleti, Caus. of val to turn: see valaya] 1. to twist, turn, in gīvaṃ to wring (a fowl's neck) J I.436; III.178 (gīvaṃ valitvā: read °etvā). - 2. to twist or wind round, to put (a garment) on, to dress J I.452 (sātaka valetum; v. l. valaṇcetum). - pp. valita.

Vallabha (Vallabha) [cp. Epic & Class. Sk. vallabha & BSk. vallabhaka a sea monster Divy 231] a favourite J IV.404; VI.38, 371; rāja° a king's favourite, an overseer J I.342; Mhvs 37, 10; VbhA 501. - f. vallabhā (a) beloved (woman), a favourite J III.40; VvA 92, 135, 181.


Vallarī (Vallari) (f.) [cp. Class. Sk. vallarī, Halāyudha II.30] a branching footstalk, a compound pedicle Abhp 550. The word is found in BSk. in meaning of "musical instrument" at Divy 315 and passim.


Vallibha (Vallibha) [cp. late Sk. valibha wrinkled] the plant kumbhaṇḍa i. e. a kind of gourd Abhp 597 (no other ref.).

Vallī (Vali) (f.) [cp. Sk. valli; for etym. see valaya] 1. a climbing plant, a creeper Vin III.144; J V.37; VI.536; VvA 147, 335 (here as a root?). - santānaka° a long, spreading creeper VvA 94, 162. - 2. a reed or rush used as a string or rope for binding or tying (esp. in building), bast (?) M I.190 (Neumann, "Binse"); J III.52 (satta rohita macche uddharitvā valliyā āvunītīvā netvā etc.), 333 (in similar connection); DhA III.118. - 3. in kaṇṇa° the lobe of the ear Mhvs 25, 94. - The compn form of vallī is valli°. -koṭī the tips of a creeper J VI.548. -pakka the fruit of a creeper Vv 3330. -phala=°pakka J IV.445. -santāna spreadings or shoots of a creeper KhA 48. - hāraka carrying a (garland of) creeper Vism 523=VbhA 131 (in comparison illustrating the pāticca-samupāda).

Valla (Vala) at Vism 312 is to be read vāla at Vism 312 is to be read vāla (snake), in phrase vālehi upadduta "molested by snakes."

Vaḷabhā (=valavā?) is not clear; it occurs only in the expression (is it found in the Canon?) vaḷabhā-mukha a submarine fire or a purgatory Abhp 889. The Epic Sk. form is vaḍabhā-mukha (Halāyudha I.70; III.1).

Vaḷabhī (Valabhi) (f.) [cp. late (dial.) Sk. vaḍabhī] a roof; only in cpd. *ratha a large covered van (cp. yøggal) M I.175 (sabba-setena vaḷabhī-rathena Sāvatthiyā niyyāti divā divaṁ); II.208 (id.), but vaḷavābhi-rathena); J VI.266 (vaḷabhīyo-bhaṇḍa-sakaṭiyo C.). The expression reminds of vaḷavā-ratha.

Vaḷavā (Valava) (f.) [cp. Vedic vaḍavā] a mare, a common horse D I.5; Pug 58; Mhvs 10, 54; J I.180; VI.343; DhA I.399; IV.4 (assatarā vaḷavāya gadrabhena jātā). -ratha a carriage drawn by a mare D I.89, 105, 106. The expression reminds of vaḷabhī-ratha.
Valīna at J VI.90 is not clear (in phrase jaṭaṃ valīnaṃ pankagataṃ). The C. reads valīnaṃ, paraphrased by ākulaṃ. Fausböll suggests malīnaṃ. Should we accept reading valīnaṃ? It would then be acc. sg. of valin (q. v.).

Vavakāṭṭha [vavakathā] [pp. of vavakassati] drawn away, alienated; withdrawn, secluded DhA II.103 (*kāya).

Vavakassati [vavakasasi] [v+ava+kṛṣ, would correspond to Sk. vyavakṛṣyate, Pass.] to be drawn away, to be distracted or alienated (from); so is to be read at all passages, where it is either combd with avakassati or stands by itself. The readings are: Vin II.204 (avapakāsanti) =A V.74 (avakassanti vavakassanti); A III.145 (bhikkhu n’ālāṃ sanghamhā 'vapakāsīn: read vavakāsītum or ‘kassītum), 393 (vapakassat’eva Satthārā, vapakassati garuṭṭhānīyehi). See also apakāsati, avakassati, avapakāsati. - pp. vavakāṭṭha.

Vavakkhati [vavakkha] See vatti.

Vavatthapeti & Vavaṭṭhpēti [vavathapeti] [Caus. of vi+ava+sthā] to determine, fix, settle, define, designate, point out J IV.17 (disāṃ “thapetvā getting his bearings); Vbh 193 sq.; Vism 182; SnA 67; KhA 11, 42, 89; VvA 220. - ppr. Pass. vavatthāpiyamāna DhA I.21, 35. - pp. vavatthita & vavatthāpita.

Vavatthāna (nt.) [fr. vi+ava+sthā; cp. late Sk. vyavasthāna which occurs in Ep. Sk. in meaning "stay"] determination, resolution, arrangement, fixing, analysis Ps I.53; Vin IV.289; Vism 111, 236 (=nimitta), 347 (defn); Miln 136; KhA 23.

Vavatthāpita [vavathapita] [pp. of vavathāpeti] arranged, settled, established Miln 345 (su*).

Vavatthita [vavathita] [pp. of vi+ava+sthā, cp. vavatthapeti & late Sk. vyavasthita "determination"] 1. entered on, arranged, fixed, determined, settled M III.25; DhS 36. - 2. separated (opp. sambhinna) Vin II.67 sq.

Vavattheti [vavatheti] [unusual pres. (Med.-Pass.) formation fr. vi+ ava+sthā, formed perhaps after vavatthita] to be determined or analysed Ps I.53, 76, 84.

Vavassagga [vavasgga] [vi+ava+srj; Sk. vyavasarga] "letting go," i. e. starting on something, endeavouring, resolution A I.36; J VI.188 (handā ti vavassagg'atthe nipāto); DA I.237 (here handa is expld as vavasāy' atthe nipato). - Kern, Toev. s. v. wrongly "consent."

Vasa [vasa] (m. & nt.) [cp. Vedic vaśa; vaś to be eager, to desire] power, authority, control, influence S I.43, 240 (kodho vo vasam āyātu: shall be in your power; vasa=ānāpavattana K.S. I.320); M I.214 (bhikkhu cittaṃ vasam vatteti, no ca cittassa vasena vattati: he brings the heart under his control, but is not under the influence of the heart); Sn 297, 315, 578, 586, 968; Sdhp 264. - The instr. vasena is used as an adv. in meaning "on account of, because" e. g. mahaggha-vasena mahārāha "costly on account of its great worth" Pava 77; cp. J I.94; Pva 36 (putta’); Mhs 33, 92 (paṭisanthāra’). - Freq. in phrase vasen (loc.) vattati to be in somebody's power J V.316 (te vase vattati), cp. M I.214 (cittassa vasena vattati) & 231 (vatteti te tasmiṃ vaso have you power over that?); trs. vasa vatteti to get under control, to get into one's power J IV.415
(attano vase vattetvā); V.316 (rājāno attano v. v.); DhA II.14 (rājānam attano v. v.), cp. M I.214 (vasan vatteti) & PvA 89 (vasam vattento). - Note. The compn form in connection with kṛ and bhū is vasī° (q. v.). - ānuga being in somebody's power, dependent, obedient, subject J III.224 (=vasavattin C.); DhA II.14 (rājānaṃ attano v. v.), cp. M I.214 (vasan vatteti) & PvA 89 (vasaṃvatte). - Note. The compn form in connection with kṛ and bhū is vasī° (q. v.). - ānuga being in somebody's power, dependent, subjected, obedient Sn 332, 1095; Th 2, 375 (=kinkāra-paṭissāvin ThA 252); Sdhp 249. -ānuvattin id.; f. *inī obedient, obliging (to one's husband) Vv 313. -ānuvattin id.; f. *inī obedient, obliging (to one's husband) Vv 313. - uttama highest authority, greatest ideal Sn 274. -gata being in someone's power J V.453 (narīnaṃ); cp. vāsī-kata. -vattaka wielding power Sdhp 483 (°ika); a° having no free will PvA 64. -vattana wielding power, (having) authority Miln 356. -vattin 1. (act., i.e. vatteti) having highest power, domineering, autocrat, (all-)mighty; fig. having self-mastery, controlling one's senses D I.247; II.261; A II.24; It 122; Th 2. 37; Pv II.333; Miln 253; DA I.111, 114, 121; SnA 133 (*bhavana). - 2. (pass.; i.e. vattati) being in one's power, dependent, subject J III.224; V.316; ThA 226 (read vattino for °vattito!).

Vasati1 (vasati) [vas1; to Idg. *Ūes, cp. Gr. e)/nnumi to clothe, Sk. vasman cover, Goth. wasjan clotehe, wasti dress; Lat. vestis=E. vest etc.; Dhtp 628 (& Dhtm 870): acchādane] to clothe. pp. vutthā. Caus. vāseti: see ni°. See also vāsana1 & vāsana1.

Vasati2 (vasati) [vas2; Idg. *Ūes to stay, abide; cp. Av. varəhaiti; Lat. Vesta the goddess of the hearth=Gr. e/st/o hearth; Goth. wisan to stay, remain, be (=Ohg. wasan, E. was, were); Oicel. vist to stay, Oir. foss rest. - Dhtm 470: kanti-nivāsesu] to live, dwell, stay, abide; to spend time (esp. with vassaṃ the rainy season); trs. to keep, observe, live, practise Sn 469 sq., 1088 (=śāṃvasati avāsati parivasati Nād 558); Pv 3, 12, 78 (imper. vasatha).

Vasana1 (vasana) (nt.) [fr. vasati1] clothing, clothes Sn 971; Th 2, 374; D III.118 (odāta°), 124 (id.); Nād 495 (the six cīvarāni); PvA 49. - vasanāni clothing Mhv 22, 30. - vasana (-*) as adj. "clothed," e. g. odāta° wearing white robes Vin I.187; kāsāya° clad in yellow robes Mhv 18, 10; pilōika° in rags J IV.248; vin I.140; S IV.248; Miln 211; PvA 160 (inf. vāsetu); see also adhi°, ā°, ni°, pari°.

Vasana2 (vasana) (nt.) [fr. vasati2] dwelling (-place), abode; usually in cpds. like *gāma the village where (he) lived J II.153; *ṭṭhāna residence, dwelling place PvA 12, 42, 92; DhA I.323 and passim.
Vasanaka (Vasanaka) (adj.) (-*) [fr. vasana2] living (in) J II.435 (nibaddha*, i. e. of continuous abode).

Vasanta (Vasanta) [Vedic vasanta; Idg. *Ūēr, cp. Av. varehar spring, Gr. e)/ar, Lat. vēr, Oicel. vār spring, Lith. vasarā summer] spring J I.86; V.206; KhA 192 (bāla*=Citra); DA I.132 (*vana); PvA 135.

Vasabha (Vasabha) [the Sanskrit-Pāli form (*vṛṣabha) of the proper Pāli usabha (q. v. for etym.). Only in later (Com.) style under Sk. influence] a bull Miln 115 (rāja*); SnA 40 (relation between usabha, vasabha & nisabha); VvA 83 (id.).

Vasala (Vasala) [Vedic vṛṣala, Dimin. of vṛṣan, lit. "little man"] an outcaste; a low person, wretch; adj. vile, foul Vin II.221; Sn 116-136; J IV.388; SnA 183, - f. vasalī outcaste, wretched woman S I.160; J IV.121, 375; DhA I.189; III.119; IV.162; VvA 260. -ādhama=°dhamma Sn 135. -vāda foul talk Ud 28; SnA 347. -sutta the suttanta on outcasts Sn 116 sq. (p. 21 sq.), commented on at SnA 174 sq., 289.

Vasalaka (Vasalaka) [vasala+ka in more disparaging sense]=vasala Sn p. 21.

Vasā (Vasa) (f.) [Vedic vaśā; cp. vāśitā; Lat. vacca cow] a cow (neither in calf nor giving suck) Sn 26, 27; SnA 49 (=adamita-vuddha-vacchakā).


Vasi° (Vasi°) is the shortened form of vasi° (=vasa) in combns °ppatta one who has attained power, mastering: only in phrase ceto-vasippatta A II.6; III.340; Miln 82; cp. BSk. vaśiprāpta Divy 210, 546; - and °ppatti mastership, mastery Vism 190 (appanā+).

Vasika (Vasika) (adj.) (-*) [fr. vasa, cp. Sk. vaśika] being in the power of, subject to, as in kodha* a victim of anger J III.135; taṇhā under the influence of craving J IV.3; mātugāma* fond of women J III.277.

Vasita (Vasita) [pp. of vasati2] dwelling, lived, spent Mhvs 20, 14.

Vasitar (Vasitar) [n. ag. fr. vasita] one who abides, stays or lives (in), a dweller; fig. one who has a (regular) habit A II.107= Pug 43, cp. PugA 225. - vasitā is given as "habit" at Cpd. 58 sq., 207.

Vasin (Vas) (adj.) [fr. vasa] having power (over), mastering, esp. one's senses; a master (over) Vin III.93; D I.18 (=cinnavasitattā vasī DA I.112); III.29; Sn 372; Vism 154 (fivefold); Mhvs 1, 13 (vāsi vasī); Dāvs I.16.

Vasima (Vasima) =vasin It 32 (acc. vasimaṃ; v. l. vasīmaṃ).

Vasi° (Vasi°) is the composition form of vasa is the composition form of vasa in combn with roots kr and bhū, e. g. *kata made dependent, brought into somebody's power, subject(ed) Th 2, 295.
Vasu (Vasa) (nt.) [Vedic vasu good, cp. Gr. eu/s good, Oir. fiu worthy, Goth. iusiza better] wealth; only in cpds. *deva the god of wealth, i.e. Kṛṣṇa (Kaṇha) Miln 191 (as *deva followers of K.). J V.326 (here in T. as ādicco vāsudevo pabhankaro, expld in C. as vasudevo vasujotano, i.e. an Ep. of the sun); Vism 233 (Vāsudevo baladevo). *dharā (f.) (as vasun-dharā) the bearer of wealth, i.e. the earth S I.100; A III.34; J V.425; Vism 205, 366; DA I.61. *dā (id. J I.25; Ap 53; Vism 125.


Vassa (Vassa) (m. & nt.) [cp. Vedic varṣa (nt.) rain. For etym. see vassati1] 1. rain, shower J IV.284; VI.486 (khaṇika sudden rain); Miln 307; Mhvs 21, 31; DhA III.163 (pokkharaa portentous); SnA 224 (mahāa deluge of rain); PVa 55 (vāta wind & rain). - fig. shower, downpour, fall M I.130=Vin II.25 (kahaṇa); DhA II.83 (kusuma). - Esp. the rainy season, lasting roughly from June to October (Āsā-Kattika), often called "Lent," though the term does not strictly correspond. Usually in pl. vassā (A IV.138), also termed vassā-ratta "time of rains" (J IV.74; V.38). Cp. BSk. varṣā, e.g. Divy 401, 509. - Keeping Lent (i.e. spending the rainy season) is expressed by vassaṃ vasati Vin III.10; Mhvs 16, 8; or by vassa-vāsaṃ (vassāvāsaṃ) vasati (see below), vassaṃ upeti S V.152, vassaṃ upagacchati S V.152; PVa 42. One who has kept Lent or finished the residence of the rains is a vuttha Vin III.11; S I.199; V.405; PVa 43. Cp. BSk. vāsašiśita Divy 92, 489. - Vassa-residence is vassa-vāsa (see below). - vassam vasāpeti (Caus.) to induce someone to spend the rainy season PVa 20. - anto-vassam during Lent; cp. antovass'eka-divasaṃ one day during Lent Mhvs 18, 2; antara-vassam id. S IV.63. - (nt.) a year A IV.252 (mānusakāni paññaṇa vasāṇi); Sn 289, 446, 1073. sattaa (adj.) seven years old Mhvs 5, 61; satta-āṭṭha 7 or 8 years old PVa 67. - See cpds. *sataa. - 3. semen virile, virility: see cpds. *kamma & *vara. - agga shelter from the rain, a shed (agga-agāra) J I.123; DhA III.105=VvA 75. - āvāsa vassa-residence A III.67. āvāsa belonging to the spending of the rainy season, said of food (bhatta) given for that purpose J VI.71; DhA I.129 (as one of the 4 kinds: salāka, pakkhika, navacanda, vass'āvāsika), 298; IV.129 (lābha a gift for the r. s.). -upagamana entering on the vassa-residence PVa 42. - upanāyikā (f.) the approach of the rainy season, commencement of Vassa residence [BSk. varṣapanāyikā Divy 18, 489; AvŚ I.182, where Ep. of the full moon of Āsā]. Two such terms for taking up the residence: purimikā & pacchimikā A I.51; i.e. the day after the full moon of Ā. or a month after that date. See upanāyika. - vassipanāyika-divasa the first day of Lent Vism 92; DhA IV.118; *upanāyika khandhakaṃ the section of the Vinaya dealing with the entrance upon Lent (i.e. Vin I.137 sq.) Mhvs 16, 9. -odaka rain-water Vism 260=VbHA 243. -kamma causing virility D I.12 (=vasso ti puriso, vosso ti paṇḍako iti; vossassa vassa-karaṇam vassa-kammaṃ, vassassa vossa-karaṇam vossa-kammaṃ DA I.97). -kāla time for rain J IV.55. -dasa (& *dakā) a decade of years: see enumd at J IV.397. -pūgani innumerable years J VI.532, cp. Sn 1073. - vara a eunuch J VI.502. -valāhaka a rain cloud A III.24 3 (*devā). -vassana shedding of rain,
raining DhA II.83. -vāsa Vassa residence S V.326; PvA 20. -vuṭṭhi rainfall SnA 34, cp. 224. -sata a century Sn 589, 804; A IV.138; Pv II.115; PvA 3, 60, 69. -satika centenarian Miln 301.

**Vassati**

[Vassati] [vṛṣ, varṣati, vṛṣate; Idg. *Ūers to wet, cp. Vedic vṛṣa bull, varṣa rain, vṛṣabha (P. usabha), Av. varṇa virile, Lat. verres boar; Gr. a)/rrhn virile, e)/rsh dew; with which root is connected *eres to flow: Sk. arṣati, ṛṣabha bull, Lat. ros=dSk. rasa essence etc. - Dhtm 471 gives "secana" as defn] to rain (intrs.), fig. to shower, pour(down) Vin I.32 (mahāmegho vassi); S III.141 (deve vassante); V.396 (id.); Sn 30 (devassa vassato, gen. sg. ppr.); PvA 6, 139, 287; Mhvs 21, 33; DhA II.83 (vassatu, imper.; vassi, aor.); 265 (devo vassanto nom. sg.). - Cp. kālena kālāṃ devo vṛṣyate Divy 71. - Caus. II. vassāpeti to cause to rain J V.201 (Sakko devaṃ v. let the sky shed rain). - pp. vaṭṭa, vaṭṭha, vuṭṭha. Another pp. of the Caus. *vasseti is vassita.

**Vassana**

[Vassana] (nt.) [fr. vassati1] raining, shedding (water) DhA II.83 (vassa*).

**Vassikanaka** (adj.) [fr. vassāpeti; Caus. of vassati1] shedding, pouring out J I.253 (dhana*).

**Vassikā** (f.) & Vassika (nt.) [vassikā] =vassikī, i.e. Jasminum Sambac; cp. BSk. varṣika Lal. Vist. 366, 431; Divy 628; AvŚ I.163. (a) f. (the plant) Dh 377 (=sumanā DhA IV.112); Miln 251. (b) nt. (the flower, said to be the most fragrant of all flowers) A V.22; S V.44; DhA IV.112 (*puppha).

**Vassitar** (n. ag. fr. vassita1) a shedder of rain A II.102= Pug 42.

**Vassin** (adj. n.) [fr. vassati1] raining; in padesa° shedding local showers It 64.
Vaha (vahā) (-*) [fr. vah] 1. bringing, carrying, leading Pv I.58 (vāri° river=mahānadi PvA 29); S I.103; PvA 13 (anattha°). Doubtful in hetu-vahē Pv II.85, better with v. l. °vaco, expld by sakāraṇa-vacana PvA 109. - 2. a current J IV.260 (Gangā°); V.388 (mahā°). - Cp. vāha.

Vahati (vahāti) [vah, Idg. *Úe ġ to drive, lead, cp. Sk. vahātī= Lat. vehiculum=E. vehicle; Gr. o)/xos waggon, Av. vāzaitī to lead, Lat. vēho to drive etc.; Goth. ga-wigan =Ogh. wagan=Ger. bewegen; Goth. wēgs=Ger. weg, E. way; Ogh. wagan=E. waggon, etc. - Dhtp 333 & Dhtm 498: vaha pāpuṇane] 1. to carry, bear, transport J IV.260; PvA 14 (=dhāreti); Miln 415 (of iron: carry weight). - imper. vaha Vv 8117; inf. vahītum PvA 122 (perhaps superfluous); grd. vahītabba Mhvs 23, 93. - 2. to proceed, to do one's work M I.444; Mhvs 34, 4 guḷayantaṃ vahītvaṃ, old var. reading for P.T.S. ed. T. reading guḷayantamhi katvāna. - 3. to work, to be able, to have power A I.282. - Pass. vuyhati (Sk. uhyate) to be carried (along) Vin I.106; Th 1, 88; ppr. vuyhamāna S IV.179; Th 1, 88; J IV.260; PvA 153; pass. also vahīyati PvA 56 (=nīyati); ppr. vahīyamāna Miln 397. - pp. ūḷha (see soḍha), vuḷha & vūḷha (būḷha). - Caus. vāheti to cause to go, to carry, to drive away Vin II.237; Sn 282; J VI.443. - ppr. vahīyamāna (in med. pass. sense) J VI.125. - pp. vahīyamāna (for vāh°) Miln 346. Cp. ubbahati2.


Vā (vā) (indecl.) [Ved. vā, Av. vā, Gr. h)/, Lat. -ve] part. of disjunction: "or"; always enclitic Kh VIII. (itthiyā purisassa vā; mātari pitari vā pi). Usually repeated vā - vā (is it so -) or, either - or, e. g. Sn 1024 (Brahmā vā Indo vā pi); Dh 1 (bhāsati vā karoti vā); PvA 74 (putto vā dhītā vā natthi?). - with negation in second place: whether - or not, or not, e. g. hoti vā no vā is there or is there not D I.61; tām patthehi vā mā vā VvA 226. - Combined with other emphatic particles: (na) vā pana not even Pv II.69 (manussena amanussena vā pana); vā pi or even Sn 382 (ye vā pi ca); Pv II.614 (isayo vā pi ye santā etc.); iti vā Nd2 420; atha vā Dh 83 (sukhena atha vā dukhena); uda . . . vā Sn 232 (kāyena vācā uda cetasā vā). - In verse vā is sometimes shortened to va, e. g. devo va Brahmā vā Sn 1024: see va4.

Vāk (vāk) (-*) [Vedic vāc, for which the usual P. form is vācā] speech, voice, talk; only in cpd. °karaṇa talk, speaking, conversation, as kālyāṇa-vāk-karaṇa good speech A II.97; III.195, 261; IV.296 sq.; 328; V.155; abstr. °ta A I.38. Cp. vākya.

Vāka (vāka) (nt.) [late Sk. valka, cp. P. vakka] the bark of a tree D I.167; Vin III.34; J I.304; II.141; Vism 249=VbhA 232 (aka° & makaci°); Miln 128. - avāka without bark J III.522. -cīra (=cīvara) a bark garment worn by an ascetic Vin III.34; A I.240, 295; J I.8, 304; V.132; Pug 55. -maya made of bark Vin II.130.

Vākarā = Vāgulā (vākarā) (vāgulā) net, snare M I.153 (daṇḍa°, Dvandva); II.65. - As vākara at J III.541; as vākura at Th 1, 774.

Vākya (vākya) (nt.) [fr. vac: see vāk & vācā; Vedic vākya] saying, speech, sentence, usually found in poetry only, e. g. D II.166 (suṇantu bhonto mama eka-vākyaṃ); A II.34 (sutvā arahato vākyaṃ); III.40 (katvāna vākyaṃ Asitassa tādino); Sn 1102 (=vacana Nd2 559); J IV.5; V.78; Ap
Vāgamā (Vagama) at Mhvs 19, 28 (tadahe v. rājā) is to be read (tadah'ev) āgamā, i. e. came on the same day. The passage is corrupt: see trsln p. 130.

Vāgura & Vāgurā (Vagura) (f.) [cp. Epic & Class. Sk. vāgurā; to ldg. *Ūeg to weave, as in Lat. velum sail, Ags. wecca=E. wick; Ohg. waba=Ger. wabe] a net; as °a J VI.170; KhA 47 (sūkara*); ThA 78; as °ā J VI.582. Another P. form is vākāra.


Vācanaka (Vacanaka) (nt.) [fr. vāceti] talk, recitation, disputation; invitation (?), in brāhmaṇa* J I.318 (karotī); III.171; IV.391 (karotī); regarded as a kind of festival. At J III.238 vācanaka is used by itself (two brahmins receiving it). It refers to the treating of brāhmaṇas (br. teachers) on special occasions (on behalf of their pupils: a sort of farewell-dinner?). - It is not quite sure how we have to interpret vācanaka. Under brāhmaṇa (cpds.) we have trsld it as "elocution show" (cp. our "speech day"). The E. trsln gives "brahmin feast"; Prof. Dutoit "Brahmanen-backwerk" (i. e. special cakes for br.). vācana may be a distortion of vājana, although the latter is never found as v. l. It is at all events a singular expression. BR give vācana as al/pac legeme/non in meaning of "sweetmeat," with the only ref. Hārāvalī 152 (Calc. ed.), where it is expld as "pahelaka" (see P. pahenaka). On the subject see also Fick, Soc. Glied. 137, 205.

Vācanā (Vacana) (f.) [fr. vāceti] recitation, reading; °magga way of recitation, help for reading, division of text (into chapters or paragraphs) Tikp 239; KhA 12, 14, 24.

Vācapeyya (Vacapeyya) (1) amiable speech (vācā+peyya=piya) J VI.575 (=piyavacana C.). - (2) spelling for vājapeyya (q. v.).

Vācasika (Vacasika) (adj.) [fr. vācā] connected with speech, verbal (contrasted with kāyika & cetasika) Vin IV.2; Pug 21; Miln 91; Vism 18; DhsA 324. - As nt. noun at Miln 352 in meaning "behaviour in speech."

Vācā (Vacā) (f.) [vac, vakti & vivakti; cp. vacah (P. vaco); Vedic vāk (vāc°) voice, word, vākya; Av. vacah & vaks word; Gr. e)/pos word, o)/y voice, Lat. vox=voice, voco to call; Ohg. gi-wahan to mention etc. The P. form vācā is a remodelling of the nom. vāc after the oblique cases, thus transforming it from the cons. decl. to a vowel (°ā) decl. Of the old inflexion we only find the instr. vācā Sn 130, 232. The compn forms are both vācā° and vacī°] word, saying, speech; also as adj. (°) vaca speaking, of such a speech (e. g. duṭṭha° Pv I.32, so to be read for dukkha°). - D III.69 sq., 96 sq., 171 sq.; S IV.132 (in triad kāyena vācāya manasā: see kāya III., and mano II.3); Sn 232 (kāyena vācā uda cetasā vā), 397, 451 sq., 660, 973, 1061 (=vacana Nd2 560); Nd1 504; DhsA 324 (vucati ti vācā). - In sequence vācā girā byappatha vacibheda vācasikā viññatti, as a defn of speech Vin IV.2, expld at DhsA 324: see byappatha. - vācam bhindati: (1) to modify the speech or expression SnA 216 (cp. vākya-bheda DhsA 324). - (2) to use a word, so say something Vin I.157; M I.207 (Neumann, "das Schweigen brechen"); Miln 231 (i. e. to break silence? So Rh. D. trsln). Cp. the English expression "to break the news." - vācā is mostly applied with some moral characterization, as the foll., frequently found: atthaṃśhitā A...
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III.244; kalyāṇa° A III.195, 261; IV.296; V.155; pisunā & pharusā A I.128, 174, 268 sq.; III.433; IV.247 sq.; DA I.74, 75; Nd1 220, and passim; rakkhita° S IV.112; vikīṇa° S I.61, 204; A I.70; III.199, 391 sq.; sacca° A II.141, 228; saṅhā A II.141, 228; III.244; IV.172; see also vacī-<s>sucarita</s>;

sacca° A II.141, 228; saṅhā A II.141, 228; III.244; IV.172; see also vacī-<s>sucarita</s>;

sammā° Vbh 105, 106, 235; VbhA 119; see also magga; hīnā etc. S II.54.

-nurakkhin guarding one's speech Dh 281 (cp. vācāya saṃvara DhA IV.86).

-ābhilāpa "speechjabbering," forbidden talk Sn 49 (i. e. the 32 tiracchānakathā Nd2 561).

-uggata with well intoned speech Miln 10.

-yata restrained in speech Sn 850 (=yatta gutta rakkhita Nd1 221).

- vikkhepa confusion of speech, equivocation D I.24 sq.; DA I.115.

Vācetar (Vacetar) [n. ag. fr. vāceti] one who teaches or instructs D I.123.

Vāceti (Vaceti) [Caus. of vac] to make speak or recite, to teach: see vatti. - pp. vācita.

Vāja (Vaja) [cp. Vedic vāja strength; Idg. *Ūeg, cp. vājeti, vajra (P. vajra); Lat. vegeo to be alert ["vegetation"], vego to be strong ["vigour"]; Av. vaṇra; Oicel. wakr=Ags. wacor=Ger. wacker; E. wake, etc.] 1. strength, a strength-giving drink, Soma SnA 322. - 2. the feather of an arrow J IV.260; V.130.

Vājapeyya (Vajapeyya) [cp. Vedic vājapeya; see Macdonell, Vedic Mythology pp. 131 sq., 155, quoting Weber, Vājapeya; Banerjea, Public Administration etc. 92] the vājapeya sacrifice, a soma offering. Spelling often vāca° (mostly as v. l.); see S I.76; A II.42; IV.151; Sn 303; It 21; Miln 219; J III.518. Cp. peyya2.


Vājin (Vajin) (adj.-n.) [fr. vāja] possessed of strength or swiftness; a horse, stallion Dāvs I.31; V.35 (sita°), 53 (sasi-<s>panda</s>ṇḍara°); VvA 278.

Vāṭa (Vata) [cp. Class. Sk. vāṭa; on etym. see Walde, Lat. Wtb. s. v. vallus] enclosure, enclosed place Vin II.154. See also yañña°.

Vāṭaka (-°) [fr. vāṭa] enclosure, circle, ring; in gala° the throat circle, i. e. the bottom of the throat Vism 258; DhsA 316; DhA I.394; canḍāla° circle of Canḍālas J VI.156; brāhmaṇa° of Brahmins DhA IV.177.

Vānija (Vanija) [fr. vaṇij (vaṇik): see vaṇijjā; lit. son of a merchant; Vedic vānija] a merchant, trader Vin III.6 (assa°); Sn 614, 651, 1014; J V.156 (so read for va°); Pv I.106; Dāvs I.58; KhA 224; SnA 251; PvA 47, 48, 100, 191, 215, 271. On similes with v. see J.P.T.S. 1907, 134.

Vānijaka = Vānijā (Vanijakā) (Vanjila) S II.215 (sūci°); J III.540.

Vānijjā (Vanijja) (f.) [fr. vaṇijja, cp. vaṇijjā] trade, trading Vin IV.6 (as one of the exalted professions); PvA 111, 201, 273, 277.

Vāta (Vata) [Vedic vāta, of vā; cp. Sk. vāti & vāyati to blow, vāyu wind; Lat. ventus, Goth. winds=wind; Ohg. wājan to blow, OIr. feth air; Gr. a)/hmi to blow, a)/ths wind, Lith. āudra storm etc.] wind. There exists a common distinction of winds into 2 groups: "internal" and
"external" winds, or the ajhappikā vāyo-dhātu (wind category), and the bāhirā. They are discussed at Vbh 84, quoted at MA 30, 31, and expld in detail at VbhA 70 sq.; Vism 350. The bāhirā also at Nd2 562, and in poetical form at S IV.218. - The internal winds (see below 2) comprise the foll.: uddhangamā vāta, adhogamā, kucchisayā, koṭṭhāsasayā, angam-angārūsārino, sathhakā, khurakā, uppalakā, assāso, passāso, i. e. all kinds of winds (air) or drawing pains (rheumatic?) in the body, from hiccups, stitch and stomach-ache up to breathing. Their complement are the external winds (see below 1), viz. puratthimā vāta, pacchimā, uttarā, dakkhiṇā (from the 4 quarters of the sky), sarajā arajā, sītā uññhā, parittā adhimattā, kāḷā, verambha°, pakkhā°, supaṇṇa°, tālavanta°, vidhūpana°. These are characterized according to direction, dust, temperature, force, height & other causes (like fanning etc.). - 1. wind (of the air) S IV.218 (vāta ākāse vāyanti); Sn 71, 348, 591 (vāto tūlāṃ va dhamsaye), 622, 1074; J I.72; Pug 32; Vism 31. adhimatta v. S IV.56; mahā° S II.88; A I.136, 205; II.199; IV.312; veramba° (winds blowing in high regions: upari ākāse S II.231) A I.137; Th 1, 598; J VI.326. - 2. "winds" of the body, i. e. pains caused by (bad) circulation, sometimes simply (uncontrolled) movements in the body, sometimes rheumatic pains, or sharp & dragging pains in var. parts of the body Nett. 74. Also applied to certain humours, supposed to be caused by derangements of the "winds" of the body (cp. Gr. qumo/s; or E. slang "get the wind up"), whereas normal "winds" condition normal health: Pv II.61 (tassa vātā baliyanti: bad winds become strong, i. e. he is losing his senses, cp. PvA 94: ummāda-vātā). - āngā° pain in the limbs (or joints), rheumatism Vin I.205; udara° belly ache J I.393, 433; DhA IV.129; kammaja° birth-pains Vism 500; kucchi° pains in the abdomen (stomach) VbhA 5; piṭṭhi° pains in the back ibid. - 3. (fig.) atmosphere, condition, state; or as pp. (of vāyati) scented (with), full of, pervaded (by), at Vin I.39 (vijana° pervaded by loneliness, having an atmosphere of loneliness; Kern. Toev. s. v. vāta wrongly "troop, crowd." The same passage occurs at D III.38, where Rh. D., Dial. III.35, trsls "where the breezes from the pastures blow"; with expln vijana= vrjana [see vajati], hardly justified. In same connection at A IV.88); Miln 19 (isi°-parivātā scented with an atmosphere of Sages; Rh. D. differently: "bringing down the breezes from the heights where the Sages dwell"; forced). - On vātā in similes see J.P.T.S. 1907, 135. -ātapa (Dvandva) wind and heat. In this phrase Bdhgh. takes vātā as wind (above 1) at Vism 31 (saraja & araja v.), but as (bodily) pain (above 2) at VbhA 5. See D III.353; S II.88; III.54; V.379; A I.204; II.117, 143, 199; III.394 sq., 404; V.15, 127; Sn 52; J I.93; Miln 259, 314, 416, DhA III.112. -ābādha "wind disease," internal pains (not rheumatism) Vin I.205; Miln 134; Vism 41. -āyana air hole, window Mhvs 5, 37; Dāva V.57. -āhata struck by the wind Vism 63; DhA III.328. -ērita moved by the wind (of trees) S V.123; A III.232; VvA 175. -khandha "wind bulk," mass of wind, region of the wind J VI.326. -ghāta ("wind-struck") the tree Cassia (or Cathartocarpus) fistula, a syn. of uddāla(ka) J IV.298; VvA 197; also as *ka at J V.199, 407; VvA 43. -java swiftness of the wind J VI.274. -dhuta shaken by the wind, swaying in the w. Vv 385, cp. VvA 174. -passa the wind side DhA II.17. -pāna lattice, window Vin I.209; II.148, 211; A I.101, 137; IV.231; J II.325; V.214; VI.349 (read vātāpān* for dvārapān*); KhA 54; DhA I.211, 370; VvA 67; PvA 4, 216, 279. -bhakkha living on air DhA II.57. -maṇḍala a whirlwind, gust of wind, storm, tornado [cp. Bsk. vāyu-maṇḍala at AvŚ I.256 with note.] J I.72; SnA 224. -maṇḍalikā id. Vin II.113; IV. 345; J IV.430. -yoga direction of the wind J II.11. -roga "wind disease," upset of the body, disturbance of the intestines, colic SnA 69; VvA 185. -vassā (pl.) wind and rain PvA 55. -vutthi id. SnA 34. -vega force of the wind Sn 1074; PvA 47. -sakuṇa a certain kind of bird ("wind-bird") Nd1 87, where KhA 118 reads bhāsa°.

Vātaka (vītaka) (adj.) (-°) [fr. vāta 2] belonging to or connected with the winds (of the body) in ahi-vātaka-roga a cert. (intestinal) disease (lit. "snake-pain"), pestilence, plague; dysentery (caused by a famine and attacking men and beasts alike) DhA I.169, 187, 231; III.437.
Vāti (Vāti) See vāyati see vāyatī (in meaning "weave," as well as "blow").

Vātika (Vātika) (adj.) [fr. vāta 2, cp. *Sk. vātakin Halāyudha II.451] connected with the winds (humours) of the body, having bad circulation, suffering from internal trouble, rheumatic (?) Miln 135, 298.

Vātingaṇa (Vātingana) [cp. *Sk. vātingaṇa] the egg plant, Solanum melongena J V.131; DhsA 320.

Vāda (Vāda) [fr. vad: see vadati; Vedic vāda (not in RV!), in meaning of "theory, disputation" only in Class. Sk. - The relation of roots vac: vad is like E. speak: say; but vāda as t. t. has developed quite distinctly the specified meaning of an emphatic or formulated speech= assertion or doctrine 1. speaking, speech, talk, nearly always -°, e. g. iti° hearsay, general talk M. I.133; S V.73; A II.26; kumāraka° child-talk or childish talk, i. e. in the manner of talking to a child S II.218 sq.; cori° deceitful talk PvA 89 (so read with v. l. for T. bheri°); dhammika° righteous speech A V.230; musā° telling lies, false speech A I.129; II.141; IV.401; PvA 15. See under musā. - adj. (-°) speaking up for, proclaiming, advertising D I.174 (sila°, paññā° etc.); Sn 913 (nivissa° dogmatist); A I.287 (kamma°, kiriya°, viriya°). - vādam bhindati to refute a speech, to make a view discrepant (cp. bhinna-vāda under 4!) SnA 45 (Māravādam bh.). - 2. what is said, reputation, attribute, characteristic Sn 859 (but SnA 550=nindā-vacana); J I.2 (jāti° genealogy, cp. V. I.137). See also cpd. °patha. - 3. discussion, disputation, argument, controversy, dispute Sn 390, 827 (also as adj. hīna°); DhA III.390= Vin IV.1; Mhvs 4, 42 (suvā ubhinnam vādam). - 4. doctrine, theory put forth, creed, belief, school, sect SnA 539 sq.; in cpds.: ācārya° traditional teaching Miln 148; also "heterodoxy" Mhbv 96, cp. Dpv V.30; uccheda° annihilistic doctrine Nd1 282: see under ucchedha; therā° the tradition of the Therans, i. e. the orthodox doctrine or word of Gotama Buddha Mhvs 5, 2; 33, 97 sq.; Dpv V.10, 14 (theravādo aggavādo ti uccati), 51 (17 heretical sects, one orthodox, altogether 18 schools); dhuta° (adv.) expounding punctiliousness Vism 81 (=aṇṇa dhutangena ovadati anūsāsati). See under dhuta; bhinna° heretical sect (lit. discrepant talk or view) Dpv V.39, 51 (opp. abhinnaka vāda); sussata° an eternalist Ps I.155. -ānuvāda the trsln of this phrase (used as adj.) at S III.6 (see K.S. III.7) is "one who is of his way of thinking." all kinds of sectarian doctrines or doctrinal theses D I.161; III.115; S III.6; IV.51, 340, 381; V.7; A III.4; Nett 52. -kāma desirous of disputation Sn 825. -khitta° upset in disputation, thrown out of his belief Vin IV.1=DHA III.390. -patha "way of speech," i. e. signs of recognition, attribute, definition Sn 1076 (expld dogmatically at Nd2 563); A II.9. -sattha the science of disputation, true doctrine SnA 540. -sīla having the habit of, or used, to disputes Sn 381.

Vādaka (Vādaka) (adj. n.) [fr. vāda] doctrinal, sectarian, heretical; vagga° (either vagga1 or vagga2) professing somebody's party, sectarian, schismatic Vin III.175 (anu-vattaka°); vādaka-sammuti doctrinal (sectarian) statement A IV. 347.

Vādana (Vādana) (nt.) [fr. vādeti] playing on a musical instrument, music VvA 276.

Vādika1 (Vādika) (adj. (-°) [fr. vāda] speaking, talking (of) Mhvs 5, 60 (pāra° speaking of the farther shore, i. e. wishing him across the sea).

Vādika2 (Vādika) [?] a species of bird J V.1.538 (v. l. vāj°).
Vādita (vādita) (nt.) [pp. of vādeti] (instrumental) music D I.6; III.183; A I.212; II.209; DhA IV.75; DA I.77.

Vāditar (vāditar) [n. ag. fr. vādeti] a speaker, one who professes or has a doctrine D III.232; A II.246; IV.307.

Vādin (vādin) (adj. (-°)) [fr. vāda] speaking (of), saying, asserting, talking; professing, holding a view or doctrine; arguing. Abs. only at A II.138 (cattāro vādī four kinds of disputants); Sn 382 (ye vā pi c’aññe vādino professing their view). Otherwise -°, e.g. in agga° "teacher of things supreme" Th 1, 1142; uccheda° professing the doctrine of annihilation Nett 111 (see uccheda); kāla°, bhūta° attha° etc. speaking in time, the truth & good etc. D I.4, 165; A I.202; V. 205, 265, 328; caṇḍāla° uttering the word C. Mhvs 5, 60; tathā° speaking thus, consistent or true speaker D III.135; Sn 430; dhamma° professing the true doctrine S III.138; in combn with vinaya-vādin as much as "orthodox" Vin III.175; mahā° a great doctrinaire or scholar SnA 540; yatha° cp. tathā°-; sacca° speaking the truth A II.212; the Buddha so-called Th II.252 f.; vaṇṇa° singing the praises (of) Vin II.197.

Vāna1 (vāna) (nt.) [fr. vā2: see vāyati1] sewing, stuffing (of a couch) DA I.86; DhA I.234 (mañca°).

Vāna2 (vāna) (nt.) [fr. vana, both in meaning 1 & 2 but lit. meaning overshadowed by fig.] lit. "jungle" (cp. vana1 etym.), fig. desire, lust (=tanḥā craving) DhsA 409; KhA 151, 152.

Vānaya (vānaya) in combn suvānaya in combn suvānaya (S I.124, 238) is to be separated su-vānaya (see ānaya).

Vānara (vānara) [fr. vana] monkey, lit. "forester" Th 1, 399= Dh 334; Th 1, 454; J II.78 (Senaka), 199 sq. (Nandiya); III.429; IV.308; V.445; Miln 201; DhA II.22. -inda monkey king J I.279; II.159.

Vāpi (vāpi) (f.) [cp. Epic & Classic Sk. vāpi] a pond; °jala water from a pond Mhvs 25, 66.

Vāpita1 (vāpita) [pp. of vāpeti] sown J I.6 (+ropita, of dhañña).

Vāpita2 (vāpita) [pp. of vāpeti] mown DhsA 238.

Vāpeti (vāpeti) [Caus. fr. vap, representing vapati1 as well as vapati2] to cause to sow [cp. Divy 213 vāpayitum] or to mow. - pp. vāpita.

*Vābhi (vābhi) [fr. vā to weave] appears in P. as nābhi in uṇṇanābhi (q. v.).

Vāma (vāma) (adj.) [Vedic vāma] 1. left, the left side (always opposed to dakkhiṇa) J IV.407 (‘akkhī); Pv IV.78; Miln 295 (‘gāhin left-handed); PVA 178 (‘passa left side). As "northern" at J V.416. vāmaṃ karoti to upset J IV.101. - instr. vāmena on the left Sn p. 80. - abl. vāmato from or on the left J III.340; Pv II.320 (as much as "reverse"; PVA 87=vilomato). - 2. beautiful; only in cpd. vām-ūru having beautiful thighs D II.266; J II.443. So read at both places for vāmuru.

Vāmana (vāmana) (adj.) [fr. vāma1, cp. Ger. linkisch=uncouth] dwarfish; m. dwarf Vin I.91; DA I.148.

Vāya [vayal] [fr. vā, vāyatī] weaving PvA 112 (tunna*). See tanta*.

Vāyatī1 [vayal] [Vedic vayatī, vā, cp. Sk. vema loom, vāṭikā, band, Gr. ἤτος willow, Ohg. wiða id.; Lat. vieo to bind or plait] to weave, only in pp. vāyita. - Pass. viyyatī Vin III.259. pp. also vita. - Caus. II. vāyāpeti to cause to be woven Vin III.259 (=vināpeti); VvA 181. - See also vināti.

Vāyatī2 [vayal] [Vedic vāti & vāyatī. See etym. under vāta] 1. to blow (only as vāyatī) Vin I.48; D II.107 (mahāvātā vāyatī); S IV.218 (vātā ākāse v.); J I.18; VI.530; MhvS 12, 12. - aor. vāyi S IV.290; J I.51. Cp. abhi*, upa*, pa*. - 2. to breathe forth, to emit an odour, to smell Pv I.61; PvA 14; as vāti (2nd sg. vāsi) at J II.11 (=vāyasi C.). - pp. vāta only as noun "wind" (q. v.).


Vāyamati [vayan] [vi+ā+yam] to struggle, strive, endeavour; to exert oneself S IV.308; V.398; A IV.462 sq. (chandam janeti v. viriyam ārabhāti cittaṃ pagganāhāti); Pv IV.52; Vbh 208 sq.; Pug 51; Vism 2; DhA III.336; IV.137; PvA 185.

Vāyasa [vayan] [cp. Vedic vāyasa a large bird, Epic Sk. vāyasa crow] a crow D I.9 (*vijā: see DA I.93); S I.124; Sn 447, 675; J I.500; II.440; Miln 373; DhA III.206; VvA 27.

Vāyāma [vayama] [fr. vi+ā+yam] striving, effort, exertion, endeavour S II.168; IV.197; V.440; A I.174 (chandam+), 219; II.93; III.307; IV.320; V.93 sq.; J L.72; Vbh 123, 211, 235; VbhA 91; DhA IV.109; PvA 259. On vāyāma as a constituent of the "Path" (sāmaca) see magga 2.a. - vāyāmaṃ karoti to exert oneself DhA IV.26; PvA 259.


Vāyu [vayu] [Vedic vāya, fr. vā: vāyatī] wind Miln 385; PvA 156. See next.

Vāyo [vayu] (nt.) [for vāyu, in analogy to āpo & tejo, with which frequently enumerated] wind D III.268 (*kāsiṇa); M I.1, 424=A IV.375; A V.7, 318, 353 sq. (*saṅnā); S III.207; Vism 172 (*kāsiṇa), 350 (def.). On vāyo as t. t. for mobility, mobile principle (one of the 4 elements) see Cpd. 3, 270; Dhs trsln § 962. - dhātu the wind element, wind as one of the four great elements, wind as a general principle (consisting of var. kinds: see enumd under vāta) Vbh 84; Vism 363; Nett 74; VbhA 55; VvA 15; DA I.194.

Vāra [vara] [fr. vṛ, in meaning "turn," cp. vuṇāti] 1. turn, occasion, time, opportunity J I.58 (utavārena utavārena according to the turn of the seasons), 150; VI.294; Vism 431 (santati*
interval); DA I.36; DhA I.47 (dve vāre twice); DhsA 215; VvA 47 (tatiyavārama for the 3rd & last time); PvA 109, 135. - 2. In pada* "track-occasion," i. e. foot-track, walk(ing), step J I.62, 213 (*vārena) by walking (here spelt pāda*), 506 (pādavāre pādavāre at every step). - 3. In udaka* v. stands for vāraka (i. e. bucket), the phrase udakavāraṃ gacchati means "to go for water," to fetch water (in a bucket) J IV.492; DhA I.49. Dutoit (J. trsln IV.594) trsls "Wunsch nach Wasser." - 4. bhāṇa* "turn for recitation," i. e. a portion for recital, a chapter SnA 194. See bhāna.

Vāraka (VARAKA) [cp. Sk. vāra & vāraka] a pot, jar Vin II.122 (three kinds: loha*, dāru* and cammakhanḍa*); J I.349; II.70; III.52 (dadhi*); Miln 260; DhsA 377 (phānita*).


Vāraṇa2 (varaṇa) [cp. Vedic vāraṇa strong] 1. elephant J I.358; IV.137; V.50, 416; DA I.275; DhA I.389 (*līḷhā elephant's grace); VvA 36, 257. - 2. the Hatthilinga bird Th 1, 1064.

Vāraṇika (varaṇika) at Th 1, 1129 read cāraṇika (a little play): see Brethren 419 note.

Vārattika (varattika) (adj.) [fr. varatta] consisting of leather or a strap J III.185.

Vāri (vāri) (nt.) [Vedic vāri, cp. Av. vār rain, vairi-sea; Lat. ūrīna=urine; Ags. waer sea; Oicel. ūr spray, etc.] water D II.266; M III.300; A III.26 (in lotus simile); Th 1, 1273; Sn 353, 591, 625, 811; Vv 7910; J IV.19; Nd1 135, 203 (=udaka); Miln 121; PvA 77. -gocara living or life (lit. feeding) in water Sn 605. -ja "water-born," i. e. (1) a lotus Sn 845, cp. Nd1 203; - (2) a fish Dh 34 (=maccha DhA I.289); J V.464 (=Ānanda-maccha C.), 507. -da "water-giver," i. e. cloud Dāvs III.40. -dhara water-holder, water jug J V.4. -bindu a drop of water Sn 392. -vāha "watercarrier," i. e. cloud A II.56; III.53; S V.400; J VI.26, 543, 569; Kh VII.8. -vārita, -yuta, -dhuta, -phuṭa (Jain practice) D I.57; M I.377.

Vārita (vārita) [pp. of vāreti, Caus. of vṛ1] obstructed, hindered J IV.264; restrained (sabbavāri) see vāri. -vata (so read for cārita*) "having the habit of selfdenial" (trsln) S I.28 (cp. K.S. I.39 & 320 with note & Bdhgh's expln: "kilesānaṃ pana chinnattā vataṃ phalaṃ samādhinā samāhītām"), cp. bhāvanā-balena vāritattā dhammā etc. at Tikp. 14.

Vāritta (vāritta) (nt.) [fr. vṛ, on the analogy of cāritta. The BSk. is vāitra: Mvyut 84] avoidance, abstinence Th 1, 591; Miln 133 (cārittaṇ ca vārīttaṇ ca); Vism 11.

Vāruṇi (vāruṇi) (f.) [cp. Sk. vāruṇi, with only ref. in BR.: Harivamśa 8432] 1. spirituous liquor A III.213; J I.251 (‘vāṇija spirit merchant), 268; VI.502. - 2. an intoxicated woman; term for a female fortune-teller J VI.500 (Vāruṇi ‘va pavedhati; C. devatā-bhūta-paviṭṭhā yakkha-dāsi viya gahitā, i. e. possessed), 587 (vāruṇi ‘va pavedhenti; C. yakkha-viṭṭhā ikkhanikā viya).

Vāreti (vāreti) [Caus. of vunāti, representing vṛ1 (to enclose, obstruct), as well as vṛ1 (to choose)] 1. to prevent, obstruct, hinder Pv II.77 (vārayissāṃ I had the habit of obstructing;=nivāresiṃ
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PvA 102); VvA 68; Sdhp 364. - 2. to ask in marriage ThA 266; PvA 55. - Caus. II. vārāpeti to induce somebody to choose a wife J IV. 289. - Note. vāriyamāna (kālakaṇṭi-salākā) at J IV.2 read cār° (cp. PvA 272 vicāresu id.). - pp. vārita.

Vāreyya (Vareyya) (nt.) [grd. of vāreti] marriage, wedding Th 2, 464, 472, 479; SnA 19.

Vāla\textsuperscript{1} (Vāla) [Vedic vāla; connected with Lat. adŭlăre (ad+ ūlăre) to flatter (lit. wag the tail, like a dog), cp. E. adulation; Lith. valaî horse hair] 1. the hair of the tail, horse-hair, tail Vin II.195=J V.335 (pahaṭṭha-kaṇṇavāla with bristling ears & tail, of an elephant); J V.274 (so read for phāla, cp. p. 268, V. 113); PvA 285 (‘koṭi, so read for bāla°); Sdhp 139. - pallankassa vāle bhinditvā destroying the hair (-stuffing) of a couch Vin II.170=DA I.88; cp. Vin IV.299: pallanko āharimehi vālehi kato. - On v. in similes see J.P.T.S. 1907, 136. - 2. a hair-sieve [also Vedic] M I.229. - koṭi the tip of the hair PvA 285.

Vāla\textsuperscript{2} (Vāla) (adj.) [cp. Sk. vyāla] malicious, troublesome, difficult Vin II.299 (adhikarana).

Vāla\textsuperscript{3} (Vāla) (nt.) [=vāri, cp. late Sk. vāla] water; only in cpd. vāla°ja a fish (cp. vārīja).

Vālatta (Vālatta) (nt.) [abstr. fr. vāla\textsuperscript{2}] trouble, difficulty Vin II.86 (in same context as vāla\textsuperscript{2}); A I.54.

Vāladhi (Vāladhi) [cp. Epic Sk. vāladhi] a tail (usually of a large animal) Th 1, 695; J I.63, 149; VI.302; Pv I.83; Mhvs 10, 59; VvA 252, Sdhp 621; Vism 36 quoting Ap.

Vālikā (Vālikā) (f.) [by-form of vālukā] sand (often sprinkled in connection with festivities to make the place look neat) A I.253; J I.210; III.52, 407; VI.64; Vism 420; Dha I.3, 111; VvA 160, 305; PvA 189. - paritta° sand (on the head) as an amulet J I.396, 399. - In cpds. usually vālika°. Cp. vālukā. - puñja a heap of sand J VI.560. - pulina sand bed or bank J II.366; III.389. - vassa a shower of sand SnA 224.

Vālin (Vālin) (adj.) [fr. vāla\textsuperscript{1}] having a hairy tail Vv 647, cp. VvA 277.

Vālukantāra (Vālukantara) at VvA 332 probably for vāluka-kantāra, i. e. sandy desert. See vaṇṇu.

Vālukā (Vāluka) (f.) [cp. Vedic & Epic Sk. vālukā] sand. In compn usually vāluka°. - S IV.376; Vv 391; 441; Ap. 23; Nd2 p. 72 (Gangāya v.); J II.258; IV.16; Pv II.121; Mhvs 23, 86; Dha III.243, 445; VvA 31, 177; Sdhp 244. See also vālika.

Vāla\textsuperscript{1} (Vāla) [cp. late Sk. vyāda, see Geiger, P.Gr. § 546] 1. a snake Vism 312 (so read for vala). - 2. a beast of prey A III.102 (amanussa); J I.295; III.345 (‘macchā predaceous fishes); Miln 23.
(*vana forest of wild beasts). -miga a beast of prey, predaceous animal, like tiger, leopard, etc. J VI.569; DhA I.171 (*ṭṭhāna); III.348 (*rocanā); Vism 180, 239.

Vāla² [vādā?] [misspelt for vāda?] music (?) Pgdp 83.

Vāvatteti [vāvatteta] (vi+a+vṛt) to turn away (trs.), to do away with, remove M I.12 (aor. vāvattaya samyojanam, expld at MA 87 as "parivattaya, nimmūla akāsi") = 122 (with v. l. vi°, see p. 526); A II.249 (v. l. vi°).

Vāsa¹ [vāsa] [vas to clothe, see vasati1] clothing; adj. (-*) clothed in J VI.47 (hema-kappana-vāsase).

Vāsa² [vāsa] [vas to dwell, see vasati2] 1. living, sojourn, life Sn 191; Mhvs 17, 2 (anātha-vāsam vasati to lead a helpless life); PvA 12 (saraagga-vāsaṃ v. live a life of concord); SnA 59 (lokantarika°). Cp. pari°, sam°. - 2. home, house, habitation Sn 40. vāsam kappeti to live (at a place), to make one's home J I.242; PvA 47, 100. vāsam upagacchati to enter a habitation (for spending the rainy season) PvA 32. In special sense "bed": see cpd. *ūpagata. - 2. state, condition (-*), in ariya° holy state A V.29 sq.; brahmacariya° chastity PvA 61. - 4. (adj.) (-*) staying, living, abiding, spending time Sn 19 (ekarattï°), 414 (ettha°). vassa° spending Lent PvA 20; vuttha° having spent Lent J I.183. Cp. ante-vāsika-vāsa. -attha home success, luck in the house, prosperity A II.59, 61 sq. -āgāra bedroom J III.317. -āgāra bedroom J III.317. -hara ordinary duty (lit. burden) or responsibility of living, or the elementary stages of saintliness SnA 194, 195 (contrasted to pariyatta-dhura), 306 (: ganthadhura).

Vāsa³ [vāsa] [cp. Class. Sk. vāsa, e. g. Mālatīm. 148, 4; fr. vā: see vāta] perfume J I.242; VI.42.

Vāsaka & Vāsika [vāsaka] [vāsika] (adj.) (-*) [fr. vāsa2] living, dwelling; vāsaka: see sam°. vāsika: gāma° villager Mhvs 28, 15; Bārāṇasi° living in Benares J III.49. See also ante°.

Vāsati [vāsā] [vās, see vassati2] to cry (of animals) J VI.497.


Vāsanā [vāsanā] (f.) [fr. vasati2 = vāsa2, but by Rh. D., following the P. Coṃ. connected with vāseti & vāsa3] that which remains in the mind, tendencies of the past, impression, usually as pubba° former impression (Sn 1009; Miln 10, 263). - Cp. Nett 4, 21, 48, 128, 133 sq., 153, 158 sq., 189 sq. - Cp. BŚk. vāsanā, e. g. MVastu I.345.

Vāsara [vāsara] [cp. Vedic vāsara matutinal, vasaḥ early] day (opp. night), a day Dāvs I.55; V.66.

Vāsi [vāsi] (f.) [cp. Sk. vāsī] 1. a sharp knife, axe, hatchet, adze (often combd with pharasu) J I.32, 199; II.274; III.281; IV.344; Miln 383; 413; DhA I.178 (tikhiṇā vāsiyā khaṇḍākhaṇḍikām
chinditvā: cutting him up piecemeal with a sharp knife; KhA 49. °jaṭa handle of a mason's adze Vin IV.168; S III.154; A IV.127. - 2. a razor J I.65; II.103; III.186, 377.

Vāsita [vasita] [fr. vāseti2] 1. scented J I.65; II.235 (su°); III.299; V.89; Vism 345. - 2. [preferably fr. vāseti1=vāsati2] established, made to be or live, preserved Mhv 8, 2. So also in phrase vāsita-vāsana (adj.) or vāsana-vāsita one who is impressed with (or has retained) a former impression Sn 1009 (pubba°, =vāsanāya vāsita-citta SnA 583); Miln 263 (id.); Vism 185 (+bhāvita-bhāvana). If taken as vāseti2, then to be trsld as "scented, filled, permeated," but preferably as vāseti1. - Cp. pari°.

Vāsitaka [vasitaka] (adj.) [fr. vāsita] scented, perfumed Vin IV.341 (vāsitakena piññākena nāyeyya: should bathe with perfumed soap). - f. vāsitikā (scil. mattikā) scented clay Vin II.280 (id.).

Vāsin1 [vasin] (adj.) (-°) [fr. vas1] clothed in, clad Sn 456 (sanghāṭi°), 487 (kāsāya°); Pv III.16 (sāhunda°); J III.22 (nantaka°); IV.380 (rumma°); f. vāsinī Vin III.139 (chanda°, paṭa° etc.)= VvA 73.

Vāsin2 [vasin] (adj.) (-°) [fr. vas2] liking, dwelling (in) Sn 682 (Mern-muddha°), 754 (āruppa°); PvA 1 (Mahāvihāra°), 22 (Anga-Magadha°), 47 (Sāvatthi°), 73 (Bārāṇasi°)

Vāseti1 [vaseti]: Caus. of vasati2 (q. v.).

Vāseti2 [vaseti] [Denom. fr. vāsa perfume] to perfume, to clean or preserve by means of perfumes, to disinfect (?) Vin I.211 (here in the sense of "preserve, cure," probably as vāseti of vasati2); II.120; J IV.52 (aṭṭhīni, for the sake of preservation); V.33 (saso avāsesi sake sarīre, expld as "sake sarīre attano sarīraṃ dātuṃ avāsesi vāsāpesī ti attho, sarīraṃ c'assa bhakkh'atthāya adāsi." In this passage vāseti is by Kern, Toev. s. v. taken as Caus. of vas to eat, thus "he made eat, feasted, entertained by or on his own body"), 321 (kusumehi vāsetvā: perfume). See also vasati2 (Caus.). - pp. vāsita. - Caus. II. vāsāpeti J V.33.

Vāha [vaha] (adj.-n.) [fr. vah] 1. carrying, leading; a leader, as in sattha° a caravan leader, merchant J I.271; Vv 847; 8420; VvA 337. - 2. a cart, vehicle; also cartload Sn p. 126 (tila°=tila-sakaṭa SnA 476); J IV.236 (saṭṭhi°sahassāni 60,000 cartloads); Miln 80 (*sataṃ).

Vāhaka [vaha] [fr. vāheti] that which carries (or causes to carry) away, i. e. a current, torrent, flow; only in combn with udaka° a flood of water A I.178; Vin I.32; Miln 176.

Vāhana [vahan] [fr. vāheti] 1. (adj.) carrying, pulling, drawing Vin II.122 (udaka°-rajju); J I.136 (kaṭṭha° gathering fire-wood); PvA 127 (ratha-yuga°). - 2. (nt.) conveyance, beast of burden, monture Vin I.277 (*āgāra stable, garage); Sn 442 (Māra sa° with his elephant); Pv II.926; DHA I.192 (hatthi°, elephant-monture; cp. p. 196, where five. vāhanāni, belonging to King Pajjota, are enumd, viz. kaṇeru, dāsa, dve assā, hatthi). - balā° army & elephants, i. e. army in general, forces J I.262.

Vāhanaka [vahanaka] =vāha 1; VvA 337.
Vāhasā [vahasa] (incl.) [an instr. of vāha, formed after the manner of balasā, thāmasā, used adverbially] owing to, by dint of, on account of, through Vin IV.158; Th 1, 218, 1127; Miln 379; VvA 100.

Vāhin [vahin] (adj.-n.) [fr. vāha] carrying, conveying J VI.125 (haya" running by means of horses, i. e. drawn by horses); also as poetical expression for "horse" J VI.252 (=sindhava C.). The reading vāhin at Mhvs 22, 52 is given as v. l. for T. vājin in P.T.S. ed. - f. vāhini, an army J III.77 (miga*; expld as "aneka-sahassa-sankhā migasena"); VI.581.

Vāheti [vaheti] is Caus. of vahati (q. v.).

Vi [vi] (indecl.) [prefix, resting on ldg. *Üi "two," as connotation of duality or separation (Ger. "ent-zwei"), which is contained in viṃṣati, num. for "twenty" (see vīṣati), cp. Sk. viṣu apart, Gr. i)/dios private (lit. separate); also Sk. u-bhau both; and *Üidh, as in Lat. dividō=divide. A secondary (compar.) formation in Sk. vitara further, farther, Goth. wipra against, Ger. wider] 1. (a) inseparable prefix of separation and expansion, in original meaning of "asunder," semantically closely related to Lat. dis- & Ger ver-. Often as base-prefix in var. meanings (see below 1-4), also very frequent as modifying prefix (in combn with other primary prefixes like ā, ni, pa, paṭi, saṃ), where its prevailing character is one of emphasis. - (b) The native grammarians define vi- either as "vividhā" (i. e. our meaning 2): see Bdhgh. at SnA 136 (viharati=vividham hitam harati); and Vism 179 vividham khittam=vikkhittam; see also under viggaṇṭhati; or "prātilonomya" (i. e. meaning 3): Nirukta (ed. Roth) I.3; or paraphrase it by su* or suṣṭha (i. e. meaning 4): see under vimāna & vippasanna. The latter meaning also in Hemacandra's Anek'ārtha-sangrāha (ed. Calc.) 7, 15: "śreṣṭhe tīte nānārthe" (i. e. Nos. 4 & 2). - (c) vi* occurs also as distributive (repetitional) prefix in reduplication compounds (here closely resembling paṭi* and the negative a*), like cuṇṇa-vicuṇṇa piecemeal, chidda-vicchidda holes upon holes, vaṭṭa-vivaṭṭa, etc. - Contracted forms are vy° (=viy° before vowels) and vo° (=vi+ ava); the guna & vridḍhi form is ve°. - II. Meanings. - 1. denoting expansion, spreading out; fig. variety or detail, to be trsld by expressions with over or about (cp. Lat. e-), as: *kampati shake about, *kāseti open out, *kirati scatter about, *kūjati sing out (=upa-nadati C), *carati move about (=ā-hinḍati), *churita sprinkled about, *jāyati bring forth, *tāṇa "spread out," *ṭhāra ex-tension, de-tail, *dāleti break open, *dhammati whirl about, *dhāyaka providing, *pakirati strew all over, *phāra pervading, *phārika ef-fulgence, Qbhajati explain, *bhatra dis-tributed, *bhāga division, distribution, *ravati shout out, *rūhana growing up, *rocati shine out, *ssajjati bring out, *sāṭṭha sent out, *ssara shouting out, *ssuta far-famed. - 2. denoting disturbance, separation, mixing up (opp. sam*), as given with "away" or "down," or the prefixes de- and dis-, e. g. *kasita burst asunder, *kumbha change, i. e. miracle (meta-morphosis), *kkaya sell ("ver-kaufen"), *kkhambhati de-stroy, *khāleti wash off (=ācameti), *kkhepa de-rangement, *gata dis-appeared (used as defn of vi") at ThA 80, *galita dripping down, *ggha separation, *cinati dis-criminate, *jahati dis-miss, *desa foreign country (cp. verajaka), *nāṭṭha destroyed, *nata bending down, *nāsa de-struction, *nicchaya dis-crimination, *nokethi driving out, *pāṭeti to be destroyed, *ppalapati to talk confusedly, *rājeti discard as rāga, *rodha destruction, *lumpati break up, *vitta separated, *vidha mixed, *veka separation, *vāha carrying away, i. e. wedding. - 3. denoting the reverse of the simple verb, or loss, difference, opposite, reverse, as expressed by un- or dis-, e. g. *asana mis-fortune, *kaṭika unclean, *kappa change round, *kāra per-turbation, dis-tortion, *kāla wrong time, *tatha un-truth, *dhūma smoke-less, *patti corruption, *parīta dubious, *ppatipanna on the wrong track, "bhava non-existence (or as 4 "more") bhava, i. e. wealth), *mati doubt,
°mānana dis-respect, °yoga separation, °raja fault-less, °rata abs-taining, °ṛūpa un-sightly, °vaṭa unveiled, °vaṃṇeti defame, °vāda dis-pute, °sama uneven, °ssandati overflow, °ssarita for-gotten, °siṭṭha distinguished, °sesa difference, distinction. - 4. in intensifying sense (developed fr. 1 & 2), mostly with terms expressing per se one or the other of shades of meanings given under 1-3; to be traslated by "away," out, all over, "up," or similarly (completely), e. g. °ākula quite confused, °katta cut up, °kopeti shake up, °garahati scold intensely, °chindati cut off, °jīta conquered altogether, °jotita resplendent, °tarati come quite through, °niyoga close connection, °nivatteti turn off completely, °parināma intense change, °ppamutta quite released, °vvasanna quite purified, °phalita crumpled up, °bandhana (close) fetter, °ramati cease altogether, °sahati have sufficient strength, °sukkha dried up, °suddha very bright, °ssamati rest fully (Ger. aus-ruhen), °haññati to get slain.

Vikaca (vikaca) (adj.) blossoming DA I.40.

Vikaṭa (vikata) [vi+kata, of kṛ] changed, altered, distorted; disgusting, foul, filthy Pgdp 63 (°ānana with filthy mouth). - nt. filth, dirt; four mahā-vikaṭāni applied against snake-bite, viz., gūtha, mutta, chārikā, mattikā Vin I.206. - Cp. vekaṭika. -bhōjana filthy food D I.167; M I.79.

Vikaṇṇa (vikanna) (adj.) [vi+kaṇṇa] having deranged or bent corners, frayed Vin I.297; II.116.

Vikaṇṇaka (vikannaka) [fr. vikaṇṇa] a kind of arrow (barbed?) J II.227, 228.

Vikata (vikata) Changed, altered Vin I.194 (gihi-vikata changed by the g.)

Vikati (vikati) (f.) [fr. vi+kṛ] "what is made of something," make, i. e. 1. sort, kind J I.59 (ābharāṇa° kind of ornament), 243 (maccha-mamsa°); Miln 403 (bhōjana° all kinds of material things); Vism 376 (bhājana° special bowl); VbhA 230 (pilandhana°); DhA II.10 (khajja°). - 2. product, make; vessel: danta° "ivory make," i. e. vessels of ivory M II.18; D I.78; J I.320. - 3. arrangement, get up, assortment; form, shape J V.292 (māḷa° garlandarrangement). -phala an assortment of fruit J V.417.

Vikatika (vikatika) (f.) [fr. vikati] a woollen coverlet (embroidered with figures of lions, tigers etc.) D I.7 (cp. DA I.87); A I.181; Vin I.192; ThA 55 (Ap V.10: tūlikā°).


Vikatthati (vikatthati) [vi+katthati] to boast, show off S II.229; J I.454 (=vaṇcana-vacanaṃ vadati C.). - pp. vikatthita.


Vikatthin \([\text{ Vikatthin}']\) (adj.) [fr. vi+kath] boasting; only neg. a° not boasting, modest A V.157; Sn 850; Miln 414.

Vikanta \([\text{ Vikanta}']\) =vikatta; cut open, cut into pieces J II.420.


Vikappa \([\text{ Vikappa}']\) [vi+kappa] 1. thinking over, considering, thought, intention Nd 97, 351. - 2. doubtfulness, indecision, alternative, appld to the part. vā Sn 202, 266; KhA 166; DA I.51; PvA 18. -attha° consideration or application of meaning, exposition, statement, sentence J III.521; SnA 433, 591. - Cp. nibbikappa.

Vikappana \([\text{ Vikappana}']\) (nt.) & °ā (f.) [fr. vikappeti] 1. assignment, apportioning Vin IV.60=123=283. At Vin IV.122 two ways of assigning a gift are distinguished: sammukhāvikappanā & parammukhā°. All these passages refer to the cīvara. - 2. alternative, indecision, indefiniteness (=vikappa), as t. t. g. applied to part. ca and vā, e. g. SnA 179 ("ca"); KhA 166 ("vā").

Vikappita \([\text{ Vikappita}']\) [pp. of vikappeti] prepared, put in order, arranged, made; in combn su° well prepared, beautifully set Sn 7; VvA 188 (manohara°). - Bdgh. at SnA 21 interprets °kappita as chinna "cut," saying it has that meaning from "kappita-kesa-massu" (with trimmed hair & beard), which he interprets ad sensum, but not etymologically correctly. Cp. vikappeti 5.

Vikappin \([\text{ Vikappin}']\) (adj.) [fr. vikappa] having intentions upon (-°), designing A III.136 (an-issara° intentioning unruliness).

Vikappiya \([\text{ Vikappiya}']\) (adj.) [grd. of vikappeti] to be designed or intended Sdhp 358.

Vikappeti \([\text{ Vikappeti}']\) [vi+kappeti] 1. to distinguish, design, intend, to have intentions or preferences, to fix one's mind on (loc. or acc.) Sn 793=802 (=vikappāṃ āpajjati Nd1 97), 918 (id. Nd1 351). - 2. to detail, describe, state KhA 166; SnA 43. - 3. to assign, apportion, give Vin I.289 (cīvara); IV.121 (id.). - 4. to arrange, put on, get ready Vin I.297. - 5. to change, alter, shape, form J V.4 (ambapakkaṃ satthena v.; C. not quite correctly =vicchindati). - pp. vikappita.

Vikampati \([\text{ Vikampati}']\) [vi+kamp] to shake; fig. to be unsettled, to waver, to be in doubt S IV.71 (cittam na vikampate); Th 1, 1076 (vidhāṣu na v.; trsln Brethren p. 366: "who is not exercised about himself in this way or in that"); Nd1 195 (tīsu vidhāṣu, as at Th 1, 1076; as comment on Sn 843); J VI.488. - ppr. med. vikampamāna, only neg. a° not hesitating, settled, well balanced, resolved Sn 842; J IV.310; V.495 (C. anoliyamāna); VI.175 (C. nīrāsanka). - pp. vikampita.

Vikampin \([\text{ Vikampin}']\) (adj.) [fr. vikampati] shaking; only neg. a° not shaking, steadfast, steady, settled Sn 952; Vv 5022.

Vikaroti \([\text{ Vikaroti}']\) [vi+k] to alter, change, disturb; aor. vyāsi J II.166 (=vikāraṃ akāsi parivattayi C.); so read for T. vyākāsi. - Imper. Pass. 3 sg. vikiriyyatu "let him be disturbed" J
III.368 (after Kern, Toev. s. v. One may take it to vikirati, q. v.). - pp. vikaṭa & vikata. See also vikubbati, etc.

Vikala (vikala) (adj.) [Sk. vikala] defective, in want of, deprived, (being) without Th 2, 391; Pv IV.1 (bhoga°); J IV.278; VI.232; Miln 106, 307 (udakena); DA I.222; PvA 4 (hattha°). Cp. vekalla.


Vikasati (vikasati) [vi+kas] to open (out), to expand, to blossom fully (of flowers). - pp. vikasita. Caus. vikāseti to open J VI.364 (hatthaṃ).

Vikasita (vikasita) [pp. of vikasati1] burst asunder, blossoming, opened (wide), expanded, usually appld to flowers J III.320 (=phālita C.); IV.407; VvA 40, 206 (of eyes); SnA I 39; DA I.40.

Vikāra (vikāra) [fr. vi+kṛ] 1. change, alteration, in mahā° great change Vism 366, 367 (of two kinds: anupādinna & upādinna, or primary & secondary, i.e. the first caused by kappa-vuṭṭhāna, the second by dhātu-kkhobha); KhA 107 (vana°). - 2. distortion, reversion, contortion, in var. connections, as kucchi° stomach-ache Vin I.301; bhamuka° frowning DhA IV.90; raukha° grimace, contortion of the face, J II.448; PvA 123; hattha° hand-figuring, signs with the hand, gesture Vin I.157 (+hattha-vilanghaka)=M I.207 (reads vilangaka); Vin V.163 (with other similar gestures); J IV.491; V.287; VI.400, 489. - Kern. Toev. s. v. vikāra is hardly correct in translating hattha-vikārena at Vin I.157 by "eigenhandig," i.e. with his own hand. It has to be combd with hattha-vilanghaka. - 3. perturbation, disturbance, inconvenience, deformity Vin I.271, 272 (*ṁ sallakkheti observe the uneasiness); Miln 224 (tāvataka v. temporary inconvenience), 254 (*vipphāra disturbing influence); SnA 189 (bhūta° natural blemish). - 4. constitution, property, quality (cp. Cpd. 1572, 1681) Vism 449 (rūpa° material quality); VvA 10 (so correct under maya in P.D. vol. III. p. 147). - 5. deception, fraud PvA 211 (=nikati). - Cp. nibbikāra.

Vikāla (vikāla) "wrong time," i.e. not the proper time, which usually means "afternoon" or "evening," and therefore often "too late." - Vin IV.274 (=time from sunset to sunrise); J V.131 (ajja vikālo to-day it is too late); VvA 230 (id.). - loc. vikāle (opp. kāle) as adv., meaning: (1) at the wrong time Vin I.200; Sn 386; PvA 12. - (2) too late Vv 84 (=akāle VvA 337); DhA I.356; IV.69. - (3) very late (at night) J V.458. - bhojana taking a meal at the wrong time, i.e. in the afternoon Vin I.83; D I.5; A I.212; II.209; Sn 400; DA I.77.

Vikāsa (vikāsa) [vi-kas: see vikasati1] opening, expansion J VI.497 (vana° opening of the forest); Dhtp 265.

Vikāsika (vikāsika) [fr. vi+kṛṣ: see kasati] a linen bandage (Kern: "pluksel") Vin I.206 (for wound-dressing). May be a dern fr. kāsika, i.e. Benares cloth, the vi° denoting as much as "a kind of."

Vikāsitār (vikāsitā) [fr. vi+kṛṣ, kasati] one who plucks or pulls, bender of a bow, archer J VI.201.
**Vikāsin** (vīkāsin) (adj.) (-ś) [fr. vi+kāś: see vikasati2] illumining, delighting Mhvs 18, 68.

**Vikāseti** (vīkāseti) See vikasati.

**Vikinna** (vīkīnna) [pp. of vikirati] scattered about, strewn all over, loose Vin I.209 (undurehi okīṅṇa°; overrun); J V.82. -kesa with dishevelled hair J I.47; Vism 415. -vāca (adj.) of loose talk S I.61 (=asaṅṅata-vacana K.S. I.320); Pug 35 (same expln PugA 217); J V.77 (=patṭhaṭavacana C.).

**Vikitteti** (vīkitteti) [vi+kitteti] to slander Miln 276 (opp. pakitteti).

**Vikirani** (vīkirani) (nt. & adj.) [fr. vikirati] 1. scattering, dispersing; being scattered or dispersed D I.11 (cp. DA I.96). -Vbh 358 (T. reads vikī°; v. l. vikāraṇa & vikīraṇa=Pug 23 (which reads nikaraṇā; trsl. "guilefulness"). In this connection VbhA 493 interprets vikirana (or "ā" as "denial, abnegation" (pretext?), by saying "nāhaṁ eva karomi ti pāpaṇāṁ vikhipanato vikiranā." - With ref. to Arahantship (the dissolution of the body) at DhA III.109 in formula bhedana-vikirana-viddhamsanadhamma i. e. "of the nature of total destruction." Cp. BSk. formula śatana-patana-vikirana-vidhamanti (-dharmatā) AvŚ I.96 (where S. Speyer in Index considers vikirana the correct form)=Divy 299 (reading cyavanapatana°)=Lal. V. 242. See also S III.190 (under vikirati). - 2. (adj.) scattering, spending, squandering, f. °ī Sn. 112.

**Vikirati** (vīkirati) [vi+kirati] to scatter about, sprinkle, spread, mix up (trs. & intrs.) M I.127; S III.190 (in simile of playing children: pamsvāgārakāni hatthehi ca pādehi ca vikiranti [mix up] vidhamanti [fall about] viddhamṣenti [tumble over] vikīlanikaṁ karoti, describing the scrambling and crowding about. In quite a diff. interpretation appld to Arahantship: see under vikaraṇa, as also in the same chapter (S III.190 § 11 sq.) in phrase rūpaṃ vikirati vidhamati etc. where it is meant in trs. sense of "destroy"; thus vi° in the same verb in meaning (vi° 1 & 2); S IV.41 (kāyo vikirī [came to pieces] seyyathāpi bhusa-muṭṭhi); J I.226; Pv II.38 (vikiri, v. l. for okiri); Miln 101, 237 (lokadhātu vikireyya, would fall to pieces; combd with viddhamseyya & viddhamșeyya "drop & tumble," denoting total confusion and destruction. Similarly on p. 250=337 "vāri pokkhara-patte vikirati vidhamati viddhamṣati": the water scatters, drops & falls off; appld figuratively to bad qualities at same passage); SnA 172. - Pass. vikiriyati & vikirīyati may be taken either to vikirati or vikaroti (cp. kiriyyati); DhsA 19 (suttaṇa sangahitāni puppāni na vikirīyanti na viddhamṣayanti: get scattered and fall off); ppr. vikiriyamaṇa PvA 271 (with sprawling or confused limbs); imper. vikiriyatū J III.368. - pp. vikīṇṇa.

**Vikīlanika** (vīkīlanika) (adj. & nt.) [fr. vi+kīlana] playing about; in phrase vikīlanikaṁ karoti (intrs.) to play all over or excitedly (lit. to make play; vi° in meaning vi° 1) S III.190; as trs. to put out of play, to discard (vi° 3) ibid. (rūpaṃ etc. v. karoti).

**Vikuṇja** (vīkuṇja) [vi+pp. of kujjheti] made angry, angered, annoyed, vexed M II.24 (so read for vikujjita).

**Vikuṇīta** (vīkuṇīta) (adj.) [vi+kuṇīta] distorted, deformed Vism 346 (*mukha); PvA 123 (id.). Cp. vikuṇa.

Vikubbati (ヴィッバタイ) [ヴィ+kubbati, med. of karoti] to change round, transform, do magic J III.114 (=parivatteti); Dpvs I.40 (vikubbeyya); also in phrase iddhi-vikubbati to work transformation by magic (psychic) potency Kvu 55. - ppr. f. vikubbanti Vv 112 (iddhim working magic, =vikubban‘iddhiyo valajjenti VvA 58), and vikubbamānā (iddhi*) Vv 311. - pp. *vikubbita miracle: see vikubbana.

Vikubbana (ヴィッバーナ) (nt.) & *ā (f.) [fr. vikubbati] miraculous transformation, change; assuming a diff. form by supernatural power; miracle Th 1, 1183; Ps II.174, 210; Dpvs VIII.6 (*esu kovida); Mhvs 19, 19; Mīn 343; Vism 309, 316 sq. More specific as iddhi-vikubbana (or *ā), i. e. by psychic powers, e. g. D II.213; Vism 373 sq.; or vikubbanā iddhi Vism 378, 406; VvA 58; DhsA 91 (the var. forms of iddhi). Cp. Kvu trsl. 50; Cpd. 61. - The BSk. form is represented by the pp. of vikubbati, i. e. vikurvita, e. g. AvŚ I.258; Divy 269 etc.

Vikulāvaka & Vikulāva (ヴィッラヴァカ) (adj.) [ヴィ+kulāva] having no nest, without a nest S I.224 (ka); J I.203.

Vikūjati (ヴィッカジタイ) [ヴィ+kūjati] to sing (like a bird), warble, chirp, coo Pva 189 (=upanadati). - ppr. med. vikūjamāna Vin IV.15; J V.12.

Vikūna (ヴィッナ) [ヴィ+kūnita & vikāra] distortio (mukha°) SnA 30.

Vikūla (ヴィッラ) (adj.) [ヴィ+kūla] sloping down, low-lying A I.35 (contrasted with ukkūla). We should expect ni° for vi°, as in BSk. (see ukkūla).

Vikūlaka (ヴィッラカ) (adj.) [fr. vikūla] contrary, disgusting Th 2, 467 (=paṭikūla ThA 284).

Vikesikā (ヴィッセカ) (adj. -f.) [ヴィ+kesa+ika] with loose or dishevelled hair Vin I.15.

Vikoṭṭita (ヴィッッティタ) [ヴィ+kotṭita] beaten, cut, slain, killed Miln 304 (koṭṭita*).

Vikopana (ヴィッポーナ) (nt.) [fr. vi+kup] upsetting, injuring, doing harm J II.330=IV.471; Miln 185, 266; DhsA 145.

Vikopin (ヴィッピン) (adj.) [ヴィ+kup] shaking, disturbed; neg. a° J VI.226.

Vikopeti (ヴィッペット) [ヴィ+kopeti] 1. to shake up Pva 253. - 2. to upset, spoil, to do harm Vin III.47; Miln 276 (vikitteti*). - 3. to destroy J VI.68 (padaṃ a track).

Vikkanta (ヴィッカータ) [pp. of vi+kram] heroic J I.119; II.211; IV.271; Miln 400 (*cārin, of a lion).

Vikkandati (ヴィッカンドタти) [ヴィ+kandati] to cry out, lament, wail J VI.525.

Vikkamati (Vikamati) [vi+kamati] to have or show strength, to exert oneself J III.184 (=parakkamati); Miln 400. - pp. vikkanta.

Vikkaya (Vikaya) [vi+kaya] selling, sale A II.209; Sn 929 (kaya+); J I.121; II.200; IV.115 (majja’); Miln 194 (*bhanḍa goods for sale, merchandise); PvA 29, 113 (*bhanḍa).


Vikkināti (Vikkināti) [vi+kīnāti] to sell J I.227, 377 (ger. vikkinītvā); PvA 100 (id.), 191 (aor. vikkinī). - inf. vikketum J III.283. - grd. vikkinīya=for sale DhA I.390 (*bhanḍa merchandise).


Vikkhaṇḍati (Vikhandati) [vi+khaṇḍati] to break (up), destroy, spoil Sdhp 450 (ger. °iya). - pp. vikkhaṇḍita.

Vikkhaṇḍita (Vikhandita) [pp. of vikkhaṇḍati] broken, ruined, spoilt Sdhp 436.

Vikkhambha (VikAmbha) [vi+kambha 1] diameter (lit. support) J V.268, 271; Mhvs 18, 27.

Vikkhambhati (Vikhandhati) (intrs.) to become stiff (with fear), to be scared or frightened Ap. 50.

Vikkhambhana (VikAmbhana) (nt.) [vikkhambha+na] withdrawal of support, stopping (the nīvaraṇas or any evil influences or corruptions: kilesa°), arresting, paralysing; elimination, discarding Ps II.179; Nd1 6; Nd2 338, 606b; J III.15 (kilesa°-metta-bhāvana-jhān’uppatti); IV.17; Vism320; Sdhp 455. - Usually in foll. cpds.: °pahāna elimination (of character-blemishes) by discarding J II.230; Nd2 203; Vism 5; DhsA 352; SnA 19; °vimutti emancipation by elimination J II.35; °viveka arrest by aloofness DhsA 12, 164; Vism 140, 141.

Vikkhambhanatā (VikAmbhanata) (f.) [vikkhambha+na+tā] state of having undone or discarded, removal, destruction, paralysis Nett 15, 16.

Vikkhambhika (VikAmbhika) (adj.) [fr. vikkhambheti] leading to arrest (of passions), conducive to discarding (the blemishes of character) Vism 114.

Vikkhambhita (VikAmbhita) [pp. of vikkhambheti] arrested, stopped, paralysed, destroyed Ps II.179; Tikp 155, 320 sq.; Dukp 10.

Vikkhambhiya (VikAmbhiya) (adj.) [grd. of vikkhambheti] in neg. a° not to be obstructed or overcome D III.146.
Vikkhambheti (Vi⁷kхи⁷b OMIT) [vi+kabh dog] (trs.) to "unprop," unsettle, discard; to destroy, extirpate, paralyse (cp. kambha 2 and chambh), give up, reject Sn 969 (=abhivhavati etc. Nd1 492; Vism 268; J I.303 (jhānabalena kilese v.); Miln 34 (nivarāṇe); DhA IV.119 (pitiṃ vikkhamahetvā: here in meaning "set up, establish"? Or to produce such pīti as to be called pharaṇā pīti, thus vikkhaṭṭhēṭṭi=pharati 2? Or as Denom. fr. vikkhamah "diameter"=to establish etc.?); VvA 156 (read ʻetvā-) pp. vikkhamhita.


Vikkhāyitaka (Vi⁷kh OMIT) (adj.-nt.) [vi+khaṭṭha-kā] "pertaining (or: of the nature of) to being eaten up," i.e. a (mental) representation obtained by contemplation of a corpse gnawed by animals, one of the asubha-kammaṭṭhānas Vism 110=Miln 332 (ʻsaññā; Vism 179, 194.

Vikkhālita [pp. of vikkhāleti] washed off, cleansed Vin II.201; Vism 59.

Vikkhāleti [Vi⁷k OMIT] to wash off, to wash one's face (mukham) rinse one's mouth Vin II.201; S II.269; J I.266, 459; Pva 75, 209, 241 (=ācameti). - pp. vikkhālita

Vikkhīyati [vi+khiyati] to go to ruin, to be destroyed, to be lost J V.392 (fut. ʻiyissati). - pp. vikkhīna.

Vikkhipana (Vik⁷hp OMIT) (nt.) [cp. BS kīsama refusal AvŚ I.94] refusal, denial VbhA 493 (see vikir̤a 1).

Vikkhipatti (Vik⁷hp OMIT) [Pass. of vikkhipati] to be disturbed J I.400 (gocare, in . . .); Miln 337 (citam). - pp. vikkhipa.

Vikkhāna [Vi⁷k OMIT] totally destroyed, finished, gone Th 2, 22.

Vikkhīyati [Vi⁷k OMIT] to go to ruin, to be destroyed, to be lost J V.392 (fut. ʻiyissati). - pp. vikkhīna.

Vikkhepa (Vi⁷k OMIT) [vi+khepa] 1. disturbance, derangement J VI.139. - 2. perplexity, confusion D I.59. - vācā equivocation, senseless talk D I.24. - 3. in citam & cetaso v. upset of mind, unbalanced mind, mental derangement: citam S I.126; Pug 69; cetaso A III.448; Dhs 429; Vbh 373. - avikkhepa equanimity, balance D III.213; A I.83; Ps I.94; Dhs 160, 430; Vbh 178 sq., 231 sq., 266 sq., 279 sq., 285 sq. - paṭibāhana exclusion or warding off of confusion (of mind) or disturbance Vism 244; VbhA 227.
Vikkhepika (adj.) [fr. vikkhepa], in phrase amarā*: see under amarā; another suggestion as to explanation may be: khipa=eel-basket, thus vikhep-ika one who upsets the eel-basket, i. e. causes confusion.

Vikkhelīkā (adj.-f.) [vi+khe+līkā] having saliva dropping from the mouth (of sleeping women), slobbering Vin I.15.

Vikkhobhita [pp. of vikkhobheti: see khobha] thoroughly shaken up or disturbed Miln 377.

Vikhādana (nt.) [vi+khādana] biting, chewing Dhs 646, 740, 875; DhsA 330.

Vigacchati [vi+gacchati] to depart, disappear; to decrease D I.138 (bhogakkhandha vigacchissati); Sdhp 523. - pp. vigata.

Vigata (*-*) [pp. of vigacchati, in act. (reflexive) & medpass. function] gone away, disappeared, ceased; having lost or foregone (for-gone=vi-gata), deprived of, being without; often to be trsld simply as prep. "without." It nearly always occurs in compn, where it precedes the noun. By itself rare, e. g. Sn 483 (sārāmbhā yassa vigatā); VvA 33 (padumā mā vigatā hotu). Otherwise as follows: *āsa Pug 27; *āsava SnA 51; *icchā Dh 359; *khila Sn 19; *cāpalla D I.115; DA I.286; *chāvīvana ThA 80 (=vīvana); *jīvita PVA 40; *paccaya Vism 541; Tikp 7, 21, 59; *patīghāta DHA IV.176; *mada Mhvs 34, 94; *raja Sn 517; J I.117; *valita PVA 153. Cp. vita* in similar application and meaning.

Vigama (*-) [fr. vi+gam] going away, disappearance, departing, departure Dāvs V.68 (sabbāsava*); DhsA 166; Sdhp 388 (jighacchā*), 503 (sandeha*).

Vigayha See vigāhati.

Vigarahati [vi+garahati] to scold (intensely), to abuse Vin II.161 (dhammiṃ kathāṃ); III.46; S I.30 (ariyadhhammaṃ); Miln 227.


Vigāhati [vi+gāhati] to plunge into, to enter J V.381 (*gāhisum, aor.); Mhvs 19, 29 (here as *gāhetvā). The ger. is also vigayha at Sn 2, 825; cp. Nd1 163 (=ugayha pavisitvā). At Vin II.106 we should prefer to read viggayha for vigayha.

Vigganhati [vi+gaṇhati] 1. to take hold of, to quarrel, to be in disharmony with; only in ger. viggayha disputing, quarrelling, fighting Vin II.106 (read gg for g! Bdhgh on p. 315: rubbing against each other); Ud 69; Sn 844, 878; Nd1 285 (=uggahetvā parāmasitvā). - 2. to stretch out, disperse, divide, spread; ger. viggayha Vv 501 (hattha-pāde v.; expld as "vividhehi ākārehi gahetvā" VvA 209).
Viggaha [vīgahā] [fr. vī+gah: see gaṇhati 3] 1. dispute, quarrel J I.208 (nātakānaṁ añāmaññaṁ viggahō); Miln 90; often combd with kalaha, e. g. Vin II.88; A IV.401; Nd1 302; Miln 383. - 2. taking up form (lit. seizing on), "incorporation," form, body D II.210=226 (sovanṇo viggahō māṇusāṁ viggahām atirocati); Vin I.97 (manussā*); II.286 (id.); IV.215 (tiracchānagata-manussa*), 269 (id.); J V.398=405 (=sarīra C); VI.188 (rucira*); Dāvs I.42 (uju-somma*). - 3. (t.t.g.) resolution of words into their elements, analysis, separation of words Miln 381; VvA 226 (pada*); SnA 168; ThA 202 (pada*).

Viggahita [vīgahīta] [pp. of vīgghanati] taken hold of, seized; prejudiced against, seduced by (-), in phrase dhām' uddhacca-viggahita-māṇasa A II.157; Ps II.101. Cp. BSk. vigrāhita, e. g. AvŚ I.83=308 (Ajātaśatru Devadatta*); Divy 419, 557, 571; Jtm 143, 146.

Viggāhika [vīggaḥika] (adj.) [fr. vīggaḥi] of the nature of dispute or quarrel; only in cpd. *kathā quarrelsome speech, dispute D I.8; S V.419; Sn 930; DA I.91.

Vighaṭṭita [vīghaṭṭīta] [vī+ghaṭṭita] struck, knocked, beaten J V.203 (a°).

Vighāṭana [vīghaṭaṇa] (adj.) [fr. vīghāṭeti] unfastening, breaking up, overthrowing Th 1, 419.


Vighāta [vīghāta] [vi+ghata] 1. destruction, killing, slaughter PvA 150 (vighātaṁ āpajjiati-vihaṇṇati). - as adj. slain, beaten Pv IV.53 (=vighātavā vihata-bala). - 2. distress, annoyance, upset of mind, trouble, vexation D III.249; M I.510; A II.197 sq.; IV.161 (*parilāha); Sn 814 (=ugghāta piḷana ghaṭṭana upaddava Nd1 140=170); Th 2, 450 (bahu* full of annoyance). - sa° connected with, or bringing vexation, with opp. a° free of annoyance: S III.8; V.97; A I.202 sq.; III.3, 429; Th 2, 352; ThA 242. - 3. opposition M I.499. -pakkhika having its part in adversity, associated with trouble M I.115; S V.97; DhsA 382. -bhūmi ground for vexation Sn 830 (cp. Nd1 170 with expln as above).

Vighāṭavant [vīghaṭavant] (adj.) [vīghaṭā+vant] full of annoyance or vexation S III.16 sq.; A II.143 (=discontented); Th 1, 899 (in same connection, neg.); PvA 260 (=distressed).

Vighāsa [vīghāsa] (&*ghasa) [fr. vi+ghasati] remains of food, broken meat, scraps Vin IV.265, 266; J II.288; III.113, 191, 311 (read *ghasa for metre); V.268 (do.); Sdhp 389. -āda one who eats the remains of food Vin I.200 (panca°-satāni) J I.348; II.96; III.191; DhA II.128. Also N. of an animal J VI.538.

Vicakka [vīcakka] (adj.) [vī+caṇka] without wheels J I.378 (sakaṭa). Doubtful in phrase asani*, where used as a noun, probably in diff. meaning altogether (=asani-pāta?): see S II.229 (="falling of a thunderbolt" K.S. II.155); D III.44, 47.

Vicakkhaṇa [vīcakkhaṇa] (adj.-nt.) [vī+caκkaṇa, of caκ to see, attentive, watchful, sensible, skilful; (nt.) application, attention, wit S I.214=Sn 186 (appamatta*; trsln K.S. I.277 "discerning wit"); Sn 583; J IV.58; VI.286; Miln 216; Vism 43; SnA 238; Sdhp 200, 293.
Vicakkhu (adj.) [vi+cakkhu] eyeless, blind, in phrase "kamma making blind or perplexed S I.111, 118 ("darkening their intelligence" trsl) [cp. BSk. vicakṣu-karma MVastu III.416; Lal V. 490].

Vicakkhuka (adj.) [vicakku+ka] not seeing, blinded, dulled in sight, half-blind Miln 295 (Rh. D. "squinting").

Vicaya (fr. vi+ci: see vicinati] search, investigation, examination S III.96 (vicayaso, i. e. thoroughly); Pug 25; Miln 340 (dhamma°); Nett 1, 2, 10; DhsA 147; Sdhp 466. For dhamma° see sambojjhanga.

Vicaraṇa (adj.-nt.) [fr. vicari] going about, circulating, moving, travelling J V.484 ("bhanḍa travelling merchandise").

Vicarati [pp. of vicarati] occupied by (-°), haunted, frequented VvA 163.


Vicāraṇā (f.) & a° (nt.) [fr. vicari] 1. investigation, search, attention Sn 1108, 1109 (f. & nt.); J III.73 (°paññā). - 2. arranging, planning, looking after; scheme J I.220; II.404 (yuddha°); VI.333 sq.

Vicārita [pp. of vicarati] thought out, considered; thought D I.37 (vitakka°, like vitakka-vicāra, cp. DA I.122), 213 (id.); SnA 385.

Vicāreti [Caus. of vicarati] 1. to make go round, to pass round, to distribute PvA 272 (sālaṃkām). - 2. to think (over) S V.156 (vitakketi°). - 3. to investigate, examine, test J II.413; III.258; VvA 336 (a° to omit examining). - 4. to plan, consider, construct J II.404; VI.333. - 5. to go about (some business), to look after, administer, provide J II.287; III.378; Mhvs 35, 19 (rajaṃ); PvA 93 (kammante). - pp. vicārita & viciṣṇa.

Vicāliya (adj.) [grd. of vi+cāleti] in neg. a° not to be shaken, not wavering Sdhp 444.
Vicikicchā (vicikicchā) (f.) [fr. vicikicchati] doubt, perplexity, uncertainty (one of the nīvaraṇas) D I.246; III.49, 216, 234, 269; S I.99; III.106 sq. (dhammesu v. doubt about the precepts); IV.350; A III.292, 438; IV.68, 144 sq.; V.144; Sn 343, 437, 540; Vv 81 (=soḷasa-vattthuka-vicikicchā Vv 317); J II.266; Pug 59; Vbh 168, 341, 364; Dhs 425; Nett 11; Tikp 108, 122, 152 sq., 171, 255, 275; Dukp 170 sq., 265 sq., 289 sq.; Vism 471 (=vigatā cikicchā ti v. etc.), 599 sq.; VbhA 209; VvA 156; MA 116; Sdhp 459. - As adj. (-°) vicikiccha, e. g. tiṇṇa° one who has overcome all doubt D I.71, 110; M I.18; A II.211; III.92; 297 sq.; IV.186; 210. - See also Cpd. 242; Dhs. trsl. § 425 n. 1; and cp. kathankathā, kicchati, vecikicchin.

Vicikicchita (vicikicchita) (nt.) [pp. of vicikicchati] doubt Pv IV.137.

Vicikicchin (vicikicchin) see ve°.

Vicinna (vicinna) [pp. of vicāreti] thought out; in neg. a° not thought out; reading however doubtful, better to be taken as adhiciṇṇa, i. e. procedure, method D I.8= M II.3=S III.12 (vi° as v. l.). - DA I.91 reads aciṇṇa (cp. M I.372).

Vicita (vicita) [pp. of vi+ci to gather] in phrase °kāḷaka bhatta rice from which the black grains have been separated D I.105; M II.8; DA I.274; as vicita-bhatta in same sense at J IV.371.

Vicitta (vicitta) (& °citra) (adj.) [vi+citta1] various, variegated, coloured, ornamented, etc. J I.18, 83; Pv II.19; Vv 6410 (citra); Miln 338, 349; VvA 2, 77; Sdhp 92, 245. - vicitra-kathika eloquent Miln 196.

Vicinati (vicinati) (°cināti) [vi+cināti] 1. to investigate, examine, discriminate S I.34 (yoniso vicine dhammam); A IV.3 sq. (id.); Sn 658, 933; Ap 42; J VI.373; Nd1 398; Nett 10, 22 (grd. vicetabba), 25 sq.; Miln 298; Dpvs IV.2; DhsA 147; PVA 140; Sdhp 344. - As adj. (-°) vicicchita, e. g. tiṇṇa° one who has overcome all doubt D I.71, 110; M I.18; A II.211; III.92; 297 sq.; IV.186; 210. - See also Cpd. 242; Dhs. trsl. § 425 n. 1; and cp. kathankathā, kicchati, vecikicchin.


Vicinteti (vicinteti) [vi+cinteti] to think, consider Sn 1023; Mhvs 4, 28 (vicintiya, ger.); 17, 38.

Vicuṇṇa (vicuṇṇa) [vi+cuṇṇa] crushed up, only in redup.-iter. formation cuṇṇa-vicuṇṇa crushed to bits, piecemeal J I.26; III.438 etc. See under cuṇṇa.

Vicuṇṇita (vicuṇṇita) [pp. of vi+cuṇṇeti] crushed up J I.203 (viddhasta+).

Viccuta (viccuta) [vi+cuta] fallen down J V.403 (expld as viyutta C.); Dh I.140.
Vicchaḍḍeti  (vicchaḍḍeti) to throw out, to vomit; in late (Sanskritic) Pāli at Sdhp 121 (pp. vicchaḍḍita) and 136 (nt. vicchaḍḍana throwing out).

Vicchandanika  (vicchandanika) (& ya) (adj.) [vi+chanda+na+ika] fit to disinterest, "disengrossing," in "kathā sermon to rid of the desire for the body Vin III.271 (Sam. Pås. on Pār. III.3, 1); & "sutta the Suttanta having disillusionment for its subject (another name given by Bdhgh to the Vijayasutta Sn 193-206) SnA 241 sq. (*ya). Cp. vicchindati.

Vicchādanā  (vicchādanā) (f.) [vi+chādanā] concealment Pug 19, 23.

Vicchika  (vicchika) [cp. Vedic vrścīka: Zimmer, Altrind. Leben 98] a scorpion D I.9 (*vijā scorpion craft); Vin II.110; A II.73; III.101, 306; IV.320; V.289 sq.; J II.146; Miln 272, 394; Vism 235; DA I.93.

Vicchita  (vicchita) in phrase balavicchita-kārin in phrase balavicchita-kārin at Miln 110 is to be read balav'icchita-kārin "a man strong to do what he likes," i.e. a man of influence.

Vicchidda  (vicchidda) (adj.) [vi+chidda] only in (redupl.) combin. chidda° full of little holes, perforated all over J I.419.

Vicchiddaka  (vicchiddaka) [vi+chidda+ka] "having holes all over," referring to one of the asubha-kammaṭṭhānas, obtained by the contemplation of a corpse fissured from decay A II.17 (*sañña); V.106, 310; Miln 332; Vism 110, 178, 194.

Vicchinda  (vicchinda) [fr. vi+chind as in vicchindati] breaking off, cutting off J I.436, 438 (kāya°). Kern, Toev. s. v. considers it as a corruption of vicchanda. See vicchandanika.

Vicchindati  (vicchindati) to cut off, to interrupt, to prevent PvA 129 (*itu-kāma). The BSk. form is vicchandayati [=vi+Denom. of chando] e.g. Divy 10, 11, 383, 590. - pp. vicchinna.

Vicchinna  (vicchinna) [pp. of vicchindati] cut off, destroyed Sdhp 34, 117, 370, 585.

Vicchurita  (vicchurita) [vi+churita] besprinkled, sprinkled about VvA 4, 280 (=ullitta).

Viccheda  (viccheda) [vi+cheda] cutting off, destruction J IV.284 (santati°). a° uninterruptedness VvA 16.


Vijāṭita  (vijāṭita) [pp. of vijaṭeti] disentangled S I.165.

Vijaṭeti  (vijaṭeti) [vi+Caus. of jaṭ: see jaṭita] 1. to disentangle, to comb out; fig. to unravel, explain Vin II.150 (bimbohanaṃ kātuṃ tūlāni v.); Miln 3; Vism 1, 2. - 2. to plunder J III.523. - pp. vijaṭita.

Vijana  (vijana) (adj.) [vi+jana] deserted of people, lonely S I.180; ThA 252. -*vāta: see vāta.
**Vijambhati** (vi+jambhati) to rouse oneself, to display activity, often appld to the awakening of a lion S III.84; A II.33; J I.12, 493; V.215 (*amāna, ppr., getting roused), 433, 487; VI.173; Vism 311.

**Vijambhanā** (vi+jambhanā) arousing, activity, energy J VI.457.

**Vijambhikā** (vi+jambhikā) yawning (before rising) i.e. drowsiness, laziness, in ster. combn with arati & tandi S I.7 (trsl "the lanquid frame"); A I.3; Vbh 352; Vism 33. As vijambhitā at S V.64; J I.506 (here in meaning "activity, alertness," but sarcastically as siha'); VbhA 272 (=kāya-vināmanā).

**Vijambhanā** (vi+jambhanā) arousing, activity, energy J VI.457.

**Vijambhitā** at S V.64; J I.506 (here in meaning "activity, alertness," but sarcastically as siha'); VbhA 272 (=kāya-vināmanā).

**Vijaya** (vi+jayati) to conquer, master, triumph over (°) D I.46; A IV.272 (idha-loka°); SnA 241 sq. ("sutta, another name for the Kāya-vicchandanika-sutta).

**Vijayati** (vi+jayati) to conquer, master, triumph over DA I.250 (vijeti); fut. vijessati J IV.102. - ger. vijeyya Sn 524, 1002; and vijetvā J III.523. - pp. vijita. Cp. abhi°.

**Vijahati** (vi+jahati) to abandon, forsake, leave; to give up, dismiss Pv III.615 (sarīraṃ); VvA 119; Pot. vijaheyya Pv IV.110; fut. vijahissati S II.220; Pv II.67 (jivitaṃ). - ger. vīhāya Mhvs 12, 55; & vijahitvā Vin IV.269; J I.117; III.361 (iddhānubhāvena attabhāvam). - grd. vīhātabba A III.307 sq.; Miln 371. - Pass. vīhiyati J VI.499 (eko v.=kilamissati C.). - pp. vijahita & vīhīna.


**Vijahita** (vi+jahita) [pp. of vijahati] left, given up, relinquished; only in neg. a° J I.71, 76, 94, 178.

**Vijātā** (vi+jātā) (f.) [pp. of vijāyati] (a woman) having borne J II.140; Pv II.23 (=pasūtā PvA 80). -kāla time of birth J II.140. -ghara birth-chamber Miln 301.

**Vijāti** (vi+jāti) in °loha in °loha a kind of copper VbhA 63.

**Vijāna** (vi+jāna) (nt.-adj.) [fr. vijānāti] understanding; as adj. (°) in cpds. du° (dubbijāna) hard to understand S I.60; J IV.217; and su° easy to perceive Sn 92; J IV.217.

**Vijānana** (vi+jānana) (nt.) [the diæretic form of Sk. vijñāna: cp. jānana=ñāna] recognition, knowing, knowledge, discrimination Vian 452; DhsA 141.

**Vijānāti** (vi+jāṇā) to have discriminative (dis=vi°) knowledge, to recognize, apprehend, ascertain, to become aware of, to understand, notice, perceive, distinguish, learn, know Sn 93 sq., 763; Dh 64, 65; Nd1 442. See also viññāna 2a. - imper. 2nd sg. vijāna Sn 1091 (=ājāna Nd2 565b); Pv IV.55 (=vijānāhi PvA 260); ppr. vijānantō Sn 656, 953; Pv IV.188; PVA 41; and vijāṇāṃ neg. a° ignorant Dh 38, 60; It 103. Pot. 1st sg. (poet.) vijāṇām J III.360 (=vijāneyyaṃ C.); Sn 1065, 1090, 1097 (=jāneyyaṃ Nd2 565a); & vijāṇiyaṃ Vv 415 (paṭivijjhim C.); 3rd sg. vijaṇāṇa Sn 253, 316, 967 (cp. Nd 1 18). - ger. vijāṇyā Mahs 8, 16; viññāyā Sn 232; & viññitvā Vin IV.264. - aor. (3rd pl.) vijāṇāṃsu Mahs 10, 18. - Pass. viññāyati Pva 197; fut. viññissati Th 1, 703. - inf. viñātum S III.134. - grd. viññātabba (to be understood) VbhA 46; & viññeyya (q. v.). - pp. viññāta. - Caus. II. viññāpeti (q. v.).
Vijāyana (Northern) (nt.) [fr. vijāyati] bringing forth, birth, delivery A I.78; J III.342; VI.333; Vism 500; VbhA 97.

Vijāyati (Pāli) [vi+jāyati] to bring forth, to bear, to give birth to Sālāp 133; aor. vijāyī VvA 220; PkA 82 (puttam); ger. vijāyitvā Mhvs 5, 43 (puttam); and vijāyitvāna Pk I.63. - pp. vijāta. - Caus. II. vijāyāpeti to cause to bring forth J VI.340.

Vijāyin (Pāli) (adj.-n.) [fr. vijāyati] in f. "inī able to bear a child, fertile J IV.77 (opp. vañjhā); DhA I.46 (id.).

Vijigucchati (Pāli) [vi+j.] to loathe Sn 41 (*amāna=aṭṭiyamāna harāyamāna Nd2 566), 253, 958 (*ato=aṭṭiyato harāyato Nd1 466), 963; Nd1 479.

Vijita (Pāli) [pp. of vijayati] 1. conquered, subdued, gained, won Sn 46; SnA 352; Da I.160; PkA 75, 76, 161. - C. p. nijjita. - 2. (nt.) conquered land, realm, territory, kingdom J I.262; Vv 8120 (=desa VvA 316); DhA I.386. -anga at Pk III.117 (PvA 176) read vijit. -indriya one who has conquered his senses Sn 250. -sangāma by whom the battle has been won, victorious D II.39; It 76; Nd2 542; Pug 68.

Vijitāvin (Pāli) (adj.) [vijita+āvin; see Geiger, P.Gr. 1983] victorious D I.88 (caturanta+); II.146; S III.83; Sn 552, 646; Da I.249; DhA IV.232; SnA 162.

Vijīyati (Pāli) at J III.374 is to be read as vijiyati (Pass. of vijati).

Vija (Pāli) (adj.) [vijā] having vijjā, possessed of wisdom; in vatthu*, tiracchāna*, nakkhatta* etc. (referring to the lower arts condemned as heretic: vijjā c.) S III.239. te* possessed of threefold wisdom: see vijjā b.

Vijjaṭipatti (Pāli) (f.) [? doubtful spelling] adultery PkA 151. etc.: see vindati.

Vijjantarikā (Pāli) (f.) is not clear; according to Kern, Toev. s. v. =vîthi+antarikā [a very bold assumption: vîthy* contracted to vijj*!], i. e. space in between two streets or midstreet M I.448; A I.124. Neumann (Mittl. Slg. II.182) translates "Rinnstein" (i. e. gutter). Under antarikā we have given the trsl "interval of lightning," thus taking it as vijju+antarikā. Quoted Da I.34.

Vijjā (Pāli) (f.) [cp. Vedic vidyā knowledge: etym. see under vindati] one of the dogmatic terms of Buddhist teaching, varying in meaning in diff. sections of the Canon. It is not always the positive to avijjā (which has quite a well-defined meaning from its first appearance in Buddhist psych. ethics), but has been taken into the terminology of Buddhism from Brahmanic and popular philosophy. The opposite of avijjā is usually ūṇa (but cp. S III.162 f., 171; V.429). Although certain vijjās pertain to the recognition of the "truth" and the destruction of avijjā, yet they are only secondary factors in achieving "vimutti" (cp. abhiñña, ūṇa-dassana & pañña). That vijjā at M I.22 is contrasted with avijjā is to be expld as a word-
play in a stereotype phrase. - A diff. side of "knowledge" again is given by "bodhi." - (a) Vijjā is a general, popular term for lore in the old sense, science, study, esp. study as a practice of some art (something like the secret science of the medicine man: cp. vejja); hence appld in special, "dogmatic" sense as "secret science," revelation (put into a sort of magic formula), higher knowledge (of the learned man), knowledge which may be applied and used as an art (cp. magister artium!), practical knowledge; but also mysterious knowledge: "charm." - (b) vijjā, having a varying content in its connotation, is applied to a series of diff. achievements. A rather old tabulation of the stages leading by degrees to the attainment of the highest knowledge is given in the Sāmañña-phala-sutta (D I.63-86), repeated in nearly every Suttanta of D 1. It is composed of the 3 sampadās, viz. sīla*, citta* & paññā*. Under the first group belong sīla(-khānha), indriya-samvara, sati-sampajanña, santuṭṭhi; the second is composed (1) of the overcoming of the nīvaraṇas, (2) of the 4 jhānas; the third consists of 8 items, viz. (1) ṇāna-dassana, (2) manomaya-kāya, (3) iddhi, (4) dibba-sota, (5) ceto-parīyaṇa, (6) pubbe-nivāsā' anussatiṇa, (7) cutṭupattī-ṇāṇa, (8) āsavāna khaya-ṇāṇa. Other terms used are: for the 2nd sampadā: carana (D. I.100), and for the 3rd: vijjā (ibid.). - The discussion at D I.100 is represented as contradicting the (brahmanic) opinion of Ambaṭṭha, who thought that "vijjā nāma tayo Vedā, caranaṃ paṅca silāṃ" (DA I.267 sq.). - In the enumn of 3 vijjās at M I.22 sq. only Nos. 6-8 of the 3rd sampadā (said to have been attained by the Buddha in the 3 night watches) with the verbs anussaratā (No. 6), pājānāti (7), abhiñānāti (8), each signifying a higher stage of ("saving") knowledge, yet all called "vijjā." Quoted at Vism 202, where all 8 stages are given as "atthā vijjā," and carana with 15 qualities (sīla-samvara, indriyesu guttadvāra etc.). The same 3 vijjās (No. 6, 7, 8) are given at D III.220, 275, and poetically at A II.165 as the characteristics of a proper (ariya, Buddhist) monk (or brāhmaṇa): "etāhi tihi vijjāhi tevijjho hoti brāhmaṇo," opposing the threeVeda-knowledge of the Brahmins. - Tevijja (adj.) in same meaning at S I.146 (where it refers to Nos. 3, 5, 8 of above enumn), 192, 194. In brahmanic sense at Sn 594 (="tiveda SnA 463). Both meanings compared & contrasted at A I.163 (aṇñathā brāhmaṇa tevijjāmah paññāpenti, aṇñathā ca pana ariyassa vinaye tevijho hoti "different in the Brahmanic and diff. in the Buddhist sense"). - Tisso vijjā (without specification, but referring to above 6, 7, 8) further at Vin I.183; Sn 656; Ps I.34; II.56; Pv IV.134; Miln 359 (=chaḷabhīṇṇa); DhA IV.30 (id.). It is doubtful whether the defn of ṇāna as "tisso vijjā" at Vin III.91 is genuine. - On vijjā-carana see also D III.97, 98, 237; S I.153, 166; II.284; V.197; A II.163; IV.238; V.327; Sn 163, 289, 442. - On vijjā in the doctrinal appln see: D III.156, 214, 274; S II.7 sq. (cakkhu, ṇāna, paññā, vijjā, āloka); III.47; 163; 171; IV.31, 49 sq. A I.83; II.247; Sn 334 (simply meaning "wisdom," craft, care, but Bdgh SnA 339 takes it as "āsavānaṃ-khaya-ṇāna"), 1026 (opposed to avijjā); Pug 14, 57; Vbh 324; Nett 76, 191. - (c) popular meanings & usage of vijjā: science, craft, art, charm, spell D I.213 (Gandhārī nāma v., also mentioned at J IV.498 as practised by physicians), 214 (Maṅkag. n. v.); J III.504 (Cintāmaṇi v.); IV.323 (vaṭṭhu*: see under vaṭṭhu), 498 (ghora*); V.458 (anga* palmistry); Miln 200; Dh I.259 (bhūmicala n. v. "earthquake" charm), 265 (dhana-agamaniyam Ambaṭṭha n. v.); KhA 237 (vaṭṭhu*, khetta*, anga*); and see the list of forbidden crafts at D I.9 (anga*, vaṭṭhu*, khetta* etc.; cp. Dial. I.18, 19). -gata having attained wisdom Sn 730 (opp. avijjā; the playful expln at SnA 505 is "ye arahatta-maggavijjāya kilese vijhivā gatā kihāsava-sattā"). -carana (=sampanna) (endowed with) special craft (wisdom) & virtue: see above, b. -ṭṭhāna branch of study; there are 18 vijjā-ṭṭhānāni or "arts & sciences," subjects of study, referred to at J I.259. -dhara a knower of charms, a sorcerer J III.303, 529; IV.496; V.94; Miln 153, 200, 267. -bhāgijyā (dhāmā) (states) conducive to wisdom (6 kinds of saññā) A III.334; cp. D III.243; S V.395; A IV.52 sq. -mayā (iddhi) (potency) accomplished by art or knowledge (Expos. I.122) Vism 383; see iddhi. -vimutti wisdom (higher knowledge) as salvation S V.28, 335 sq.; Ps II.243 (in detail).
Vijju & Vijjutā (f.) [cp. Vedic vidyut; fr. vi+dyut: see juti] lightning. - (a) vijju: S I.100 (*māli); A I.124 (*ūpacitā); J V.322 (*vaṇṇin); Pug 30; Miln 22 (*jāla); VvA 12; Sdhp 244, 598. - (b) vijjutā: Th 1, 1167; J II.217. - On similes with v. see J.P.T.S. 1907, 136. - Cp. next.

Vijjullātā (f.) [vijju(t)+latā] a flash or streak of lightning, forked lightning S I.106; J I.103, 279, 501.

Vijjotati (f.) to shine (forth) PVA 56; Caus. *eti to illumine PVA 10. - pp. vijjotita.

Vijjotalati (f.) [Freq. of vijjotati? Or=vijjotayati=vijjoteti?] to flicker Vin II.131; M I.86.

Vijjotita (pp. of vijjotati) resplendent PVA 154.

Vijjhāpeti (f.) to extinguish Vin I.31; II.219, 221; J IV.292; Miln 42.

Vijjhamāna (nt.) [fr. vijjhāpeti] piercing or getting pierced DA I.75; II.87 (kaṇṇa*-mangala, ear-piercing ceremony); PVA 107.

Vijjhāyati (f.) to be extinguished, to go out (of fire) Vin I.31 (imper. *āyatu & fut. *āyissati); DhA I.21 (akkhīṃ dīpa-sikhā vijjhāyaṃ).

Viññatti (f.) [viññāpeti] intimation, giving to understand, information; begging or asking by intimation or hinting (a practice forbidden to the bhikkhu) Vin I.72 (*bahula, intent on . . .); III.144 sq. (id.); IV.290; J III.72 (v. nāma na vaṭṭati, is improper); Vbh 13; Vism 41 (threefold: nimitta*, obhāsa*, parikāthā; as t. t., cp. Cpd. 1201: medium of communication); Miln 343, 370; DhA II.21 (viññātīṃ katvā bhunājītanki na vaṭṭati); PVA 146. - Two kinds of viññatti are generally distinguished, viz. kāya* and vacī*, or intimation by body (gesture) and by voice: Dhs 665, 718; Miln 229 sq.; Vism 448, 530, 531. Cp. Cpd. 22, 264.

Viññāna (nt.) [fr. viññāpeti] cognition] (as special term in Buddhist metaphysics) a mental quality as a constituent of individuality, the bearer of (individual) life, life-force (as extending also over rebirths), principle of conscious life, general consciousness (as function of mind and matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual kamma) one individual life (after death) into the next. (See also below, c & d). In this (fundamental) application it may be characterized as the sensory and perceptive activity commonly expressed by "mind." It is difficult to give any one word for v., because there is much difference between the old Buddhist and our modern points of view, and there is a varying use of the term in the Canon itself. In what may be a very old Sutta S II.95 v. is given as a synonym of citta (q. v.) and mano (q. v.), in opposition to kāya used to mean body. This simpler uneclesiastical, unscholastic popular meaning is met with in other suttas. E. g. the body (kāya) is when animated called sa-viññānakā (q. v. and cp.
viññānatta). Again, v. was supposed, at the body's death, to pass over into another body (S I.122; III.124) and so find a support or platform (patiṭṭhā). It was also held to be an immutable, persistent substance, a view strongly condemned (M I.258). Since, however, the persistence of v. from life to life is declared (D II.68; S III.54), we must judge that it is only the immutable persistence that is condemned. V. was justly conceived more as "minding" than as "mind." Its form is participial. For later variants of the foregoing cp. Miln 86; PvA 63, 219. Ecclesiastical scholastic dogmatic considers v. under the categories of (a) khandha; (b) dhātu; (c) paticcasamuppāda; (d) āhāra; (e) kāya. (a) V. as fifth of the five khandhas (q. v.) is never properly described or defined. It is an ultimate. But as a factor of animate existence it is said to be the discriminating (vijānāti) of e. g. tastes or sapid things (S III.87), or, again, of pleasant or painful feeling (M I.292). It is in no wise considered as a condition, or a climax of the other incorporeal khandhās. It is just one phase among others of mental life. In mediæval dogmatic it appears rather as the bare phenomenon of aroused attention, the other khandhās having been reduced to adjuncts or concomitants brought to pass by the arousing of v. (Cpd. 13), and as such classed under cetasikā, the older sankhārakkhandha. - (b) as dhātu, v. occurs only in the category of the four elements with space as a sixth element, and also where dhātu is substituted for khandha (S III.10). - (c) in the chain of causation (Paṭicca-samuppāda) v. is conditioned by the sankhāras and is itself a necessary condition of nāma-rūpa (individuality). See e. g. S II.4, 6, 8, 12 etc.; Vin I.1; Vism 545 sq.=VbhA 150; Vism 558 sq.; VbhA 169 sq.; 192. - At S II.4=III.61 viññāna (in the Paṭicca-samuppāda) is defined in a similar way to the defn under v.-ṭṭhiti (see c), viz. as a quality peculiar to (& underlying) each of the 6 senses: "katamam viññānam? cha-y-imē viññāna-kāya (groups of v.), viz. cakkhu- sota etc.," which means that viññāna is the apperceptional or energizing principle, so to speak the soul or life (substratum, animator, life potency) of the sensory side of individuality. It arises through the mutual relation of sense and sense-object (M III.281, where also the 6 v.-kāya). As such it forms a factor of rebirth, as it is grouped under upadhi (q. v.). Translations of S II.4: Mrs. Rh. D. (K.S. II.4) "consciousness"; Geiger (in Z. f. B. IV.62) "Erkennen." - (d) As one of the four āhāras (q. v.) v. is considered as the material, food or cause, through which comes rebirth (S II.13; cp. B.Psy. p. 62). As such it is likened to seed in the field of action (kamma) A I.223, and as entering (a body) at rebirth the phrase viññāna of the soul is used (D II.63; S II.91). In this connection the expression paṭisandhi-viññāna first appears in Ps I.52, and then in the Commentaries (VbhA 192; cf. Vism 548, 659 paṭisandhicitta); in Vism 554=VbhA 163, the v., here said to be located in the heart, is made out, at bodily death, "to quit its former 'support' and proceed (pavattati) to another by way of its mental object and other conditions." Another scholastic expression, both early and late, is abhisankhāra-v., or "endowment consciousness," viz. the individual transmigrant or transmitted function (viññāna) which supplies the next life with the accumulation of individual merit or demerit or indifference, as it is expressed at Nd2 569a in defn of v. (on Sn 1055: yaṃ kiṃci sampajānāsi . . . panujja viññānam bhave na tiṭṭhe): puññ'ābhisankhāra-sahagata-viññānam, apuññ' . . , ānejj' . . - Under the same heading at Nd2 569b we find abhisankhāra v. with ref. to the sotāpatti-stage, i. e. the beginning of salvation, where it is said that by the gradual disappearance of abhis-v. there are still 7 existences left before nāma-rūpa (individuality) entirely disappears. The climax of this development is "anupādi-sesa nibbāna-dhatu," or the nibbāna stage without a remainder (parinibbāna), which is characterized not by an abhisankhāra-v., but by the carimaka-v., or the final vital spark, which is now going to be extinct. This passage is referred to at DhsA 357, where the first half is quoted literally. - (e) As kāya i. e. group, v. is considered psycho-physically, as a factor in sense perception (D III.243, M III.281, etc.), namely, the contact between sense-organ and object (medium, metazu/ was not taken into account) produces v. of sight, hearing etc. The three factors constitute the v.-kāya of the given sense. And the v. is
thus bound to bodily process as a catseye is threaded on a string (D II.76). Cp. above c. Other applications of the term v., both Canonical and mediæval: on details as to attributes and functions, see Vin I.13 (as one of the khandhas in its quality of anattā, cp. S IV.166 sq.; D III.223 (as khandha); S II.101 sq. (‘assa avakkiṭṭha’); III.53 sq. (‘assa gati, āgati, cuti etc.’); A I.223 sq.; III.40; Sn 734 (yāṁ kiñci dukkham sambhoti, sabbaṁ viññāṇa-pacecaẏa), 1037 (nāmaďūpa destroyed in consequence of v. destruction), 1073 (cavetha v. [so read for bhavetha]; v. at this passage expld as "punappaṭṭakāyatana infinitude (sphere) of life force or mind matter D I.35, 184, 223; III.224, 262, 265; Nett 26, 39. It is the second of the Āruppa-jhānas; see jhāna.

Viññāṇaka [viññāṇaka] (adj.) [viññāṇa-ka] having life or consciousness or sense, endowed with vitality. Found in the four Nikāyas only in one standard passage in the same connection, viz. sa-violāṇaka kāya "the body with its viññāṇa" (i. e. life-force or mind): S II.253; III.80, 169; V.311; A I.132; IV.53. Thus (sa*) should be read at all passages. - Later in contrast pair sa* and a*, i. e. with life & without, alive & lifeless, animate & inanimate, e. g. J I.466, 468; DhA I.6; PvA 130.

Viññāṇatta [viññāṇatta] (nt.) [abstr. formation fr. viññāṇa] the fact of being endowed with viññāṇa S III.87; PvA 63.

Viññāta [viññāta] [pp. of vijānāti] apperceived, (re)cognized, understood, cogitated (Cpd. 37), learned Sn 323 (“dhamma, one who has recognized or understood the Dhamma); Vv 4418 (=viññāta-sāsana-dhamma VvA 192); J I.2; Sdhp 429. - Often in sequence diṭṭhā sutta muta viññāta to denote the whole range of the cognitional & apperceptional faculties (see muta), e. g. D III.232; Sn 1086, 1122.
Viññātar [Viññatar] [n. ag. of viññāta] a perceiver, one who apperceives or takes to heart, a learner D I.56; A III.169; IV.196 (sotar, uggahetar, v.).

Viññāpaka [Viññapaka] (adj.) [fn. viññāpeti] clever in instruction, able to instruct S V.162=Miln 373; It 107.

Viññāpana [Viññapana] (adj.) [fr. viññāpeti] instructing, informing A II.51, 97. - f. viññāpanī, making clear (of speech) D I.114 (atthassa viññāpaniyā=viññāpanasamathāya DA I.282); A III.114; Dh 408 (=attha° DhA IV.182); Sn 632.

Viññāpaya [Viññapaya] (adj.) [grd. of viññāpeti, *viññāpya] accessible to instruction; only in cpds du° & su° indocile & docile S I.138; D II.38; Nd2 2353; Ps I.121; II.195; Vbh 341.

Viññāpita [Viññapita] [pp. of viññāpeti] instructed, informed; su° well taught Miln 101.

Viññāpetar [Viññapetar] [n. ag. of viññāpita] an instructor, teacher D I.56; A IV.196.

Viññāpeti [Viññapeti] [Caus. II. of vijānāti] to address, inform, teach, instruct; to give to understand; to appeal to, to beg Vin I.54; IV.264; D I.251; J III.72 (to intimate); Miln 229; VvA 72, 181. - pp. viññāpita.

Viññāya & Viññāyati [Viññaya] [Viññayati] see vijānāti.

Viññutā & Viññūtā (Viññuta) (f.) [fr. viññu] discretion; in phrase viññutam pāpuṇāti to reach the years of discretion or puberty Vin I.269; II.278; J I.231; III.437: PvA 3.

Viññūpasatṭha [Viññupasattha] [vi+ni+upassaṭṭha, pp. of sṛj (?)] unattacked, not deficient, un molested, undisturbed: is Kern's (Toev. s. v.) proposed reading for viññū-pasattha ("extolled by the wise") at S II.70 (reads ūh); V.343; D II.80; III.245: all identical passages. We consider Kern's change unnecessary: anupasaṭṭha would have been the most natural expression if it had been meant in the sense suggested by Kern.

Viññū [Viññu] (adj.) [cp. Sk. vijña] intelligent, learned, wise D I.163; S I.9; III.134; IV.41 sq., 93, 339; A II.228; V.15; It 98; Sn 39, 294, 313, 396, 403; Ps II.19, 21; Miln 21; DA I.18; VvA 87; PvA 130, 226; Sdhp 45. - a° DhA III.395.

Viññeyya [Viññeya] (adj.) [grd. of vijānāti] to be recognized or apperceived (of the sense objects: cakkhu-viññeyya rūpa, etc.) D I.245; M III.291; A III.377; IV.404 sq., 415, 430; Nd1 24. - su° easily understood VvA 258.

Viṭapa [Viṭapal] [cp. Epic Sk. viṭapa] the fork of a tree, a branch J I.169, 215, 222; III.28; VI.177 (nigrodha°).

Viṭapin [Viṭapin] [viṭapa+in] a tree, lit. "having branches" J VI.178.

Viṭabhī [Viṭabhī] (f.) [=Sk. viṭapin] the fork of a tree M I.306; J II.107; III.203.
**Vitakka** (Vitakka) [vi+takka] reflection, thought, thinking; "initial application" (Cpd. 282). - Defd as "vitakkanāṃ vitakko, uhanan ti vutta hoti" at Vism 142 (with simile on p. 143, comparing vitakka with vicāra: kumbhakārassa dāṇḍa-ppahārena cakka bhamayitvā, bhājanaṃ karontassā uppiḷana-haththo viya vitakko (like the hand holding the wheel tight), ito c’ito sañcaraṇahaththo viya vicāro: giving vitakko the characteristic of fixity & steadiness, vicāra that of movement & display). - D II.277 ("pre-occupation" trsln: see note Dial. II.311); III.104, 222, 287 (eight Mahāpurisa\(^\circ\)); M I.114 (dvidhā-kato v.), 377; S I.39, 126, 186, 203; II.153; IV.69, 216; A II.36; III.87 (dharmma\(^\circ\)); IV.229 (Mahāpurisa\(^\circ\)), 353 ("upaccheda"); Sn 7, 270 sq., 970, 1109; J I.407 (Buddha\(^\circ\), Sangha\(^\circ\), Nibbāna\(^\circ\)); Nd1 386, 493, 501 (nine); Nd2 s. v. takka; Ps I.36, 136, 178; Pug 59, 68; Vbh 86, 104 (rūpa\(^\circ\), sadda\(^\circ\) etc.), 228 (sa\(^\circ\)), 362 (akusala\(^\circ\)); Dhs 7, 160, 1268; Tkp 61, 333, 353; Vism 291 ("upaccheda"); Miln 82, 309; DhsA 142; Dha IV.68; VbhA 490; PvA 226, 230. - kāma\(^\circ\), vihiṃsā\(^\circ\), vyāpāda\(^\circ\) (sensual, malign, cruel thought): D III.226; S II.151 sq.; III.93; A I.148, 274 sq.; II.16, 117, 252; III.390, 428. Opp. nekkhamma\(^\circ\), avyāpāda\(^\circ\), avihiṃsā\(^\circ\) A I.275; II.76; III.429. - vitakka is often combd with vicāra or "initial & sustained application" Mrs. Rh. D.; Cpd. 282; "reflection & investigation" Rh. D.; to denote the whole of the mental process of thinking (viz. fixing one's attention and reasoning out, or as Cpd. 17 expls it "vitakka is the directing of concomitant properties towards the object; vicāra is the continued exercise of the mind on that object." See also above defn at Vism 142). Both are properties of the first jhāna (called sa-vitakka sa-vicāra) but are discarded in the second jhāna (called a°). See e. g. D. I.37; S IV.360 sq.; A IV.300; Vin III.4; Vism 85; and formula of jhāna. The same of pīti & samādhi at Vbh 228, of paññā at Vbh 323. The same combn (vitakka+vicāra) at foll. passages: D III.219 (of samādhi which is either sa\(^\circ\), or a\(^\circ\), or avitakka vicāra-matta); S IV.193; V.111; A IV.409 sq., 450; Nett 16; Miln 60, 62; Vism 453. Cp. rūpa- (sadda- etc.) vitakka+rūpa- (sadda- etc.) vicāra A IV.147; V.360; Vbh 103. - On term (also with vicāra) see further: Cpd. 40, 56, 98, 238 sq., 282 (on difference between v. & manasikāra); Expos. I.188n; Kvu trsln 2381. - Cp. pa\(^\circ\), pari\(^\circ\). Note. Looking at the combn vitakka+vicāra in earlier and later works one comes to the conclusion that they were once used to denote one & the same thing: just thought, thinking, only in an emphatic way (as they are also semantically synonymous), and that one has to take them as one expression, like jānāti passati, without being able to state their difference. With the advance in the Sangha of intensive study of terminology they became distinguished mutually. Vitakka became the inception of mind, or attending, and was no longer applied, as in the Suttas, to thinking in general. The explns of Commentators are mostly of an edifying nature and based more on popular etymology than on natural psychological grounds.

**Vitakkana** (Vitakkana) (nt.)=vitakka Vism 142.

**Vitakkita** (Vitakkita) [pp. of vitakketi] reflected, reasoned, argued DA I.121. Cp. pari\(^\circ\).

**Vitakketi** (Vitakketi) [Denom. fr. vitakka] to reflect, reason, consider S I.197, 202; IV.169; V.156; A II.36; Miln 311. - pp vitakkitā.

**Vitacchika** (Vitacchika) at S II.99=IV.188 read vītaccika (q. v.).

**Vitacchīka** (Vitacchīka) [f.] [cp. *Sk. (medical) vicarcīka] scabies Nd2 3041 (as roga).

**Vitacchita** (Vitacchita) [pp. of vitaccheti] planed, smoothed; su\(^\circ\) well carded (of a cīvara) Vin III.259.
Vitaccheta (Vitaccheta) [vi+accheta] 1. tear, pluck, pick to pieces; in simile M I.364 (+virājeti)=S II.255 (reads vibhajeti for virājeti)=Vin III.105 (id.). - 2. to smoothe: see pp. vitachita.

Vitanḍā (Vitanḍa) (f.) [cp. Epic Sk. vitanḍa, e. g. Mbh 2, 1310; 7, 3022] tricky disputation, frivolous or captious discussion; in cpds. vitanḍa*: “vāda sophistry SnA 447; DA I.247; “vādin a sophist, arguer DhsA 3 (so read for viddha); VbhA 9, 51, 319, 459. See lokaṃya.

Vitata (Vitata) [pp. of vitanoti] stretched, extended, diffused S I.207; Sn 272, 669 (v. l. vitthata); J I.356 (tanta° where the strings were stretched); Miln 102, 307; Mhvs 17, 31 (vallīhi v.) - nt. vitata a drum (with leather on both sides) VvA 37.

Vitathā (Vitatha) (adj.) [vi+tathā; cp. Epic & Class. Sk. vitathana] untrue; nt. untruth D II.73 (na hi Tathāgatā vitathāṃ bhaṇaṇti); Sn 9 sq.; Vv 5315 (=atatha, musā ti attho VvA 240); J V.112; VI.207; Ps 104; DA I.62. - avitathā true S II.26; V.430; Miln 184; Sdhp 530; DA I.65.


Vitaraṇa (Vitaraṇa) (nt.) [fr. vitarati] overcoming, getting through M I.147 (kankhā°); Miln 233 (id.), 351; Sdhp 569.


Vitāna (Vitana) (m. & nt.) [fr. vi+tan] spread-out, canopy, awning Vin IV.279; J I.40, 62, 83; DhA II.42; Sn 447; VvA 32, 173; PīA 154. See also cela°.

Vitīna (Vitīna) [pp. of vitarati] 1. overcome or having overcome, gone through, conquered Dh 141 (“kankha); Sn 514 (id.), 746; PīA 181. - 2. given up, rejected, abandoned Dh 176 (“paraloka); J IV.447 (=pariccatta C.).

Vituddati (Vituddati) [vi+uddati] to strike, prick, nudge, knock, push, attack D I.105; S IV.225; A III.366; Sn 675; Ud 67; J II.163, 185. - Pass. vitujjati Vism 505; VbhA 104, 108. - pp. vitunna.

Vitunna (Vitunna) [pp. of vituddati] struck, pricked, pushed J III.380.

Vitureyyati (Vitureyyati) at J V.47 is not clear. The v. l. is vitariyyati; the C. expls by tuleti tīreti, i. e. contemplates, examines. Kern, Toev. s. v. discusses it in detail & proposes writing vituriyata (3rd sg. praet. med.), & expls at "get over" [cp. Vedic tūryati overcome, fr. tur or tvar=P. tarati2]. Dutoit trsls "überstieg."

Vitta (Vitta) [orig. pp. of vindati=Av. vista, Gr. a)/istos, Lat. visus; lit. one who has found, acquired or recognized; but already in Vedic meaning (as nt.) "acquired possessions"] property, wealth, possessions, luxuries S I.42; Sn 181 sq., 302; J V.350, 445; VI.308; Pī II.81 (=vittiyā upakaraṇa-bhūtaṃ vittam PīA 106). - Often in phrase °ûpakaraṇa possessions &
means, i.e. wealth, e.g. D I.134; S I.71; IV.324; Pug 52; Dh I.295; PVa 3, 71. Vittam is probably the right reading S I.126 (15) for cittaṃ. Cf. p. 123 (3); K.S. I.153, n. 3.

Vitta² [vittam] (adj.) [identical with vitta1] gladdened, joyful, happy J III.413 (=tutttha); IV.103; Vv 414 (=tutttha C.); 4414 (id.), 495 (id.).

Vitta³ [vittam] [pp. of vic to sift, cp. Sk. vikta] see vi*.

Vittaka [vittaka] (adj.) [fr. vitta1] possessing riches, becoming rich by (-*) J I.339 (lañca*); IV.267 (miga*), VI.256 (jūta*).

Vittakatā [vittakata] (f.) [vittaka+tā] in suta* "the fact of getting rich through learning" as an expln of the name Sutasoma J V.457 (for auspiciousness). Dutoit trsλs quite differently: "weil er am Keltern des Somatranks seine Freude hatte," hardly correct.

Vitti [vitt] (f.) [cp. Sk. vitti, fr. vid] prosperity, happiness, joy, felicity A III.78; J IV.103; VI.117; Kvu 484; Th 1, 609; Dhs 9 (cp. DhsA 143); PVa 106.


Vithaka [vithaka] (nt.) [fr. vittha] a small bowl, as receptacle (ävesana*) for needles, scissors & thimbles Vin II.117.

Vitthata¹ [vithata] [pp. of vi+str] 1. extended, spread out, wide M. I.178; Vin I.297; J V.319; Miln 311; SnA 214; PVa 68 (doubtful). - 2. wide, spacious (of a robe) Vin III.259. - 3. flat SnA 301.

Vitthata² [vithata] [pp. of vitthāyati (?). A difficult form!] perplexed, confused, hesitating Miln 36 (bhīta*). Ed. Müller, P.Gr. 102 considers it as pp. of vi+tras to tremble, together with vitthāyati & vitthāyī.


Vitthambheti [vithambheti] [vi+thambheti] to make firm, strengthen DhsA 335.

Vitthāyati [vithāyati] [vi+stā: see under thāna] to be embarrassed or confused (lit. to become quite stiff), to be at a loss, to hesitate Vin I.94=II.272; aor. vitthāsi (vitthāyi?) ibid. [the latter taken as aor. of tras by Geiger, P.Gr. § 166]. - pp. vitthata2 & vitthāyita.


Vitthāra [vithāra] [fr, vi+stṛ] 1. expansion, breadth; instr. vitthārena in breadth Miln 17; same abl. vitthārato J I.49. - 2. extension, detail; often in C. style, introducing & detailed explanation of the subject in question, either with simple statement "vitthāro" (i.e. here the foll. detail; opp. sankhepa), e.g. DA I.65, 229; SnA 325 [cp. same in BSk. "vistaraḥ," e.g. Divy 428], or with cpds. *kathā SnA 464; PVa 19; *desanā SnA 163; *vacana SnA 416. Thus in general
often in instr. or abl. as adv. "in detail," in extenso (opp. sankhittena in short): vitthārena D III.241; S IV.93; A II.77, 177, 189; III.177; Pug 41; PvA 53, 113; vitthārato Vism 351, 479; PvA 71, 77, 81. Cp. similarly BSk. vistarena kāryaṃ Divy 377.


**Vitthārika** (Vittharika) (adj.) [vitthāra+ika] 1. wide-spread Miln 272. - 2. widely famed, renowned Sn 693; J IV.262. See also bahujaṇa.

**Vitthārita** (Vittharita) [pp. of vitthāreti] detailed, told in full Vism 351; Mhvs 1, 2 (ati° with too much detail; opp. sankhitta).

**Vitthāriyati** (Vitthariyati) [Denom. fr. vitthāra] to expand, to go into detail Nett 9.


**Vitthiṇṇa** (Vitthinna) [vi+thiṇṇa] "spread out," wide, large, extensive, roomy J II.159 (so read for vittiṇṇa); Miln 102, 283, 311, 382; DhsA 307; SnA 76; VvA 88; Sdhp 391, 617. Cp. pari°.

**Vidaṃsaka** (Vidamsaka) (ad.) [fr. vidamseti] showing; danta° showing one's teeth (referring to laughter) A I.261; J III.222.

**Vidanseti** (Vidanseti) [vi+daṃseti=dasseti] to make appear, to show A I.261; Th 2, 74; J V.196; Miln 39. Cp. pa°.

**Vidaḍḍha** (Vidaddha) [vi+daḍḍha] in redupl.-iter. cpd. daḍḍhavidaḍḍha-gatta "with limbs all on fire" Miln 303.

*Vidati* (Vidat) See vindati.

**Vidatthi** (Vidatthi) (f.) [cp. Vedic vitasti; see Geiger, P.Gr. 383] a span (of 12 angulas or finger-breadths) Vin III.149 (dīghaso dvādasā vidatthiyo sugata-vidatthiyā); IV.279; J I.337; III.318; Miln 85; Vism 65, 124, 171, 175, 408; DhsA III.172; IV.220; VbhA 343 (dvādas'angulāni vidatthi; dve vidatthiyō ratanaṃ, etc.).

**Vidahati** (Vidahati) [vi+dahati; dhā] to arrange, appoint, assign; to provide; to practise. - Pres. vidahati: see saṃ"; vidadhāti J VI.537; vidheti J V.107. Pot. vidaha Sn 927 (=vidahheyya Nd1 382); aor. vidahi J V.347.- Perf. 3rd pl. vidadhu [Sk. vidadhuḥ] J VI.284.- inf. vidhātum Vin I.303 (bhesajjam); ger. vidhāya Mhvs 26, 12 (ārakkham, posting a guard). - grd. vidheyya in meaning "obedient," tractable J VI.291.- pp. vihita.


**Vidārita** (Vidarita) [pp. of vidāreti] split, rent Sdhp 381.


Vidālita [Vidalita] [pp. of vidāleti] split, broken, burst J I.493; PvA 220.

Vidāleti [Vidaleti] [vi+dāleti; see dalati] to break open, split, burst Th 1, 184; PvA 135, 185. - pp. vidālita.

Vidita [Vidita] [pp. of vindati] known, found (out) D III.100; S V.180; Sn 436, 1052; Mhvs 17, 4; DA I.135 (a°).

Viditatta [Viditatta] (nt.) [abstr. fr. vidita] the fact of having found or known, experience J II.53.

Vidisā [Vidisā] (f.) [vi+disā] an intermediate point of the compass S I.224; III.239; Sn 1122; J I.20, 101; VI.6, 531.

Vidugga [Vidugga] (adj. -n.) [vi+dugga] hard to walk; troublesome, difficult, painful. - (m.) difficult passage; difficulty, distress D III.27; A III.128; J III.269; IV.271.


Vidū [Vidu] (adj.) [Vedic vidu] clever, wise, knowing, skilled in (-°) S I.62 (loka°); V I.197; Vin II.241 (pl. paracittavidunuo); Sn 677 (vidūhi), 996; J V.222 (dhamma°); Vv 3011 (=sappañña VvA 127); Miln 276; Mhvs 15, 51 (ṭhān'āṭhāna° knowing right & wrong sites). - In Pass. sense in dubbidū hard to know J V.446. - For vidū (vidu) "they knew" see vindati.

Vidūpita [Vidupta] at Ud 71 (vitakkā vidūpitā) is to be read as vidhūpita.

Vidūra [Vidura] (adj.) [vi+dūra] far, remote, distant A II.50 (su°). Mostly neg. a° not far, i. e. near Sn 147; PvA 14, 31, 78, 81.


Videsa [Videsa] [vi+desa; cp. disā at Vin I.50] foreign country Miln 326; VvA 338.


Viddasu [Viddasu] (adj.) [another form of vidvā=Sk. vidvān: see under vindati] skilled, wise M I.65 (gen. sg. & nom. pl. viddasuno), 310 (id.). Usually in neg. form aviddasu foolish Vin II.296=A II.56 (pl. aviddasū); S V.1; Th 2, 164 (pl. aviddasū); Sn 762 (=bāla C.); Dh 268=Nd2 514 (=aviññū DhA III.395); PvA 18.

Viddesa [Viddesa] [fr. vi+disa] enmity, hatred J III.353; ThA 268.

Viddesin (Viddēsin) (adj.-n.) [vi+desin; see dessin] hating; an enemy Th 1, 547.

Viddessati (Viddēssati) [vi+dessati] to hate Th 2, 418. - grd. viddesaniya to be hated, hateful Sdhp 82.

Viddha¹ [Viddha] [pp. of vijjhati] pierced, perforated; hit, struck, hurt Sn 331; Nd1 414 (sallena); Miln 251 (eaten through by worms); Sdhp 201 (kaṇṭakena).

Viddha² (Viddha) (adj.) [cp. *Sk. vīdhra clear sky] clear; only in phrase viddha vigata-valāhaka deva a clear sky without a cloud Vin I.3; M I.317=S I.65=III.156=V.44=It 20.

Viddhamṣa (Viddhamṣa) [fr. vidhamṣati] demolition, destruction J IV.58 (*kārin).

Viddhamṣati (Viddhamṣati) [vi+dhamṣati] to fall down, to be shattered, to be ruined Miln 237; PvA 125 (Pot. *eyya). -Caus. viddhamṣeti to shatter, to destroy S III.190 (both trs. & intrs., the latter for *ati); J II.298; III.431; V.100; DA I.265; Nd1 5 (vikirati vidhameti viddhamṣeti: see also under vikirati). - pp. viddhasta & viddhamṣita.- Pass. viddhamṣiyati to drop or to be destroyed, to come to ruin DA I.18=DhsA 19 (suttena sangahitāni pupphāni na vikiriyanti na v.).

Viddhamṣana (Viddhamṣana) (adj.-nt.) [fr. viddhamṣeti; cp. BSk. vidhamṣana Divy 180] shattering, destruction (trs. & intrs.), undoing, making disappear; adj. destroying S IV.83; Miln 351 (kosajja°); J I.322; V.267 (adj.); Vism 85 (vikkhepa+); VvA 58, 161 (adj.). - Often in phrase (denoting complete destruction): anicccucchādana-parimaddana-bhedana-viddhamṣana-dhamma, e. g. D I.76; M I.500; A IV.386; J I.146 [cp. Divy 180: śatanapatana-vikirāṇa-vidhamṣana-dharmatā; see also under vikirāṇa].

Viddhamṣaka (Viddhamṣaka) (adj.) [fr. viddhamṣana] destroying DhsA 165.

Viddhamṣanatā (Viddhamṣanatā) (f.) [abstr. formation fr. viddhamṣana] quality of destruction, ability to destroy Vism 8.

Viddhamṣita (Viddhamṣita) [pp. of viddhamṣeti] shattered, destroyed DhA III.129.

Viddhasta (Viddhasta) [pp. of viddhamṣati] fallen to pieces, broken, destroyed M I.227; A II.50; Sn 542; J I.203; V.69, 401; Vv 6314 (=vinaṭṭha VvA 265).

Viddhā (Viddha) poet. ger. of vijjhati J VI.77.

Vidvā (Vidva) See under vindati.

Vidha¹ (Vidha) (adj. -°) [=vidhā] of a kind, consisting of, -fold, e. g. aneka° manifold DA I.103; tathā° of such-kind, such-like Sn 772; ti° threefold D I.134; Sn 509; nānā° various PvA 53, 96, 113; bahu° manifold ThA 197; etc.
Vidha

\[\text{Vidha}^2\] \(=\text{vidha1 as noun}\) form, kind Th 1, 428 (māna\(^*\)). - There are several other meanings of vidha, which are, however, uncertain & rest on doubtful readings. Thus it occurs at Vin II.136 in meaning of "buckle" (v. l. pīṭha; C. silent); at Vin IV.168 in meaning "little box" (?); at DA I.269 as "carrying pole" (=kāca2, but text D.I.101 has "vividha").

Vidhamaka \(\text{Vidhamaka}\) (adj.) [fr. vidhamati] one who throws away or does away with; destroying, clearing away Miln 344 (kilesa-mala-duggandha\(^*\)).

Vidhamati \(\text{Vidhamati}\) & °eti \(\text{vi+dhmā in particular meaning of blowing i. e. driving asunder, cp. dhamati}\) (trs.) to destroy, ruin; do away with, scatter. - (intrs.) to drop off, fall away, to be scattered, to roll or whirl about. - Both vidhamati & °eti are used indiscriminately, although the Caus. °eti occurs mostly in meaning of "destroy." (1) vidhamati: S III.190; J I.284 (in play of words with dhamati to blow; aor. vidham=vidhamāsesi C.); VI.490 (vidhamām te raṭṭhaṁ, is ruined); Miln 91, 226 (Mārasenāṁ), 237, 337 (intrs., with vikirati & viddhamṣati). - (2) vidhameti: Nd1 5; J III.261 (poet. vidhamemasi [write °se!=vidhamema, nāsena C.]; V.309; Miln 39; PvA 168. - pp. vidhamita.

Vidhamana \(\text{Vidhamana}\) (nt.) [fr. vidhamati] destroying, scattering, dispersing Miln 244 (Maccusena\(^*\)).

Vidhamita \(\text{Vidhamita}\) [pp. of vidhamati] destroyed Nd2 576A.

Vidhavā \(\text{Vidhavā}\) (f.) [Vedic vidhavā widow, vidhu lonely, vidhura separated, Av. vidavā=Got. widuwā=Ohg. wituwa (Ger. Witwe=E. widow); Gr. ὑιόθεσ is unmarried; Lat. vidua widow, etc., in all Idg. languages] a widow S I.170; A III.128; J VI.33; Miln 288; Vism 17; PvA 65, 161; VbhA 339.

Vidhā \(\text{Vidha}\) (f.) [cp. Sk. vidhā] 1. mode, manner, sort, kind; proportion, form, variety D III.103 (ādesana\(^*\)); Th 2, 395 (cakkhu\(^*\) "shape of an eye" trsln); VbhA 496 (in expln of katham-vidhā: "ākāra-saṇṭhānaṁ vidhā nāma"); DA I.222 (iddhi\(^*\)), 294 (in expln of tivida-yaṉāṁ: "etthā vidhā vuccati ṭhapanā" i. e. performance, arrangement), 299 (similarly tisso vidhā-tīnī ṭhapanāṁ; of yaṉā). - Used as (abl.) adv. vidhā in meaning "variously" at Pv II.952 (C. expln=vidhātabba, not quite correctly; PvA 135). Perhaps the phrase vidhāsamatikkanta is to be explained in this way, viz. "excelling in a variety of ways, higher than a variety (of things)" or perhaps better: "going beyond all distinctions" (i. e. of personality); free from prejudice [i. e. No. 2] S II.253; III.80, 136, 170; A IV.53. - 2. (ethically) in special sense: a distinctive feature (of a person as diff. from others), a "mode" of pride or delusion, a "form" of conceit. As such specified as three kinds of conceit (tisso vidhā), viz. "seyyo 'ham asmi," "sadiso 'ham asmi," & "hīno 'ham asmi" (i. e. I am better than somebody else, equal to, & worse than somebody else). See e. g. D III.216; S I.12; III.48, 80, 127; V.56, 98; Nd1 195; Vbh 367; Sn 842; VbhA 496 (māno va vidhā nāma). - The adj. form is vidha: see sep.


Vidhāna \(\text{Vidhana}\) (nt.) [fr. vi-dhā; Vedic vidhāna] 1. arrangement, get up, performance, process J III.178 (attano vidhānena "in his robes of office"); Vism 66 sq.; DhsA 168=Vism 122
(bhāvanā°); VbhA 69, 71 (manasikāra°); ThA 273 (id.). - 2. ceremony, rite J VI.202 (yañña°); Miln 3. - 3. assignment, disposition, provision J II.208 (vidhi-vidhāna-ññū; C. expld v. as "koṭṭhāso vā samvidhadanam vā"); PvA 30. - 4. succession (as much as "supplement") KhA 216; SnA 23 (note 2). - Cp. samvidhana & samvidhāna.

Vidhānavant (Vidhānavant) (adj.) [vidhāna+vant] making dispositions, careful in providing, circumspect, considerable J VI.287.

Vidhāyaka (Vidhāyaka) [fr. vi+dhā] providing PvA 60.

Vidhāvati (Vidhāvati) [vi+dhāvati] to run about, roam, cover space (acc.), stray S I.37; Sn 411, 939; Nd1 414; DA I.39.

Vidhi (Vidhi) (f.) [fr. vi+dhā, cp. Ved. vidhi] 1. form, way; rule, direction, disposition, method, motto Vism 278 (manasikāra°, eightfold); PvA 78 (dāna°=dāna), 126; VvA 82. - instr. vidhinā in due form Mhvs 14, 52; PvA 130; Sdhp 336. - 2. luck, destiny J II.243 (*rahita unlucky).

Vidhutika (Vidhutika) [etym.?] a wreath Vin II.10; III.180.

Vidhunāti (Vidhunāti) [vi+dhunāti] to shake S I.197; Miln 399; Vism 71. - 2. to remove, to skin (an animal) Vin I.193.


Vidhūpana (Vidhūpana) (adj.-nt.) [fr. vidhūpeti] fanning, a fan Vin II.130; IV.263; A II.130; Nd2 562; Vv 3342 (=caturassa vijani) VvA 147; VbhA 71.

Vidhūpita (Vidhūpita) [pp. of vidhūpeti] scattered, destroyed Sn 472 (=daḍḍha SnA 409); Ud 71 (so read for vidūpita).

Vidhūpeti (Vidhūpeti) (*dhūpayati) [vi+dhūpayati] 1. to fumigate, perfume, diffuse Miln 252. - 2. to scatter, destroy Vin I.2 (vidhūpayatam Māra-senaṃ); S I.14; III.90=A V.325; S IV.210; Ps II.167. - pp. vidhūpita.

Vidhūma & Vidhuma (Vidhuma) (adj.) [vi+dhūma] "without smoke," i. e. passionless, quiet, emancipated S 1.141 (K.S.: "no fume of vice is his"); Sn 460 (=kodhadhūma-vigamena v. SnA 405), 1048 (cp. Nd2 576 with long exegesis); Pv IV.134 (=vigata-micchā-vitakkadhūma PvA 230).

Vinaṭṭha (Vinaṭṭha) [pp. of vinassati] destroyed VvA 265; PvA 55.

Vinata (Vinata) [pp. of vi+nam] bent, bending PvA 154 (*sākhā).
Vinadati [vinadati] to cry or shout out, to scold J III.147 (kāmaṃ vinadantu let them shout!). Cp. BSk. vinādita "reviled" Divy 540.

Vinaddha [vinaddha] [pp. of vinandhati] covered, bound, intertwined Vin I.194 (camma°, onaddha+); J V.416; VI.589 (kañcanalatā° bheri); Vism 1 (=jaṭita samsībīta).

Vinandhati [vinandhati] to close, encircle, cover Mhv 19, 48; Vism 253 (ppr. vinandhamāna: so read for vinaddha+). - pp. vinaddha.


Vinaya [vinaya] [fr. vi+nī, cp. vineti] 1. driving out, abolishing destruction, removal Vin I.3 (asmi-mānassa), 235= III.3 (akusalānāṃ dhammāṇāṃ vinayāya dhammāṇaṃ desemi); S I.40; Sn 921; A I.91 (kodha°, upāṇāḥ); II.34 (pipāsa°); IV.15 (icchā°); V.165 (id.); SnA 12; PVA 114 (atthassa mūlaṃ nikati°). Often in phrase rāga°, dosa°, moha°, e. g. S IV.7 sq.; V.137 sq.; A IV.175; Nett 22. - 2. rule (in logic), way of saying or judging, sense, terminology (cp. iminā nayena) S IV.95 (ariyassa Qnaye vuccati loko); A I.163 (ariyassa vinaye tevijjo one called a threefold wise in the nomenclature of the Buddhist); II.166 (ariyassa v.). - 3. norm of conduct, ethics, morality, good behaviour Sn 916, 974; J IV.241 (=ācāra-vinaya C.); A II.112; III.353 sq. (ariya-vinaye saddhā yassa patiṭṭhitā etc. faith established in Buddhist ethics). - 4. code of ethics, monastic discipline, rule, rules of morality or of canon law. In this sense applied to the large collection of rules which grew up in the monastic life and habits of the bhikkhus and which form the ecclesiastical introduction to the "Dhamma," the "doctrine," or theoretical, philosophical part of the Buddhist Canon. The history & importance of the Vinaya Piṭaka will be dealt with under the title "Vinaya" in the Dictionary of Names. Only a few refs. must suffice here to give a general idea. See also under Dhamma C., and in detail Geiger, Dhamma pp. 55-58. - Often combd with dhamma: dhammato vinayato ca on the ground of Dh. and V. Vin I.337; cp. II.247. - dhammo ca vinayo ca Vin I.356; II.285, 302; or (as (Dvandva) dhammadvinaya (i. e. the teaching of the Buddha in its completeness) D I.229; Vin II.237 sq.; M I.284; II.181 sq.; A I.283; III.297, 327; S I.9; III.65; Ud 53; VVA 3. Often approaches the meaning of "Buddhist order," e. g. Vin I.69; D I.176; M I.68, 459, 480; III.127; S II.120; A I.185; II.123; V.122. - See further Vin II.96 (vinaye cheko hoti); A I.168 (ayaṃ dhammo, ayaṃ v., idam Satthu-sāsanaṃ); Vism 522; VbhA 273; KhA 106, 151; SnA 4, 195, 310. - a-vinaya one who sins against the V. (like a-dhamma one who neglects the Dh.) Vin II.295 sq.; III.174; A I.18; V.73 sq. - The division of the books of the Vinaya is given at DhsA 18. Its character (as shown by its name) is given in the foll. verse at DhsA 19: "(vividha-visesa-) nayattā vinayanato c’eva kāya-vācānāṃ vinayy’attha ayaṃ vinayo ti akkhāto," i. e. "Because it shows precepts & principles, and governs both deed and word, therefore men call this scripture V., for so is V. interpreted" (Expos. I. 23). - aṭṭhakathā the (old) commentary on the Vinaya Vism 72, 272; VbhA 334; KhA 97. - anuñgaha taking up (i. e. following the rules) of the Vinaya Vin III.21; A I.98, 100; V.70. - kathā exposition of the Vinaya Vin IV.142. - dhara one who knows or masters the V. by heart, an expert in the V. Vin I.169; II.299 (with dhamma-dhara & mātikā-dhara); A I.25; II.147; III.78 sq., 179, 361; IV.140 sq.; V.10 sq.; J III.486; IV.219; Vism 41, 72; KhA 151; Dha II.30 (with dhamma-kathika & dhuta-vāda) [cp. BSk. vinayadhara Divy 21]. - piṭaka the V. Piṭaka KhA 1, 97; VbhA 431. - vatthu chapter of the V. Vin II.307. - vādin one who professes the V. (or "speaking in accordance with the rules of conduct"), a V.-follower D I.4 (here expld by Bdgh as "saṃvara-vinaya-pahāna-vinaya sannissītaṃ katvā vadati ti" v. DA I.76, thus
taking it as vinaya 3) =M III.49=Pug 58 (trsln here: "speaking according to self-control"); D III.135, 175.

**Vinayati** (vinayati) see vineti.

**Vinayana** (vinayana) (nt.) [fr. vi+nī] 1. removing, removal Miln 318 (pipāsā*); PvA 39 (soka*). - 2. instruction, discipline, setting an example J V.457 (conversion); Miln 220.

**Vinālikata** (vinālikata) (adj.) [vi+nāl+ kata, with naḷi for naḷa in combn with kr] lit. "having the reed or stem removed," rendered useless, destroyed M I.227; A II.39; Sn 542 (=ucchinna SnA 435); Th 1, 216; J VI.60 (viddhasta*, as at Sn 542).

**Vinassati** (vinassati) to be lost; to perish, to be destroyed S IV.309; M II.108 (imper. vinassa "away with you"); J III.351; V.468; Pv III.45; Vism 427. - pp. vinaṭṭha. Caus. vināseti.

**Vinā** (indecl.) [Vedic vinā=vi-nā (i.e. "not so"), of pron. base Idg. *no (cp. nānā "so & so")], as in Sk. ca-na, Lat. ego-ne, pō-ne behind, etc. See na1) without, used as prep. (or post-position) with (usually) instr., e. g. Vin II.132 (vinā daṇḍena without a support); PvA 152 (purisehi vinā without men); or abl., e. g. Sn 589 (ñāti sanghā vinā hoti is separated from his relatives; cp. BSk. vinābhāvati MVastu I.243); or acc., e. g. Mhvs 3, 10 (na sakkā hi taṃ vinā). In compn vinā-bhāva separation [cp. BSk. vinābhāva MVastu II.141] Sn 588, 805; Nd1 122; J III.95; IV.155; V.180; VI.148 (=viyoga C.).

**Vināti** (vināti) [vi, by-form of vā to weave: see vāyati1) to weave J II.302; DhA I.428 (tantaṃ); inf. vetum Vin II.150. - Pass. viyyati. Cp. upavīyati. - Caus. II. vināpeti to order to be woven Vin III.259 (=vāyāpeti).

**Vināma** (m.) & **Vināmana** (nt.) [vināmeti] bending Miln 352 (*na); VbhA 272 (kāya-vināmanā, bending the body for the purpose of getting up; in expln of vijambhikā); Dhtp 208.

**Vināmeti** (vināmeti) [vi+nāmeti; Caus. of namati] to bend, twist Miln 107, 118.

**Vināyaka** (vināyaka) [fr. vi+nī] 1. a leader, guide, instructor M II.94; Vv 167 (=veneyya-satte vineti VvA 83); ThA 69. - 2. a judge J III.336.

**Vināsa** (vināsa) [vi+nāsa, of naś] destruction, ruin, loss D I.34 (=uccheda & vibhava), 55; Pv II.710; Vism 427 (so read for vinasa); DA I.120; PvA 102 (dhana*), 133.

**Vināsaka** (vināsaka) (*ika) (adj.) [fr. vināsa] causing ruin; only neg. a° not causing destruction A III.38; IV.266, 270; J V.116.

**Vināsana** (vināsana) (adj.) [fr. vināsa], only neg. a° imperishable Dpvs IV.16.

**Vināseti** (vināseti) [Caus. of vinassati] 1. to cause destruction, to destroy, ruin, spoil Th 1, 1027; Sn 106; Pv II.78; DA I.211; PvA 3 (dhanaṃ), 116; Sdhp 59, 314, 546. - 2. to drive out of the country, to expel, banish J IV.200.
Vinigaḷati\textsuperscript{[vinigaḷati]} [vi+nigaḷati] to drop down Miln 349.

Viniggata\textsuperscript{[viniggata]} [vi+niggata] coming (out) from J VI.78; DA I.140; DhA IV.46; Sdhp 23.

Viniggaha\textsuperscript{[viniggaha]} [vi+niggaha] checking, restraint Ps I.16; II.119.

Viniggilati\textsuperscript{[viniggilati]} [vi+niggilati] to throw out, to emit KhA 95.

Vinighātin\textsuperscript{[vinighātin]} (adj.) [fr. vi+nighāta] afraid of defeat, anxious about the outcome (of a disputation), in phrase vinighāti-hoti (for °ī-hoti) Sn 826, cp. Nd1 164.

Vinicchaya\textsuperscript{[vinicchaya]} [vi+nicchaya; cp. Vedic viniścaya] 1. discrimination, distinction, thought, (firm) opinion; thorough knowledge of (-°) A III.354 (pāpakamma°); Sn 327 (dhamma°), 838 (=dvāsaṭṭhi diṭṭhi-vinicchayā Nd1 186), 867 (*m kūrute; cp. Nd1 265); J III.205 (attha°); PvA 1, 112, 210 (kūṭa°), 287. - 2. decision; (as t. t. in law:) investigation, trial, judgment (given by the king or his ministers) D II.58 (with ref. to lābha, expld as deciding what to do with one's gains)=III.289=IV.400=Vbh 390 (expld at VbhA 512, where vinicchaya is said to be fourfold, viz. ṇāna°, tanhā°, diṭṭhi°, vitakka°); J II.2. - 3. court house, hall of judgment J I.176; III.105; IV.122, 370; VI.333; Miln 332 (vinaya°, i. e. having the Vinaya as the law court in the City of Righteousness). - 4. (as t. t. in logic & psychology:) (process of) judgment, detailed analysis, deliberation, consideration, ascertainment J V.60 (*m vicāreti); VbhA 46 sq. (according to attha, lakkhaṇa, etc.), 83 sq. (id.); KhA 23, 75. -kathā analytical discussion, exegesis, interpretation Vism 16; VbhA 291 (opp. pāḷi-vanṇanā). -nū clever in deciding or giving judgment J III.205; V.367 (a°). -ṭṭhāna place of judgment, law court J V.229; DhA III.141; IV.215. -dhamma law practice J. V.125; DhA III.141. -vīthi process of judgment (in logic): see Cpd. 241. -sālā the law court(s) J IV.120; DhA III.380.

Viniccharati\textsuperscript{[viniccharati]} [vi+niccharati] to go out (in all directions) J IV.181.

Vinicchita\textsuperscript{[vinicchita]} [pp. of vinicchināti] discerned, decided, distinguished, detailed Vin I.65 (su°); J V.65 (a°); SnA 477; Sdhp 508.

Vinicchin\textsuperscript{[vinicchin]} (adj.) [fr. vinicchināti] discerning Th 1, 551.

Viniccininana\textsuperscript{[viniccininana]} (nt.) [fr. vinicchināti] giving judgment J V.229.

Vinicchitha\textsuperscript{[vinicchitha]} (indecl.) [vi+nichchithāya, ger. of vinicchintāya] lit. "misplacing," i. e. asserting or representing wrongly, giving a false notion of (acc.) Vin II.205, expld at Vin IV.2; SnA 204.

Vinijjita\textsuperscript{[vinijjita]} (adj.) [vi+nijjita] unvanquished Sdhp 318.

Vinidhāya\textsuperscript{[vinidhāya]} (indecl.) [vi+nidhāya, ger. of vinidhati] to censure, blame, reproach J II.346; VI.200.
Vinipāta (Vinipata) [fr. vi+nipāteti] ruin, destruction; a place of suffering, state of punishment, syn. with apāya & duggati (with which often combd, plus niraya, e. g. Vin I.227; D I.82, 162; M I.73; A III.211; It 58; Pug 60): A V.169; Sn 278; J III.32; Miln 108; Vism 427 (where expld as "vināsā nipatanti tattha dukkatakārino," together with duggati & niraya). The sotāpanna is called "avinipāta-dhammo," i. e. not liable to be punished in purgatory: see under sotāpanna, & cp. sym. term khīna-niraya A III.211.

Vinipātika (Vinipatika) (adj.) [fr. vinipāta] destined to suffer in purgatory, liable to punishment after death D II.69; III.253; M I.73, 390; A I.123; II.232 sq.; IV.39, 401; J V.117, 119.

Vinipāteti [vi+nipāteti] to bring to ruin, to destroy, to frustrate Vin I.298; J VI.71; VvA 208.

Vinibaddha (Vinibaddha) (adj.) [vi+nibaddha] bound (to) S I.20; III.9; A III.311 (chanda-rāga°); IV.289 (id.); Nd1 30 (+lagga etc.).

Vinibandha (Vinibandha) [vi+nibandha] bondage S II.17; III.135, 186; A I.66 (+vinivesa); Sn 16. - The five cetaso vinibandhā (bondages of the mind) are: kāmesu rāgo, kāye rāgo, rūpe rāgo, yāvadatthaṃ udarāvadehakaṃ bhuṇjitvā seyya-sukham anuyogo, aññataram deva-nikāyaṃ paṇidhāya brahma-cariyaṃ; thus at D III.238; M I.103; A III.249; IV.461, 463 sq.; V.17; Vbh 377.

Vinibhujati (Vinibhujati) (or °bhuñjati) [vi+ni+bhujati] 1. [to bhuj, to bend, as in bhuja1 & nibbhujati] to turn inside out Th 2, 471. - 2. [to bhuj or bhuñj as in bhuñjati2 and paribhuñjati2] to separate, cut off, remove M I.233; S III.141; IV.168 (spells wrongly jj). - 3. [id.] to cleanse; fig. to sift out thoroughly, to distinguish, discriminate M I.292; J V.121 (avinibbhujaṃ, ppr.); Miln 63 (doubled); Vism 438 (spelling wrongly jj); DhsA 311. - pp. vinibbhutta.

Vinibhujana (Vinibhujana) (nt.) [fr. vinibbhujati] turning inside out ThA 284.

Vinibhutta (Vinibhutta) [pp. of vinibbhujati] separated, distinguished, discriminated Vism 368.

Vinibbhoga1 (Vinibbhoga) (adj.) [vi+nibbhoga] lacking, deprived of (-°), deficient Tha 248 (viññāna°).

Vinibbhoga2 (Vinibbhoga) [fr. vinibbhujati 3] sifting out, distinction, discrimination Vism 306 (dhātu°), 368 (id.); neg. a° absence of discrimination, indistinction DhsA 47; used as adj. in sense of "not to be distinguished," indistinct at J III.428 (*sadda).

Vinibhindati (Vinibhindati) [vi+ni+bhid] to break (right) through M I.233.

Vinimaya (Vinimaya) [fr. vi+nimīnāti] reciprocity, barter, exchange J II.369.

Vinimiletī (Vinimiletī) [vi+nimiletī] to shut one's eyes Sdhp 189.

Vinimutta (Vinimutta) (Vinimmutta) [vi+nis+mutta] 1. released, free from J I.375 (mm); Sdhp 1, 4, 16, 225. - 2. discharged (of an arrow) Dha III.132 (mm).
Vinimoceti (vinimoceti) [vi+nis+moceti, cp. nimmoka] to free (oneself) from, to get rid of A III.92; Pug 68.

Viniyujjati (viniyujjati) [vi+niyujjati] to be connected with, to ensue, accrue PvA 29 (=upakappati).

Viniyoga (viniyoga) possession, application, use DhsA 151; VvA 157; PvA 171, 175.

Vinivaṭṭeti & Vinivatteti (vinivatteti) [vi+nivatteti] 1. to turn over, to repeat J I.25 (ṭṭ), 153 (ṭṭ), 190 (ṭṭ). - 2. to turn (somebody) away from, to distract Pv I.88 (read °vattayi for °vattanti); II.619 (°vattayi; aor.); J III.290 (ṭṭ). - 3. to roll over, to glide off J III.344 (ṭṭ); DhA II.51 (ṭṭ).

Vinivijjha (vinijjha) (adj.) [grd. of vinivijjhati] to be pierced; in dubbinivijjha difficult to pierce, hard to penetrate J V.46.

Vinivijjhati (vinijjhati) [vi+ni+vijjhati] to pierce through & through J II.91; Miln 339; DhsA 253.

Vinivijjhana (vinijjhana) (nt.) [fr. vinivijjhati] piercing, perforating, penetrating DhsA 253; ThA 197 (in expln of bahuvidha).

Vinivijjha (vinijjha) (adj.) [grd. of vinivijjhati] to be pierced; in dubbinivijjha difficult to pierce, hard to penetrate J V.46.

Vinivijjhati (vinijjhati) [vi+ni+vijjhati] to pierce through & through J II.91; Miln 339; DhsA 253.

Vinivijjhana (vinijjhana) (nt.) [fr. vinivijjhati] piercing, perforating, penetrating DhsA 253; ThA 197 (in expln of bahuvidha).

Vinividdha (vinividdha) [pp. of vinivijjhati] pierced (all through), perforated J V.269; VI.105; Vism 222. )

Viniveṭhaṇa & Vininibbeṭhaṇa (vinibbeṭhaṇa) (nt.) [vi+nibbeṭhaṇa] unwrapping, unravelling; fig. explaining, making clear, explanation, refutation Nd2 503 (diṭṭhi-sanghātassā vinibbeṭhaṇa; where id. p. at Nd1 343 reads vinivedhaṇa, cp, nibbedha); Miln 96; VvA 297 (diṭṭhi-gaṇṭhaviniveṭhaṇa).

Viniveṭheti (vinivetheti) [vi+nibbeṭheti] 1. to disentangle, to unwrap Vin I.3, 276 (anta-gaṇṭhiṃ, the intestines); J II.283 (sarīram); V.47. - 2. to disentangle oneself, to free oneself (from) A III.92; Pug 68.

Vinivesa (vinivesa) [vi+nivesa] tie, bond, attachment A I.66 (+vinibandha).

Viniṭa [viniṭa] [pp. of viniṭi] led, trained, educated S V.261; A IV.310 (viyatta+); DhA II.66 (°vatthu); PvA 38. - aviniṭa not trained S IV.287; Vv 297; Dhs 1003, 1217; suviniṭa well trained S IV.287; opp. dubbinīta badly trained J V.284, 287. - ratha-viniṭa (nt.) a relay M I.149.

Vinilaka (vinilaka) (adj.) [vi+nilaka] of a bluish-black (purple) colour, discoloured J II.39 (of a cygnet, bastard of a swan & a crow, "resembling neither father nor mother," i. e. "black & white"). Usually applied to the colour of a corpse (purple, discoloured), the contemplation of which forms one of the 10 asubha-saññās: M I.88 (uddhumātaka+); Sn 200 (id.). - A. I.42; II.17; S V.129 sq.; Dhs 264; Nett 27; Miln 332; Vism 110, 178, 193.

Vinivaraṇa (vinivaraṇa) (adj.) [vi+nivarana] unobstructed, unbiased, unprejudiced A II.71; Sdhp 458. Usually in phrase °citta of an unbiased mind, combd with mudu-citta & udagga-citta: Vin I.16, 181; D I.110, 148; A IV.186. - Same in BSk., e.g. MVastu III.225; Divy 616 sq.
Vinudati (vinudati) is only found in Caus. form vinodeti.

Vinetar (vinetar) [n. ag. fr. vineti] teacher, instructor, guide Sn 484; Ps II.194 (netar, vinetar, anunetar); J IV.320.

Vineti (vineti) [vi+neti; cp. vinaya] 1. to remove, put away, give up. - ppr. vinayaṃ J VI.499; Pot. 3rd sg. vinayetha Sn 361, & vineyya Sn 590; imper. vinayā S 1098, & vinayassu Sn 559. - ger. vineyya Sn 58 (but taken as Pot. at Nd2 577b); P II.334 (macchera-malam); vinetvā J V.403 (chandā); vinayitvā Vv 156, & vinayītvāna Sn 485 (bhakūtiṃ). - 2. to lead, guide, instruct, train, educate A III.106 (inf. vinetūm); S IV.105 (Pot. vineyyam & fut. vinessati); aor. vinesis Miln 13 (Abhidhamme); ger. vinayītvāna ThA 69 (Ap. v. 10); grd. vinetabbā SnA 464, & vineyya Miln 12; cp. veneyya. - pp. vinīta.

Vinodaka (vinodaka) (adj.) [fr. vinodeti, cp. nudaka & nūdaka] driving out, dispelling, allaying PvA 114 (parissama*).

Vinodana (vinodana) (adj.-nt.) [fr. vinodeti] dispelling, removal A III.387, 390; Sn 1086 (chandarāga*, =pahāna etc. Nd2 578); Miln 285; DA I.140 (niddā*); DhA I.41 (tama*, adj.); PvA 38 (soka*).

Vinodeti (vinodeti) [Caus. of vi+nudati] to drive out, dispel, remove away S IV.70, 76, 190; A II.13, 117; Sn 273, 956, (tamaṃ); 967; Nd1 454, 489; J I.183; II.63, 283 (sinehāṃ); Vv 8426; Miln 259 (imper. vinodehi, =apanehi, nicchārehi); Mhvs 5, 245 (vimātīṃ); 31, 10 (kankham); DhA IV.145; PvA 38 (sokām).

Vindati (vindati) [vid, both in meaning "to know" & "to find"; cp. Gr. ei)_don I saw, oi)_da I know=Sk. veda "Veda," ei)/dwlon "idol"; Vedic vindati to find, vetti to know, vidyā knowledge; Goth. witan to observe & know= Ger. wissen; Goth. weis=E. wise, etc., for which see Walde, Lat. Wtb. s. v. video] the Vedic differentiations vetti "to know" and vindati "to find" are both in Pāli, but only in sporadic forms, some of which are archaic and therefore only found in poetry. Of vid are more frequent the Pass. vijjati and derivations fr. the Caus. ved*. The root vind occurs only in the present tense and its derivations. - A. vid to know, to ascertain: The old Vedic pres. vetti only at Th 1, 497 (spelt veti). Another old aor. is vedi [Sk. ayediṭ] Dh. 419, 423; J III.420 (=aṇāṇāsi); IV.35 (here perhaps as aor. to Caus. vedeti: to cause to know or feel). Remnants of the old perfect tense 3rd pl. [Sk. viduḥ] are vidū & viduṃ (appears as vidu in verse), e. g. at Th 1, 497; Sn 758; P II.74 (=jānanti PvA 102); J V.62 (=vijānanti C.); Mhvs 23, 78. The old participle of the same tense is vidvā [=Sk. vidvān; cp. Geiger P.Gr. 1002] in meaning "wise" Sn 792, 897, 1056, 1060; expld as vijjāgato nāṇi vibhāvī medhāvī at Nd1 93, 308; Nd2 575. Opp. avidvā Sn 535; M I.311. - Younger forms are a reconstructed (grammatical) pres. vidati DA I.139; ger. vidītvā S V.193; Sn 353, 365, 581, 1053, 1068 and pp. vidita (q. v.). - Pass. vijjati to be found, to be known, to exist; very frequent, e. g. Sn 20 (pl. vijjare), 21, 431, 611, 856, 1001, 1026; Th 1, 132; D I.18; P I.56; II.318 (spelt vijjitel) II.914 (=atthi C.); 3rd sg. pret. vijjittha Sn 1098 (mā v.=samvijjitha Nd2 568). ppr. vijjamāna existing J I.214; III.127; PvA 25, 87, 103; Miln 216 (gen. pl. vijjamānataṃ). - Caus. vedeti; Pass. Caus. vediyati; grd. vedāṇya: see separately, with other derivations. - B. vind to find, possess, enjoy (cp. vitta1, vitta2, vitti) Sn 187 (vindate dhanāṃ), 658; Th 1, 551; 2, 79 (aor. vind); J VI.508 (vindate, med.=look for, try to find for oneself); Mhvs 1, 13 (ppr. vindam); DhA III.128 (ppr. vindanto), 410. PvA 60, 77. - inf. vindītum Miln 122; J 18; grd; vindiya Vism 526 (as avindiya in expln of avijjā). - Cp. nibbindati. - pp. vitta1 (for which adhigata in lit. meaning).
Vindussara is v. l. of bindu* (q. v.).


Vipakkha (adj.) [vi+pakkha1 2] opposite, hostile; enemy; only in foll. cpds.: -sevaka siding in or consorting with the enemy, keeping bad company, a traitor J I.186; III.321; DhA IV.95. -sevin id. J I.487; II.98.


Vipakkhin (adj.) [vi+pakkhin] having no wings, without wings J V.255.

Vipaccatā (f.) at Vin II.88 is perhaps a der. fr. vi+vac, and not pac, thus representing a Sk. *vivācyatā, meaning "challenging in disputation," quarrelsomeness, provocation. See also vipāceti. If fr. vi+pac, the meaning would be something like "heatedness, exasperation."

Vipaccati [vi+paccati] 1. to be cooked, i. e. to ripen J V.121; PvA 104. - 2. to bear fruit D II.266; S I.144; M I.388; Nett 37; VvA 171.

Vipaccanaka (adj.) [fr. vipaccati, cp. paccana] bearing fruit, ripening (fully) Miln 421 (Notes); PvA 190.

Vipaccanika (adj.) [vi+paccanika] hostile M I.402; A IV.95; J IV.108; Pug 20; Vbh 351, 359, 371; VbhA 478; PvA 87.

Vipajjati [vi+pajjati] to go wrong, to fail, to perish (opp. sampajjati) DhA III.357; PvA 34.

Vipañcita (adj.) only in phrase *ññū either: knowing diffuseness or detail, or: of unillusioned understanding, clear-minded, unprejudiced, combd with ugghaṭita-ññū at A II.135=Pug 41 (trsld by B. C. Law as "learning by exposition"; PugA 223 expls as "vitthāritam attham jānāti," i. e. one who knows a matter expld in detail. The spelling at A II.135 is vipacita*; at Pug 41 vipaccita* & at PugA vipaccita*, with v. l. vipañcita*); Nett 7 sq., 125; SnA 163 (where ugghaṭita-ññū is applied to those who understand by condensed instruction, sankhepa-desanāya, and vipañcita-ññū to those who need a detailed one, vitthāradesanā; thus "learning by diffuseness"). - At Nett 9 we have the var. terms vipañcana, vipañcayati & vipañciyati (Denom.) used in the description of var. ways of parsing and grammatical analysis. Here vipañcana (resting clearly on Sk. papañca expansion) means "expanding" (by letters & vowels) and stands midway between ugghaṭanā & vitthāranā "condensing & detailing." The term vipañcayati (=vipañciyati) is used in the same way. - Note. The term is not sufficiently cleared up. It occurs in BSk. as vipaṅcika (e. g. Divy 319, 391, 475, where it is appld to "brāhmaṇā naimittikā" & trsld by Cowell as "sooth-sayer"), and vipañcanaka (Divy 548?), with which cp. vipaṅcitājñā at Lal. Vist. 520. See remark on vejjañjanika.

Vipaṇeti [vi+Caus. of paṇati] to sell, to trade (with) J IV.363 (=vikkiṇati C.).
Vipatati  See vipāteti 2.

Vipatti  (f.) [vi+patti2] wrong state, false manifestation, failure, misfortune (opp. sampatti) Vin I.171 (ācāra° failure of morality); A I.270 (ājiva°); IV.26, 160 (atta°, para°); Ps I.122; J VI.292; Nett 126 (the 3 vipattiyo: sīla°, diṭṭhi°, ācāra°); DhA I.16 (sīla°) DA I.235. - Often in pair diṭṭhi° wrong view, heresy, & sīla° moral failure: D II.213; A I.95, 268, 270; Vin V.98; Vbh 361; Dhs 1361. - payoga° wrong application PvA 117, 136 (opp. sampatti).


Vipathā  [vi+patha] wrong way or course Vv 5010 (=apatha VvA 212).

Vipanna  [pp. of vipajjati] gone wrong, having lost, failing in (-°), opp. sampanna: A III.19 (rakkho sākhā-palāsa° a tree which has lost branches and leaves); Sn 116 (“diṭṭhi one who has wrong views, heretic; expld as "vinaṭṭha-sammādiṭṭhi" SnA 177); Miln 258 (su° thoroughly fallen). -sīla° gone wrong in morals, lacking morality Vin I.63 (+ācāra°, diṭṭhi°); II.4 (id.); J III.138 (vipanna-sīla).


Viparākamma  (indecl.) [ger. of vi+parakkamati] endeavouring strongly, with all one's might Sn 425

Viparāmosa & Viparāmāsa  [vi+parāmāsa, the form °mosa probably a distortion of °māsa] highway robbery D I.5 (expld as twofold at DA I.80, viz. hima° & gumba°, or hidden by the snow & a thicket; the pop. etym. given here is "janaṃ musanti," i. e. they steal, or beguile people); III.176 (v. l. °māsa); A II.209; V.206; S V.473; Pug 58.

Viparāvat  [pp. of vi+parā+vṛt] reversed, changed D I.8; M II.3; S III.12; V.419; DA I.91.

Viparīṇata  [vi+pariṇata] changed, perverted Dhs 1038; Vbh 1, 3, 5 sq.; Miln 50.

Vipariṇāma  [vi+pariṇāma] change (for the worse), reverse, vicissitude D III.216 ("dukkhatā"); M I.457 (also as "disappointment"); S II.274; III.8; IV.7 sq., 67 sq.; A II.177 ("dhamma subject to change"); III.32; V.59 sq.; Vbh 379 ("dhamma"); Vism 499 ("dukkha"); S VbhA 93 (id.); Pug 58. - a° absence of change, steadfastness D I.18; III.31, 33; DhA I.121.

Viparīṇāmeti  [Denom. fr. vipariṇāma] to change, alter D I.56 (T. *nāmati; but DA I.167 *nāmeti: sic for *nāmatil)=S III.211; Pug 199.

Vipariṇāma  [vi+pariṇāma] change, reversal DA I.148 (ā); SnA 499; DhsA 253 (ā); Sdhp 124, 333. Cp. vipariyesa & vipallāsa.
Vipariyādikata (vipariyāya+kata, with sound change y>d, viz. °āyi>°ādi) thrown out of its course, upset, destroyed Th 1, 184 (cittaṃ; cp. similar phrase vipariyatthām cittaṃ J V.372 - The v. l. at Th passage is vimariyādi*).

Vipariyesa [vipariyesa] [a contamination form between °pariyaya & °pallāsa] reversal, contrariness, wrong state Kvu 306 (three reversals: saññā*, citta*, diṭṭhi*; or of perception, consciousness & views, cp. Kvu trsln 176); Vbh 376 (id.). - °gāha inverted grasp i. e. holding opposite views or "holding the contrary aim" (B. C. Law) Pug 22; DhsA 253 (=vipallattha-gāha).

Viparivatta (vi+parivatta) changing or turning round, upset J I.344 (lokassa °kāle).

Viparivattati [vi+parivattati] to turn round, to upset J IV.224 (nāvā °amāna capsizing); Miln 117; ThA 255.


Vipārita (vi+pari+i) reversed, changed; equivocal; wrong, upset A III.114 (*dassana); IV.226 (id.); V.284; Th 2, 393; J I.334; Kvu 307; Miln 285, 324; Nett 85 (*gāha), 126 (*saññā); PvA 244. - aviparīta unequivocal, certain, distinct, definite A V.268 (*dassana); Miln 214 (*vacana); PvA 231 (=sacca & yāthāva).

Viparītatā (vi+pari+i) [abstr. fr. viparīta] contradistinction Vism 450 (tabbiparītatā).

Vipalāvita (vi+palāvita, pp. of Caus. of plu) made to float, floating, thrown out (into water) J IV.259 (reads viplāvitaṃ=I.326 (reads vipalāvitaṃ, with reading nipalāvitaṃ in C.). The C. at J IV.259 expls as "uttārita," so at J I 326 as "brought out of water," fished out=thaleṭṭhapita, evidently incorrect.

Vipallattha (vi+pari+as: see vipallāsa] changed, reversed, upset, deranged, corrupt, perverted. Occurs in two forms: vipariyattha J V.372 (°cittaṃ: in poetry); and vipallattha Vism 20 (°citta: trsln "with corrupt thought"; T. spells vipallatta, v. l. °attha); DhsA 253 (*gāha); PvA 212.

Vipallāsa (vi+pari+as] change, change. reversal, change (esp. in a bad sense), inversion, perversion, derangement, corruption, distortion. - The form vipallāsa occurs at Vin II.80 (citta-°kata, with deranged mind or wrong thoughts); J I.344 (where it is expld by vipallāsa). Otherwise vipallāsa, e. g. Sn 299; Ps II.80; Vism 214 (°attha); Nett 4, 27, 31, 85 sq., 115 sq.; DhA II.228; PvA 7, 70. - There are 3 kinds of vipallāsas, viz. saññā* persion of perception, citta° of thought, diṭṭhi° of views; A II.52; Nett 85; Vism 683. See the same under vipariyesa!

Vipallāsayati [Denom. fr. vipallāsa] to be deceived (about), to distort, to have or give a wrong notion (of) Nett 85.

Vipassaka [vipassati] qualified to win insight, contemplating, gifted with introspection S II.232; Ps I.167; Miln 342, 369; 393, VbhA 297.
Vipassati (vipassati) [vi+passati] to see clearly; to have intuition, to obtain spiritual insight D III.196 (ye nibbutā loke yathābhūtaṃ vipassisuṃ, aor.); Th 1, 471; 2, 271 (vipassi for “passasi); Sn 1115; J III.183 (pabbañjīvā vipassītvā arahamattā pāpuṇīṁsu).

Vipassanā (vipassana) (f.) [fr. vi+passati; BSk. vipaśyanā, e. g. Divy 44, 95, 264 etc.] inward vision, insight, intuition, introspection D III.213, 273; S IV.195, 360; V.52 (saṃatha+); A I.61 (id.), 95; II.140, 157 (saṃatha+); IV.360; V.99, 131; Ps I.28, 57 sq., 181; II.92 sq.; Pug 25; J I.106; Dhs 55, 1356; Nett 7, 42 sq., 50, 82, 88 sq., 125 sq., 160, 191; Miln 16; Vism 2 (with jhāna etc.), 289 (+saṃādhi), 628 sq. (the 18 mahā°); PvA 14 (saṃāhita-°citta°), 167; VV 77; Sdhp 457, 466. -anga constituent of intuition SnA 8 (given as "nāmarūpa-°pariccheda etc."). -upekkhā indifference by introspection Vism 162. -kammaṭṭhāna exercise for intuition DhA IV.46. -nāṇa ability or method of attaining insight Vism 629; DhA IV.30; cp. Cpd. 65 sq., where 10 such modes. -dhura obligation of introspection DhA I.8; IV.37 sq.

Vipassin (vipassī) (adj.) [fr. vipassati] gifted with insight, wise A IV.244; Sn 349; It 2=7.

Vipāka (vippaka) [fr. vi+pac] fruit, fruition, product; always in pregnant meaning of "result, effect, consequence (of one's action)," either as good & meritorious (kusala) or bad & detrimental (akusala). Hence "retribution" (kamma°), reward or punishment. See on term e. g. Dhs. trsln introd.2 XCIII; Cpd. 43. 249. - D III.150, 160, 176 sq.; S I.34, 57, 92 (kammassa); II.128 (compar. vipākatara), 255 (id.); IV.186 sq., 348 sq.; A I.48, 97 (sukha°, dukkha°), 134 (kamma°), 263; II.34 (agga), 80, 112; III.35, 172 (dānassa), 410 sq. (kāmāna° etc.), 436; IV. 303 (kamma°); V.251; Sn 653 (kamma°); Ps II.79 (dukkha°); Pug 13, 21; Dhs 431, 497, 987; Vbh 16 sq., 73, 319, 326 sq., 334 (sukha°), Kv 353 sq., 464 (kamma & vipāka); Nett 99, 161, 180 sq.; Tikp 27 (fourfold), 44, 48, 50, 292 (a° & sa°), 328 sq. (*tika), 350 sq.; Dukp 17; Vism 177, 454 (fourfold), 456 (*viṇṇāṇa), 538 (*paccaya), 545 sq.; VbhA 17, 150 sq. (kusala° & akusala), 144, 177, 391; Pva 50, 73, 77; Sdhp 12, 73, 197, 235.


Vipāceti (vippaceti) [Caus. of vi+pac, or distorted fr. vivāceti?] to become annoyed, to get angry (lit. to get heated): this meaning as trsln of vi+pac, although not quite correct, as pac means to "ripen" and is not ordinarily used of heated conditions. Since the word is not sufficiently cleared up, we refrain from a detailed discussion concerning possible explanations. It may suffice to point out that it occurs only in Vinaya (and in one sporadic passage S I.232) in standing combn ujjhāyati khīyati vipāceti, expressing annoyance or irritation about something; e. g. Vin I.191; II.85, 291; IV.64. The corresponding BSk. phrase is avadhyāyati dhriyati [to resist, dhṛ] vivācayati, e. g. Divy 492. It is not quite clear which of the two versions is the older one. There may be underlying a misunderstood (dial.) phrase which was changed by popular analogy. The BSk. phrase seems a priori the more intelligible one; if we take vipāceti=vivāceti, we should translate it as "to speak disparagingly." Mrs. Rh. D at K.S. I.296 trsls as "were vexed and fretted and consumed with indignation. " - See remarks under khīyati & cp. vipaccatā.

Vipāṭeti (vippateti) [vi+pāṭeti] 1. to rip or tear open Vin II.115. - 2. to be destroyed, to fall to pieces (cp. pāṭeti & Pass. pāṭiyati in sense of "destroy") Pv IV.146 (saṅghāṭīyo vipāṭayanti T.; vv. ll. vināsayati & vidālayati; PvA 240 expls as Pass. vipāḷiyati [=vipāṭiyati?] with v. l. vidāliyati); J

**Vipāliyati** (Vipalyat) see vipāteti see vipāteti 2.

**Vipiṭṭhi** (Vipitthi) [vi+piṭṭhi] in phrase vipiṭṭhi-katvā(ṇa) Sn 67 & 362, to turn one's back on (acc.), to leave behind, to abandon; cp. piṭṭhito karoti. The expln at Nd2 580 is pahāna etc.; at SnA 119 piṭṭhito katvā.

**Vipina** (Vipina) (nt.) [cp. *Sk. vipina, Halāyudha 2, 55] wood, grove D I.248 (doubtful; vv. ll. vijina, vivada, vivana); Ap 51 (vv. ll. vivana, vicina; C. vivana & vipina); Dāvs IV.39; PvA 81 (read vicittā).

**Viputta** (Viputta) (adj.) [vi+putta] without a son, bereft of his son J V.106.

**Vipubbaka** (Vipubbaka) (adj.) [fr. vi+pubba1] full of corruption or matter, festering (said of a dead body). The contemplation (saññā) of a festering corpse is one of the asubhakammaṭṭhānas. - M I.58, 88; III.91; A III.324. - As *saññā: A II.17; V.310; Dhs 264; Nett 27; Miln 102, 332; Vism 110, 178, 193.

**Vipula** (Vipula) (adj.) [cp. Sk. vipula] large, extensive, great, abundant. The word is poetical. - D III.150; A I.45 (*paññātā); Sn 41, 675, 687, 978, 994; Th 1, 588; Nd1 581 (=adhimatta); Vv 676 (=mahanta VvA 290); Ap 40; Pv II.118; II.49; II.969 (=ulāra PvA 139); Miln 164, 311, 404; PvA 7, 76; Sdhp 271.

**Vippakata** (Vippakata) [pp. of vippakaroti; vi+pakata] 1. imperfectly executed, left unfinished, interrupted D I.2 (cp. Dh I.49); Vin II.172, 243, 304; IV.279; A II.196; J I.120. - 2. done wrongly J V.214. - At Vin IV.358 (in Bdhgh's remarks on Pāc. 26, 1) we find vippagatamedhuna as inaccurate spelling for vippakata-methuna ("interrupted intercourse").

**Vippakaroti** (Vippakaroti) [vi+pa+kr] to ill-treat, abuse Vin II.133. - pp. vippakata.

**Vippakāra** (Vippakara) [vi+pakāra] change, mutation, alteration J VI.370; DhA I.28; VvA 46.

**Vippakiṇṇa** (Vippakīṇṇa) [pp. of vippakirati] strewn all over, beset with, sprinkled (with) J II.240; VI.42; DhA I.140; DA I.40; VvA 36.

**Vippakiṇṇatā** (Vippakīṇṇata) (f.) [abstr. fr. vippakiṇṇa] the fact of being beset or endowed (with) Vism 8.

**Vippakirati** (Vippakirati) [vi+pakirati] 1. to strew all over PvA 92. - 2. to confound, destroy J II.398. - pp. vippakiṇṇa.

**Vippakkamati** (Vippakkamati) [vi+pakkamati] to part company, to go away Vin IV.284.

**Vippajahati** (Vippajahati) [vi+pajahati] to give up, to abandon Sn 817 (inf. *pahātave), 926 (Pot. *pajahe); ger. *pahāya Sn 367, 499, 514; J I.87. - pp. vippahīna.

Vippaṭipajjati [vi+paṭipajjati. Cp. BSk. vipratipadyate Divy 293] to go astray; fig. to err, fail; to commit sin Vin III.166; S I.73; J I.438. - pp. vippaṭipanna. - Caus. vippaṭipādeti.

Vippaṭipatti (f.) [vi+paṭipatti] wrong way, error, sin Vism 511.


Vippaṭipādeti [Caus. of vippaṭipajjati] to cause to commit sin (esp. adultery) Vin III.40.

Vippaṭisāra [vi+paṭisāra] bad conscience, remorse, regret, repentance Vin II.250; D I.138; S III.120, 125; IV.46; A III.166, 197, 353; IV.69; J IV.12; V.88; Pug 62; DhA IV.42; VvA 116; PvA 14, 60, 105, 152. - a° no regret, no remorse A III.46.

Vippaṭisārin (adj.) [fr. vippaṭisāra; cp. BSk. vipratisārin Divy 322, 638] remorseful, regretful, repentant S III.125; IV.133, 320 sq., 359 sq.; A III.165 sq.; IV.244, 390; J I.200; Miln 10, 285; Tikp 321, 346.

Vippataccheti [vi+paṭaccheti] to scratch open or apart M I.506.

Vippanaṭṭha [vi+pp. of panassati] strayed, lost, perished Vv 849=8444 (=magga-sammūḷha VvA 337); J IV.139; V.70; VI.525; Miln 326.

Vippamutta [vi+pamutta] released, set free, saved S I.4, 29, 50; III.31, 83; IV.11; A I.10; II.34; Sn 176, 218, 363, 472, 492, 501, 913; J I.84; Vv 204=2910; Nd1 331, 336.

Vippamokkha [vi+pamokkha] release, deliverance S I.154; J V.27.

Vippayutta [vi+payutta] separated S II.173 (visamyutta*); Sn 914 (or *mutta). - °paccaya the relation of dissociation Tikp 6, 53 sq., 65; Vism 539.

Vippayoga [vi+payoga] separation Sn 41; PvA 161 (piya*).

Vippalapati [vi+palapati] to talk confusedly (as in one's sleep), to chatter, wail, lament Vin I.15; S IV.303; J I.61; III.217; IV.167; DhA II.100; PvA 40, 93.

Vippalambheti [vi+palambheti] to deceive, mock DA I.151; ThA 78.

Vippalāpa [vi+palāpa] confused talk, wailing Ps I.38; PvA 18.

Vippalujjati [vi+palujjati] to be broken up, to be destroyed Nd1 5.

Vippavadati [vi+pavadati] to dispute, disagree J IV.163; VI.267.
Vippavasati \textit{vi+pavasati} to go from home, to be away from (abl.), to be absent Sn 1138 (=apeti apagacchati vinā hoti Nd2 582); J IV.51, 439. - pp. vippavuttha.

Vippavāsa \textit{vi+pavāsa} absence; in sati° absence of mind, neglect, absentmindedness, thoughtlessness J I.410; SnA 339; a° thoughtfulness, mindfulness Vin V.216; Sn 1142; J IV.92.

Vippaviddha \textit{vi+paviddha} [pp. of vippavijjhati, vi+pa+vyadh] pierced through and through J I.61.

Vippavuttha \textit{vi+pavuttha} [pp. of vippavasati] absent; °sati neglectful DhA I.239.

Vippasādeti \textit{vi+pasādeti} [Caus. of vippasīdati] to purify, cleanse Sn 506.

Vippasīdati \textit{vi+pasīdati} to become bright; fig. to be reconciled or pleased, to be satisfied or happy Dh 82; J I.51; PvA 122 (mukha-vanṇa). Caus. vippasādeti.

Vippasukkhati \textit{vi+pa+sukkhati} to dry up entirely J V.106.

Vippahāna \textit{vi+pahāna} (nt.) leaving, abandoning, giving up S I.39=Sn 1109; Sn 1097; J VI.260; Miln 181.

Vippahita \textit{vi+pahita2} sending out in all directions, message J III.386 (dūta°).

Vippahīna \textit{vi+pahīna} [pp. of vippajahati] given up, abandoned S I.99; A V.16, 29 sq.; Sn 360, 362.

Vippita \textit{vi+pītita} at J VI.185 is to be read cipiṭa ("flat").

Vipphandati \textit{vi+phandati} [vi+phalati; cp. BSk. vispandati Jtm 11 to twitch, writhe, struggle Vv 5216 (5214 Ha.); J IV.495 - pp. vipphandita.

Vipphalati \textit{vi+phalati} (intrs.) to split open, to burst asunder: so read at J V.33, 493 (for vipatati); Pv IV.146 (for vipāteti); see detail under vipāṭeti.

Vipphāra \textit{vi+phāra} [fr. vi+pharati 1 or 2] diffusion, pervasion, (adj.) pervading, spreading out A I.171 (vitakka-vip phāra-sadda, cp. Kv trsln 241), 206 (mahājutika mahā vipphāra); IV.252; Ps
I.112 sq.; II.174; J III.12 (mahā°+mahājutika); V.150 (id.); Miln 230 & 270 (vacī° dilating in talk), 130, 346; Vism 42; DA I.192; VvA 103 (mahā°+mahājutika); PvA 178 (karuṇā°).


Vipphārita (vippārata) [pp. of Caus. vi+pharati] expanded Dāvs V.34 (*akkhī-yugala, both eyes wide open).

Vipphālita (vippālita) (adj.) [vi+phālita 2] split open, cut to pieces PvA 152 (su°; so read for vipphalita); Sdhp 188 (*anga).

Vipphāleti (vippāleti) [vi+spha: cp. phālita 1. It is not=vi+ phāleti] to expand, to bend or draw the bow J VI.580.

Vipphuraṇa (vippurana) (nt.) [vi+phurāṇa=pharaṇa] spreading out, effulgence, pervasion VvA 277.

Vipphurati (vippurati) [vi+phurati: see pharati] to vibrate, tremble, quiver, fly asunder, diffuse J I.51; SnA 225; VvA 12 (vijjotamāna vipphurato).

Vipphoṭita (vippoṭita) (adj.) [vi+phoṭita: see phoṭa, cp. BSk. visphoṭa open Divy 603] burst open (of a boil) Th 1, 306.

Vippha (vippa) (adj.) [vi+phala] fruitless, useless Sdhp 527.

Vibandha (vibandha) [vi+bandha] fetter PvA 207.


Vibādhaka (vibadhaka) (adj.) [fr. vibādha] doing harm to (°), injuring, preventing Dāvs II.88.

Vibādhati (vibadhati) [vi+bādhati] to oppress, harm Miln 135 (so read for *bhādati); DhsA 42. - Pass. vibādhiyati to be oppressed PvA 239.

Vibbedha (vibbedha) [fr. vi+vyadh after analogy of ubbedha; not vi+bhedha] circumference J I.212.

Vibbhanta (vibbhanta) [pp. of vibbhhamati] 1. roaming, straying; strayed, confused M I.171 (padhāna° giving up exertion), 247 (id.). Usually in phrase °citta with wandering (or confused) mind S I.61 (see expln of C. at K.S. I.321), 204; III.93; V.269; A I.70; II.30; III.391; It 90; J IV.459 (+kupit‘indriya); Miln 324. - At DhsA 260 we find the cpd. vibbhanti-bhāva [vibbhanta in compn with bhāva] of citta, in meaning "wavering, roaming" (of mind): so read for vibhatti-bhāva.
**Vibbhantaka** (vibbhantaka) (adj.) [vibhanta+ka] 1. straying away from (-°), confused Vism 187 (jhāna°), 429. - 2. (a bhikkhu) who has forsaken the Order, apostate Vin II.60.

**Vibbhamati** (vibbhamati) [vi+bhamati] to wander about, to go astray, to forsake the Order Vin I.72; II.14; III.40 (may be taken in the sense of enjoying oneself or sporting, i.e. cohabiting, at this passage), IV.216; J I.117; III.462 (of a bhikkhu enticed by his former wife), 496. - pp. vibhanta.

**Vibhanga** (vibhanga) [vi+bhanga, of bhaj1] distribution, division, distinction, classification Vin I.359; Sn 600 (jāti° classification of species; expld as jāti-vitthāra at SnA 464); J IV.361 (+vicaya; C. expls as vibhāga); Mhs 30, 87 (dhātu° distribution of relics); SnA 422 (contrasted with uddesa). - Vibhanga is the title of the second book of the Abhidhamma Piṭaka (see Pāli Name Dictionary). Cp. Sutta-vibhanga.

**Vibhajati** (vibhajati, i.e. bhaj1, as in bhājeti] (lit.) to distribute, divide; (fig.) to distinguish, dissect, divide up, classify; to deal with something in detail, to go into details M III.223; S II.2, 255 (vibhājeti)=M I.364 (reads virājeti); S IV.93 (attham); V.261 (dhammaṃ vibarati vibhajati uttāni karoti); Sn 87; Pug 41; Vbh 259; Miln 145; SnA 237; DA I.104; PvA 81, 111. ger. vibhajja (q.v.). - pp. vibhatta.

**Vibhajana** (vibhajana) (nt.) & °ā (f.) [fr. vibhajati] distinction, division, going into detail Nett 5, 8 sq., 38 (+vivaranā & uttāni-kammatā); Tikp 10; SnA 445 (vivaraṇa, v., uttāni-karaṇa); DhsA 343, 344. Cp. vibhājana.

**Vibhajja** (vibhajja) (adv.) [ger. of vibhajati] dividing, analysing, detailing; in detail (°-) D III.229 (*vyākaraṇiya pañha "discriminating reply" trsln); A II.46 (*vacana analysis). - °vāda the Vibhajja doctrine, i.e. the doctrine which analyses, or the "religion of logic or reason"; a term identical with theravāda, the doctrine of the Elders, i.e. the original teaching of the Buddhist church. -°vādin one who teaches the V. doctrine, Ep. of the Buddha Mhvs 5, 271; Tikp 366; VbhA 130; cp. Kvu trsln introd. p. 38.

**Vibhatta** (vibhatta) (adj.) [pp. of vibhajati] 1. (lit.) divided, distributed; parted, partitioned, having divisions, portioned off Sn 300; Pv I.1013 (of niraya); J V.266 (id.); Miln 316 (a° samudda). - su° well divided, well planned, proportioned, regular Sn 305; Pv III.221; Miln 330, 345; Vism 108. - 2. (fig.) detailed, explained, analysed Vism 187; SnA 288; PvA 104.

**Vibhattavant** (vibhattavant) (adj.) [fr. vibhattaa] full of details, giving all detail Vism 212; DA I.34.

**Vibhatti** (vibhatti) (f.) [fr. vibhajati] 1. division, distinction, classification, detail, variety J VI.432 (of paintings); Nett 1 sq., 105; Miln 102, 381; Vism 352 (contrasted with sankhepa); PvA 199, 282 (rūpa° various forms, patterns). - 2. (t. t. g.) inflection of nouns & verbs, declensions, conjugation SnA 397; VvA 78, 199. -°lopa omission of inflection VvA 174, 192; PvA 147. - Note. vibhattibhāva at DhsA 260 is to be read as vibbhanti° (see under vibhanta).

**Vibhattika** (vibhattika) (adj.) [fr. vibhatti] having divisions; (fig.) detailed. Neg. a° not giving details VvA 164.
Vibhava [vi+bhava] 1. power, wealth, prosperity DA I.147; J I.56; V.285; Mhv 26, 6; DhA I.6; II.9, 84; IV.7; VvA 5, 302 (*sampanna rich); PvA 122, 130, 176, 196. Great wealth is expressed by asīti-koṭi-vibhava, consisting in 80 koṭis, e. g. DhA I.367; II.25. - bahu° very rich J I.145; mahā° id. PvA 97, 107. - yathā vibhavam according to one's means or power PvA 54; vibhavānurūpaṃ id. VvA 254. - 2. non-existence, cessation of life, annihilation D I.34; Sn 514 (+bhava), 867 (id.); Nd 1 274, 282; J III.402 (*ṃ gata=vināsāṃ patta C.); V.267 (id.); DhsA 392; DA I.120; VbhA 505 (=bhava-vigama). See also taṇhā B 1. -taṇhā "craving for life to end" (Dial. III.208), desire for non-existence D III,216, 275; Vin I.10; Ud 33; It 50; VbhA 111. -diṭṭhi the theory of non-becoming D III.212; A I.83; Nd 1 245, 274.

Vibhavati [vi+bhavati] to cease to exist S III.56 (fut. *issati); Sn 873 (vibhoti); Nd 1 279 (id.). - pp. vibhūta.


Vibhāga [vi+bhāga] [fr. vibhajati, cp. vibhanga & vibhajana] distribution, division; detailing, classification J IV.361; Vism 494; VbhA 83; ThA 100; VvA 37; PvA 122. - attha° detailing of meaning Vism 569; dhātu° distribution of relics VvA 297; PvA 212; pada° division of words SnA 269; PvA 34. - Cp. sam°.

Vibhājana (nt.) [vi+bhājana2] distribution, division Dhtp 92, 561; Dhtm 776, 787.

Vibhāta [vi+bhāti] shining, turned to light, bright; in phrase vibhātāya rattiyā when night had become light, i. e. at daybreak or dawn (DhA IV.105; PvA 13, 22). - (nt.) daybreak, dawn DhA II.5 (*khaṇe).

Vibhātin [vi+bhāti] to shine forth, to be or become light (said of the night turning into day); pres. also vibhāyati Vin I.78; fut. vibhāyissati D II.148; aor. vibhāyi J V.354. - pp. vibhātā.

Vibhādati [vi+bhadati] at Miln 135 should be read at vibādhati.


Vibhāvaniya (adj.) [fr. vibhāvana] pertaining to ascertainment, making clear, explaining PvA 244 (paramattha°).

Vibhāvita [vi+bhāveti] made non-existing, annihilated Nd 584.

Vibhāvin (adj.) [fr. vibhāveti] intelligent, wise Sn 317; J VI.304; Nd 259 (=medhāvin); Miln 21, 276, 346; Sdhp 382.
**Vibhāveti** (vibhāveti) [vi+bhāveti] 1. to understand clearly (lit. "to produce intensively or well") Sn 318 (ger. a-vibhāvayitvā). - 2. to make clear, to explain KhA 89; SnA 406, 472; PvA 1, 70, 92, 135. - 3. to put out of existence, to annihilate [as Caus. of vibhava 2] DhsA 163. - pp. vibhāvita.


**Vibhinna** (vibhinna) (adj.) [vi+bhinna] scattered; divided, at variance Sn 314 (=aññam-aññaṃ bhinna SnA 324).

**Vibhītaka** (vibhītaka) (& *ṭaka) [cp. *Sk. vibhīta & *ṭaka] the plant Terminalia belerica; beleric myrobalan. Dice were made from its fruits, which are also used as medicine (intoxicant); its flowers smell vilely. - Vin I.201; J III.161; V.363; VI.529.

**Vibhūta** (vibhūta) (adj.) [pp. of vibhavati, or vi+bhūta] 1. [cp. bhūta 1, & vibhava 2] destroyed, annihilated, being without Th 1, 715; Sn 871 sq., 1113 (=vibhāvita atikkanta vitivatta Nd2 584). - 2. [cp. bhūta 3] false Sn 664. - 3. [cp. vibhāveti 2] clear, distinct A V.325; Miln 311; Abdhs 16 (a° unclear); Vism 112 (& a°). - "ṃ karoti to explain Miln 308.


**Vibhūsana** (vibhūsana) (nt.) [vi+bhūsana] adornment A I.212; II.40, 145, 209; Sn 59 (cp. Nd2 585); Pug 21, 58; J I.8; Dhs 1348; Miln 382.

**Vibhūsā** (vibhūsā) (f.) [vi+bhūsā] ornament, decoration, distinction, pride Sn 926; Nd1 380; Nd2 585; Miln 224 (Rh. D. trsls "dexterity," hardly correct. Should we read "vibhūti"?).

**Vibhūsīta** (vibhūsīta) [pp. of vibhūseti] adorned, decorated Mhvs 25, 102; Vism 10; PvA 46, 157.

**Vibhūseti** (vibhūseti) [vi+bhūseti] to adorn, embellish, beautify Th 2, 411; Mhvs 19, 25; DhA I.77. - pp. vibhūsīta.

**Vibheti** (vibheti) [vi+bhāyati] to be afraid, to stand in awe of J V.509 (=bhāyati C.). Should we read bibhetti?

**Vibhedaka** (vibhedaka) [vi+bhedaka] one who disturbs friendship, a slanderer J III.260.

**Vibhedika** (vibhedika) (f.) [fr. vi+bhid] the palmyra tree J VI.529.

**Vibhedeti** (vibhedeti) [vi+bhedeti] to cause disruption, to slander A V.345 sq.

Vimaṭṭha (Vimathha) (adj.) [vi+maṭṭha] smoothed, soft, smooth, polished J V.96 (*ābharana), (C. expls as "visāla"), 204, 400 (of ornaments). -ubhato-bhāga* polished or smooth on both sides M I. 385; A V.61=M II.13 (has "maddha").


Vimati (Vimati) (f.) [vi+mati] doubt, perplexity, consternation D I.105; S IV.327; A II.79, 185; Ap 29; Dhs 425; J III.522; Miln 119, 144, 339; DA I.274.

Vimada (Vimada) (adj.) [vi+mada] disintoxicated, without conceit J V.158 (taken as "unconscious" by C.).


Vimariyādikata (Vimariyadikata) (adj.) [vi+mariyādā+kata] lit. made unrestricted, i.e. delivered, set free S II.173; III.31 (vippamutto *ena cetasā viharati*); VI.11; A V.151 sq. - At Th 1, 184 v. l. for vipariyādi°.

Vimala (Vimala) (adj.) [vi+mala] without stains, spotless, unstained, clean, pure A IV.340; Sn 378, 476, 519, 637, 1131 (cp. Nd2 586); J I.18; Miln 324; DhA IV.192.

Vimalayaka (Vimalayaka) [cp. Sk. vimalalaka] a certain precious stone of dark-blue colour VvA 111.

Vimāna1 (Vimana) (nt.) [in the Pāli meaning not Vedic. Found in meaning "palace-chariot" in the Mbhārata and elsewhere in Epic Sk.] lit. covering a certain space, measuring; the defns given by Dhpāla refer it to "without measure," i.e. immeasurable. Thus=vigata-māne appamāṇe mahanta vara-pāśāda VvA 131=visiṣṭhamāṇam, paṃṇata mahantam VvA 160. - Appld meaning: heavenly (magic) palace, a kind of paradise, elysium. - 1. General remarks: (a) The notion of the vimāna is peculiar to the later, fantastic parts of the Canon, based on popular superstition (Vimāna & Peta Vatthu, Apadāna, Jātaka and similar fairy tales). It shows distinct traces of foreign (Hellenic-Babylonian) influence and rests partly on tales of sea-faring merchants (cp. location of V. in mid-ocean). On the other hand it represents the old (Vedic) ratha as chariot of the gods, to be driven at will (cp. below 5, 7, 8). Thus at Vv 16 (here as 500 chariots!), 36, 63, 64; J I.59 (deva-vimānasadisa ratha). - (b) The vimānas are in remote parts of the world (cp. the island of the blessed), similar to the elysium in Homer's Odyssey, e.g. IV.563 sq.: s)e)s *)hlu/sion pedi/on kai\ pei/rata gai/hs a)qa/natoi pemyousin etc. (trsln G. Chapman: "the immortal ends of all the earth, the fields Elysian Fate to thee will give; where Rhadamanthus rules, and where men live a nevertroubled life, where snow, nor show'rs, nor irksome winter spends his fruitless pow'rs, but from the ocean zephyr stQll resumes a constant breath, that all the fields perfume"). Cp. Ehni, Yama p. 206 sq. - (c) In popular religion the influence of this eschatological literature has been very great, so great in fact as to make the Vimāna and Peta-vatthu & the Jātakastories, exemplifying the theory of retribution as appealing to an ordinary mind by vivid examples of mythology, greater favourites than any other canonical book. From this point of view we have to judge Mhvs 14,
2. The descriptions of the Vimānas are in the most exuberant terms. The palaces (kingdoms in miniature) are of gold, crystal or exquisite jewels, their pillars are studded with gems, their glittering roofs are peaked with 700 pinnacled turrets (VvA 244, 289; also as "innumerable" VvA 188, or 18,000 Ap. 63). Surrounded are these towering (ucca) mansions by lovely, well-planned gardens, the paths of which are sprinkled with gold dust; they are full of wishing-trees, granting every desire. There is a variety of stately trees, bearing heavenly flowers & fruit, swaying gently in delicious breezes. Lotus ponds with cool waters invite to refreshing baths; a host of birds mix their songs with the strains of cymbals and lutes, played by heavenly musicians. Angelic maidens perform their dances, filling the atmosphere with a radiant light which shines from their bodies. Peace and happiness reign everywhere, the joys of such a vimāna cannot be expressed in words. This elysium lasts for aeons (cira-ṭṭhitika Vv 801, kappa-ṭṭhāyin Th 1, 1190); in short it is the most heavenly paradise which can be imagined. - For a monograph of vimāna the Vimāna Vatthu and its Commentary should in the first place be consulted.

3. The inhabitants of the Vimānas are usually happy persons (or yakkhas: see Stede, P. V. trsl. 39-41), called devatā, who have attained to such an exalted state through their own merit (puðṇa see foll. 4). - Departed souls who have gone through the Petastage are frequently such devas (at Vv 172 called pubbadevatā). That these are liable to semi-punishment and semi-enjoyment is often emphasized, and is founded on the character of their respective kamma: J I.240 (vimāṇa-petiyo sattāha sukhāṃ anubhavanti, sattāhaṃ dukkhaṃ); J V.2 (vemānika-peta-bhavena-kammassa sarikkhaho vipākho ahosi; i. e. by night pleasures; by day tortures); cp. Pv II. 12 (see Stede, Gespenstergeschichten des Peta Vatthu p. 106), III. 78; PvA 204, 210, & Divy p. 9. Expressions for these "mixed" devatās who are partly blessed, partly cursed are e. g.: vimānapeta PvA 145, 148, 271, 275; f. vimāṇa-peti PvA 152, 160, 186, 190; vimāna devatā PvA 190; vemānika-peta J V.2; PvA 244; DhA III.192 (as powerful, by the side of nāgas & supaṇṇas).

- In their appearance they are like beautiful human beings, dressed in yellowish (pīta, exlpd as "golden" robes (cp. the angels in the oldest Christian apocalyptic literature: on their relation to Hellenic ideas see e. g. A. Dieterich, Nekyia, Leipzig 1903, pp. 10-18, 29: red & white the colours of the land of the blessed), with gold and silver as complementary outfit in person and surroundings. Thus throughout the Vimāna Vatthu, esp. Nos, 36 & 47 (pīta-vimāna). Their splendour is often likened to that of the moon or of the morning star.

4. Origin of Vimānas. A vimāna arises in the "other world" (paraloka) at the instant of somebody doing good (even during the lifetime of the doer) and waits for the entry of the owner: DhA III.291 sq. In the description of the vimāna of the nāga-king (J VI.315=Vv 8422) it is said on this subject: a vimāna is obtained neither without a cause (adhicca), nor has it arisen in the change of the seasons, nor is it self-made (sayankata), nor given by the gods, but "sakehi kammehi apāpakehi puññehi laddha" (i. e. won by one's own sinless & meritorious deeds). - Entering the Vimāna-paradise is, analogous to all semi-lethal passing over into enchanted conditions in fairy tales, compared with the awakening from sleep (as in a state of trance): sutta-ppabuddha DhA III.7. Of the Vimāna itself it is said that it appears (pātur ahosi), e. g. VvA 188; DhA I.131; or arises (uggañchi) DhA III.291; VvA 221. - 5. Location of the Vimānas. The "vimāna" is an individual paradisiacal state Therefore vimānas are not definitely located "Elysian Fields." They are anywhere (in this world as well as in the Beyond), but certain places are more favourable for their establishment than others. Thus we may state that kat) e)coxh/n they are found in the neighboorhood of water. Thus either in the Ocean (majjhe sāgarasmiṃ Th 1, 1190; samudda-majjhe PvA 47), where access is possible only through adventures after shipwreck or similar causes (J. IV.1 sq.; Pv IV.11); or at one or the other of the great lakes of the Himavant (Pv II.12). They are in out-of-the-way places ("end of the world"); they are also found in the wilderness: Vv 84; Pv IV.32. As tree-vimānas with rukkha-
devatā as inhabitants they occur e. g. at J III.310; V.502; Pv I.9; II.9; PvA 244. Very often they are phantasmagorical castles in the air. By special power of their inhabitants they may be transported to any place at will. This faculty of transference is combined with the ability of extremely swift motion (compared to the speed of thought: manojava). Thus a golden palanquin is suspended in mid-air above a palace at VvA 6 (ākāsa-çarin, sigha-java). They are said to be ākāsaçṭṭhanāni J VI.117; SnA 222, 370 (but the palace of the Yaksha Álavaka is bhuma-çtha, i. e. stands on the ground, and is described as fortified: SnA 222). The place of a (flying) vimāna may be taken by various conveyances: a chair, an elephant, ship, bed, litter etc. Or the location of it in the other world is in the Cittalātavana (Vv 37), or the Pāricchattaka tree (Vv 38), or in the Cātummahārājika-bhavana (VvA 331). - Later on, when the theory of meritorious deities (or departed souls raised to special rank) as vemānikā devā was established, their abode was with their vimānas settled among the Tāvatiṣsa (e. g. VvA 188, 217, 221, 244, 289; DhA III.291), or in the Tusita heaven. Thus Tusita-pura interchanges with Tusita-vimāna at DhA II. 208. The latter occurs e. g. at DhA III.173, 219. - 6. The dimensions of the Vimānas are of course enormous, but harmonious (being "divine"), i. e. either of equal extent in all directions, or specially proportioned with significant numbers. Of these the foll. may be mentioned. The typical numbers of greatest frequency are 12, 16, 30, 700, in connection with yojana. The dimensions, with ref. to which 12 & 16 are used, are length, width, height, & girth, whereas 700 applies usually to the height (DhA III.291 e. g., where it is said to be "over 700"), and the number of turrets (see above 2). At VvA 267 (sattayojana-pamāno ratho) No. 7 is used for 700; No. 30 (extent) is found e. g. at DhA III.7; ThA 55; No. 12 e. g. at J VI.116; DhA III.291; VvA 6, 217, 221, 244, 246, 291 sq.; No. 16 at VvA 188, 289. - 7. Vimānas of sun and moon. A peculiar (late?) idea is that sun and moon have their vimānas (cp. Vedic ratha=sun). There are only very few passages in the post-canonical books mentioning these. The idea that the celestial bodies are vimānas ("immense chariots in the shape of open hemispheres") Kirfel, Kosmographie der Inder p. 282) is essentially Jainistic. See on Jain Vimānas in general Kirfel, l. c. pp. 7-9, 292-300. - In the Pāli Com. we find SnA 187, 188 (canda-vimānam bhinditvā=breaking up the moon’s palace, i. e. the moon itself); and DhA III.99 (candimasuriyā vimānāni gahetvā aṭṭhaṃsu). - 8. Other terms for vimāna, and specifications. Var. other expressions are used more frequently for vimāna in general. Among these are ratha (see above 1 a); nagara (Pv II.125); pura (see above 5, as tusita°); pāsāda; either as dibba° (DhA III.291), or vara° (VvA 130), or vimāna° (Vv 3110). - The vimānas are specified as deva-vimāna "heavenly palace," e. g. J I.59; Vism 342; VvA 173; or (in a still more superlative expression) brahmavimāna, i. e. best or most excellent magic palace, highest paradise, e. g. D I.17 (here perhaps "palace of Brahmā"); III.28 ("abode of brahmās" Rh. D.); It 15; Vism 108. The latter expression is abbreviated to brahma (nt.) "highest, best thing of all," "summum bonum," paradise, magic palace: ThA 47 (Ap. v. 6) & 55 (Ap. v. 8), at both places as suktam, i. e. well made. - A rather odd expression for the paradisiacal state (in concrete form) is attabhāva (existence, cp. Gr. biot/ Hom. Od. IV.365?) instead of vimāna, e. g. DhA I.131 (tigāvuta-pamāna); III.7 (id.). - 9. Various. Of innumerable passages in the books mentioned above (under 1) only the foll. may be given for ref.: J III.310 398, 405; V.165, 171; VI.117 sq., 120 sq.; Ap 35, 55, 59; Dāvs IV.54 (acalaṃ v. antalikkhamhi nāvam gativirahitaṃ ambhorāsi-majjhamhi disvā); and Vimāna Vatthu throughout. Of passages in the 4 older Nikāyas we have only A II.33 (ye devā dihghāyūkā uccesu vimānesu cira-ṭṭhitikā). At S I.12=23 we should read "na ca mānaṃ" for "na vimānaṃ" (K.S. I.18).

Vimāna{vi mâna} disrespect, contempt Sn 887 (*dassin showing contempt).

Vimānana{vimânana} (nt.) *vi*mānana disrespect, contempt D III. 190 (a°); Miln 377, 386.

Vimāneti [Vimante] [vi+māneti] to disrespect, to treat with contempt Vin II.260; Sn 888; Nd 297. - pp. vimānīta.

Vimukha [Vimukha] (adj.) [vi+mukha] turning away from, averted, neglectful Mhvs 22, 80; PvA 3 (dhamma-sañña*), 269 (carita*).

Vimuccati [Vimuccati] [vi+muccati, Pass. of muñcati] to be released, to be free (of passion), to be emancipated M I.352; S II.94, 124; III.46, 189; IV.86; V.218; A IV.126 sq., 135, 179; Sn 755; Pug 61, 68; Sdhp 613. - aor. 3rd pl. vimucciṃ Su Sn p. 149. - pp. vimutta. See also (an)upādā & (an)upādāya.

Caus. vimoceti to cause to be released or emancipated, to set free A II.196 (cittaṃ); Vin III.70 (id.). - grd. vimocanīya A II.196.

Vimutta [Vimutta] [pp. of vimuñcati] freed, released, intellectually emancipated Vin I.8; A IV.75, 179, 340; V.29; D III.97, 100, 133, 258; S I.23, 35; III.13, 53, 137; Sn 354, 475, 522, 877, 1071 sq., 1101, 1114; Nd1 283; Nd2 587; Pv IV.132 (arahā+); Vism 410. - Often as cittaṃ v. an emancipated heart, e. g. D I.80; A III.21; S I.46, 141; III.90; IV.164; V.157 (here taken by Mrs. Rh. D. at S VI.93, Index, as "unregulated, distraite"); Sn 975; Nd1 284; Vbh 197. ubhatobhāga° emancipated in both ways (see Dial II. 70) D II.71; III.105, 253; S I.191; A I.73; IV.10, 77, 453; V.23; M I.439, 477 sq. - paññā°, emancipated by insight, freed by reason (see Dial. II.68) S I.191; II.123; D II.70; III.105, 254; M I.439, 477. -saddhā° freed by faith A I.73; IV.10, 77; V.23; Ps II.52; M I.439, 477. -anupādā vimutta freed without any further clinging to the world M I.486; S II.18; III.59; IV.83 and passim. -atta having an emancipated self S III.46, 55, 58; A IV.428. - āyatana point or occasion of emancipation, of which there are 5, viz. hearing the Dhamma taught by the Master, teaching it oneself, reciting it, pondering over it, understanding it A III.21 sq.; D III.241, 279; Ps I.5.

Vimutti [Vimutti] (f.) [fr. vimuccati] release, deliverance, emancipation D I.174; III.288; S V.206 sq. (abhijnānīti), 222 (ariya*), 266, 356; A II.247, III.165 (yathābhūtaṃ pajānīti), 242, Sn 54, 73, 725 sq.; J I.77, 78, 80; Ps I.22; II.143 sq.; Nd1 21; Pug 27, 54 sq.; Vbh 86, 272 sq., 392 (micchā°) Nett 29; Vism 410; Sdhp 614. - ceto° (& paññā°) emancipation of heart (and reason) D I.156; III.78, 108, 247 sq., 273; S I.120; II.214; IV.119 sq.; V.118 sq., 289 sq.; A I.123 sq., 220 sq.; 243; II.36, 87, 214; III.20, 131, 400; IV.83, 314 sq.; V.10 sq.; Vbh 344; Nett 40, 43, 81 sq., 127. -samāna° right or true emancipation A II.222 sq.; V.327; Ps I.107; II.173. - See also arahatta, upekkhā, khandha II.A, dassana, phala, mettā. -rasa the essence of emancipation A I.36; IV.203; PvA 287. -sāra substance or essence of emancipation A II.141, 243; IV.385.

Vimokkha & Vimokha [Vimokkha] [Vimokha] [fr. vi+muc, cp. mokkha1] deliverance, release, emancipation, dissociation from the things of the world, Arahantship D II.70, 111; III.34, 35, 230, 288; M I.196 (samaya° & asamaya°); S I.159 (cetaso v.); II.53, 123; III.121; IV.33; A II.87; IV.316; V.11; Vin V.164 (cittassa); Sn 1071 (which Nd2 588 expls as "agga" etc., thus strangely taking it in meaning of mokkha2, perhaps as edifying etym.); Nd2 466 (in expln of Bhagavā); Ps I.22; II.35 (as 68!), 243; Pug 11 sq.; Vbh 342; Dhs 248; Nett 90, 100, 119, 126; Vism 13, 668 sq.; Mūn 159; PvA 98; Sdhp 34, 264. - The three vimokkas are: suññato v., animitto v., appanihito v. Ps II.35; Vism 658. The eight vimokkas or stages of emancipation, are: the condition of rūpī, arūpa-sañña, recognition of subha, realization of ākāsānañc'āyatana, of viññānañc'āyatana, ākiñcanañc'āyatana, neva-sañña-n'āsañña'āyatana, saññāvedayita-
nirodha D III.262 (cp. Dial. III.242), A I.40; IV.306; Vbh 342; expld in detail at Ps II.38-40. [cp. BSk. aṣṭau vimokṣān, e. g. AvŚ II.69, 153.] - In sequence jhāna vimokkha samādhi samāpatti (magga phala) at Vin I.97, 104; III.91; IV.25; A III.417, 419; V.34, 38; Vbh 342. - See also jhāna.

**Vimocana** (Vimocana) (nt.) [vi+mocana] 1. letting loose, discharging Dhtm 216 (assu*). - 2. release from, doing away with Mhvs 35, 73 (antarāya*).

**Vimoceti** see vimuccati.

**Vimohita** [pp. of vi+moheti] deluded, bewildered Sdhp 363.

**Vimba** is another spelling for bimba is another spelling for bimba at S V.217. Cp. BSk. vimbaka (form of face) Divy 172, 525.

**Vimhaya** (Vimhaya) [cp. Sk. vismaya, vi+smi] astonishment, surprise, disappointment J V.69 (in expln of vyamhita); Mhvs 5, 92; SnA 42 (explaining "vata"), 256 (do. for "ve"=aho); DA I.43; VvA 234, 329.

**Vimhāpaka** (adj.) [fr. vimhāpati] deceiving, dismaying SnA 549 (=kuhaka).

**Vimhāpana** (nt.) [fr. vimhāpeti] dismaying, deceiving disappointing Vism 24 (in expln of kuhana); Dhtp 633 (id.).

**Vimhāpeti** (Caus. of *vimhayati=vi+smi] to astonish, to cause dismay to, to deceive Mhvs 17, 44; DA I.91 (in expln of kuhana).

**Vimhita** (adj.) [pp. of vi+smi, cp. mihita] astonished, discouraged, dismayed J VI.270 (su° very dismayed); Miln 122; Mhvs 6, 19; Dāvs II.80. See also vyamhita.

**Viya** (indecl.) [another form of iva, viä *via (so some Prākrits: Pischel Prk. Gr., § 143, 336)>viya. Pischel, Prk. Gr. § 336, 337 derives it fr. viva=v'iva] 1. part of comparison: like, as; stands for iva (usually in verse after ā: Sn 420 (jātimā v.); Pv I.85 (vārinā v.); or o Sn 580 (vajjho v.); or m: Sn 381 (vajantām v.), 689 (nekkhaṃ v.). - 2. dubitative particle: na viya maññe I suppose not M II.121. - Cp. byā.

**Viya°** the diaeretic form (for sake of metre) of vya° [=vi+ a°], which see generally. Cp. the identical veyya°.

**Viyatta** (Viyatta) (adj.) [cp. Sk. vyakta, vi+pp. of añj] determined, of settled opinion, learned, accomplished; only in stock phrase sāvakā viyattā vinītā viśāradā (which Rh. D. trsλs "true hearers, wise and well-trained, ready etc." Dial. II. 114) at D II.104=A IV.310=S V.260=Ud 63. The BSk. (at Divy 202) has śrāvakāh (for bhikkhū!) pāṇḍitā bhavisyanti vyakta viṇītā viśāradaḥ. - 2. separated, split, dissenting, heretic Sn 800 (=vavatthita bhinna dvejjhāpanna etc. Nd2 108; =bhinna SnA 530). Cp. the two meanings of vavatthita (=*vyakta), which quasi-correspond to viyatta 1 & 2 At this passage the v. l. (all SS of the Commentary) viyutta is perhaps to be perferred to viyatta. Note. It is to be noted that viyatta in § 1 does not occur in
poetry, but seems to have spelling viy° because of the foll. vinīta and visārada. Cp. vyatta & veyyatta.


Viyākāra [vyakara] [vi+ākāra] preparation, display, distinction, splendour, majesty Sn 299 (=sampatti SnA 319).

Viyācikkhati [vycikkhati] in verse at Sn 1090 for vyācikkhati, i. e. vi+ācikkhati, to tell, relate, explain; pp. vyākhyāta.

Viyāpanna [vyapanna] [vi+āpanna, pp. of vi+āpajjati cp. vyāpajjati] gone down, lost, destroyed Sn 314 (in verse; gloss viyāvatta. The former expld as "naṭṭha," the latter as "viperivattitvā aññathā-bhūta" at SnA 324).

Viyāyata [viyaata] stretched out or across J III.373 (in verse).

Viyārambha [varambha] striving, endeavour, undertaking Sn 953 (expld as the 3 abhisankhāras, viz. puṇṇa°, apuṇṇa° & āneñja° at Nd1 442).

Viyūḷha [viulha] [apparently vi+ūḷha, pp. of viyūhati, but mixed in meaning with vi+ūha (of vah)=vyūha] massed, heaped; thick, dense (of fighting) M I.86=Nd2 1995 (ubhato viyūḥaṃ sangāmam massed battle on both sides); A III.94, 99 (sangāma, cp. S IV.308); J VI.275 (balaggāni viyūḷhāni; C.=pabbūḷha-vasena ṭhitāni where pabbūḷha evidently in meaning "sambādha." - 2. put in array, prepared, imminent J II.336 (marāṇe viyūḷhe=paccupaṭṭhithe C.). Cp. saṃyūḷha.

Viyūhati [vuyati] [vi+ūh, a differentiated form of vah] to take away, carry off, remove Vin III.48 (paṃsūṃ vyūhati); J I.177, 199 (paṃsūṃ), 238, 331 (kaddamaṃ dvidhā viyūḥitvā); III.52 (vālikāṃ); IV.265 (paṃsūṃ); VI.448 (vālukaṃ); DhsA 315; DhA II.38; III.207 (paṃsūṃ). - pp. viyūḥati. Cp. saṃyūḥati.


Viyoga [vyogal] [vi+yoga 2] separation J VI.482; Mhvs 19, 16 (Mahābodhi°); PvA 160, 161 (pati° from her husband); Sdhp 77, 164.

Viyyati [viyati] [Pass. of vāyati1 or vināti. The Vedic is āyate] to be woven Vin III.259. - pp. vīta2.

Viracita [viracita] [vi+racita] 1. put together, composed, made VvA 14, 183. - 2. ornamented ThA 257; VvA 188.

Viraja [viroja] (adj.) [vi+rajo] free from defilement or passion, stainless, faultless Vin I.294 (āgamma maggaṃ virajaṃ); Sn 139, 520, 636, 1105 (see exegesis at Nd2 590); Pv III.36 (=vигата-raja, niddosa PvA 189); DhA IV.142, 187; DA I.237. Often in phrase virajāṃ vitamalaṃ dhamma-cakkhuṃ udapādi "there arose in him the stainless eye of the Arahant," e. g. Vin
I.16; S IV.47. -virajaṃ (+asokam) padaṃ "the stainless (+painless) element" is another expression for Nibbāna, e. g. S IV.210; A IV.157, 160; It 37, 46; Vv 169; similarly ṭhānaṃ (for padaṃ) Pv II.333 (=sagga PvA 89).

**Virajjaka** (Virajjaka) (adj.) [vi+rajjja+ka] separated from one's kingdom, living in a foreign country VvA 336.

**Virajjati** (Virajjati) [vi+rajjati] to detach oneself, to free oneself of passion, to show lack of interest in (loc.). S II.94, 125 (nibbindaṃ [ppr.] virajjati); III.46, 189; IV.2, 86; A V.3; Sn 739=S IV.205 (tattha); Th 1, 247; Sn 813 (na rajjati na virajjati), 853; Nd1 138, 237; Miln 245; Sdhp 613. - pp. viratta. - Caus. virājeti to put away, to estrange (acc.) from (loc.), to cleanse (oneself) of passion (loc.), to purify, to discard as rāga D II.51; S I.16=Sn 171 (ettha chandav v.=vinetvā viddhamṣetvā SnA 213); S IV.17=Kvu 178; A II.196 (rajanīyesu dhammesu cittaṃ v.); Sn 139, 203; Th 1, 282; Pv II.1319 (itthi-cittam=viratta-citta PvA 168); ThA 49; DhA I.327 (itthi-bhāve chandaṃ v. to give up desire for femininity). - pp. virājita.


**Virajjhati** (Virajjhati) [vi+rādh; cp. Sk. virādhya: see rādheti1] to fail, miss, lose S IV.117; J I.17, 490 (aor. virajjhi); II.432 (id.); PvA 59. - pp. viraddha. - Caus. virādheti (q. v.).

**Viraṇa** (Virana) (adj. nt.) [vi+raṇa] without fight or harm, peace Sdhp 579.

**Virata** (Virata) [pp. of viramati] abstaining from (abl.) Sn 59, 531, 704, 900, 1070; Nd1 314; Nd2 591; VvA 72; Sdhp 338.

**Viratī** (Virati) (f.) [vi+raṭi] abstinence Mhvs 20, 58. The three viratis given at DA I.305 (=veramani) are sampatta°, samādāna°, setughāta° (q. v.). Cp. DhsA 154 (tisso viratiyo), 218; Sdhp 215, 341 & Cpd. 244, n. 2.

**Viratta** (Viratta) [pp. of virajjati] dispassioned, free from passion, detached, unattached to, displeased with (loc.) S III.45 (rūpadhātuyā cittaṃ virattam vimuttaṃ); Sn 204 (chandarāga°), 235 (citta āyatike bhavasmiṃ); A V.3, 313; J V.233 (mayi); Sdhp 613.

**Viraddha** (Viraddha) [pp. of virajjhati] failed, missed, neglecte S V.23 (ariyo maggo v.), 179 (satipaṭṭhānā viraddhā 254, 294; Nd1 512; J I.174, 490; II.384, 497; Nett 132.

**Viraddhi** (Viraddhi) (f.) (missing, failure?) at Vin I.359 is uncertain reading. The vv. ll. are visuddhi, visandi & visandhi, with explns "viddhāṭṭhāna" & "viraddhaṭṭhāna": see p. 395.

**Virandha** (Virandha) [vi+randha2] opening; defect, flaw Nd1 165.

**Viramaṇa** (Viramana) (nt.) (-e) [fr. viramati] abstinence, abstaining from (-e) Mhvs 14, 48 (uccā-seyyā°).
Viramati  
[Vi+rāmati] to stop, cease; to desist (abl.), abstain, refrain Sn 400 (Pot. °meyya), 828 (Pot. °me), 925; Nd1 168, 376; Th 2, 397 (aor. viramāsi, cp. Geiger, P.Gr. § 1651); Pv IV.355 (pāpadassanāṃ, acc.); Miln 85; PvA 204.

Virala & Virala (Virala) (adj.) [connected with Vedic ṛtē excluding, without, & nirṛtī perishing; cp. also Gr. ῥημός lonely; Lat. rarūs=rare] 1. sparse, rare, thin Th 2, 254 (of hair, expld as vilūna-kesa Th A 210, i. e. almost bald; spelling l); DhsA 238 (l); DHA I.122 (channa thinly covered); Pv 4 (in ratta-vaṇṇa-virala-mālā read better with v. l. as ratta-kaṇvīra-mālā, cp. J III.59).

Virala & Virala {Virala} 1. sparse, rare, thin, sparse, rare Dāvs IV.24 (a*), with v. l. virālita.

Virava  &  °rāva) [vi+rava & rāva; cp. Vedic virava] shouting out, roaring; crying (of animals) J I.25, 74 (ā), 203 (of elephants); V.9 (ā, of swans).

Viravati  [Vi+ravati] 1. to shout (out), to cry aloud; to utter a cry or sound (of animals) J II.350 (kīkī sakunō viravā); V.206; Mhvs 12, 49 (mahārāvāṃ viravimsu mahājanā); PvA 154, 217, 245 (vissarama), 279 (id.); Sdh 179, 188, 291. - 2. to rattle J I.51. - Caus. virāveti to sound Mhvs 21, 15 (ghaṇṭām to ring a bell).

Viraha  (adj.) [vi+raho] empty, rid of, bar, without PvA 137, 139 (sīla*).

Virahita  (adj.) [vi+rahita] empty, exempt from, rid of, without Miln 330 (dosa*); PvA 139.

Virāga  [Vi+rāga] 1. absence of rāga, dispassionateness, indifference towards (abl. or loc.) disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation, Arahantship. - D III.130 sq., 136 sq., 222, 243, 251, 290; S I.136; III.19 sq., 59 sq., 163, 189; IV.33 sq., 47, 226, 365; V.226, 255, 361; A I.100, 299; II.26; III.35, 85, 325 sq.; IV.146 sq., 423 sq.; V.112, 359; Th 1, 599; Sn 795; Ps II.220 sq.; Nd1 100; Kvu 600=Dh 273=Nett 188 (virāgo seṭṭho dhammānaṃ); Dhs 163; Nett 16, 29; Vism 290 (khaya* & accanta*) 293. - Often nearly synonymous with nibbāna, in the description of which it occurs frequently in foll. formula: tāṇhakkhaya virāga nirodha nibbāna, e. g. S I.136; Vin I.5; A II.118; It 88; - or combd with nibbidā virāga nirodha upasama . . . nibbāna, e. g. M I.431; S II.223; cp. nibbāna II.B1 & III.8. - In other connection (more objectively as "destruction"): aniccatā sankhārānaṃ etc., vipariṇāma virāga nirodha, e. g. S III.43; (as "ceasing, fading away"): khaya(-dhamma liable to), vaya*, virāga*, nirodha* M I.500; S II.26. - 2. colouring, diversity or display of colour, dye, hue (=rāga 1) J I.89 (nānā*-samujjala blazing forth different colours); 395 (nānā* variously dyed); PvA 50 (nānā*-vaṇṇa-samujjala).


Virāgita  (Virāgita) (adj.) [fr. vi+rāgeti, Denom. of rāga?] at J V.96 is not clear. It is said of beautiful women & expld by C. as vilagga-sarīrā, tanumajjhā, i. e. "having slender waists." Could it be "excited with passion" or "exciting passion"? Or could it be an old misreading for virājita? It may also be a distorted vilāka (q. v.) or vilagga.
Virāgin (Viragin) (adj.) [fr. virāga 2, cp. rāgin] 1. discoloured, fading in colour J III.88 (fig. saddhā avirāginī), 148 (rāga° fading in the original dye, of citta). - 2. changing, reversing A III.416 (of dukkha: dandha° & khappa° of slow & quick change; v. l. M6 is viparāgi, which may represent a vipariyāyi, i. e. changing).

Virāguna (Viraguna) in meaning "fading away, waning" in verse at It 69 (of viññāṇa) is doubtful reading. It corresponds to virāgadhamma of the prose part (virāgudh° vv. II.). The v. l. is pabhanguṇa (which might be preferable, unless we regard it as an explanation of virāgin, if we should write it thus).

Virāgeti (Virageti) [for virādheti, as in BSk. virāgayati (e. g. Divy 131, 133) to displease, estrange, the fig. meaning of virāgeti like BSk. ārāgeti for Pāli ārādheti in lit & fig. meanings] to fail, miss; only at M I.327 (puriso narakapapāte papantato hatthehi ca pādehi ca paṭhāviṁ virāgēyya "would miss the earth"; differently Neumann: "Boden zu fassen suchte," i. e. tried to touch ground). - Perhaps also in virāgāya (either as ger. to virāgeti or as instr. to virāga in sense of virādhā(na)) Pv I.117 (sukham virāgāya, with gloss virāgena, i. e. spurning one's good fortune; expld as virajjhītvā virādhetvā at PvA 59). Cp. virāye (=virāge?) at Th 1, 1113 (see virādheti).

Virājati (Virajati) [vi+rājati] to shine PvA 189 (=virocati).

Virājita1 (Virajita) [pp. of virājeti] cleansed, discarded as rāga, given up S IV.158 (dosa); J III.404 (=pahīna C.).


Virājeti (Virajeti) see virajjati.

Virādhanā (Viradhanā) (f.) [fr. virādheti] failing, failure D II.287; A V.211 sq.

Virādhita [Viradhita] [pp. of virādheti] failed, missed, lost J V.400; Pv IV.13 (=pariccatā C.).

Virādheti [Viradheta] [vi+rādheti1, or Caus. of virajjhati] to miss, omit, fail, transgress, sin Sn 899; Th 1, 37, 1113 virāye for virādhayā C., may be virāge, cp. Brethren 3752 & see virāgeti); Nd1 312; J I.113; Ap. 47; PvA 59. - Cp. virageti. - pp. virādhita.

Virāva (Virava) See virava.


Viritta (Viritta) [pp. of viriccati] purged Miln 214.

Viriya (Viriya) (nt.) [fr. vīra; cp. Vedic vīrya & vīria] lit. "state of a strong man," i. e. vigour, energy, effort, exertion. On term see also Dhs. trsln § 13; Cpd. 242. - D III.113, 120 sq., 255 sq.; S II.132, 206 sq.; Sn 79, 184, 353, 422, 531, 966, 1026 (chanda°); Nd1 476, 487; Nd2 394; J I.178

Viriyavant (viriya+vant) (adj.) [viriya+vant] energetic A I.236; Sn 528, 531 (four-syllabic), 548 (three-syllabic); Vism 3 (=ātāpin); Sdhp 475.

Virujaka (vīṇā) lute-player J VI.51 (=vīṇā-vādaka C.). See rujaka.

Virujjhati [vī+rujjhati] to be obstructed Sn 73 (avirujjhamāna unobstructed); J VI.12.

Virujjhana (vī+rujjha) (nt.) [fr. virujjhati] obstructing or being obstructed, obstruction, J VI.448.

Viruta (vīṇata) (nt.) [vi+ruta] noise, sound (of animals), cry Sn 927; expld as "virudaṃ [spelling with d, like ruda for ruta] vuccati-miga-cakkaṃ; migā-cakka-pāthakaṃ [i. e. experts in the ways of animals; knowers of auspices] migacakkaṃ ādistanti" at Nd1 382; and as "migādīnaṃ vassitaṃ" at SnA 564. The passage is a little doubtful, when we compare the expression virutaṃ ca gabbhakaraṇaṃ at Sn 927 with the passage viruddha-gabbhakaraṇaṃ at D I.11 (cp. DA I.96), which seems more original.

Viruddha (vīṇata) [pp. of virundhati] hindered, obstructed, disturbed S I.236; Sn 248, 630; Nd 1 239; Miln 99, 310; J I.97. - Often neg. a° unobstructed, free S I.236; IV.71; A III.276 (*ka); Dh 406; Sn 365, 704, 854; VbhA 148=Vism 543. -gabbha-karana (using charms for) procuring abortion D I.11; DA I.96 (expld here as first trying to destroy the foetus and afterwards giving medicine for its preservation). See also viruta.

*Virundhati [vi+rundhati] to obstruct etc. Pass. virujjhati (q. v.). - pp. viruddha. - Caus. virodheti. (q. v.).

Virūpa (vīṇata) (adj.) [vi+rūpa] deformed, unsightly, ugly Sn 50; J I.47; IV.379; VI.31, 114; PvA 24, 32, 47; Sdhp 85. at Sn 50 virūpa is taken as "various" by Bdhlgh (SnA 99), and virūpa-rūpa expld as vividha-rūpa, i.e. diversity, variety. So also the Niddesa.
Virūḷha (Virulha) [pp. of virūhati] having grown, growing S II.65 (viññāṇe virūḷhe āyatiṃ punnabhav’ābhiniñātti hoti).

Virūḷhi (Virulhi) (f.) [vi+rūḷhi, of ruh] growth M I.250; S III.53; A III.8, 404 sq.; V.152 sq., 161, 350 sq.; It 113; Miln 33; Mhv 15, 42; VbhA 196. -avirūḷhi-dhamma not liable to growth Sn 235; DhA I.245.

Virūḥati (Viruhati) [vi+rūhati1] to grow, sprout It 113; Miln 386; DA I.120. - Cp. paṭi° - pp. virūḷha. - Caus II. virūḥāpeti to make grow, to foster Miln 386.

Virūhanā (Viruhana) (f.) & °a (nt.) [vi+rūhanā] growing, growth J II.323 (f.); Miln 354; Vism 220; DA I.161; PvA 7.; Miln 134 (cp. Vin I.279).

Virecana (Virecana) (nt.) [vi+recana, ric] purging, a purgative Vin I.206 (“ṛ m pātum to drink a p.), 279 (id.); D I.12; A V.218; J III.48 (sineha° an oily or softening purgative); DA I.98.

Virecaniya (Virecaniya) (adj.) [grd. formation fr. virecana] (one who is) to be treated with a purgative Miln 169.

Vireceti (Vireceti) [vi+Caus. of riñcati] to purge Miln 229, 335.

Virocati (Virocati) [vi+rocati] to shine (forth), to be brilliant Vin II. 296 (tapati, bhāsati, v.); Sn 378, 550; It 64 (virocare); J I.18, 89; IV.233; P. v.114; II.962; III.35 (=virājati PvA 189); DhA I.446; IV.143; DhsA 14; P. vA 110 (“amāna=sobhamāna), 136 sq., 157. Cp. verocana. - Caus. viroceti to illumine Miln 336.

Virodha (Virodha) [vi+rodha1] obstruction, hindrance, opposition, enmity S I.111; IV.71, 210; Sn 362; Pug 18, 22; Kvu 485; Miln 394; DhsA 39. -avirodha absence of obstruction, gentleness M II.105=Th 1, 875; P. vIII.73.

Virodhana (Virodhana) (adj. nt.) [fr. virodheti] opposing, obstruction, opposition, contradiction, only neg. a° absence of opposition, J III.274, 320, 412; V.378.

Virodhita (Virodhita) [pp. of virodheti] obstructed, rendered hostile Pgdp 90 (or is it virādhita?).

Virodheti (Virodheti) [Caus. of virundhati] to cause obstruction, to render hostile, to be in disharmony, to exasperate S IV.379=A V.320 (which latter passage reads viggaṇhati instead); Sdhp 45, 496. - pp. virodhita.

Virosanā (Virosana) (f.) [vi+rosanā] causing anger Vbh 86; VbhA 75.

Vilakkhaṇa (Vilakkhana) (adj.-nt.) [vi+lakkhaṇa] wrong or false characteristic; (adj.) discharacteristic, i. e. inconsistent with characteristics, discrepant (opp. sa° in accordance with ch.) Miln 405; Nett 78; VbhA 250 sq.
Vilagga (Viñgga) (adj.) [vi+lagga] 1. stuck Vin I.138; M I.393. - 2. slender (of waist) J V.96 (see virāgita), 216 (see vilāka).

Vilaggita (Viñggtā) (adj.) [vi+laggita] stretched or bending (?), slender J IV.20 (see under vilāka).

Vilanga (Viñgga) (nt.) [*Sk. vidanga] the plant Erycibe paniculata Vin I.201 (v. l. vil*). - *thālikā at Nd1 154 read as bilanga* (q. v.).

Vilanghaka (Viñghhaka) [fr. vilangheti] in hattha° jerking of the hand beckoning (as a mode of making signs) Vin I.157= M I.207 (has g for gh, cp. p. 547). - Cp. hattha-vikāra.

Vilanghati [vi+langhati] to jump about, to leap (over) Sdhp 168.

Vilajjati [vi+lajjati] to be ashamed, to be bashful, to pretend bashfulness J V.433.

Vilapati [Viñgpt] [vi+lapati] 1. to talk idly J I.496. - 2. to lament, wail Th 1, 705; J II.156; V.179; Miln 275; ThA 148 (Ap. v. 66).

Vilamba (Viñgmb) (adj.) [vi+lamba] hanging down; only in redup. -iter. cpd. olamba-vilamba dropping or falling off all round J IV.380.

Vilambati [vi+lambati] to loiter, to tarry, lit. "hang about" J I.413; DhA I.81.

Vilambin [Viñgmbn] (adj.) [vi+lambin] hanging down, drooping M I.306 (f. °inī, of a creeper, i. e. growing tendrils all over).

Vilaya [Viñy] [vi+laya, cp. liyati] dissolution; °ṅ gacchati, as much as: "to be digested," to be dissolved Miln 67. - adj. dissolved, dispersed Dpvs I.65.

Vilasati [Viñsnt] [vi+lasati] to play, dally, sport; to shine forth, to unfold splendour J V.38 (of a tree "stand herrlich da" Dutoit), 433 (of woman); VI.44 (of a tree, vilāsamāna T.). - pp. vilasita.

Vilasita (Viñsnta) (adj.) [pp. of vilasati] shining; gay, playful, coquettish J V.420.

Vilāka (Viñk) (adj.) [perhaps=vilagga (Geiger, P.Gr. § 612), although difficult to connect in meaning] only in f. °a: slender (of waist); the expln with vilagga may refer to a comparison with a creeper (cp. vilambin & J V.215) as "hanging" ("climbing") i. e. slim, but seems forced. See also virāgita which is expld in the same way. The word is peculiar to the "Jātaka" style. - J IV.19 (=suṭṭhu-vilaggtta-tanu-majjhā); V.155 (+mudukā; C. expls as sankhitta-majjhā), 215 (°majjhā=vilaggasarīrā C.), 506 (veli-vilāka-majjhā=vilagga-majjhā, tanu-dīgha-majjhā C.); VvA 280 (°majjhā for sumajjhimā of Vv 6413; T. reads vilāta*).


Vilāpanatā (Viñpannt) (f.)=vilāpa Pug 21.
Vilāsa (vilasati) 1. charm, grace, beauty J I.470; VI.43; Miln 201; ThA 78; PvA 3. - desanā° beauty of instruction DA I.67; Vism 524, 541; Tikp 21. - 2. dalliance, sporting, coquetry J III.408; V.436. vilāsa is often coupled with lilā (q. v.).

Vilāsavant (vilasavant) (adj.) [fr. vilāsa] having splendour, grace or beauty Mhvs 29, 25.

Vilāsin (vilasini) (adj.) [fr. vilāsa] shining forth, unfolding splendour, possessing charm or grace, charming DA I.40 (vyāmapabba parikkhepa-vilāsinī splendour shining over a radius of a vyāma).

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Vilikhati (vilikhati) [vi+likhati] 1. to scrape, scratch S I.124 (bhūmiṃ); IV.198; DhsA 260 (fig. manaṃ v.; in expln of vilekha). - 2. to scratch open Vin II.175. - pp. vilikhita.

Vilikhita (vilikhita) [pp. of vilikhati] scraped off SnA 207.

Vilitta (vilitta) [pp. of vilimpati] anointed D I.104 (su-nahāta suvilita kappita-kesa-massu); J III.91; IV.442.

Vilimpati (vilimpati) [vi+limpati] to smear, anoint A III.57; J I.265 (ger. °itvā); III.277 (ppr. °anto): Pv I.106 (ger °itvāna); PvA 62 (°itvā). - pp. vilitta. - Caus. II. vilimpāpeti to cause to be anointed J I.50 (gandhehi), 254 (id.).

Cp. pa°.

Vilīna (vilina) (adj.) [vi+līna, pp. of vilīyati] 1. clinging, sticking [cp. līyati 1] Vin I.209 (olīna° sticking all over). - 2. matured ("digested"? cp. vilay a) J IV.72 (nava°gosappi freshly matured ghee); Miln 301 (phalāni ripefruit). - 3. [cp. līyati 2] molten, i. e. refined, purified J IV.118 (tamba-loha° molten or liquid-hot copper); v. 269 (tamba-loha°, id.; cp. C. on p. 274; vilīnaṃ tambālohaṃ viya pakkaṭhitam lohitam pāyenti); DhsA 14 ("suvaṇṇa"). - Cp. uttatta in same sense and the expln of velli as "uttatta-ghana-suvaṇṇa-rāsi-ppabbā" at J V.506 C.

Cp. uttatta in same sense and the expln of velli as "uttatta-ghana-suvaṇṇa-rāsi-ppabbā" at J V.506 C.

Vilīva (viliva) (adj.) [Kern, Toev. s. v. compares Sk, bilma slip, chip. Phonetically viliva=Sk. bilva: see billa] 1. made of split bamboo Vin II.266 (i). - 2. (i) a chip of bamboo or any other reed, a slip of reed M I.566 (Bdhgh on M I.429); Vism 310 ("maya").

Vilīva & Viliva (viliva) (adj.) [Kern, Toev. s. v. compares Sk, bilma slip, chip. Phonetically viliva=Sk. bilva: see billa] 1. made of split bamboo Vin II.266 (i). - 2. (i) a chip of bamboo or any other reed, a slip of reed M I.566 (Bdhgh on M I.429); Vism 310 ("maya").

Vilivili (vilivili) (-kriyā) see biḷibiḷi-kā.

Vilīva (viliva) (adj.) [Kern, Toev. s. v. compares Sk, bilma slip, chip. Phonetically viliva=Sk. bilva: see billa] 1. made of split bamboo Vin II.266 (i). - 2. (i) a chip of bamboo or any other reed, a slip of reed M I.566 (Bdhgh on M I.429); Vism 310 ("maya").

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Vilutta (Vilutta) [pp. of vilumpati] plundered, stripped, robbed, ruined S I.85=J II.239; J V.99; VI.44; Miln 303; Mhvs 33, 71 (corehi).

Vilumpaka (Vilumpaka) (adj.) [fr. vi+lup] (act. or pass.) plundering or being plundered J I.370 (*cora); II.239 (pass.).

Vilumpati (Vilumpati) [vi+lumpati] to plunder, rob, steal, ruin S I.85=J II.239; V.99; Miln 193; VvA 100; Dhä III.23. - Pass. viluppati J V.254 (gloss for °lump° of p. 253). - pp. vilutta. - Caus. II. vilumpāpeti to incite to plunder Miln 193; J I.263.


Vilumpamāna & Vilumpamānaka (Vilumpamama) (Vilumpamana) (Vilumpamanaka) [orig. ppr. med. of vilumpati] plundering, robbing J V.254; PvA 4 (*ka cora).


Vilūna (Vilūna) (adj.) [vi+lūna] cut off (always with ref. to the hair) M III.180=A I.138; Miln 11; PvA 47.

Vilekhā (Vilekhā) [vi+lekha] perplexity, lit. "scratching" Vin IV.143 (here as f. °ā); Dhs 1256 (mano*); Dhsa 260. - The more common word for "perplexity" is vikkhepa.

Vilepana (Vilepana) (nt.) [vi+lepana] ointment, cosmetic, toilet perfume A I.107, 212; II.209; Th 1, 616 (sīlaṃ v. seṭṭhaṃ. Cp. J III.290); Pug 51, 58; Pv II.316; DA I.77, 88.

Vilokana (Vilokana) (nt.) [vi+lok (loc=roc), see loka & rocati] looking, reflection, investigation, prognostication; usually as 5 objects of reflection as to when & where & how one shall be reborn (pañca-mahā-āṇi), consisting in kāla, desa, dipa, kula, mātā (the latter as janetti-āyu i. e. mother and her time of delivery at J I.48) or time (right or wrong), continent, sky (orientation), family (or clan) and one's (future) mother: J I.48, 49; Dhä I.84; as 8 at Miln 193, viz. kāla, dipa, desa, kula, janetti, āyu, māsa, nekkhamma (i. e. the 5-period of gestation, month of his birthday, and his renunciation). Without special meaning at DÄ I.194 (ālokana*). Cp. volokana.

Vilokita (Vilokita) (nt.) [pp. of viloketi] a look A II.104, 106 sq., 210; Pug 44, 45; DA I.193; VvA 6 (ālokita*).

Viloketar (Viloketar) [n. ag. fr. viloketi] one who looks or inspects DA I.194 (āloketar*).

Viloketi (Viloketi) [vi+loketi, of lok, as in loka] to examine, study, inspect, scrutinize, reflect on Th 2, 282; J I.48, 49; Dhä I.84; Miln 193; Mhvs 22, 18. - pp. vilokita. - Cp. pa* & vo*.

Vilocana (Vilocana) (nt.) [vi+locana] the eye Dāvs I.41; ThA 253.
Vilopa (Vi·lopa) plunder, pillage M I.456 (maccha° fishhaul); J I.7; III.8; VI.409; Dpvs IX.7 (*kamma). - vilopaṃ khādati to live by plunder J VI.131.

Vilopaka (Vi·lopakā) (adj.) [fr. vilopa] plundering, living by plundering J I.5; Miln 122 (f. *ikā).

Vilopiya (Vi·lopiya) (adj.) [grd. formation fr. vilopa] to be plundered; neg. a° Sdhp 311.

Vilomatā (Vi·lomata) (f.) [abstr. fr. viloma] unseemliness, repugnance SnA 106.

Viloma (Vi·loma) (adj.) [vi+loma] against the grain (lit. against the hair), discrepant, reversed, wrong, unnatural Vin II. 115 (of cīvara: unsightly); J III.113; Dpvs VII.55; DhA I.379; PvA 87.

Vilomana (Vi·lomana) (nt.) [fr. viloma] discrepancy, disagreement, reverse DhsA 253.

Vilometi (Vi·loteti) [Denom. fr. viloma] to dispute, disagree with, to find fault Nett 22; Miln 29, 295; DhsA 253.

Vilolana (Vi·lo·lana) (nt.) [fr. vi+luḷ] & Vilotana [fr. vi+luḍ; cp. Whitney, Sanskrit Roots, 1885, p. 149, where themes & their forms are given by luṭh1 to roll, luṭh2 & luṇṭh to rob, luḍ to stir up (some forms of it having meaning of luṇṭh)=lul to be lively] shaking, stirring; only found in lexicogr. literature as defn of several roots, viz. of gāh Dhtp 349; Dhtm 504; math & manth (see mathati) Dhtp 126; Dhtm 183. See also luḷati.

Viloleti (Vi·lo·leti) [vi+loḷeti or loleti, cp. vilulita] to stir, to move about J I.26; Dpvs VI.52.

Viḷayhati (Vi·layhati) [vi+dayhati] to burn (intrs.) J II.220.

Viḷāra (Vi·lāra) at A III.122 read as biḷāra (sasa-biḷārā rabbits & cats).


Vivajjeti (Vi·vajjeti) [vi+vajjeti] to avoid, abandon, forsake S I.43; A V.17; Sn 53 (=parivajj* abhivajj* Nd2 592), 399 (*j jaya), 407 (praet. *jjayi); Vv 8438 (*j jayātha=parivajjetha VvA 346); J I.473; III.263, 481 (*j jayi); V.233 (Pot. *j jaye); Miln 129; Sdhp 210, 353, 395. - pp. vivajjita. - Pass. vivajjati J I.27.

Vivaṭa (Vi·vaṭa, pp. of vr: see vuṇāṭi] uncovered, open (lit. & fig.), laid bare, unveiled Sn 19 (lit.), 374 (fig.= anāvaṭa SnA 366), 763, 793 (=open-minded); Nd1 96; Pug 45, 46 (read vivaṭa for pi vata; opp. pihita); Vism 185 (opp. pihita); J V.434; DhA III.79; VvA 27; PvA 283 (mukha unveiled). -vivaṭena cetasā "with mind awake & clear" D III.223; A IV.86; S V.263; cp. cetovivaraṇa. -vivaṭa is freq. v. l. for vivatta (-cchada), e. g. at A II.44; Sn 372; DhA III.195; SnA 265 (in expln of term); sometimes the only reading in this phrase (q. v.), e. g. at Nd2 593. - instr. vivaṭena as adv. "openly" Vin II.99; IV.21. -cakkhu open-minded, clear-sighted Sn 921; Nd1 354. -dvāra (having) an open door, an open house J V.293 (addha° half open); DhA II.74 - nakkhatta a yearly festival, "Public Day," called after the fashion of the people going uncovered (appaṭicchannena sarirenā) & bare-footed to the river DhA I.388.
Vivaṭṭa (vivattha) (m. & nt.) [vi+vaṭṭa] 1. "rolling back," with ref. to the development of the world (or the aeons, kappa) used to denote a devolving cycle ("devolution"), whereas vaṭṭa alone or saṃvaṭṭa denote the involving cycle (both either with or without kappa). Thus as "periods" of the world they practically mean the same thing & may both be interpreted in the sense of a new beginning. As redupl.-inter. cpds. they express only the idea of constant change. We sometimes find vivaṭṭa in the sense of "renewal" & saṃvaṭṭa in the sense of "destruction," where we should expect the opposite meaning for each. See also vaṭṭa & saṃvaṭṭa.

Dogmatically vivaṭṭa is used as "absence of vaṭṭa," i.e. nibbāna or salvation from saṃsāra (see vaṭṭa & cp. citta-vivaṭṭa, ceto°, ðāṇa°, vimokkha° at Ps I.108 & II.70). - Fig. in kamma° "the rolling back of k.," i.e. devolution or course of kamma at S I.85. - Abs. & combd with saṃvaṭṭa (i.e. devolution combd with evolution) e.g. at D I.14, 16 sq.; III.109; A II.142 (where read vivaṭṭo for vivaṭṭo); Pug 60; Vism 419 (here as m. vivaṭṭo, compared with saṃvaṭṭo), 420 (°ṭṭhāyin). In cpd. °kappa (i.e. descending aeon) at D III.51; Pug 60; It 15. - 2. (nt.) part of a bhikkhu's dress (rolling up of the binding?), combd with anu-vivaṭṭa at Vin I.287.

Vivaṭṭati (vivattati) [vi+vaṭṭati] 1. to move back, to go back, to revolve, to begin again (of a new world-cycle), contrasted with saṃvaṭṭati to move in an ascending line (cp. vivattha) D I.17; III.84, 109; Vism 327. - 2. to be distracted or diverted from (abl.), to turn away; to turn over, to be upset Nett 131; Pug 32 (so read for vivattati); Ps II.98 (ppr.). - pp. vivaṭṭa.

Vivaṭṭana (vivattana) (nt.) & °ā (f) [fr. vivaṭṭati] turning away, moving on, moving back Ps I.66; II.98; Vism 278 (f.; expld as "magga").

Vivaṭṭeti (vivatteti) [vi+vaṭṭeti] to turn down or away (perhaps in dogmatic sense to turn away from saṃsāra), to divert, destroy: only in phrase vivaṭṭayi saṃyojana (in standard setting with acchecchi tanham), where the usual v. l. is vāvattayi (see vāvatteti). Thus at M I.12, 122; S I.127; IV.105, 205, 207, 399; A I.134; III.246, 444 sq.; IV.8 sq.; It 47 (T. vivattayi).

Vivaṇṇa (vivanna) (adj.) [vi+vaṇṇa] discoloured, pale, wan Sn 585; Th 2, 79; J II.418.


Vivaṇṇeti (vivanneti) [vi+vaṇṇeti] to dispraise, defame Pv III.10Q (thūpa-pūjaṃ); PvA 212.

Vivatta-cchada (vivattachada) (adj.) having the cover removed, with the veil lifted; one who draws away the veil (cp. vivaraṇa) or reveals (the Universe etc.); or one who is freed of all (mental & spiritual) coverings (thus Bdgh), Ep. of the Buddha. - Spelling sometimes chadda° (see chada). - D I.89; II.16; III.142 (dd; sammā-sambuddha lokQ vivatta-chadda; trsl "rolling back the veil from the world"), 177 (dd); A II.44 (v. l. dd); Sn 372 (expld as "vivāṭa-rāga-dosā-moha-chadana SnA 365), 378, 1003 (ed. Sn prefers dd as T. reading); Nd2 593 (with allegorical interpretation); J I.51; III.349; IV.271 (dd); DhA I.201 (v. l. dd); III.195; DA I.250. - It occurs either as vivatta° or vivaṭta°. In the first case (vivatta°) the expln presents difficulties, as it is neither the opp. of vatta ("duty"), nor the same as vivaṭṭa ("moving back" intrs.), nor a direct pp. of vivattati (like Sk. vivṛtta) in which meaning it would come nearer to "stopped, reverted, ceased." vivattati has not been found in Pāli. The only plausible expln would be
taking it as an abs. pp. formation fr. vṛt in Caus. sense (vatteti), thus "moved back, stopped, discarded" [cp. BSk. vivartayati to cast off a garment, Divy 39). In the second case (vivaṭa°) it is pp. of vivarati [vi+vṛ: see vuṇāṭi], in meaning "uncovered, lifted, off," referring to the covering (chada) as uncovered instead of the uncovered object. See vivaṭa. It is difficult to decide between the two meanings. On the principle of the "lectio difficilior" vivatta would have the preference, whereas from a natural & simple point of view vivaṭa seems more intelligible & more fitting. It is evidently an old phrase. Note. -vivatta-khandha at S I.121 is a curious expression ("with his shoulders twisted round"). Is it an old misreading for pattakkhandha? Cp. however, S.A. quoted K.S. I.151, n. 5, explaining it as a dying monk's effort to gain an orthodox posture.

Vivattati (vivattati) at Pug 32 is to be read as vivaṭṭati.

Vivadati [vivadati] 1. to dispute, quarrel Sn 842, 884; J I.209; Miln 47. - 2. (intrs.) to be quarrelled with S III.138.


Vivadha (carrying yoke) see khārī-vidha and vividha2.

Vivana (nt.) [vi+vana] wilderness, barren land S I.100; Vv 776 (=arañña VvA 302); J II.191, 317.

Vivara (nt.) [fr. vi+vṛ] 1. opening (lit. dis-covering), pore, cleft, leak, fissure Dh 127 (pabbatānāṃ; cp Divy 532; Miln 150; PvA 104); Vism 192, 262; J IV.16; V.87; DhA IV.46 (mukha°); SnA 355; PvA 152, 283. - 2. interval, interstice D I.56 (quoted at Pv IV.327); Vism 185. - 3. fault, flaw, defect A III.186 sq.; J V.376.

Vivarāṇa (nt.) [fr. vivarati] 1. uncovering, unveiling, making open, revelation, in loka° laying open the worlds, unveiling of the Universe; referred to as a great miracle at Vism 392; Miln 350; Dāvs II.120; J IV.266. - 2. opening, unfolding, making accessible, purifying (fig.), in ceto° A III.117, 121; IV.352; V.67. - 3. explanation, making clear (cp. vibhajana) Nett 8 (as f.); SnA 445.

Vivarati [vi+varati vṛ; see vuṇāṭi] 1. to uncover, to open Vin II.219 (windows, opp. thaketi); D I.85 (paṭicchannāṃ v.); J I.63 (dvāraṃ), 69; IV.133 (nagaraṃ); DhA I.328 (vātaṇāṃ); DA I.228; PvA 74 (mukham); VvA 157, 284. - 2. (fig.) to open, make clear, reveal S IV.166; V.261; KhA 12 (+vibhajati etc.). - pp. vivaṭa.

Vivasati [vi+vasati2] to live away from home, to be separated, to be distant J IV.217. - Cp. vippavasati.

Vivasana (nt.) [vi+vas (uṣ) to shine, cp. vibhāti] (gradually) getting light; turning into dawn (said of the night), only in phrase ratyā vivasane at the end of night, combd in stock phrase with suriy'uggamanam pati "towards sunrise" (evidently an old phrase) at Th 1, 517; J IV.241; V.381, 461; VI.491; Pv III.82. Also at Sn 710.
Vivaseti [vivaseći] [Caus. of vi+vas to shine] lit. to make [it] get light; rattīṃ v. to spend the night (till it gets light) Sn 1142; Nd2 594 (=atināmeti) - vivasati is Kern's proposed reading for vijahati (rattīṃ) at Th 1, 451. He founds his conjecture on a v. l. vivasate & the C. expln "atināmeti khepeti." Mrs. Rh. D. trsl Q "waste" (i. e. vijahati).

Vivāda [vivāda] [fr. vi+vad] dispute, quarrel, contention D I.236; III.246; A IV.401; Sn 596, 863, 877, 912; Nd1 103, 167, 173, 260, 307; Pug 19, 22; Ud 67; J I.165; Miln 413; VvA 131. There are 6 vivāda-mūlāni (roots of contention), viz. kodha, makkha, issā, sāṭheyya, pāpicchatā, sandiṭṭhi-parāmāsa or anger, selfishness, envy, fraudulence, evil intention, worldliness: D III.246; A III.334 sq.; Vb 380; referred to at Ps I.130. There is another list of 10 at A V.78 consisting in wrong representations regarding dhamma & vinaya.

Vivādaka [vivādaka] [fr. vivāda] a quarreller J I.209.

Vivādiyati [vivādiyati] (vivādeti) [Denom. fr. vivāda] to quarrel Sn 832 (=kalahaṃ karoti Nd1 173), 879, 895. Pot. 3rd sg. vivādiyetha (=kolahaṃ kareyya Nd1 307), & vivādayetha Sn 830 (id. expln Nd1 170).

Vivāha [vivāha] [fr. vi+vah] "carrying or sending away," i.e. marriage, wedding D I.99; Sn p. 105; PvA 144; SnA 448 (where distinction āvāha=kaññā-gahaṃ, vivāha=kaññā-dānaṃ). - As nt. at Vin III.135. Cp. āvāha & vevāhika.


Vivicca [vivicca] (indecl.) [ger. of viviccati] separating oneself from (instr.), aloof from D I.37; A III.25; J VI.388; Dhs 160; Pug 68; Vism 139, 140 (expld in detail). - Doubtful reading at Pv I.119 (for viricca?). - As viviccaṃ (& a°) at J V.434 in meaning "secretly" (=raho paṭicchannanām C.).

Viviccati [viviccati] [vi+vic] to separate oneself, to depart from, to be alone, to separate (intrs.) Vin IV.241; ger. viviccitvā DhsA 165, & vivica (see sep.). - pp. vivitta. - Cp. viveceti.

Vivicchati [vivicchati] [Desid. of vindati] to desire, long for, want Nett 11.

Vivicchā [viviccā] (f.) [Desid. of vid, cp. Sk. vivitsā] manifold desire, greediness, avarice DhsA 375; Nett 11 (where expln "vivicchā nāma vuccati vicikicchā"). See also veviccha.

Vivitta [vivitta] (adj.) [pp. of viviccati; vi+vitta3] separated, secluded, aloof, solitary, separate, alone D I.71; S I.110; A II.210; III.92; IV.436; V.207, 270; Sn 221, 338, 810, 845; Nd1 201; Kvu 605; Miln 205; DA I.208; DhsA 166; Dha III.238; IV.157 (so read for vivivitta!); VbhA 365; PvA 28, 141, 283. Cp. pa°.


Vividha¹ (vividha) (adj.) [vi+vidha1] divers, manifold, mixed; full of, gay with (-°) D II.354; Pv II.49; Vv 359; Miln 319; Mhvs 25, 30; SnA 136 (in expln of vi*: "viharati= vividham hitam harati").

Vividha² (vividha) [for Sk. vivadha; vi+vah] carrying-yoke D I.101; S I.78 (as v. l. khāri-vavidham, see khāri); J III.116 (parikkhāraṃ vividham ādāya, where v. l. reads khāriṃ vividham).

Viveka (viveka) [fr. vi+vic] detachment, loneliness, separation, seclusion; "singleness" (of heart), discrimination (of thought) D I.37, 182; III.222, 226, 283=S IV.191 ("ninna citta"); S I.2, 194; IV.365 sq.; V.6, 240 sq.; A I.53; III.329; IV.224; Vin IV.241; Sn 474, 772, 822, 851, 915, 1065; Nd1 158, 222; J I.79; III.31; Dhs 160; Pug 59, 68; Nett 16, 50; DhsA 164, 166; ThA 64; Pva 43; Sdhp 471. -viveka is given as fivefold at Ps II.220 sq. and VbhA 316, cp. K.S. I.321 (Bdhgh on S III.2, 8), viz. tadanga*, vikkhambhana*, samuccheda* paṭipassaddhi*, nissaraṇa*; as threefold at Vism 140, viz. kāya*, citta*, vikkhambhana*, i. e. physically, mentally, ethically; which division amounts to the same as that given at Nd1 26 with kāya*, citta*, upadhi*, the latter equivalent to "nibbāna." Cp. on term Di 1.84. See also jhāna. Cp. pa*.

Vivekattā (vivekattā) = vivittatā VbhA 316.


Viveceti (viveceti) [Caus. of viviccati] to cause separation, to separate, to keep back, dissuade Vin I.64; D I.226; S III.110; M. I.256; Pv III.107 (=paribāheti PvA 214); Miln 339; DhsA 311; Nett 113, 164 ("iyamāna").

Viveṭhiyati (vivethiyati) [vi+veṭhiyati] to get entangled Vin II.117.

Vivesa (vivesa) (?) distinction D I.229, 233. We should read visesa, as printed on p. 233.

Visa (vista) (nt.) [cp. Vedic viṣa; Av. viś poison, Gr. i)ο/s, Lat. vīrus, Oir. fī: all meaning "poison"]] poison, virus, venom M I.316=S II.110; Th 1, 418; 768; Sn 1 (sappa* snake venom); A II.110; J I.271 (halāhala* deadly p.); III.201; IV.222; Pug 48; Miln 302; Pva 62, 256; ThA 489. - On visa in similes see J.P.T.S. 1907, 137. Cp. āsi*. -uggāra vomiting of poison SnA 176. -kanṭaka a poisoned thorn or arrow, also name of a sort of sugar DhsA 203. -kumbha a vessel filled with p. It 86. -pānaka a drink of p. DhA II.15. -pīta (an arrow) dipped into poison (lit. which has drunk poison). At another place (see pīta1) we have suggested reading visappita (visa+appita), i. e. "poison-applied," which was based on reading at Vism 303. See e. g. J V.36; Miln 198; Vism 303, 381; DhA I.216. -rakkha "poison tree," a cert. tree Vism 512; VbhA 89; DA I.39. -vanijjā trading with poison A III.208. -vijjā science of poison DA I.93. -vejja a physician who cures poison (ous snake-bites) J I.310. -salla a poisoned arrow Vism 503.

Visam (visam) is P. prefix corresponding to Sk. viṣu (or visva* [see vi*] in meaning "diverging, on opposite sides," apart, against; only in cpd. *vādeti and derivations, lit. to speak wrong, i. e. to deceive.
Visaṃyutta & Visaṇṇutta (Visamyutta / Visamutta) (adj.) [vi+saṃyutta] 1. (lit.) unharnessed, unyoked Th 1, 1021 (half-fig.). - 2. detached from the world A I.262=III.214; S II.279 (ññ); Th 1, 1022; Sn 621, 626, 634; DhA III.233 (sabba-yoga*); IV.141, 159, 185.

Visaṃyoga & Visaṇmöglichkeiten (Visamyoga / Visamoga) [vi+saṃyoga] disconnection, separation from (*°), dissociation Vin II.259 (ññ)=A IV.280; D III.230 (kāma-yoga*, bhava*, diṭṭhi*, avijjā*; cp. the 4 oghas), 276; A II.11; III.156.

Visaṃvāda (Visamvāda) [visaṃ+vāda] deceiving; neg. a° Miln 354.

Visaṃvādaka (Visamvādaka) (adj.) [visaṃ+vādaka] deceiving, untrustworthy Vism 496; f. °ikā J V.401, 410. - a° not deceiving D III.170; A IV.249; M III.33; Pug 57.


Visaṃvādayitar (Visamvādayitar) [n. ag. fr. visaṃvādeti] one who deceives another D III.171.

Visaṃvādeti (Visamvādeti) [visaṃ+vādeti; cp. BSk. visaṃvādayati AvŚ I.262, after the Pāli] to deceive with words, to break one's word, to lie, deceive Vin III.143; IV.1; Nett 91. - Neg. a° J V.124.

Visaṃsaṭṭha (Visamsattha) (adj.) [vi+saṃsaṭṭha] separated, unconnected with (instr.) M I.480; DA I.59.

Visaṃhata (Visamhata) [vi+saṃhata2] removed, destroyed Th 1, 89.

Visakkiya (Visakkiya) [vi+sakkiya?] in °dūta is a special kind of messenger Vin III.74.

Visaggaṭā (Visaggaṭā) see a°.

Visanka (Visanka) (adj.) [vi+sanka; Sk. viśanka] fearless, secure; a° Sdhp 176.


Visankhāra (Visankhāra) [vi+sankhāra] divestment of all material things Dh 154 (=nibbāna DhA III.129). See sankhāra 3.

Visankhita (Visankhita) [vi+sankhata] destroyed, annihilated Dh 154; J I.493 (=viddhāṃsita DhA III.129).

Visajjati (Visajjati, Pass. of sañj; the regular Act. would be visajjati) to hang on, cling to, stick to, adhere (fig.); only in pp. visatta (q. v.). - The apparent ger. form visajja belongs to vissajjati. see viss°.

Visaññin (Visannin) (adj.) [vi+saññin] unconscious, one who has lost consciousness; also in meaning "of unsound mind" (-ummattaka Nd1 279) A II.52 (khitta-citta+); Miln 220; Sdhp 117.

Visaṭā & Visata (Visata) [pp. of vi+sṛ, Sk. visṛta] spread, diffused, wide, broad D III.167 (t); Sn 1 (T. reads t, v. l. BB has ṭ); J II.439; IV.499 (t); Miln 221, 354 (t; +vithata), 357. Cp. anu°.

Visaññin (Visannin) (adj.) [vi+saññin] unconscious, one who has lost consciousness; also in meaning "of unsound mind" (=ummattaka Nd1 279) A II.52 (khitta-citta+); Miln 220; Sdhp 117.

Visaṭā & Visatā (Visatā) (f.) [abrh. formation fr. vi+sañj, spelling t for tt: see visatta. The writing of MSS. concerning t in these words is very confused] "hanging on," clinging, attachment. The word seems to be a quasi-short form of visattikā. Thus at Sn 715 (=taṇhā C.; spelling t); Dhs 1059 (trsln "diffusion," i. e. fr. vi+sṛ; spelling ṭ)=Nd2 s. v. taṇhā (spelt with t).

Visaṭṭha (Visattha) see vissaṭṭha.

Visaṭṭhi (Visattthi) (f.) [for vissaṭṭhi, fr. vi+sṛj] 1. emission; in sukkra° emission of semen Vin II.38; III.112; Kvu 163. - 2. visaṭṭhi at S III.133 and A IV.52 (T. visattthi) probably stands for visatti in meaning "longing," clinging to (cp. BSk. visakti AvŚ II.191), or "love for" (loc.).

Visati (Visati) [vis, cp. viš dwelling-place, veša; Gr. oi/kos house, oi)ke/w to dwell; Lat. vicus, Goth. wehs=E. “wick in Warwick, etc.] to enter, only in combn with prefixes, like upa°, pa°, pari°, saṃ°, abhisaṃ°, etc. . . . See also vesma (house).

Visatta (Visatta) [pp. of visajjati] hanging on (fig.), sticking or clinging to, entangled in (loc.) A II.25; Sn 38, 272; Nd2 597; J II.146; III.241.

Visattikā (Visattika) (f.) [visatta+ikā, abstr. formation] clinging to, adhering, attachment (to=loc.), sinful bent, lust, desire. - It is almost invariably found as a syn. of taṇhā. P. Commentators explain it with ref. either to visaṭta (diffused), or to visa (poison). These are of course only exegetical edifying etymologies. Cp. Dhs. trsln § 1059; Expositor II.468: Brethren 213 n. 3, K.S. I.2, n. 6, and the varied exegesis of the term in the Niddesas. - S I.1, 24, 35, 107, 110; A II.211; IV.434; Sn 333, 768, 857, 1053 sq.; Th 1, 519; Nd1 8 sq., 247; Nd2 598; DhA III.198; IV.43; DhsA 364; Nett 24; Dhs 1059.

Visada (Visada) (adj.) [cp. Sk. viśada] 1. clean, pure, white D II.14; Miln 93, 247; Dāvs v. 28. - 2. clear, manifest Miln 93; DhsA 321, 328 (a°); VbhA 388 sq. -kiriyā making clear: see under vatthu1. -bhāva clearness Vism 128; Tikp 59.


Visanna (Visanna) [pp. of visidati] sunk into (loc.), immersed J IV.399. The poetical form is vyasanna.

Visappana (Visappana) in *rasa in *rasa at Vism 470 is not clear. Is it "spreading" [vi+sṛp], or misprint for visa-pāna?
Visabhāga (adj.) [vi+sabhāga] different, unusual, extraordinary, uncommon Miln 78 sq.; DA I.212; Vism 180 (purisassa itthisarīmaṃ, itthiyā purisa-sarīmaṃ visabhāgaṃ), 516; DhA IV.52; PVA 118. -ārammaṇa pudendum muliebre J II.274 = III.498.

Visama (adj.) [vi+sama3] 1. uneven, unequal, disharmonious, contrary A I.74; PVA 47 (vāta), 131 (a°=sama of the "middle" path). - 2. (morally) discrepant, lawless, wrong A III.285; V.329; Sn 57 (cp. Nd2 599); Miln 250 (dīṭṭhi). - 3. odd, peculiar, petty, disagreeable A II.87; Miln 112, 304, 357; J I.391 (nagaraka). - As nt. an uneven or dangerous or inaccessible place, rough road; (fig.) unevenness, badness, misconduct, disagreeableness A I.35 (pabbata*); S IV.117; Vbh 368 (two sets of 3 visamāni: rāga, etc.); Miln 136, 157, 277, 351; J V.70; VvA 301. - visamena (instr.) in a wrong way Pv IV.14.

Visamāyati [Denom. fr. visama] to be uneven D II.269 (so read for visamā yanti).

Visaya (cp. Sk. viśaya, fr. viśi) 1. locality, spot, region; world, realm, province, neighbourhood Sn 977. Often in foll. combs: petti* (or pitti*) and pettika (a) the world of the manes or petas M I.73; S III.224; V.342, 356 sq.; A I.37, 267; II.126 sq.; III.211, 339, 414 sq.; IV.405 sq.; V.182 sq.; PIV II.22; II.79; J I.51; PVA 25 sq., 59 sq., 214. (b) the way of the fathers, native or proper beat or range D III.58; S V.146 sq.; A III.67; J II.59. Yama° the realm of Yama or the Dead Pv II.82 (=petaloka PVA 107). - 2. reach, sphere (of the senses), range, scope; object, characteristic, attribute (cp. Cpd. 143 n. 2) S V.218 (gocara*); Nett 23 (iddhi*); Miln 186, 215, 316; Vism 216 (visayī-bhūta), 570=VbhA 182 (mahā° & appa*); KhA 17; SNA 22, 154 (buddha*), 228 (id.); PVA 72, 89. -avisaya not forming an object, a wrong object, indefinable A V.50; J V.117 (so read for *ara); PVA 122, 197. - 3. object of sense, sensual pleasure SnA 100.

Visayha (adj.) [ger. of visahati] possible PVA IV.112 (yathā m as far as possible); a° impossible M I.207=Vin I.157.

Visara [vi+sara] a multitude DA I.40.

Visalla (adj.) [vi+salla] free from pain or grief S I.180; Sn 17, 86=367.

Visaritā (f.) at D II.213 in phrase iddhi* is doubtful reading. The gloss (K) has "visevitā." Trsln (Dial. II.246); "proficiency." It is combd with iddhi-pahutā & iddhivikubbanatā. Bdhgh's expln is "visavanā" [fr. vi+sru?].

Visahati (adj.) [ger. of visahati] to be able, to dare, to venture Sn 1069 (=ussahati sakkoti Nd2 600); J I.152. - ppr. neg. avisahanto unable VvA 69, 112; and avisahamāna J I.91. - ger. visayha (q. v.).


Visākha (f.) [vi+sākha, Sk. viśākha] N. of a lunar mansion (nakkhatta) or month (see vesākha), usually as visākha° (-puṇṇamā), e. g. SNA 391; VvA 165.

Visāṭita (pp. of vi+sāṭeti] cut in pieces, smashed, broken J II.163 (=bhinna C.).
**Visāṇa** (Visaṇa) (nt.) [cp. Sk. viṣāṇa] 1. the horn of an animal (as cow, ox, deer, rhinoceros) Vin I.191; A II.207; IV.376; Sn 35 (khagga°, q. v.), 309; Pug 56 (miga°); Ap 50 (usabha°); J I.505; Miln 103. - 2. (also as m.) the tusks of an elephant J III.184; V.41, 48. -maya made of horn Vin II.115.

**Visāta** (Visaṭa) (adj.) [fr. vi+ṣat, cp. sāṭeti] crushed to pieces, destroyed M 11 102 (*gabbha, with mūḷha-gabbha; v. l. vighāta).

**Visāda** (Visadā) [fr. vi+sad] depression, dejection D I.248; DA I.121; Sdhp 117. Cp. visidati.

**Visāra** (Visara) [fr. vi+sāraka, of sṛ] spreading, extending, expanding Vin III.97 (vattu° T.; vatthu° MSS.).

**Visārada** (Visarada) (adj.) [vi+sāraka, of sṛ] spreading, extending, expanding Vin III.97 (vattu° T.; vatthu° MSS.).


**Visīla** (Visīla) (adj.) [cp. Sk. viśīla] wide, broad, extensive Sn 38; J V.49, 215 (*pakhuma); Miln 102, 311. -akkhī (f.) having large eyes J V.40; Vv 371 (*vipulalocanā; or a petī).


**Visīṭṭha** (Visitti) (adj.) [pp. of visissati] distinguished, prominent, eminent D III.159; Vv 324; J I.441; Miln 203, 239; Dha II.15; VvA 1 (*māna=vimāna), 85, 261; Sdhp 260, 269, 332, 489. - compar. *tara Vism 207 (=anuttara). - As visīṭṭha at Sdhp 334. - See also abhi*, paṭī*, and vissattīha.

**Visīṇṇa** (Visinnā) [pp. of viseyyati] broken, crushed, fallen to pieces J I.174.

**Visineti** (Visinetti) See usseneti.

**Visibbita** (Visibbita) (adj.) [pp. of vi+sibbeti, sīv to sew] entwined, entangled Miln 102 (samsibbita° as redupl. - iter. cpd.).

**Visibbeti** (Visibbeti) [vi+sibbeti, sīv] to unsew, to undo the stitches Vin IV.280. - Caus. II. visibbāpeti ibid. - Another viṣibbeti see under visīveti.
Visissati (Visissati) [Pass. of vi+sīṣ] to differ, to be distinguished or eminent Nett 188. - pp. visiṭṭha. - Caus. viseseti (q. v.).

Visīdati (Visīdati) [vi+sad; cp. visāda & pp. BSk. viṣāṇṇa Divy 44] 1. to sink down J IV.223. - 2. to falter, to be dejected or displeased S I.7; A III.158; Pug 65. - pp. visanna.

Visīyati (Visīyati) [vi+sīyati; cp. Sk. śīyate, Pass. of śyā to coagulate] to be dissolved; 3rd pl. imper. med. visiyarum Th 1, 312 (cp. Geiger, P.Gr. § 126).


Visīveta (Visīveta) [vi+sīveti, which corresponds to Sk. vi-śyāpayati (lexicogr.!), Caus. of śyā, śyāyati to coagulate; lit. to dissolve, thaw. The v stands for p; śyā is contracted to sī] to warm oneself Miln 47; J II.68; DHA I.225, 261; II.89. As visibbeti (in analogy to visibbeti to sew) at Vin IV.115. - Caus. II. visīvāpeti J II.69.

Visum (Visum) (indecl.) [cp. Sk. visu, a derivation fr. vi*] separately, individually; separate, apart DhA II.26 (mātā-pitaro visum honti). Usually repeated (distributively) visum visum each on his own, one by one, separately, e. g. Vism 250; Mhvs 6, 44; SnA 583; VvA 38; PvA 214. - visukaraṅa separation ThA 257.

Visukkha (Visukkha) (adj.) [vi+sukkha] dried out or up PvA 58.

Visukkhita (Visukkhita) (adj.) [vi+sukkhita] dried up Miln 303.

Visujjhati (Visujjhati) [vi+sujjhati] to be cleaned, to be cleansed, to be pure Vin II.137; J I.75; III.472. - pp. visuddha. - Caus. visodheti (q. v.).

Visuddha (Visuddha) (adj.) [pp. of visujjhati] clean, pure, bright; in appld meaning: purified, stainless, sanctified Vin I.105; D III.52 (cakkhu); S II.122 (id.); IV.47 (sīla); A IV.304 (su*); Sn 67, 517, 687; Nd2 601; Pug 60; PvA 1 (su*); Sdhp 269, 383.

Visuddhatta (Visuddhatta) (nt.) [abstr. fr. visuddha] purity, purification A II.239.

Visuddhi (Visuddhi) (f.) [vi+suddhi] brightness, splendour, excellency; (ethically) purity, holiness, sanctification; virtue, rectitude Vin I.105 (visuddho paramāya visuddhiyā); D I.53; III.214 (diṭṭhi*, sīla*), 288; M I.147; S III.69; A I.95 (sīla* & diṭṭhi*); II.80 (catasso dakkhiṇā*), 195; III.315; V.64 (paramattha*); Sn 813, 824, 840, 892; Dh 16 (kamma*); Ps I.21 (sīla*, citta*, diṭṭhi*); II.85 (id.); Nd1 138, 162; Vism 2; SnA 188 (*divasa), PvA 13 (*cittatā); Sdhp 447. A class of divine beings (dogmatically the highest in the stages of development, viz. gods by sanctification) is called visuddhi-devā Nd2 307; J I.139; VvA 18. See under deva.

Visūka (Visuka) (nt.) [perhaps to sūc, sūcayati] restless motion, wriggling, twisting, twitching (better than "show," although connection with sūc would give meaning "indication, show"), almost synonymous with vipphandita. Usually in cpd. diṭṭhi* scuffling or wriggling of opinion, wrong views, heresy M I.8, 486; Sn 55 (cp. Nd2 301); Pv IV.137. -dassana visiting shows (as
Visūkāyita (Visākāyita) (nt.) [pp. of visūkāyeti, denom. fr. visūka] 1. restlessness, impatience M I.446. - 2. disorder, twisting, distortion (of views); usually in phrase diṭṭhi° with °visevita & °vipphandita e. g. M I.234; S I.123 (Bdhgh's expln at K.S. I.321 is "vinivijjan'atṭhena viloman'atṭhena"); II.62 (in same combn; Bdhgh at K.S. II.203: "sabbaṃ micchādiṭṭhi-vevacanam"); Dhs 381 ("disorder of opinion" trsln); Nd2 271III; Vbh 145; DhsA 253. Cp. v. l. S I.155 "disorders"; n. p. 321.


Viseneti (Viseneti) to discard, dislike, get rid of (opp. usseneti) S III.89; Ps II.167. See usseneti.

Visesaha (Visesha) [fr. vi-siṣ, cp. Epic Sk. viṣeṣa] 1. (mark of) distinction, characteristic, discrimination A I.267; S IV.210; J II.9; Miln 29; VvA 58, 131; PvA 50, 60. - 2. elegance, splendour, excellence J V.151; Dха I.399. - 3. distinction, peculiar merit or advantage, eminence, excellence, extraordinary state D I.233 (so for vivesa all through?); A III.349 (opp. hāna); J I.435; VvA 157 (puñña*); PvA 71 (id.), 147 (sukha*). - 4. difference, variety SnA 477, 504; VvA 2; PvA 37, 81, 135 (pl.= items). abl. visesato, distinctively, altogether PvA 1, 259. - 5. specific idea (in meditation), attainment J VI.69: see & cp. Brethren 24, n. 1; 110. - Cp. paṭi*. - ādhigama specific attainment A IV.22; M II.96; Nett 92; Miln 412; Dха I.100. [Cp. BSk. viṣeṣadhigama Divy 174]. -gāmin reaching distinction, gaining merit A II.185; III.349 sq.; S V.108. -gū reaching a higher state or attainment J VI.573. -paccaya ground for distinction VvA 20. -bhāgiya participating in, or leading to distinction or progress (spiritually) D III.272 sq., 277, 282; Nett 77; Vism 11, 88 (abstr. *bhāgiyatā).

Visesaka (Visesaka) (m. or nt.) [fr. visesa] 1. a (distinguishing) mark (on the forehead) Vin II.267 (with apanga). - 2. leading to distinction VvA 85. Sdhp 265.

Visesana (Visesana) (nt.) [fr. viseseti] distinguishing, distinction, qualification, attribute Vv 1610; J III.11; VI.63; SnA 181, 365, 399; VvA 13. - instr. avisesena (adv.) without distinction, at all events, anyhow PvA 116.
Visesika (Visesika) (f.) [fr. visesa] the Vaiśeṣika philosophy Miln 3.

Visesita (Visesita) [pp. of viseseti] distinguished, differentiated Mhvs 11, 32; KhA 18; PvA 56.

Visesin (Visesin) (adj.) [fr. visesa] possessing distinction, distinguished from, better than others Sn 799, 842, 855, 905; Nd1 244.

Visesiya (Visesiya) (adj.) [grd. of viseseti] distinguished Vv 1610 (=visesaṃ patvā VvA 85); v. l. visesin (=visesavant C.).

Viseseti (Viseseti) [Caus. of visissati] to make a distinction, to distinguish, define, specify J V.120, 451; SnA 343; grd. visesitabba (-vacana) qualifying (predicative) expression VvA 13. - pp. visesita.

Visoka (Visoka) (adj.) [vi+soka] freed from grief Dh 90; DhA II.166.

Visodha (Visodha) [fr. vi+śudh] cleaning, cleansing, in cpd. dubbisodha hard to clean Sn 279.

Visodhana (Visodhana) (nt.) [fr. visodheti] cleansing, purifying, emending Ps II.21, 23; PvA 130.

Visodheti (Visodheti) [Caus. of visujjhati] to clean, cleanse, purify, sanctify Kvu 551; Pv IV.325; DhA III.158; Sdhp 321.

Visoseti (Visoseti) [Caus. of vissussati] to cause to dry up, to make wither, to destroy A I.204; Sn 949=1099; Nd1 434 (=sukkhāpeti); Nd2 603 (id.).

Vissa¹ (Vissa) (adj.) [Vedic viśva, to vi°] all, every, entire; only in Np. Vissakamma. The word is antiquated in Pāli (for it sabba); a few cases in poetry are doubtful. Thus at Dh 266 (dhamma), where DhA III.393 expls as "visama, vissagandha"; and at It 32 (vissantaraṃ "among all beings"? v. l. vessantaraṃ).

Vissa² (Vissa) (nt.) [cp. Sk. visra] a smell like raw flesh, as °gandha at Dhs 625; DhsA 319; SnA 286; DhA III.393.

Vissaka (Vissaka) [of viś] dwelling: see paṭi*.

Vissagga (Vissagga) [vi+sagga, vi+sṛj, cp. Sk. visarga] dispensing, serving, donation, giving out, holding (a meal), only in phrases bhatta° the function of a meal Vin II.153; IV.263; Pv III.29 (so read for vissatta); Miln 9; SnA 19, 140; and dāna° bestowing a gift Pv II.927 (=pariccāga-ṭṭhāne dān'agge PvA 124).

Vissajjaka (Vissajjaka) [fr. vissajjati] 1. giving out, distributing Vin II.177 - 2. one who answers (a question) Miln 295.

Vissajjati (Vissajjati) [vi+sajjati, of sṛj. The ss after analogy of ussajjati & nissajjati, cp. ossajjati for osajjati]. A. The pres. vissajjati is not in use. The only forms of the simple verb system are the
foll.: ger. vissajja, usually written visajja, in meaning "setting free," giving up, leaving behind Sn 522, 794, 912, 1060; Nd1 98; Nd2 596. - grd. vissajjaniya [perhaps better to vissajjiti] to be answered, answerable; nt. a reply Nett 161, 175 sq., 191; and vissajjiya to be given away: see under a. - pp. vissattha. - B. Very frequent is the Caus. vissajjeti (also occasionally as visajj°) in var. meanings, based on the idea of sending forth or away, viz. to emit, discharge J I.164 (uccāra-passāvām). - to send Mhvs 8, 3 (lekaṃ visajjaya). - to dismiss PvA 81 (there). - to let loose PvA 74 (ratham). - to spend, give away, bestow, hand over Pug 26 (visajj°); Nd1 262 (dhanam); Miln 41 (dhaññam); Pva 111, 119. - to get rid of J I.134 (muddikam). - to answer (questions), to reply, retort Sn 1005 (°essati, fut.). - to answer, answerable; nt. a reply Nett 161, 175 sq., 191; and vissajjiya to be given away: see under a°.

Vissajjana (Visajjana) (nt.) & °ā (f.) [fr. vissajjeti] 1. giving out, bestowing Nd1 262 (dhana°). - 2. sending off, discharging J I.239 (nāvā° putting off to sea). - 3. answer, reply Vism 6, 84; often in combn pucchā° question and answer, e. g. Mhvs 4, 54; Pva 2.

Vissajjanaka (Visajjanaka) (adj.) (-°) [fr. vissajjana] 1. giving out, bestowing Pva 121. - 2. answering J I.166 (pañha°).

Vissajjāpetar (Visajjāpetar) [n. ag. fr. vissajjāpeti] one who replies or causes to reply DhA IV.199. Cp. vissajjatar.


Vissattha (Visattha) [pp. of vissajjati] 1. let loose; sent (out); released, dismissed; thrown; given out Mhvs 10, 68; J I.370; III.373; Pva 46, 64, 123, 174. - 2. (of the voice.) distinct, well enunciated D I.114 (=apalibuddha, i. e. unobstructed; sandiddha-vilambit'ādi dosa-rahita DA I.282); II.211; A II.51; III.114; S I.189; J VI.16 (here as vissattha-vacana). - 3. vissattha at J IV.219 in phrase "indriya means something like "strong," distinguished. The v. l. visatta° suggests a probable visa°; it may on the other hand be a corruption of visiṭṭha°.

Vissatthi (Visatthi) see visaṭṭhi.

Vissattha (Visattha) [pp. of vissasati] trusting or trusted; confident; being confided in or demanding confidence, intimate, friendly A III.114; Vin I.87 (so read for ṭṭh); IV.21; J II.305; III.343; Miln 109 (bahu° enjoying great confidence); SnA 188 (*bhāva state of confidence); Sdhp 168, 593. -vissatṭhena (instr.) in confidence Vin II.99. - Cp. abhi°.


Vissandati (Visandati) [vi+sandati, of syand] to flow out, to stream overflow J I.51; V.274; Pva 34 (aor. *sandī=pagghari), 51 (ppr. *amāna), 80 (ger. *itvā), 119 (*anto=paggharanto), 123 (for paggharati; T. *eti).
Visṣamati [vi+samati, of śram] to rest, repose; to recover from fatigue J I.485; II.70; 128, 133; III.208; IV.93, 293; V.73; PvA 43, 151. - Caus. visṣameti to give a rest, to make repose J III.36.


Visṣametar [Visṣameta] [n. ag. fr. visṣameti] one who provides a rest, giver of repose, remover of fatigue J VI.526.

Visṣara [Visṣara] [fr. vi+sarati, of svar] 1. outcry, shout, cry of distress, scream Vin I.87; II.152, 207; IV.316; PvA 22, 245 (s), 279, 284 (*ṃ karoti); Sdhp 188. - 2. distress Vin IV.212, 229.

Visṣarati [Visṣara] [vi+sarati, of smṛ] to forget Vin I.207; IV.261; Mhvs 26, 16. - pp. vissarita.


Visṣavati [Visṣavati] [vi+savati, of sru] to flow, ooze Th 1, 453= Sn 205 (v. l. SS vissasati).

Visṣasati & Vissāseti [Visṣasati] [Vissāseti] [vi+sasati, of śvas] to confide in, to put one's trust in (loc. or gen.), to be friendly with S I.79 (vissase); J I.461 (vissāsayivā); III.148=525 (vissāsaye); IV.56; VI.292. - pp. vissattha.

Visṣāsa [Visṣāsa] [vi+sāsa, of śvas] trust, confidence, intimacy, mutual agreement Vin I.296; 308, A II.78; J I.189, 487; Miln 126; Vism 190; VvA 66; PvA 13, 265. -dubbissāsa difficult to be trusted J IV.462.

Visṣāsaka [Visṣāsaka] (& Ika) (adj.) [vissāsa] intimate, confidential; trustworthy A I.26; Miln 146; DA I.289.

Visṣāsaniya [Visṣāsaniya] (adj.) [grd. of vissāseti] to be trusted, trustworthy PvA 9; Sdhp 306, 441; neg. a° J III.474; cp. dubbissāsaniya hard to trust J IV.462.


Visṣuta [Visṣuta] (adj.) [vi+suta, of śru] widely famed, renowned, famous Sn 137, 597, 998, 1009; Pv II.74; Mhvs 5, 19; PvA 107 (=dūra-ghuṭṭha).

Visṣussati [Visṣussati] [vi+śuṣ] to dry up, to wither S I.126 (in combn ussussati vissussati, with ss from uss°). Spelling here visuss°, but ss at S III.149. - Caus. visoseti (q. v.).

Visṣota [Visṣota] (adj.) [vi+sota, of sru] flowed away, wasted Miln 294.

Vihaga [Vihaga] [viha, sky, +ga] a bird (lit. going through the sky) DA I.46. -°pati lord of birds, a garuḷa Dāvs IV.33, 38, 55.
Vihanga (vihanga) = vihaga, J V.416; PvA 154, 157; Sdhp 241.

Vihangama (vihangama) (adj.) [vihagam] going through the air, flying; (m.) a bird A II.39; III.43; Sn 221, 606; Th 1, 1108; J I.216; III.255; DA I.125=DhsA 141.

Vihaññati (vihaññati) [Pass. of vihanati] to be struck or slain; to be vexed or grieved, to get enraged, to be annoyed, suffer hardship; to be cast down Sn 168 sq.; Pv II.117 (=vighātaṃ āpajjati PvA 150); IV.52 (with same expln); J I.73, 359; II.442; V.330; DA I.289. - ppr. vihaññamāna Sn 1121 (with long and detailed exegesis at Nd2 604); S I.28 (a°); PvA 150. pp. vihata DA I.231.

Vihata¹ (vihata) [pp. of vihanati] struck, killed, destroyed, impaired It 100 (where A I.164 reads vigata); J VI.171; Sdhp 313, 425.


Vihanati (vihanati) [vi+hanati] to strike, kill, put an end to, remove A III.248 (kankham; v. l. vitarati perhaps to be preferred); Sn 673; Pot. 3rd sg. vihane Sn 975 (cp. Nd1 509); & vihāne Sn 348=Th 1, 1268. - ger. vihacca: see abhi°. - Pass. vihaññati (q. v.). - pp. vihata.


Viharati (viharati) [vi+harati] to stay, abide, dwell, sojourn (in a certain place); in general: to be, to live; appld: to behave, lead a life (as such expld with "iriyati" at Vism 16). Synonyms are given at Vbh 194 with iriyati, vattati, pāleti, yāpeti, carati; cp. VbhA 262. - See e. g. D I.251; Sn 136, 301, 925; Pug 68; DhsA 168; DA I.70, 132; PvA 22, 67, 78. - Special Forms: aor. 3rd sg. vihāsi Sn p. 16; Pv II.960; Mhvs 5, 233; PvA 54, 121; 3rd pl. vihāmsu Th 1, 925, & vihāmsu A II.21; fut. viharissati A III.70; vihessati Th 1, 257; vihissati Th 2, 181; and vihāhisi J I.298 (doubtful reading!), where C. expls as "vijahissati, parihāyissati"; with phrase sukham vihāhisi cp. dukkham viharati at A I.95, and see also vihāhesi. - pp. not found.

Vihaviha (vihaviha) [for vihaga] a sort of bird Th 1, 49 (v. l. cihaciha). The C. expls by "parillaka."

Vihāmi (vihāmi) at J VI.78 (lohitaṃ) is poetical for vijahāmi; C. expls as niṭṭhubhāmi, i. e. I spit out.

Vihāya (vihāya) is ger. of vijahati (q. v.).


Vihāra (vihāra) [fr. viharati] 1. (as m. & adj.) spending one's time (sojourning or walking about), staying in a place, living; place of living, stay, abode (in general) VvA 50 (jala°); PvA 22, 79; eka° living by oneself S II.282 sq.; janghā° wandering on foot PvA 73; divā° passing the time of day Sn 679; PvA 142. See also below 3 a. - 2. (appld meaning) state of life, condition, mode of life (in this meaning almost identical with that of vāsa2), e. g. ariya° best condition S V.326; SnA 136; dibba° supreme condition (of heart) Miln 225; brahma° divine state S V.326; SnA 136;
Vism 295 sq. (ch. IX.); phāsu° comfort A III.119, 132; sukha° happiness S III.8; V.326; A I.43; II.23; III.131 sq.; IV.111 sq., 230 sq.; V.10 sq. See further D I.145, 196; III.220 (dibba, brahma, ariya), 250 (cha satata°), 281; S II.273 (jhāna°); III.235 (id.); A III.294 (*m kappeti to live one's life); Ps II.20; Nett 119 sq. - 3. (a) a habitation for a Buddhist mendicant, an abode in the forest (arañña°), or a hut; a dwelling, habitation, lodging (for a bhikkhu), a single room Vin II.207 sq.; D II.7; A III.51, 299 (yathāvihāraṃ each to his apartment); Sn 220 (dūra° a remote shelter for a bhikkhu), 391; Vism 118 (different kinds; may be taken as c.). - (b) place for convention of the bhikkhus, meeting place; place for rest & recreation (in garden or park) DA I.133. - (c) (later) a larger building for housing bhikkhus, an organized monastery, a Vihāra Vin I.58; III.47; S I.185 (*pāla the guard of the monastery); J I.126; Miln 212; Vism 292; DhA I.19 (*cārikā visit to the monastery), 49 (*pokkharaṇī), 416; Mhvs 19, 77; PvA 12, 20, 54, 67, 141. 151; and passim. See also Dictionary of Names. The modern province Behar bears its name from the vihāras.

Vihāraka (Viharaka) = vihāra 3 (room, hut) Th 2, 94 (=vasanakaovaraka ThA 90).

Vihārika (Viharika) (adj.)=vihārin; in saddhi° co-resident A III.70.

Vihārin (Vihara) (adj.) (*) [fr. vīhāra] dwelling, living; being in such & such a state or condition D I.162 (appa-dukkha°), 251 (eva°); A I.24 (araṇa°), 26 (mettā); It 74 (appamāda°); Sn 45 (sādhū°), 375; Pv IV.133 (araṇa°); PaV 77, 230 (mettā°); VvA 71. - eka° living alone S II.282 sq.; IV.35; opp. saddhi° together with another; a coresident, brother-bhikkhu S II.204; IV.103; A II.239.

Vihāhesi (Vihahesi) "he banished" at J IV.471 is 3rd sg. aor. Caus. of vijahati (hā); expld in C. by pabbājesi. - Another form vīhāhīsī see under viharati & cp. viheti2.

Vihimsati (Vihemsati) [vi+himsati] to hurt, injure, harass, annoy S I.165; It 86; Sn 117, 451; PaV 123, 198.

Vihimsanā (Vihimsana) (f.) a Commentary word for vihimsā VbhA 75. A similar vihimsakā occurs at PaV 123.

Vihimsā (Vihimsa) (f.) (& adj. °a) [abstr. fr. vihims, to injure] hurting, injuring, cruelty, injury D III.215; 226 (*vitakka); S I.202; II.151 (*dhātu); A III.448; Sn 292; Nd1 207 (*saññā), 386, 501 (*vitakka); Vbh 86, 363 (*vitakka); Dhs 1348; Pug 25; Nett 97; Miln 337, 367, 390; DhSA 403; VbhA 74 (*dhātu), 118 (*vitakka); Sdhp 510. Neg. avihimsā see sep. - See also vihēsa.

Vihita (Vihita) (adj.) [pp. of vidahati] arranged, prepared, disposed, appointed; furnished, equipped J VI.201 (lōka); Miln 345 (nagara); D I.45, S III.46; Pug 55 (aneka°); Mhvs 10, 93; PaV 51 (suññā°). añña° engaged upon something else Vin I.269.

Vihitaka (Vihitaka) (adj.)=vihita; D III.28 sq. (kathāṃ v. aggaññaṃ how as the beginning of things appointed?) - añña° engaged upon something else J IV.389 (or does it belong to āhāra. in sense of "prepared by somebody else"?)

Vihitatā (Vihitata) (f.) [abstr. fr. vihita] in añña° being engaged upon something else DhA I.181.
**Vihīna** (adj.) [pp. of vijahati] left, given up, abandoned Sdhp 579.

**Viheṭhaka** (adj.) [fr. viheṭheti] harassing, oppressing, annoying J I.504; V.143; Sdhp 89. Neg. a° see sep.

**Viheṭhana** (nt.) [fr. viheṭheti] harassing, hurting; oppression VbhA 74; VvA 68; PvA 232.

**Viheṭhanaka** (adj.) [fr. viheṭhana] oppressing, hurting, doing harm J II.123.

**Viheṭheti** [vi+heṭheti, of hīḍ or heḷ to be hostile. Same in BSk., e. g. MVastu III.360, Divy 42, 145 etc.] to oppress, to bring into difficulties, to vex, annoy, plague, hurt D I.116, 135; II.12; Sn 35; J I.187; II.267; IV.375; Miln 6, 14; DhA 191; VvA 69 (Pass. °iyamāna).

**Viheti**¹ [for bibheti?] to be afraid (of) J V.154 (=bhāyati C.). Cp. vibheti.

**Viheti**² [contracted Pass. of vijahāti=vihāyati, cp. vihāhesi] to be given up, to disappear, to go away J IV.216. Kern, Toev. s. v. wrongly=vi+eti.


**Vihesā** (f.) [for vihiṃsā] vexation, annoyance, injury; worry M I.510; II.241 sq.; S I.136; III.132; IV.73; V.357; D III.240 (a°); Vin IV.143 (+vilekhā); A III.245, 291; Sn 247, 275, 277; Vbh 369; Nett 25; Miln 295; DhA I.55.

**Vihesikā** (f.) [probably for Sk. *vibhīṣikā, fr. bhī, Epic Sk. bhīṣā, cp. bhīṣma=P. bhiṃsa (q. v.)] fright J III.147. (C. says "an expression of fearfullness").

**Viheseti** [vi+him, or Denom. fr. vihesā, cp. Geiger, P.Gr. § 102] to harass, vex, annoy, insult S IV.63; V.346; A III.194; Vin IV.36 sq.; Ud 44; Sn 277; Pv IV.147 (vihesāṁ, aor.); IV.149 (vihesayi, aor.).

**Vīcī** (m. & f.) [cp. late Sk. vīci wave; Vedic vīci only in meaning "deceit"; perhaps connected with Lat. vicis, Ags. wīce=E. week, lit. "change," cp. tide] 1. a wave J I.509; Miln 117 (jala°), 319 ("puppha wave-flower, fig."); Vism 63 (samudda°); Dāvs IV.46; DhsA 116= Vism 143. - 2. interval, period of time (cp. "tide"= time interval) J V.271 ("antara, in Avīcī definition as "uninterrupted state of suffering"). In contrast pair avīcī (adj.) uninterrupted, without an interval, & savīcī with periods, in defn of jarā at VbhA 99 & DhsA 328, where avīcī means "not changing quickly," and savīcī "changing quickly." Also in defn of sadā (continuously) as "avīcī-santati" at Nd2 631. Cp. avīcī.

**Vījati** [vij} to fan J I.165; SnA 487; VvA 6 (T. bijati). - Caus. vijeti DhA IV.213; Mhvs 5, 161. - Pass. vijiyati: ppr. vijjamāna getting fanned J III.374 (so read for vijiy°); PvA 176 (so for vijjamāna!). - pp. vijita.

Vījani (vījani) (f.) [fr. vījana, of vīj] a fan Vv 472 (T. bijanī, v. l. vīja°); J I.46; Vism 310; DhA IV.39; VvA 147; PvA 176; KhA 95. There are 3 kinds of fans mentioned at Vin II.130, viz. vākamaya°, usīra°, mora-piñcha°, or fans made of bark, of a root (?), and of a peacock's tail.

Vījita (vījita) [pp. of vījati] fanned Pv III.117 (*anga).

*Vīnati (vīnata) (?), doubtful: see apa° & pa°. Kern, Toev. s. v. wrong in treating it as a verb "to see."

Vīṇā (vīna) (f.) [cp. Vedic vīṇā] the Indian lute, mandoline S I.122=Sn 449 (kacchā bhassati "let the lyre slide down from hollow of his arm" K.S. I.153); Th 1, 467; S IV.196 (six parts); A III.375; J III.91; V.196, 281 (named Kokanada "wolf's howl"); VI.1465=580; Vv 6419; 8110; Miln 53 (all its var. parts); VvA 138, 161, 210; PvA 151. - vīnāṃ vādeti to play the lute Mhvs 31, 82; ThA 203. - daṇḍaka the neck of a lute J II.225. - doṇikā the sounding board of a lute (cp. doṇi1 4) Vism 251; VbhA 234; KhA 45.

Vīta1 (vīta) (adj.) [vi+ita, pp. of i] deprived of, free from, (being) without. In meaning and use cp. vigata°. Very frequent as first part of a cpd., as e. g. the foll.: - accika without a flame, i. e. glowing, aglow (of cinders), usually combd with °dhūma "without smoke" M I.365; S II.99 (so read for vitacchika)=IV.188=M I.74; D II.134; J I.15, 153; III.447; V.135; DhA II.68; Vism 301. - iccha free from desire J II.258. - taṇṭha without craving Sn 83, 741, 849, 1041, 1060; Nd1 211; Nd2 607. - tapo without heat J II.450. - (d)dara fearless Th 1, 525; Dh 385. - dosa without anger Sn 12. - macchara without envy, unselfish Sn 954; Nd1 444; J V.398; Pv III.115. - mada not conceited So 328, cp. A II.120. - mala stainless (cp. vimala) S IV.47, 107; DA I.237; Miln 16. - moha without bewilderment Sn 13. I have to remark that the reading vīta° seems to be well established. It occurs very frequently in the Apādāṇa. Should we take it in meaning of "excessive"? And are we confronted with an attribute of osadhi, the morning star, which points to Babylonian influence (star of the East)? As it occurs in the Vatthugāthās of the Pārāyanavagga, this does not seem improbable. - rāṃsi rayless (?) Sn 1016 (said of the sun; the expression is not clear. One MS. of Nd2 at this passage reads pīta°, i. e. with yellow, i. e. golden, rays; which is to be preferred). Cp. note in Index to SnAQ - rāga passionless Sn 11, 507, 1071; Pug 32; Pv II.47; Miln 76, and frequently elsewhere. - lobha without greed Sn 10, 469, 494. - vyāna colourless Sn 1120. - salla without a sting S IV.64. - sārada not fresh, not unexperienced, i. e. wise It 123.

Vīta2 (vīta) [pp. of vāyati1, or vināti] woven Vin III.259 (su°).

Vītamśa (vītaṃsa) [fr. vi+tan, according to BR. The word is found in late Sk. (lexicogr.) as vītaṃsa. BR compare Sk. avatamsa (garland: see P. vaṭaṃsa) & uttamsa. The etym. is not clear] a bird-snare (BR.: "jedes zum Fangen von Wild & Vögeln dienende Gerät"), a decoy bird Th 1, 139. Kern, Toev. s. v. "vogelstrik."

Vīti (vīti) ° is the contracted prepositional combn vi+ati, representing an emphatic ati, e. g. in the foll.: -(k)kama (1) going beyond, transgression, sin Vin III.112; IV.290; J I.412; IV.376; Pug
(2) going on, course (of time) PvA 137 ("ena by and by; v. l. anukkamena). -kīṇṇa sprinkled, speckled, gay with J V.188. -nāmeti to make pass (time), to spend the time, to live, pass, wait J III.63, 381; DhA II.57; VvA 158; PvA 12, 21, 47, 76. -patati to fly past, to flit by, to fly up & down Sn 688; A V.88=Miln 392. -nāmeti to make pass (time), to spend the time, to live, pass, wait J II I.63, 381; DhA II.57; VvA 158; PvA 12, 21, 47, 76. -patati to fly past, to flit by, to fly up & down Sn 688; A V.88=Miln 392. -missa mingled, mixed (with) M I.318; III.225; IV.52; A II.44; Sn 6, 395, 796; J I.374; ThA 170; PvA 21, 55, 83. -sāreti [fr. vi+ati+ sṛ; not with Childers fr. smṛ; cp. BSk. vyatisārayati] to make pass (between), to exchange (greeting), to address, converse (kathaṃ); vyatisārimha; expld with sārayimha); V.264. -haraṇa passing (mutually), carrying in between J VI.355 (bhojanāṇaṃ). -harati to associate with (at a meal) S I.162. -hāra, in pada° "taking over or exchange of steps," a stride S I.211; A IV.429; J VI.354. Same in BSk., e. g. MVastu I.35; III.162.

Vīthi (vīthi) (f.) [cp. Epic Sk. vīthi, to ldg. *ūjeṣṭi- to aim at, as in Lat. via way, Sk. veti to pursue; Lat. venor to hunt; Gr. el)/sato he went] 1. street, way, road, path, track A V.347, 350 sq.; Vv 836; J I.158 (garden path); V.350 (dve vīthiyo gahetvā tiṭṭhati, of a house); VI.276 (v. and raccha); DhA I.14; VvA 31; PvA 54. -antaravīthiyaṃ (loc.) in the middle of the road J I.373; PvA 96. -sabhāga share of road J I.422; -śinghāṭaka crossroad DhA IV.4. - Of the path of the stars and heavenly bodies J I.23; VvA 326. - Various streets (roads, paths) are named either after the professions carried on in them, e. g. dantakāra° street of ivory-workers J I.320; pesakāra° weaver st. DhA I.424; bhatakāra° soldier st. DhA I.233; - or after the main kind of traffic frequenting these, e. g. nāga° elephant road VvA 316; miga° animal rd. J I.372; - or after special occasions (like distinguished people passing by this or that road), e. g. buddha° the road of the Buddha DhA II.80; rāja° King st. ThA 52; Mhvs 20, 38. - 2. (t.t. in psychology) course, process (of judgment, senseperception or cognition, cp. Cpd. 25, 124, 241 (vinicchaya°), 266. - Vism 187 (kammaṭṭhāna°); KhA 102 (viññāna°). -citta process of cognition (lit. processed cognition) Vism 22; DhsA 269.

Vīthika (vīthikā) (adj.) (-*) [fr. vīthi] having (as) a road Miln 322 (satipaṭṭhāna°, in the city of Righteousness).

Vīmaṃsaka (vimamsaka) (adj.) [fr. vīmaṃsā] testing, investigating, examining S III.6 sq.; Sn 827; Nd1 166; J I.369.

Vīmaṃsati (vimamsati) (& °eti) [Vedic mīmāṃsate, Desid. of man. The P. form arose through dissimilation m>v, cp. Geiger, P.Gr. 46, 4] "to try to think," to consider, examine, find out, investigate, test, trace, think over Sn 215 ("amāna"), 405; J I.128, 147, 200; VI.334; Miln 143; PvA 145, 215, 272; Sdhp 91. - ger. °itvā J VI.368; Mhvs 5, 36; PvA 155; inf. °ituṃ Mhvs 37, 234; PvA 30, 155, 283 (sippam). - Caus. II, vīmaṃsāpeti to cause to investigate J V.110. - Cp. pari°.

Vīmaṃsana (vimamsana) (nt.) & °ā (f.) [fr. vīmaṃsati] trying, testing; finding out, experiment Vin III.79; J III.55; Mhvs 22, 78; PvA 153.

Vīmaṃsā (vimamsa) (f.) [fr. vīmaṃsati] consideration, examination, test, investigation, the fourth of the Iddhipādas, q. v.; D III.77 ("samādhi"), 222; S V.280; A I.39, 297; III.37, 346; V.24, 90, 338;
Ps I.19; II.123; Kv 508; Dhs 269; Vbh 219 (*samādhi), 222, 227; Tikp 2; Nett 16 (*samādhi), 42; DA I.106; SnA 349 (vīmaṃsakāra-sankheyya-kāra). - Cp. pari*.

Vīmaṃsin (vīmaṃsa) =vīmaṃsaka Sn 877; Nd1 283; DA I.106.

Vīra (Vīsa) [Vedic vīra; cp. Av. vīra, Lat. vir, vir, virgo, priest; F. vir, virile; Lat. virago; OIr. cro, Gmc. *feri, Ger. Wehr, dhe, Thurs. fer; to vīras, strength etc.]; cp. viriya

Vīrā (Vīra) [Vedic vīra; cp. Av. vīra, Lat. vir, virago, priest; F. virile; Lat. virago; OIr. cro, Gmc. *feri, Ger. Wehr, dhe, Thurs. fer; to vīras, strength etc.; cp. viriya]

Vīyati (Viyati) [Pass. of vināti] see viyyati.

Vīvadāta (Vivadata) (adj.) [vi+avadāta, the metric form of vodāta] clean, pure Sn 784, 881.

Vīsati & Vīsaṃ (Visati) & Vīsaṃ (indecl.) [both for Vedic viṃśati; cp. Av. viśāti, Gr. eio/kosi, Lat. viginti, OIr. fiche, etc.; fr. Idg. *Ưi+komt (decad), thus "two decades." Cp. vi*] number 20. - Both forms are used indiscriminately. - (1) visati, e.g. 1. Vin II.271 (*vassa, as minimum age of ordination); Sn 457 (*sahassa bhikkhū); J I.89 (*sahassa bhikkhū); III.360; VbhA 191 sq.; DhA I.4 (ekūna°, 19); II.9, 54; III.62 (*sahassa bhikkhū, as followers); as visatī at DhA II.61 (vassa-sahassāni). - (2) viṣaṃ; e.g. 2. Sn 1019 (*vassa-sata); It 99 (jātiyo); J I.395 (*yojana-sata); V.36 (*ratana-sata); DhA I.8; II.91 (*yojana-sata).

Vīhi (Vihi) [cp. Vedic vrīhi] rice, paddy Vin IV.264 (as one of the 7 kinds of āmaka-dhañña); J I.429; III.356; Miln 102, 267; Vism 383 (*tumba); DhA I.125; III.374 (*piṭaka).

Vuccati (Vuccati) [Pass. of vac] to be called D I.168, 245; Sn 436, 759, 848, 861, 946; Nd1 431; Nd2 s. v. katheti; SnA 204; DhA II.35. See also vatti. - pp. vutta.

Vuṭṭha (Vuttha) [pp. of vassati1] (water) shed, rained Pv I.56; Pva 29. See also vaṭṭa & vaṭṭha.

Vuṭṭhavant (Vutthavant) =vusitavant, Nd2 179, 284, 611.

Vuṭṭhahati & Vuṭṭhāti (Vutthahati) (Vutthāti) [the sandhi form of uṭṭhahati (q. v.), with euphonic v, which however appears in BSk. as vyut* (i.e. vi+ud*); vyuttisthate "to come back from sea" Divy 35, and freq. in AvŚ, e.g. I.242] 1. to rise, arise; to be produced Vin II.278 (gabbha). - 2. to rise out of (abl.), to emerge from, to come back S IV.294; Vism 661 (uṭṭhāti). - pp. vuṭṭhita. - Caus. vuṭṭhāpeti (1) to ordain, rehabilitate Vin IV.226, 317 sq. (=upasampādeti). (2) to rouse out of (abl.), to turn away from A III.115.

Vuṭṭhāna (Vuttha) (nt.) [the sandhi form of uṭṭhāna] 1. rise, origin J I.114 (gabbha*). - 2. ordination, rehabilitation (in the Order) Vin IV.320; Miln 344. - 3. (cp. uṭṭhāna 3) rousing, rising out, emerging, emergence; appld as a religious term to revival from jhāna-abstraction (cp. Cpd. 67, 215 n. 4; Dhs. trln, § 1332) M I.302; S III.270; IV.294; A III.311, 418, 427 sq.; Vism
Vuṭṭhānātā (Vuṭṭhanātā) (f.) [fr. vuṭṭhāna] rehabilitation; in āpatti° forgiveness of an offence Vin II.250.

Vuṭṭhānimā (Vuṭṭhanimā) [?] is an expression for a certain punishment (pain) in purgatory M I.337 (vuṭṭhānimām nāma vedanām vediyamāna).

Vuṭṭhānima (Vuṭṭhanima) [?] is an expression for a certain punishment (pain) in purgatory M I.337 (vuṭṭhānimāṃ nāma vedanāṃ vediyamāna).

Vuṭṭhi (Vuṭṭha) (f.) [fr. vrṣ, see vassati1 & cp. Vedic vrṣṭi] rain S I.172=Sn 77 (fig.=saddhā bijaṃ tapo vuṭṭhi); A III.370, 378 (vāta°); It 83; Dh 14; J VI.587 (*dhārā); Ap 38 (fig.), 52 (amata°); Miln 416; Vism 37, 234 (salīla°); Mhvs 1, 24; SnA 34, 224; PvA 139 (*dhārā shower of rain). - dubbuṭṭhi lack of rain, drought (opp. suvuṭṭhi) J II.367=VI.487; Vism 512.

Vuṭṭhikā (Vuṭṭhika) (f.)=vuṭṭhi; only in cpd. dubbuṭṭhikā time of drought, lack of rain D I.11; DA I.95; It 64 sq. (as avuṭṭhika-sama resembling a drought); DhA I.52.

Vuṭṭhita (Vuṭṭhita) [pp. of vuṭṭhahati; cp. uṭṭhita] risen (out of), aroused, having come back from (abl.) D II.9 (paṭisallāṇā); Sn p. 59; S IV.294.

Vuṭṭhimant (Vuṭṭhiman) (adj.) [fr. vuṭṭhi, cp. Vedic vrṣṭimant in same meaning] containing rain, full of rain; the rainy sky Th 2, 487 (=deva, i.e. rain-god or sky ThA 287). Kern, Toev. s. v. wrongly=*vyuṣṭī, i.e. fr. vi+uṣ (vas) to shine, "luisterrijk," i.e. lustrous, resplendent.

Vuḍḍha & Vuddha (Vuḍḍha) [pp. of vaḍḍhati] old (fig. venerable) - 1. vuḍḍha Pv II.114; Mhvs 13, 2. - 2. vuddha M II.168; J V.140; Sn p. 108 (+mahallaka); DA I.283.

Vuḍḍhaka (Vuḍḍhaka) (adj.) [vuḍḍha+ka] old; f. *ikā old woman Th 2, 16.

Vuḍḍhi & Vuddhi (Vuḍḍhi) (f.) [a by-form of vaḍḍhi] increase, growth, furtherance, prosperity. - 1. vuḍḍhi PvA 22. Often in phrase vuḍḍhi virūḷhi vepulla (all three almost tautological) Miln 51; Vism 129. - 2. vuddhi M I.117 (+virūḷhi etc.); S II.205 sq.; III.53; V.94, 97; A III.76 (opp. parihāni), 404 (+virūḷhi), 434 (kusalesu dhhammesu); V.123 sq.; It 108; J V.37 (*ppatta grown up); Vism 271, 439 (so read for buddhi); DhA II.82, 87; Sdhp 537.

*Vuṇāti (Vuṇati) [we are giving this base as such only from analogy with the Sk. form vrṇāti (vṛṇoti); from the point of view of Pāli grammar we must consider a present tense varati as legitimate (cp. saṃ°). There are no forms from the base vuṇāti found in the present tense; the Caus. vāreti points directly to varati]. The two meanings of the root vr as existing in Sk. are also found in Pāli, but only peculiar to the Caus. vāreti (the form aor avari as given by Childers should be read avārīsū Mhvs 36, 78). The present tense varati is only found in meaning "to wish" (except in prep. cpds. like saṃvarati to restrain). - Defns of vr: Dhtp 255 var= varāṇa-sambhāttisu; 274 val=saṃvarane (see valaya); 606 var=āvaṇ'an'ichāṣū. - 1. to hinder, obstruct; to conceal, protect (on meanings "hinder" and "conceal" cp. rundhati); Idg. *Üer and *Üel, cp. Gr. e)/lutron, Sk. varutra, Lat. volvo, aperio etc. See vivarati. The pp. *vuta only in combn with prefixes, like pari°, saṃ°. It also appears as *vaṭa in vivāṭa. - 2. to wish, desire; Idg. *Üel, cp. Sk. varaṇa, variyān "better," Gr. e)/ldomai to long for, Lat. volo to
intend, Goth. wiljan to "will," wilja=E. will. - Pres. varati (cp. vaneti): imper. varassu J III.493 (varam take a wish; Pot. vare Pv II.940 (=vareyyāsi C.); ppr. varamāna Pv II.940 (=patthayamāna PvA 128). - pp. does not occur.

Vunhi° (Vunhi & instr. uṇhinā) at Pgdp 13, 15, 19, 35 must be meant for v-uṇha° (& v'uṇhena), i.e. heat (see uṇha).

Vutta1 [Vutta] [pp. of vatti, vac; cp. utta] said DA I.17 (*m hoti that is to say); DhA II.21, 75, 80; SnA 174. -vādin one who speaks what is said (correctly), telling the truth M I.369; S II.33; III.6.

Vutta2 [Vutta] [pp. of vapati1] sown S I.134 (khetta); J I.340; III.12; VI.14; Miln 375 (khetta); PvA 7, 137, 139.


Vutta-velā (Vuttavela) at J IV.45 (tena vutta-velāya & ittarāya vutta-velāya) is by Kern, Toev. s. v. vutta2 fancifully & wrongly taken as *vyuṣṭa (=vi+uṣṭa, pp. of vas to shine), i.e. dawned; it is however simply vutta1=at the time said by him (or her).

Vuttaka [Vuttaka] (nt.) [vutta1+ka. The P. connection seems to be vac, although formally it may be derived fr. vṛt "to happen" etc. (cp. vuttin & vattin, both fr. vṛt, & vutti). The BSk. equivalent is vṛttaka "tale" (lit. happening), e. g. Divy 439] what has been said, saying; only in title of a canonical book "iti-vuttaka°" ("logia"): see under iti.

Vuttamāna [Vuttamana] at S I.129 read as vattamāna.

Vuttari [Vuttari] of Dh 370 is pañca-v-uttari(m), cp. DhA IV.109.

Vutti [Vutti] (f.) [fr. vṛt, cp. vattati; Sk. vṛttī] mode of being or acting, conduct, practice, usage, livelihood, habit S I.100 (ariya°; cp. ariya-vāsa); Sn 81=Miln 228 (=jīvitavutti SnA 152); Sn 68, 220, 326, 676; J VI.224 (=jīvita-vutti C.); Pv II.914 (=jīvita PvA 120); IV.121 (=jīvikā PvA 229); Miln 224, 253; VvA 23.

Vuttika [Vuttika] (adj.) [=vuttin] living, behaving, acting A III.383 (kaṇḍaka°); PvA 120 (dukkha°); sabhāga° living in mutual courtesy or properly, always combd with sappatissa, e. g. Vin I.187; II.162; A III.14 sq.

Vuttitā [Vuttita] (f.) (=) [abstr. formation fr. vutti] condition Vism 310 (āyatta°).


Vuttha1 [Vuttha] [pp. of vasati1] clothed: not found. More usual nivattha.

Vuttha2 [Vuttha] [pp. of vasati2] having dwelt, lived or spent (time), only in connection with vassa (rainy season) or vāsa (id.: see vāsa2). See e. g. DhA I.7; PvA 32, 43Q J I.183 (*vāsa). With ref. to vassa "year" at J IV.317. - At DhA I.327 vuttha stands most likely for vuddha (arisen, grown), as also in abstr. vuluttattam at DhA I.330. - See also parivuttha, pavuttha & vusita.
Vutthaka (vutthaka) 
(adj.) (-°) [vuttha2+ka] dwelt, lived, only in pubba° where he had lived before Mhvs 1, 53 (so for "vuttaka"). see vuḍḍha & vuḍḍhi.

Vuppati (vuppati) is Pass. of vapati.

Vuyhati (vuyhati) to be carried away: Pass. of vahati, q. v. and add refs.: Miln 69; Vism 603 (vuyhare). - ppr. vuyhamāna: 1. being drawn M I.225 (of a calf following its mother's voice). - 2. being carried away (by the current of a river), in danger of drowning Sn 319. - pp. vuḷha & vūḷha.

Vuyhamānaka (vuyhamanaka) (adj.) [vuyhemāna with disparaging suffix °ka] one who is getting drowned, "drownedling" J III.507.

Vuḷha & Vūḷha (vuḷha) [pp. of vahati, Pass. vuyhati; but may be vi+ūḷha] carried away. - 1. vuḷha: Vin I.32, 109. - 2. vūḷha: A III.69; J I.193; DhA II.265 (udakena). See also būḷha.

Vuvahyamāna (vuvahyamana) at A IV.170 read with C. at opuniyamāna "sifting" (fr. opunāti): see remark at A IV.476.

Vusita (vusita) [Kern, Toev. s. v. vasati takes it as vi+uṣita (of vas2), against which speaks meaning of vivasati "to live from home." Geiger, P.Gr. § 661 & 195 expld it as uṣita with prothetic ṣ, as by-form of vutha. Best fitting in meaning is assumption of vusita being a variant of vosita, with change of o to u in analogy to vutha; thus=vi+osita "fulfilled, come to an end or to perfection"; cp. pariyosita. Geiger's expln is supported by phrase brahmacariyam vasati] fulfilled, accomplished; (or:) lived, spent (=vuttha); only in phrase vusitam brahmacariyam (trsln Dial. I.93; "the higher life has been fulfilled") D I.84 (cp. Dh I.225= vuthham parivuthham); It 115 (ed. vūsita*); Sn 463, 493; Pug 61. - Also at D I.90 neg. a°, with ref. to avusitavā, where Rh. D. (Dial. I.112) trsln "ill-bred" and "rude," hardly just. See also arahant II A.

Vusitatta (vusitatta) (nt.) [abstr. fr. vusita] state of perfection D I.90 (vusitavā-mānin kiṃ aññatra avusitattā=he is proud of his perfection rather from imperfection).

Vusitavant (vusitavant) (adjQ) [vusita+vant] one who has reached perfection (in chaste living), Ep. of the arahant D II.223 (trsln "who has lived the life"): M I.4; S III.61 Q A V.16; Sn 514; Nd1 611; Miln 104. On D I.90 see vusita (end). See also arahant II C.

Vusīmant (vusīmant) (adj.) [difficult to explain; perhaps for vasīmant (see vasīvasa) in sense of vasavattin]=vusitavant A IV.340; Sn 1115 (cp. Nd2 611=vuṭṭhavā ciṇṇa-caraṇo etc., thus "perfected," cp. ciṇṇavasin in same meaning).

Vussati (vussati) is Pass. of vasati2 (q. v.).

Vūpakatṭha (vūpakattha) [doubtful, whether vi+upakaṭṭha (since the latter is only used of time), or=vavakaṭṭha, with which it is identical in meaning. Cp. also BSk. vyapakṛṣṭa AvS I.233; II.194; of which it might be a re-translation] alienated, withdrawn, drawn away (from),
secluded: often in phrase eko vūpakāṭho appamatto ātāpī etc. (see arahant II.B.), e. g. D III.76; S I.117; II.21, 244; III.35, 73 sq.; IV.72; A IV.299. Cp. also A IV.435 (gaṇasmā v.).

Vūpakāsa (vupakasa) [formed fr. vūpakāseti] estrangement, alienation, separation, seclusion; always as twofold: kāya° & citta° (of body & of mind), e. g. D III.285 (Dial. III.260 not correctly "serenity"); S V.67; A IV.152.

Vūpakāseti (vupakaseti) [Caus. of vavakassati] to draw away, alienate, distract, exclude Vin IV.326; A V.72 sq. - Caus. II. vūpakāsāpeti to cause to distract or draw away Vin I.49; IV.326. - pp. vūpakaṭṭha.

Vūparati (vuparati) [vi+uparati]=uparati cessation DhsA 403.

Vūpasanta (vupasanta) [pp. of vūpasammati] appeased, allayed, calmed S IV.217, 294; A I.4 (*citta); III.205; Sn 82; Pug 61 (*citta); PvA 113.

Vūpasama (vupasama) [fr. vi+upa+śam; cp. BSk. vyupaśama Divy 578] 1. allaying, relief, suppression, mastery, cessation, calmness S III.32; IV.217; V.65 (cetassā); D II.157 (sankhārā); A I.4 (id.); II.162 (papañcasa*); V.72; Pug 69; J I.392; DhsA 403. - 2. quenching (of thirst) PvA 104.

Vūpasamana (vupasamana) (nt.) [fr. vi+upa+śam; cp. BSk. vyupaśamana AvŚ II.114] allayment, cessation J I.393; Miln 320; PvA 37, 98.

Vūpasammati (vupasammati) [vi+upasammati] 1. to be assuaged or quieted S IV.215. - 2. to be suppressed or removed J III.334. - 3. to be subdued or extinguished, to go out (of light) Ap. 35. - pp. vūpasanta. - Caus. vūpasāmeti to appease, allay, quiet, suppress, relieve S V.50: SnA 132 (reṇum); PvA 20, 38 (sokam), 200

Vūḷha (vulha) see vuḷha.

Ve1 (vē) (indecl.) [cp. Vedic vē, vai] part. of affirmation, emphasizing the preceding word: indeed, truly Vin I.3 (etaṃ ve sukkham); Dh 63 (sa ve bālo ti vuccati), 83 (sabbatha ve), 163 (yaṃ ve . . . taṃ ve); Sn 1050, 1075, 1082; DhA III.155 (=yeva). See also have.

Ve2 (vo) may be enclitic form of tumhe, for the usual vo at Sn 333 (=tumhākaṃ SnA 339). See P.T.S. ed. of Sn; cp. v. l. ve for vo at Sn 560 (here as particle!).

Ve° (ve*) is the guṇa (increment) form of vi°, found in many secondary (mostly f. & nt. abstr.) derivations from words with vi°, e. g. vekalla, vecikicchin, veneyya, vepulla, vematta, vevicchā, veramaṇi, which Bdhgh expls simply as "vi-kārassa ve-kāraṃ katvā veramaṇi" KhA 24. - Cp. veyy°.

Vekaṭika (vokatika) (adj.) [fr. vikaṭa] one addicted to dirt, living on dirty food D I.167; Miln 259 (doubled).

Vekaṇḍa (vokanda) [perhaps connected with vikanṭaka] a kind of arrow M I.429.

Vekantaka (Vekantaka) (VbhA 63) is a kind of copper: see loha.

Vekalla (Vekalla) (nt.) [fr. vikala] deficiency J V.400; Miln 107; Dhs 223; DhA II.26 (anga° deformity), 79; III.22; VvA 193; Sdhp 5, 17. - As vekalya at KhA 187 (where contrasted to sākalya). - jaññu avekallam karoti to keep one's knees straight Miln 418 (Kern, Toev. s. v. trsln "presses tightly together"). See also avekalla.

Vekallatā & Vekalyatā (Vekallatā Vekalyatā) (f.) [abstr. fr. vekalla] deficiency A III.441 (a°); Vism 350 (indriya°); J I.45 (v. 254) (°lya°).

Vekkhiya (Vekkhiya) is poetical for avekkhiya (=avekkhitvā: see avekkhati) in appaṭivekkhiya not considering J IV.4. See the usual paccavekkhati.

Vega (Vega) [cp. Vedic vega, fr. vij to tremble] quick motion, impulse, force; speed, velocity S IV.157; A III.158 (sara°); Sn 1074; Miln 202, 258, 391; PvA 11, 47 (vāta°), 62 (visa°), 67, 284 (kamma°); Sdhp 295. - instr. vegena (adv.) quickly DhA I.49; another form in same meaning is vegasā, after analogy of thāmasā, balasā etc., e. g. J III.6; V. 117. - Cp. saṃ°.

Vegha (Vegha) at D II.100 (°missakena, trsln Rh. D. "with the help of thongs")=S V.153 (T. reads vedha°), & Th 1, 143 (°missena, trsln "violence") may with Kern, Toev. s. v. be taken as veggha=viggha (Sk. vighna), i. e. obstacle, hindrance; cp. uparundhati Th 1, 143. It remains obscure & Kern's expln problematic. Cp. Dial. II.107.

Vecikicchin (Vecikicchin) (adj.) [fr. vicikicchā] doubting, doubtful A II.174 (kankhin°); S III.99 (id.); M I.18; Sn 510.

Vecitta (Vecitta) (nt.) [fr. vi+citta2] confusion, disturbed state of mind Dhtp 460 (in defn of root muh)

Vejjika (Vejjika) [fr. vid, *Sk. vaidya, but to Pāli etym. feeling fr. vijjā] a physician, doctor, medical man, surgeon J I.455; III.142; KhA 21; SnA 274 (in simile); VvA 185, 322; DhA I.8; PvA 36, 86; Sdhp 279, 351. - hatthi° elephantdoctor J VI.490; Mhvs 25, 34; visa° a physician who cures poison(ous bites) J I.310; IV.498. -kamma medical practice or treatment J II.421; V.253; Vism 384; DhA III.257, 351; IV.172.

Vejjikā (Vejjika) (f.) [fr. vejjia?] medicine (?) Vin III.185.

Veṭha (Veṭha) [fr. viṣṭ, veṣṭ] wrap, in sīsa° head-wrap, turban M I.244; S IV.56.

Veṭhaka (Veṭhaka) (adj.) [fr. veṭheti] surrounding, enveloping D I.105 ("furbelow" see Dial. I.130); Mhvs 11, 14 (valayanguli°).


Veṭḥeti [Veṭhiti] [Vedic veṣṭate, viṣṭ or veṣṭ, to Lat. virga, branch, lit. twisting] to twist round, envelop, wrap, surround J I.5, 422; Miln 282. - Pass. veṭhiyati: see vi°. - pp. veṭhita. - Cp. pali°.

Veṇa [Veṇa] [cp. *Sk. vaiṇa, dial.] 1. a worker in bamboo PvA 175. - 2. a member of a low & despised class (cp. pukkusa) Vin IV.6; S I.93 (*kula); A II.85 (id.); III.385; Pug 51; f. veṇi J V.306 (= tacchikā C.); Pv III.113 (read venī for veniṃ).

Veṇi [Veṇi] (f.) [cp. Sk. veṇi] a braid of hair, plaited hair, hair twisted into a single braid A III.295; Vin II.266 (duṣsa°); Th 2, 255; Vv 384 (= kesa-veṇi C.). fig. of a "string" of people D I.239 (andha°). - "kata plaited, having the hair plaited J II.185; V.431.

Veṇu [Veṇu] [cp. Vedic veṇu. Another P, form is veḷu (q. v.)] bamboo; occurs only in cpds., e. g. - °gumba thicket of bamboo DhA I.177; -°tinduka the tree Diospyros J V.405 (= timbaru C.); - °daṇḍaka jungle-rope J III.204; -°bali a tax to be paid in bamboo (by bamboo workers) DhA I.177; °-vana bamboo forest J V.38.


Vetana [Vetana] (nt.) [cp. Epic & Class. Sk. vetana] wages, hire; payment, fee, remuneration; tip J I.194 (nivāsa° rent); Sn 24; VvA 141; DhA I.25; PvA 112. Most frequently combd with bhatta° (q. v.). As vedana at J III.349.

Vetabba [Vetabba] is grd. of *veti [vi]=vināti to weave (q. v.), thus "to be woven," or what is left to be woven J VI.26. - inf. vetuṃ Vin II.150.

Vetasa [Vetasa] [Vedic vetasa] the ratan reed, Calamus rotang J V.167; SnA 451.

Vetāla [Vetāla] at D I.6 (in the lists of forbidden crafts) refers to some magic art. The proper meaning of the word was already unknown when Bdhgh at DA I.84 explained it as "ghanataḷam" (cymbal beating) with remark "mantena mata-sarir'uttāhāpana ti eke" (some take it to be raising the dead by magic charms). Rh. D. at Dial. I.8 translates "chanting of bards" (cp. vetālika). It is of dialectical origin.

Vetālika [Vetālika] [dial.; cp. Epic & Class. Sk. vaitālika] a certain office or occupation at court connected with music or other entertainment, a bard. With other terms in list at Miln 331, some of them obscure and regional. Also at J VI.277, where expld as "vetāla [read vettāya?] uṭṭhāpake," i. e. those whose duty it is [by vetāla or vetta] to make (people) rise. The expln is obscure, the uṭṭhāpaka reminds of Bdhgh's uṭṭhāpana (under vetāla). Kern misunderstands the phrase by translating "chasing bards away."

Veti [Veti] [vi+eti, of i; Sk. vyeti] to go away, disappear, wane S III.135; A II.51; J III.154; DhsA 329. Cp. vyavayāti.
**Vetulla & Vetulya** [vēṭullaka vēṭulika vēṭulda] [cp. *Sk. vaipulya; also called vaipulya, fr. vipula. The P. form is not clear; it probably rests on dial. trsln of a later term] a certain dissenting sect (see Mhvs. trsln 259, n. 2) in "vāda heretic doctrine Mhvs 36, 41; Dpvs 22, 45; -"vādin an adherent of this doctrine.

**Vetta** (nt.) [cp. Epic Sk. vetra] twig, rod; creeper; junglerope (cp. vēṇu-ḍaṇḍa); cane (calamus). By itself only in standard list of punishments (tortures): vettehi tāḷeti to flog with canes, e. g. A I.47; II.122; Miln 196. Otherwise freq. in cpds.: -agga cane-top, sprout of bamboo (cp. kaḷīra) Vism 255 (where KhA in id. p. reads *ankura); VbhA 60, 239, 252. -ankura a shoot of bamboo KhA 52, 67. -āsana cane chair VvA 8. -cāra (vettācāra) "stick-wandering" (?) J III.541 (+sankupatha; C.: vettehi sañcāritabba); Vv 8411 (vettācāraṃ sankupathaṃ ca maggaṃ, expld as vettalatā ācaritabba magga VvA 338); better as "jungle-path." -patha "a jungle full of sticks" (trsln Rh. D.) Miln 280 (+sankupatha), jungle-path. -bandhana binding with twigs (rope?), creeper-bands S III.155; V.51=A IV.127. -lātā cane creeper J I.342; VvA 8, 338. -valli garland of creeper Dāvs III.40.

**Veda** [vēḍa] [fr. vid, or more specifically ved as P. root] 1. (cp. vediyati & vedanā) (joyful) feeling, religious feeling, enthusiasm, awe, emotion, excitement (something like saṃvega) D II.210 (*paṭilābhā-somanassapaṭilābhā); M I.465 (ulāra); Sn 1027 (=pīti SnA 585); J II.336; III.266. attha –veda dhamma –veda enthusiasm for the truth (for the letter & the spirit) of Buddha's teaching M I.37; A V.329 sq., 333, 349, 352; veda here interpreted as "somanassam" at MA I.173. - See also cpd. "jāta." - 2. (cp. vedeti & vijjā) (high) knowledge (as "Buddhist" antithesis to the authority of the "Veda"), insight, revelation, wisdom: that which Bdhgh at MA I.173 defines with "nāṇa," and illustrates with vedagū of Sn 1059; or refers to at DA I.139 with defn "vidanti etenā ti vedo." Thus at Sn 529 & 792 (=vedā vuccanti catūsu maggeṣu nāṇaṃ paññā Nd1 93), cp. SnA 403. - As adj. veda Ep. of the Buddha "the knower" or the possessor of revelation, at M I.386. See also vedagū. - 3. The Veda(s), the brahmanic canon of authorized religious teaching (revelation) & practice; otherwise given as "gantha" i. e. "text" at MA I.173, & illustrated with "tiṇṇaṃ vedānaṃ pāragū." The latter formula is frequent in stock phrase describing the accomplishments of a Brahmin, e. g. at D I.88; M II.133; Sn 1019; A I.163; DaH III.361. In the older texts only the 3 Vedas (irubbeda=Rg; yaju° & sāma°) are referred to, whereas later (in the Commentaries) we find the 4 mentioned (athabbana added), e. g. the three at S IV.118; J I.168; II.47; III.537; Miln 10; Vism 384; the four at DA I.227; Miln 178. - Unspecified (sg.): SnA 462. As adj. veda "knowing the Vedas" SnA 463 (ti"), cp. tevijja. - The Vedas in this connection are not often mentioned, they are almost identical with the Mantras (see manta) and are often (in Com.) mentioned either jointly with manta or promiscuously, e. g. Pv II.613 (the Vedas with the 6 angas, i. e. vedāngas, called manta); SnA 293 (manta-pāragū-veda-pāragū), 322, 448. -antagu "one who has reached the end of knowledge," i. e. one who has obtained perfection in wisdom Vin I.3; Sn 463. -gū one who has attained to highest knowledge (said of the Buddha). Thus different from "tiṇṇaṃ vedānaṃ pāragū," which is brahmanic. The expln of vedagū is "catūsu maggesu nāṇaṃ" Nd2 612, & see above 2. - S I.141, 168; IV.83, 206; A II 6; IV.340; Sn 322, 458, 529, 749, 846, 947, 1049, 1060; Nd1 93, 204, 299, 431. A peculiar meaning of vedagū is that of "soul" (lit. attainer of wisdom) at Miln 54 & 71. -jāta thrilled, filled with enthusiasm, overcome with awe, excited A II.63; Sn 995, 1023; Kv 554=Vv 3427 (=jāta-somanassa VvA 156); J I.11; Miln 297. -pāragū one who excels in the knowledge of the Vedas, perfected in the Veda SnA 293; cp. above 3. -bandhu one who is familiar with the Vedas SnA 192.
**Vedaka** (Vedakā) (adj.) [fr. veda 3] knowing or studying the Vedas SnA 462 (brāhmaṇa).

**Vedanaka** (Vedanaka) (adj.) [fr. vedanā] having feeling, endowed with sensation Vbh 419 (a*+asaññaka).

**Vedanā** (Vedanā) (f.) [fr. ved°: see vedeti; cp. Epic Sk. vedanā] feeling, sensation (see on term, e.g. Cpd. 14 Mrs. Rh. D. B. Psy., ch. iv.) D I.45; II.58 (cp. Dial. II.54), 66; III.58, 77, 221, 228, 238 (*upādāna*); S III.86 sq.; A I.39, 122, 141; II.79, 198, 256; III.245 sq., 450; IV.301, 385; Kh III. (tisso v.); Sn 435, 529, 739, 1111; Nd1 109; Nd2 551 (tisso v.); Ps I.6, 50 sq., 145 sq., 153 sq.; II.109 sq., 181 sq.; Vbh 135 sq., 294, 401, 403 sq.; Dhs 3, 1348; Nett 27, 65 sq.; 83, 123, 126; Tikp 246, 317 sq., 345 sq.; Vism 460 sq.; DA I.125; VbhA 13 sq., 39 sq., 80, 178, 193, 221 (*ānupassanā, in detail), 263 sq., 382 (various). - Three modes of feeling (usually understood whenever mention is made of "tisso vedanā"): sukhā (pleasant), dukkhā (painful) adukkha-m-asukhā (indifferent) D III.275; S II.53, 82; IV.207; A III.400; It 46; Tikp 317 sq. - or: kusalā, akusalā, avyākatā Vism 460. - Five vedanās: sukhaṃ, dukkhaṃ, somanassaṃ, domanassaṃ, upekkhā Vism 461. Categories of 2 to 108 modes of Vedanā, S IV.223 sq. -vedanā is one of the 5 khandhas (see khandha II.B). - On relation of old and new sensations (purāṇa°>nava°) see e. g. A II.40; III.388; IV.167; Vism 33; and see formula under yātrā. - In the Paṭiccasamuppāda (q. v.) vedanā stands between phassa as condition and tanhā as result; see e. g. Vism 567 sq. - 2. (in special application) painful sensation, suffering, pain (i. e. dukkhavedanā) M I.59; A I.153 (sārīrikā bodily pain); II.116 (id.); III.143 (id.); Pv I.1015; Miln 253 (kāyikā & cetasikā); VbhA 101 (maran'antikā v. agonies of death). -vedan'attha afflicted by pain Vin II.61; III.100; J I.293. - As adj. vedana suffering or to be suffered Pv III.106 (=anubhūyamāna PVa 214). -vedana at J III.349 is to be read as vetana.

**Vedayita** (Vedayita) [pp. of vedeti] felt, experienced S I.112; II.65; III.46; A II.198; IV.415; Vism 460.

**Vedalla** (Vedala) (nt.) [may be dialectical, obscure as to origin; Bdhgh refers it to Veda 1] Name of one of the 9 angas (see nava) or divisions of the Canon according to matter A II.7, 103, 178; III.88, 107, 361 sq.; IV.113; Vin III.8; Pug 43; DhsA 26; DA I.24; PVa 22. The DhsA comprises under this anga the 2 suttas so-called in M. (43, 44), the Sammādīthi, Sakkāpāhīa, Sankhārabhājaniya, Mahāpunṇama etc. Suttas, as catechetical DhsA =DA I.24. - Note. The 2nd part of the word looks like a distortion fr. ariya (cp. mahalla>mah' ariya). Or might it be=vedanga?

**Vedi & Vedi** (Vedi) (f.) [Vedic vedi sacrificial bench] ledge, cornice, rail Mhvs 32, 5; 35, 2; 36, 52 (pāsaṇa°); 36, 103; Vv 8416 (=vedikā VvA 346). - See on term Dial. II.210; Mhvs. tsrln 220, 296. Cp. vedikā & velli.

**Vedikā** (Vedikā) (f.) (& vediyā) [fr. vedi] cornice, ledge, railing D II.179; Vin II.120; J IV.229, 266; Vv 786 (vediyā= vedikā VvA 304); 8416 (=vedikā VvA 340); VvA 275.

**Vedita** (Vedita) [pp. of vedeti] experienced, felt S IV.205 (sukha & dukkha)=Sn 738.

**Vedisa** (Vedisa) [fr. vidisā?] N. of a tree J V.405; VI.550.
Vedeti (Vedeta) [Vedic vedayati; Denom. or Caus. fr. vid to know or feel] "to sense," usually in Denom. function (only one Caus. meaning: see aor. avedi); meaning twofold: either intellectually "to know" (cp. veda), or with ref. to general feeling "to experience" (cp. vedanā). - For the present tense two bases are to be distinguished, viz. ved°, used in both meanings; and vediy° (*=vedy°), a specific Pāli formation after the manner of the 4th (y) class of Sk. verbs, used only in meaning of "experience." Thus vedeti: (a) to know (as=acc., equal to "to call") Sn 211 sq. (tam muniṃ vedayanti); (b) to feel, to experience S IV.68 (phuṭṭho vedeti, ceteti, sañ- jānāti); M I.37; Pv IV.150 (dukkham=anubhavati Pv A 241). - vediyati: to feel, to experience a sensation or feeling (usually with vedanaṃ or pl. vedanā) M I.59; II.70 (also Pot. vediyeyya); S II.82; III.86 sq.; IV.207; A I.141; II.198 (also ppr. vediyamāna); J II.241; Miln 253. - aor. avedi he knew, recognized J III.420 (=aṇñāsi C.); he made known, i. e. informed J IV.35 (=jānāpesi C.); vedeti (recognized, knew) Sn 643, 647, 1148 (=aṇñāsi aphusi paṭīvijjhi Nd 613); & vedayi Sn 251 (=aṇñāsi Sn A 293). - Fut. vedissati (shall experience) Pv I.101 (dukkhaṃ vedanaṃv.). - grd. vediya (to be known) Sn 474 (para° diṭṭhi held as view by others; expld as "ṇāpetabba" Sn A 410); vedanīya: (a) to be known, intelligible, comprehensible D I.12; (dhammā nipuṇa . . . paṇḍita-vedanīya); II.36; M I.487; II.220; (b) to be experienced S IV.114 (sukha° & dukkha°); A I.249 (diṭṭhadhamma°); IV.382; Pv II.117 (sukha°-kamma= sukha-vipāka Pv A 150); III.37 (kamma); IV.129 (of kamma-vipāka=anubhavana-yogga Pv A 228); Pv A 145 (kamma); & veditabba to be known or known D I.186; Pv A 71, 92, 104. - pp. vedita & vedayita.

Vedeha (Vedeha) [=Npl. Vedeha] lit. from the Videha country; wise (see connection between Vedeha & ved, vedeti at DA I.139, resting on popular etymology) S II.215 sq. (°muni, of Ānanda; expld as "vedeha-muni=paṇḍitamuni," cp. K.S. I.321; trsln K.S. II.145 "the learned sage"); Mhv S 3, 36 (same phrase; trsln "the sage of the Videha country"); Ap 7 (id.).

Vedha (Vedha) [adj.-n.] [fr. vidh=vyadh, cp. vyādha] 1. piercing, pricking, hitting A II.114 sq. (where it is said of a horse receiving pricks on var. parts, viz. on its hair: loma°; its flesh: maṃsa°; its bone: aṭṭhi°). - avedha [to vyath!] not to be shaken or disturbed, imperturbable Sn 322 (=akampana-sabhāva Sn A 331). - 2. a wound J II.274 sq. - 3. a flaw Miln 119. - Cp. ubbedha.

Vedhati (Vedhati) [for *vethati=vyathati, of vyath] to tremble, quiver, shake, S V.402; Th 1, 651; 2, 237 (°amāna); Sn 899, 902 (Pot. vedheyya); Nd 312, 467; J II.191 (kampati+); Miln 254 (+calati); Vv A 76 (vedhamānena sarīrena); Dh A II.249 (Pass. vedhiyamāna trembling; v. l. pa°). Cp. vyadhati, ubbedhati & pavedhati.

Vedhana (Vedhana) (nt.) [fr. vidh to pierce] piercing J IV.29; DA I.221.


Vedhavera (Vedhavera) [for *Sk. vaidhaveya, fr. vidhavā] son of a widow; in two diff. passages of the Jātaka, both times characterized as sukka-ccavi vedhaverā "sons of widows, with white skins," and at both places misunderstood (or unintelligibly expld) by the Cy., viz. J IV.184 (+thulla-bāhū; C.: vidhavā apatikā tehi vidhavā sarantī ti [ti]vidha-vera ca vedhaverā); VI.508 (C.: vidhav'itthakah; v. l. vidhav-ittikāmā purisā).

Vedhitā (Vedhitā) (f.) [pp. of vedheti, Caus. of vijjhati] shooting, hitting J IV.448.
Vedhin (Vedhin) (adj.) [fr. vidh=vyadh] piercing, shooting, hitting: see akkhaṇa*.

Venateyya (Venateyya) [fr. vinata] descended from Vinatā, Ep. of a garuḍa Ps II.196; J VI.260; Dāvs IV.45.

Venayika¹ (Venayika) [fr. vi 3+naya] a nihilist. The Buddha was accused of being a v. M I.140.

Venayika² (Venayika) (adj.) [fr. vinaya] versed in the Vinaya Vin I.235; III.3 (cp. Vin A I.135); M I.140; A IV.175, 182 sq.; V.190; Miln 341.

Veneyya (Veneyya) (adj.) [=vineyya, grd. of vineti; cp. BSk. vaineya Divy 36, 202 & passim] to be instructed, accessible to instruction, tractable, ready to receive the teaching (of the Buddha). The term is late (Jātaka style & Com.) J I.182 (Buddha°), 504; SnA 169, 510; DhA I.26; VbhA 79; VvA 217; ThA 69 (Ap. v. 10). Cp. budha°.


Vepakka (Vepakka) (nt.) [fr. vipakka] ripening, ripeness, maturity. - (adj.) yielding fruit, resulting in (-°) A I.223 (kāmadhātu° kamma); III.416 (sammohā° dukkha); Sn 537 (dukkha° kamma).

Vepurisikā (Vepurisika) (f.) [vi+purisa+aka] a woman resembling a man (sexually), a man-like woman, androgyn Vin II.271; III.129.

Vepulla (Vepulla) (nt.) [fr. vipula] full development, abundance, plenty, fullness D III.70, 221, 285; S III.53; A I.94 (āmisa°, dhamma°); III.8, 404; V.152 sq., 350 sq.; Miln 33, 251; Vism 212 (saddhā°, sati°, paññā°, puññā°), 619; DhA I.262 (sati°); VbhA 290. - Often in phrase vuḍḍhi virūḷhi vepulla (see vuḍḍhi), e. g. Vin I.60; It 113. Cp. vetulla.

Vepullatā (Vepullata) (f.) [abstr. formation fr. vepulla]=vepulla; A II.144 (rāga°, dosa°, moha°); Ap 26, 39; Miln 252. As vepullatam (nt.) at A III.432.

Vebhanga (Vebhanga) [fr. vibhanga] futility, failure J IV.451 (opp. sampatti; expld as vipatti C.).

Vebhangika (Vebhangika) (& *iya) (adj.) see a°.

Vebhavya (Vebhavya) (& *ā) (nt. & f.) [fr. vibhāvin] thinking over, criticism Dhs 16; Ps I.119; Pug 25; Nett 76.

Vebhassi (Vebhassi) (f.)=vibhassikatā, i. e. gossiping Vin IV.241.

Vebhūtika (Vebhūtika) (& *ya) (adj.-nt.) [fr. vibhūti 1] causing disaster or ruin; nt. calumnious speech, bad language D III.106 (*ya); Sn 158 (*ya); Vv 8440 (*ka; expld as "sahitānam vinābhāva-karaṇato vibhūṭikām," i. e. pisuṇaṃ VvA 347).

Vema (Vema) (nt.) [fr. vāyati2, cp. Sk. veman (nt.); Lat. vimen] loom or shuttle DhA III.175; SnA 268.
Vemaka (nt.) = vema Vin II.135.

Vemajjha (nt.) [fr. vi+majjha] middle, centre J IV.250; VI.485; Pug 16, 17; Vism 182 (*bhāga central part); VV 241, 277. - loc. vemajjhe: (a) in the present, or central interval of saṃsāra Sn 849 (cp. Nd1 213 and majjha 3 b); (b) in two, asunder Vism 178.


Vematta (nt.) [fr. vi+mattha] difference, distinction Miln 410; Vism 195.


Vemātika (adj.) [vi+matika] having a different mother J IV.105 (*bhāgini'); VI.134 (*bhātaro); PvA 19.

Vemānika (adj.) [fr. vimāna] having a fairy palace (see vimāna 3) J V.2; DhA III.192.

Veyy * is a (purely phonetic) diaeretic form of vy*, for which viy* & veyy* are used indiscriminately. There is as little difference between viy* & veyy* as between vi* & ve* in those cases where (double, as it were) abstract nouns are formed from words with ve* (vepulatā, vemattatā, etc.), which shows that ve* was simply felt as vi*. Cp. the use of e for i (esp. before y) in cases like alabbhaneyya>*iya; addhaneyya>*iya; pesuṇeyya>*iya, without any difference in meaning.

Veyyaggha (adj.) [fr. vyaggha] belonging to a tiger Dh 295 (here simply=vyaggha. i. e. with a tiger as fifth; veyya* = vaya* metrical causā; Bdgh's expn at DhA III.455 is forced). - (m). a car covered with a tiger's skin J V.259, cp. 377.

Veyyagghin = veyyaggha (adj.) J IV.347.

Veyyañjanika (=vyañjanika) one who knows the signs, a fortune-teller, soothsayer J V.233, 235. - The Bsk. equivalent is vaipañcana (MVastu I.207) etc.: see under vipañca, which may have to be derived (as viyañjita=vyañjana). See also Kern. Toev. p. 19.

Veyyatta = viyatta, i. e. accomplished, clever J V.258.

Veyyatti (f.) = viyatti distinction, cleverness, accomplishment J V.258; VI.305.

Veyyattiya (nt.) [abstr. form (*ya=*ka) fr. veyyatti= viyatti] distinction, lucidity; accomplishment D III.38 (paññā* in wisdom); M I.82, 175; II.209.
Veyyākarana (Veyyakarana) (m. nt.) [=vyākarana] 1. (nt.) answer, explanation, exposition D I.46, 51, 105, 223; II.202; A III.125; V.50 sq.; Sn 352, 510, 1127; Pug 43, 50; Miln 347; DA I.247. - 2. (m.) one who is expert in explanation or answer, a grammarian D I.88; A III.125; Sn 595; Miln 236; SnA 447.

Veyyābdhika (Veyyabdhika) (adj.) [=vyābdhika] causing injury or oppression, oppressive, annoying (of pains) M I.10; A III.388; Vism 35 (expld dif. by Bdgh as "vyābdhato uppannattā veyyābdhikā").


Veyyāvacca (Veyyavacca) (nt.) [corresponds to (although doubtful in what relation) Sk. *vaiyā-prtya, abstr. fr. vyāprta active, busy (to pr, prnoti)=P. vyāvaṭa; it was later retranslated into BSk. as vaiyāvṛtya (as if vi+ā+vr); e. g. Divy 54, 347; MVastu I.298] service, attention, rendering a service; work, labour, commission, duty Vin I.23; A III.41; J I.12 (kāya°); VI.154; SnA 466; VvA 94; ThA 253. -°kamma doing service, work J III.422; -°kara servant, agent, (f.) housekeeper J III.327; VvA 349; °-kārikā (f.) id. PvA 65. - Cp. vyappatha.

Veyyāvaṭika (Veyyavatika) (nt.) [doublet of veyyāvacca; °ka=°ya] service, waiting on, attention Sn p. 104 (kāya°); J IV.463; VI.154, 418, 503 (dāna°); DhA I.27 (kāya°); III.19 (dāna°); Dpvs VI.61.

Vera (Vera) (nt.) [cp. Sk. vaira, der. fr. vīra] hatred, revenge, hostile action, sin A IV.247; Dh 5; J IV.71; DhA I.50.; PvA 13. -avera absence of enmity, friendliness; (adj.) friendly, peaceable, kind D I.167, 247 (sa° & a°), 251; S IV.296; A IV.246; Sn 150. The pañca bhayāni verāni (or vera-bhayā) or pañca verā (Vbh 378) "the fivel fold guilty dread" are the fears connected with sins against the 5 first commandments (sīlāni); see S I.I.68; A III.204 sq.; IV.405 sq.; V.182; It 57=Sn 167 (vera-bhay'atīta).

Veraka (Veraka) = vera; a° Pv IV.138. See also verika.

Verajja (Verajja) (nt.) [fr. vi+rajja] a variety of kingdoms or provinces S III.6 (nānā°-gata bhikkhu a bh. who has travelled much).

Verajjaka (Verajjaka) (adj.) [fr. verajja] belonging to var. kingdoms or provinces, coming from various countries (nānā°); living in a different country, foreign, alien D I.113; M II.165 (brāhmaṇa); A III.263 (bhikkhu); Th 1, 1037; Vv 8412 (=videsha-vasika VvA 338); Miln 359.

Veramaṇī (Veramanī) (f.) [fr. viramaṇa; cp. the odd form BSk. viramaṇi, e. g. Jtm. 213] abstaining from (*°), abstinance A II.217, 253; V.252 sq., 304 sq.; Sn 291; Pug 39, 43; Vism 11; KhA 24; DhA I.235, 305.

Veramba (Veramba) (& °bha) (adj.) [etym.? Probably dialectical, i. e. regional] attribute of the wind (vāta or pl. vātā), a wind blowing in high altitudes [cp. BSk. vairambhaka Divy 90] S II.231; A I.137; Th I.597; J III.255, 484; VI.326; Nd 562; VbhA 71.

Verika (Verika) = vera i. e, inimical; enemy (cp. veraka) J V.229, 505; Vism 48.
Verin (Verin) (adj.) [fr. vera] bearing hostility, inimical, revengeful J III.177; Pv IV.325 (=veravanto PvA 252); Miln 196; Vism 296 (*puggala), 326 (*purisa, in simile), 512 (in sim.); VbhA 89. - Neg. averin Dh 197, 258.

Verocana [Verocana] [=virocan, fr viroci] the sun (lit. "shining forth") S I.51; A II.50.

Velā (Velā) (f.) [Vedic velā in meaning 1; Ep. Sk. in meanings 2 & 3] - 1. time, point of time (often equal to kāla) Pug 13 (uḍḍaṇana); J IV.294; Miln 87; KhA 181; PugA 187; SnA 111 (bhāta meal-time); DhsA 219; PvA 61, 104, 109 (arun'uggamana*), 129, 155; VvA 165 (paccūsa* in the early morning). - 2. shore, sea-shore Vin II.237=A IV.198; J I.212; Mhvs 19, 30. - 3. limit, boundary A V.250 (between v. & agyaṇārā); Th 1, 762; Miln 358; DhsA 219; in spec. sense as "measure," restriction, control (of character, sīla velā) at Dhs 299 ("not to trespass" trsln), and in dogmatic exegesis of ativelaṃ at Nd1 504; cp. Nd2 462 & DhsA 219. - 4. heap, multitude (?) DhsA 219 (in Npl. Uruvelā which is however *Uruvilvā).

Velāmika (Velāmika) (adj.) [velāma+ika, the word velāma probably a district word] "belonging to Velāma," at D II.198 used as a clan-name (f. Velāmikānī), with vv. ll. Vessinī & Vessāyinī (cp. Velāma Np. combd with Vessantara at VbhA 414), and at D II.333 classed with khujjā, vāmanikā & komārikā (trsln "maidens"; Bdhgh: "very young & childish": see Dial. II.359); v. l. celāvikā. They are some sort of servants, esp. in demand for a noble's retinue. See also Np. Velāma (the V.- sutta at J I.228 sq.).

Velāyati (Velāyati) [Denom. fr. velā] to destroy (?) DhsA 219 (cp. Expos. II.297); expld by viddhamṣeti. More appropriate would be a meaning like "control," bound, restrict.

Vellāḷin (Vellāḷin) (adj.) [Is it a corruption fr. *veyyāyin=*vyāyin?] flashing (of swords) J VI.449.

Velli (Velli) [dial.?] is a word peculiar to the Jātaka. At one passage it is expld by the Commentary as "vedi" (i. e. rail, cornice), where it is applied to the slender waist of a woman (cp. vilāka & vilaggita): J VI.456. At most of the other passages it is expld as "a heap of gold": thus at J V.506 (verse: velli-vilāka-majjhā; C.: "ettha vellī ti rāsi vilākamajjhā ti vilagga-majjhā ca"), and VI.269 (verse: kañcana-velli-viggaha; C.: "suvaṇṇa-rāsi-saśsirīka-sarīrā"). The idea of "golden" is connected with it throughout.

Vellit (Vellita) (adj.) [pp. of vellati, vell to stagger, cp. paṭivellati] crooked, bent; (of hair:) curly PvA 189. It is only used with ref. to hair. - agga with bending (or crooked) tip (of hair), i. e. curled Th 2, 252 (cp. ThA 209); J V.203 (=kuñcit'agga C.); VI.86 (sun-agga-vellitā); PvA 46, 142. - Cp. kuñcita-kesa J I.89.

Veḷu (Veḷu) [=veṇu, cp. Geiger, P.Gr. § 433 & Prk. veḷu: Pischel, Prk. Gr. § 243] a bamboo A II.73; Vin IV.35; J IV.382 (daṇḍa*); V.71; Vism 1, 17; SnA 76 (=vaṃsa); VbhA 334. - agga (velagga) the top of a bamboo Vin II.110. - gumba a bamboo thicket SnA 49, 75. - daṇḍa a bamboo stick SnA 330. - dāna a gift of bamboo Vbh 246; Miln 369; SnA 311; KhA 236; VbhA 333. - nāli (*nalaka, *nālika) a stalk or shaft of bamboo Vism 260; KhA 52; ThA 212. - pabba a stalk or section of the b. J I.245; Vism 358=VbhA 63.
Veḷuka ([velukha] [fr. velu] a kind of tree J V.405 (=vaṃsa-coraka).

Veḷuriya ([velurya] (nt.) [cp. dial. Sk. vaḍūrya] a precious stone, lapis lazuli; cp. the same word "beryl" (with metathesis r-l; not fr. the Sk. form), which the Greeks brought to Europe from India. - D I.76; Vin II.112; S I.64; A I.215; IV.199, 203 sq.; J III.437; Pv II.75; Mhvs 11, 16; DhA II.220. Often in descriptions of Vimānas, e. g. Vv 21; 121; 171; cp. VvA 27, 60. - Probably through a word-play with veḷu (bamboo; popular etymology) it is said to have the colour of bamboo: see vaṃsa-rāga & vaṃsa-vaṅna. At J I.207 a peacock's neck is described as having the colour of the veḷuriya. At Miln 267 (in inventory of "loka") we have the foll. enumeration of precious stones: pavālala coral, lohitanka ruby, masāragalla cat's eye, veḷuriya lapis lazuli, vajira diamand. See also under ratana1.

Veḷuva ([veluva] [cp. Vedic vainava (made of cane)?] probably not to veḷu, but another spelling for beḷuva, in °laṭṭhikā S III.91, as sometimes v. l. veḷuva for beḷuva (q. v.).


Vevāhika ([vevahika] [fr. vivāha] wedding-guest J II.420.

Veviccha ([veviccha] (nt.) [abstr. formation fr. vivicchā] "multifarious wants," greediness, selfishness, avarice Sn 941 (=pañca macchariyāni Nd1 422, as at Nd2 614), 1033 (where Nett 11 reads vivicchā); Pug 19, 23; Dhs 1059, 1122; Nd2 s. v. taṇḍhā; DhsA 366, 375.

Vesa ([vēs] [cp. Sk. veṣa, fr. viṣ to be active] dress, apparel; (more frequently:) disguise, (assumed) appearance J I.146 (pakati° usual dress), 230 (āyuttaka°); III.418 (andha°); Miln 12; DhA II.4; PvA 62, 93 (ummatattaka°), 161 (tunnāvāya°); Sdhp 384; purisa° (of women) DA I.147.

Vesama ([vesama] =visama VvA 10.


Vesārajja ([vesarajja] (nt.) [abstr. formation fr. visārada, i. e. *vaiśāradya] (the Buddha's or an Arahant's) perfect selfconfidence (which is of 4 kinds), self-satisfaction, subject of confidence. The four are given in full at M I.71 sq., viz. highest knowledge, khiṅṇava state, recognition of the obstacles, recognition & preaching of the way to salvation. See also D I.110; J II.27; A II.13; III.297 sq.; IV.83, 210, 213; M I.380; Ps II.194; Nd2 466B; DhA I 86; DA I.278; KhA 104; VvA 213; Sdhp 593.

Vesiṇyāna ([vesinayana] =vessa, with °na as in gimhāna, vassāna etc.] a Vaiśya (Vessa) J VI.15, 21, 328, 490, 492. As vesiṇyāna at Sn 455 (where vesiyāna is required).
Vesī & Vesiyā [vesi, vesiyā] (f.) [the f. of vessa] a woman of low caste, a harlot, prostitute. - (a) vesī: Vin III.138; J V.425; in cpd. vesi-dvāra a pleasure house Th 2, 73. - (b) vesiyā: Vin IV.278; Sn 108; Vbh 247; in cpd. vesiyā-gocara asking alms from a prostitute's house DhA III.275; DhsA 151; VbhA 339.

Vesma [vesma] (nt.) [Vedic veśman, fr. viṣ to enter; see visati] a house J V.84. A trace of the n-stem in loc. vesmani J V.60.

Vessa [vessa] [cp. Vedic vaiśya, a dial. (local) word] a Vaiśya, i. e. a member of the third social (i. e. lower) grade (see vanṇa 6), a man of the people D III.81, 95 (origin); S I.102, 166; IV.219; V.51; A I.162; II.194; III.214, 242; Vbh 394; DA I.254 (origin). - f. vesī (q. v.); vessī (as a member of that caste) D I.193; A III.226, 229.

Vessikā [vessika] (f.) [fr. vessa] a Vaiśya woman Sn 314. i. e. air, sky; only used in acc. veḥāyasaṃ in function of a loc. (cp. VvA 182: veḥāyasāṃ=veḥāyasa-bhūte hatthi-piṭṭhe), combd with ṭhita (standing in the air) Vv 41; Mhvs 1, 24; PvA 14.

Veḥāsa [vehasa] [contraction of veḥāyasa] the air, sky, heaven; only in the two cases (both used as loc. "in the air"): acc. veḥāsāṃ D III.27; S V.283; Vin III.105; VvA 78; & loc. veḥāse Vin I.105; VvA 78; DhA I.284 (origin). - kuṭī "air hut" i. e. airy room, "a hut in which a middle-sized man can stand without knocking his head against the ceiling" (explan) Vin IV.46. - gamana going through the air Vism 382; DhA I.284. - ṭṭha standing in the air D I.115; DA I.284. - ṭṭha id. D I.95.

Veḥāsaya [vehasaya] [=veḥāyasa with metathesis y>s] occurs only in acc. (=loc.) veḥāsayaṃ, equal to viḥāyasāṃ at J IV.471.

Vo1 [v1] (indecl.) a particle of emphasis, perhaps=eva, or =vo2 (as dative of interest). The Commentaries explain it as "nipāta," i. e. particle. Thus at Sn 560, 760.

Vo2 [v2] [cp. Vedic vaḥ, Av. vō, Lat. vos, Gr. u)/mme] is enclitic form of tumhe (see under tuvam), i. e. to you, of you; but it is generally interpreted by the C. as "nipāta," i. e. particle (of emphasis or exclamation; i. e. vo1). Thus e. g. at Pv I.53 (cp. PvA 26).

Vo° [v°] is commonly regarded as the prefix combn vi+ava° (i. e. vi+o°), but in many cases it simply represents ava° (=o°) with v as euphonic ("vorschlag"), as in vonata (=onata), voloketi, vokkanti, vokiṇṇa, voropeti, vosāpeti, vosāna, vossagga. In a few cases it corresponds to vi+ud°, as in vokkamati, vocchijjati, voyoga.

Vokāra [vokara] [v(i)+okāra; cp. vikāra] 1. difference Sn 611. - 2. constituent of being (i. e. the khandhas), usually as eka°, catu° & pañca°-bhava, e. g. Kvu 261; Vbh 137; Tikp 32, 36 sq.; Vism 572; KhA 245; SnA 19, 158. In this meaning vokāra is peculiar to the Abhidhamma and is almost synonymous with vikāra 4, and in the Yamaka with khandha, e. g. pañca v., catu v. etc. - 3. worthless thing, trifle S II.29. - 4. inconvenience, disadvantage (cp. vikāra 3) PvA 12 (line 1 read: anek' ākāra-vokāraṃ).

Vokiṇṇa [vokinna] (adj.) [v(i)+okiṇṇa] covered with, drenched (with); mixed up, full of (instr.) M I.390; S II.29; A I.123, 148; II.232; J I.110; DhsA 69. - Cp. abbokiṇṇa.
Vokiṇṇaka (Vokinnaka) (adj.) [vokiṇṇa+ka] mixed up Miln 300 (kapiniddā-pareto vokiṇṇaṃ jaggati a person with light sleep, so-called "monkey-doze," lies confusedly awake, i.e. is half asleep, half awake). Rh. D. not quite to the point: "a man still guards his scattered thoughts."

Vokkanta (Vokkanta) [pp. of vokkamati] deviated from (abl.) It 36.

Vokkanti (Vokkanti) (f.) [v(i)+akkanti] descent (into the womb), conception Th 1, 790.

Vokkamati (Vokkamati) [vi+ukkamati] to turn aside, deviate from (abl.); mostly in ger. vokkamma Vin II.213; D I.230; M III.117; S IV.117; Sn 946; J I.23; Vism 18. - pp. vokkanta.


Vokkha (Vokkha) (adj) [? doubtful reading] is at J III.21 given as syn. of vaggu (q. v.).

Vocarita (Vocarita) [pp. of vi+ocarati] penetrated (into consciousness), investigated, apperceived M I.478; A IV.363 (=manodvāre samudācāra-patta).

Vocchādanā (Vocchadana) (f.) [fr. vi+ava+chad] covering up (entirely) VbhA 493.

Vocchijjati (Vocchijjati) [vi+ud+chijjati, Pass. of chid] to be cut off S III.53 (so read). - pp. neg. abbocchinna: see abbhocchinna. (=*avyucch*).

Votthapana (Votthapana) (& °ṭṭhapana) (nt.) [=vavatth°] establishing, synthesis, determination, a momentary stage in the unit called percept (cp. Cpd. 29), always with °kicca (or °kiriyā) "accomplishing the function of determination" Vism 21; DhsA 401; DA I.194 (v. l. voṭṭhabb°); Tikp 276 (°kiriyā).

Votthāpeti (Votthāpeti) [=vavathāpeti] to establish, put up, arrange J VI.583.

Vodaka (Vodaka) (adj.) [vi+odaka=udaka] free from water Vin II.113.

Vodapeti (Vodapeti) (or °dāpeti) [Caus. of vodāyati] to cleanse, purify DhA II.162.

Vodāta (Vodāta) (adj.) [vi+odāta, cp. vīvadāta] clean, pure M I.319.

Vodāna (Vodāna) (nt.) [fr. vi+ava+dā to clean, cp. BSk. vyavadāna Divy 616; AvŚ II.188] 1. cleansing, getting bright (of sun & moon) D I.10 (=visuddhatā DA I.95). - 2. purity (from the kilesas, or stains of sin), purification, sanctification M I.115 (opp. sankilesa); S III.151 (citta*, adj.; opp. citta-sankilesa); A III.418 sq.; V.34; Ps I.166; Vbh 343; Nett 96, 100, 125 sq.; Vism 51 sq., 89; VbhA 401; DhA III.405.

Vodāniya (Vodāniya) (adj.) [grd. formn from vodāna] apt to purify, purifying D I.195; III.57. Opp. sankilesika.

Vodāya (Vodaya) at J IV.184 appears to be a misreading for codāya (ger. from codeti) in meaning iṇam codeti to undertake a loan, to lend money at interest (=vaḍḍhīyā iṇam payojtvā C.), to demand payment for a loan. The v. l. at all places is codāya (=codetvā). See codeti.

Vodāyati (Vodayati) [vi+ava+dā4 to clean] to become clean or clear, to be purified or cleansed AV.169 (fig. saddhammassa), 317 (id.; expld by C. as "vodānaṃ gacchati"); J II.418 (of a precious stone).

Vodāsa (Vodasa) [v(onasa) only at D III.43 in phrase "m āpajjati in meaning of "making a distinction," being particular (about food: bhojanesu), having a dainty appetite; expld by "dve bhāge karoti" Bdhgh. It seems to stand for vokāra, unless we take it to be a misspelling for vodāya "cutting off," fr. vi+ava+dā, thus "separating the food" (?): Suggestive also is the likeness with vosāna āpajjati.

Vodiṭṭha (Vodittha) [pp. of vi+ava+diś, cp. odissa & the BSk. vyapadeśa pretext Divy 435] defined, fully understood, recognized M I.478; A IV.363 (=suṭṭhu diṭṭha C.).

Vonata (Vonata) (adj.) [v(i)+onata] bent down Th 1, 662.

Vopeti (Vopeti) at DA I.277 (avopetvā) is to be read with v. l. as copeti, i. e. shake, move, disturb, violate (a rule).

Vobhindati (Vobhindati) [vi+ava+bhindati] to split; ppr. _anto (fig.) hair-splitting D I.162; M I.176; aor. vobhindi (lit.) to break, split (one's head, sīsaṃ) M I.336.

Vomādapeti (Vomadapeti) at DA I.300 is to be read as vodāpeti (cleanse, purify); v. l. BB vodāpeti; SS cāmā[dā]peti, i. e. to cause to be rinsed, cleanse.

Vomissa & Vomissaka (Vomissa) (Vomissaka) (adj.) [v(i)+omissa(ka)] miscellaneous, various Vism 87 (*katā), 88 (*ka), 104 (*carita).

Voyoga (Voyoga) [vi+uyyoga in sense of uyyutta?] effort (?), application KhA 243. Reading doubtful.


Voropeti (Voropeti) [=oropeti] to deprive of (abl.), to take away; only in phrase jīvita° voropeti [which shows that -v- is purely euphonic] to deprive of life, to kill D I.85; J IV.454; DA I.236; DhA IV.68; PvA 67, 105, 274.

Volokana (Volokana) (nt.) [v(i)+olokana, but cp. BSk. vyavalokana "inspection" Divy 435] looking at, examination J IV.237 (v. l. vi°).

Voloketi (Voloketi) [v(i)+oloketi; in meaning equal to viloketi & oloketi] to examine, study, scrutinize M I.213 (with gen.); Vin I.6 (lokaṃ); Kvu 591; DhA I.319 (lokaṃ); II.96 (v. l. oloketi).
Vosaṭitaka (Vosaritaka) (nt.) [wrong spelling for *vossaṭṭhika=v(i)+ossaṭṭha+ika] (food) put down (on cemeteries etc.) for (the spirits of) the departed Vin IV.89.

Vosāna (Vosana) (nt.) [v(i)+osāna] 1. (relative) achievement, perfection (in this world), accomplishment M II.211 (diṭṭhadhamm'ābhiññāvosāna-pārami-ppatta); Dh 423 (cp. Dха IV.233); Th I.7, 784 (°m adhigacchati to reach perfection). - 2. stopping, ceasing; in phrase °m āpajjati (almost equal to pamāda) to come to an end (with), to stop, to become careless, to flag M I.193; J III.5; PvA 29; antarā °m āpajjati to produce half-way achievement, to stop half-way A V.157, 164; It 85. Kern, Toev. s. v. quite wrong "to arrive at a conclusion, to be convinced."

Vosāpeti (Vosapeti) [v(i)+osāpeti] to make end, to bring to an end or a finish SnA 46 (desanām).

Vosāraṇiya (Vosaraniya) (adj. nt.) [fr. v(i)+osāraṇā] belonging to reinstatement A I.99.

Vosita (Vosita) [vi+osita, pp. of ava+sā. See also vusita & vyosita] one who has attained (relative) achievement, perfected, accomplished, mastering, in phrase abhiññā° one who masters special knowledge S I.167; Dh 423; It 47=61=81; A I.165; cp. Dха IV.233: "niṭṭhānam patto vusita-vosānaṃ vā patto etc."

Vossa & Vossa—kamma (Vossa) (Vossakamma) (nt.) making impotent (see under vassakamma) D I.12; DA I.97.

Vossagga (Vossagga) [=ossagga; ava+sṛj] relinquishing, relaxation; handing over, donation, gift (see on term as ethical Bd/hgh at K.S. I.321) D III.190 (issariya° handing over of authority), 226; S IV.365 sq.; V.63 sq., 351 (°rata fond of giving); A II.66 (id.); III.53 (id.); Ps I.109; II.24, 117; J VI.213 (kamma°); Nett 16; Vbh 229, 350; Vism 224; VbhA 317. -sati-vossagga relaxation of attention, inattention, indifference Dха I.228; III.163, 482; IV.43. -parinnāmi, maturity of surrender S I.88.

Vossajjati (Vossajjati) [=ossaj(j)ati] to give up, relinquish; to hand over, resign Sn 751 (ger. vossajja; SnA 508 reads oss°); J V.124 (issariyāma vossajjanto; cp. D III.190).

Voharati (Voharati) [vi+oharati] 1. to express, define, decide M I.499; D I.202; Miln 218. - 2. to decide, govern over (a kingdom), give justice, administrate J IV.134 (Bārāṇasiṃ maṃsa-sur-odakaṃ, i. e. provide with; double acc.), 192 (inf. vohātum=voharituṃ C.). - Pass. vohariyati to be called SnA 26; PvA 94; ThA 24.

Vohāra (Vohara) [vi+avahāra] 1. trade, business M II.360; Sn 614 (*m upajivati); J I.495; II.133, 202; V.471; PvA 111, 278. - 2. current appellation, common use (of language), popular logic, common way of defining, usage, designation, term, cognomen; (adj.) (-°) so called SnA 383, 466, 483 (laddha° so-called); DA I.70; PvA 56, 231 (laddha° padesa, with the name) VvA 8, 72 (pāṇo ti vohārato satto), 108 (loka nirūḷhāya samaññāya v.). -ariya-vohāra proper (i. e. Buddhist) mode of speech (opp. anariya° unbuddhist or vulgar, common speech) D III.232; A II.246; IV.307; Vin IV.2; Vbh 376, 387. lokiya-vohāra common definition, general way of speech SnA 382. On term see also Dhs. trsln § 1306. - 3. lawsuit, law, lawful obligation; juridical practice, jurisprudence (cp. vohārika) Sn 246 (*kūṭa fraudulent lawyer); J II.423 (*m sādhati to
claim a debt by way of law, or a lawful debt); VI.229; DhA III.12 ("ûpajîvin a lawyer); SnA 289.

4. name of a sea-monster, which gets hold of ships J V.259.

Vohârika [Voharika] [fr. vohâra] "decider," one connected with a law-suit or with the law, magistrate, a higher official (mahâmatta) in the law-courts, a judge or justice. At Vin I.74 two classes of mahâmattâ (ministers) are given: senânâyakâ those of defence, and vohârika of justice; cp. Vin II.158; III.45 (purâña-vohârito mahâmattro); IV.223.

Vy° [vy] is the semi-vowel (i. e. half-consonantic) form of vi° before following a & ā (vyâ*, vyā), very rarely ū & o. The prefix vi° is very unstable, and a variety of forms are also attached to vy°, which, after the manner of all consonant-combns in Pâli, may apart from its regular form vy° appear either as contracted to vv° (written v°), like vaggâ (for vyagga), vaya (for vyaya), vosita (=vyosita), *vvûha (=vyûha, appearing as "bhûha), or diaeretic as viy° (in poetry) or veyy° (popular), e. g. viyañjana, viyãrambha, viyâyata; or veyvañjanika, veyyâkaraṇa, veyyâyika. It further appears as by° (like byaggha, byaṇjana, byapathâ, byamha, byâpanna, byâbâdha etc.). In a few cases vy° represents (a diaeretic) vi°, as in vyamhita & vyasanna; and vyâ°=vi° in vyârosa.

Vyakkhissaṃ [vyakkhisam] at Sn 600 is fut. of vyâcikkhati (see viyâ°).

Vyagga [vyagga] (adj.) [vi+agga, of which the contracted form is vagga2] distracted, confused, bewildered; neg. a° S I.96 ("mânasa); V.66, 107.

Vyaggha [vyaggha] [cp. Vedic vyâghra] a tiger D III.25; A III.101; Sn 416 ("usabha); Ap 68 (*râjâ); J I.357; III.192 (Subâhu); V.14 (giri-sânuja). -f. viyagghini (biy°) Miln 67. See also byaggha.

Vyagghînasa [vyagghinasu] a hawk S I.148 (as °nisa); J VI.538. Another word for "hawk" is sakunâgghi.

Vyañjana [vyanjana] (nt.) [fr. vi+añj, cp. añjati2 & abhañjati] 1. (accompanying) attribute, distinctive mark, sign, characteristic (cp. anu°) Sn 549, 1017; Th 1, 819 (metric: viyañjana); J V.86 (viyañjana under the pretext); Dhs 1306. gihi° characteristic of a layman Sn 44 (cp. SnA 91); Miln 11; purisa° membrum virile Vin II.269. - 2. letter (of a word) as opposed to attha (meaning, sense, spirit), e. g. D III.127; S IV.281, 296; V.430; A II.139 (Cp. savyañjana); or pada (word), e. g. M I.213; A I.59; II.147, 168, 182; III.178 sq.; Vin II.316; Nett 4; SnA 177. -vyañjanato according to the letter Miln 18 (opp. atthato). - 3. condiment, curry Vin II.214; A III.49 (odano anekasûpo aneka-vyañjano); Pv II.115 (bhatta° rice with curry); PvA 50. - Cp. byaṇjana.


Vyañjayati [vyanjayati] [vi+añjati, or añjeti] to characterise, denote, express, indicate SnA 91; Nett 209 (Cy.).

Vyatireka [vyatireka] [vi+atireka] what is left over, addition, surplus PvA 18 (of "ca"), 228 ("to).

Vyatta [vyatta] (adj.) [cp. viyatta, veyyatta & byutta] 1. experienced, accomplished, learned, wise, prudent, clever S IV.174 (paññita+), 375; A III.117, 258; J VI.368; VvA 131 (paññita+); PvA 39
(id.). -a° unskilled, foolish (+bāla) S IV.380; A III.258; J I.98. - 2. evident, manifest PvA 266 (*pākaṭa-bhāva).

**Vyattatā** ([vyattata] (f.) [abstr. fr. vyatta] experience, learning, cleverness Miln 349 (as by°); DhA II.38 (avyattatā foolishness: so correct under avyattatā P.D. I.86).

**Vyattaya** ([vyattaya] [vi+ati+aya] opposition, reversal; in purisa° change of person (gram.) SnA 545; vacana° reversal of number (i. e. sg. & pl.) DA I.141; SnA 509.

**Vyathana** ([vyathana] (nt.) [fr. vyath] shaking, wavering Dhtp 465 (as defn of tud).

**Vyadhati** ([vyadhati] [n] to tremble, shake, waver; to be frightened Vin II.202 (so for vyādhati); J III.398 (vyadhase; C. vyadhasi=kampasi). - Caus. vyādheti (& vyādheti) to frighten, confuse J IV.166 (=vyādheti bādheti C.). - Fut. vyādhayissati S I.120=Th 1, 46 (by°). Under byādheti we had given a different derivation (viz. Caus. fr. vyādhi).

**Vyanta** ([vyanta] (adj. nt.) [vi+anta] removed, remote; nt. end, finish; only as vyanti° in combn with kṛ and bhū. The spelling is often byanti°. - (1) vyantikaroti to abolish, remove, get rid of, destroy M I.115 (vyant'eva ekāśim), 453 (by°); D I.71 (*kareyya); S IV.76, 190; A IV.195; DA I.125, 212. - Fut. vyantikāhiti Miln 391 (by°); DhA IV.69. - pp. vyantikata Th 1, 526. - (2) vyantibhavati to cease, stop; to come to an end, to be destroyed Kvu 597 (by°); or °hoti A I.141; III.74; Ps I.171 (by°); Miln 67 (by°), vyantibhāva destruction, annihilation M I.93; A V.292, 297 sq.; Pv IV.173; Kvu 544 (by°). vyantibhuta come to an end J V.4.

**Vyapagacchati** ([vyapagacchati] [vi+apagacchati] to depart, to be dispelled J II.407 (ger. °gamma). - pp. °gata.

**Vyapagata** ([vyapagata] [pp. of vyapagacchati] departed J I.17; Miln 133, 225.

**Vyapanudati** ([vyapanudati] [vi+apanudati] to drive away, expel; ger °nujja Sn 66. aor. vyāpānudi Th 2, 318.

**Vyapahaññati** ([vyapahaññati] [vi+apa-haññati] to be removed or destroyed J VI.565.

**Vyappathi** ([vyappathi] (nt.) [perhaps a distortion of °vyāprta, for which the usual P. (der.) veyāvacca (q. v.) in meaning "duty"] 1. duty, occupation, activity Sn 158 (khiṇa° of the Arahant: having no more duties, cp. vyappathi). - 2. way of speaking, speech, utterance Sn 163, 164 (contrasted to citta & kamma; cp. kāya, vācā, mano in same use), expld at SnA 206 by vacikamma; & in defn of "speech" at Vin IV.2 (see under byappatha); DhsA 324 (expld as vākya-bheda).


**Vyappanā** ([vyappanā] (f.) [vi+appanā] application (of mind), focussing (of attention) Dhs 7.
**Vyamha** (nt.) [etym.?] palace; a celestial mansion, a vimāna, abode for fairies etc. J V. 454; VI.119, 251 (=pura & rāja-nivesa C.); Vv 351 (=bhavana VvA 160). Cp. byamha.

**Vyamhita** (adj.) [metric for vimhita] astounded, shocked, awed; dismayed, frightened J V.69 (=bhihita C.); VI.243, 314.

**Vyaya** [vi+aya, of i; the assimilation form is vaya2] expense, loss, decay S IV.68, 140; Miln 393 (as abbaya). avyayena (instr.) safely D I.72. Cp. veyyāyika & vyāyika.

**Vyavayāti** [vi+ava(=apa)+i, cp. apeti & veti] to go away, disappear J V.82.

**Vyavasāna** (nt.) [somewhat doubtful. It has to be compared with vavassagga, although it should be derived fr. sṛj & sā. Cp. a similar difficulty of sā under osāpeti] decision, resolution; only used to explain part. handa (exhortation) at SnA 200, 491 (v. l. vyavasāya: cp. vavasāya at DA I.237), for which otherwise vavassagga.

**Vyavasita** (adj.) [pp. of vi+ava+sā (or śri?), cp. vyavasāna] decided, resolute SnA 200.

**Vyasana** (nt.) [fr. vy+as] misfortune, misery, ruin, destruction, loss D I.248; S III.137 (anaya°); IV.159; A I.33; V.156 sq., 317 (several); Sn 694 (*gata ruined); Pv I.64 (=dukkha PvA 33); III.56 (=anattha PvA 199); Vbh 99 sq., 137; VbhA 102 (several); PvA 4, 103, 112; Sdhp 499. - The 5 vyasanas are: nāṭi°, bhoga°, roga°, sīla°, dhāti° or misfortune concerning one's relations, wealth, health, character, views. Thus at D III.235; A III.147; Vin IV.277.

**Vyasanna** [metric (diaeretic) for visanna] sunk into (loc.), immersed J IV.399; V.16 (here doubtful; not, as C., vyasanāpanna; gloss visanna; vv. ll. in C.: vyaccanna, viphanna, visatta).

**Vyākata** [pp. of vyākaroti] 1. answered, explained, declared, decided M I.431 (by°); A I.119; S II.51, 223; IV.59, 194; V.177; Sn 1023. - vyākata unexplained, undetermined, not declared, indeterminate M I.431 (by°); D I.187, 189; S II.222; IV.375 sq., 384 sq., 391 sq.; Ps II.108 sq.; Dhs 431, 576. - 2. predicted J I.26. - 3. settled, determined J III.529 (asānu v. brought to a decision by the sword).


**Vyākattar** [n. ag. of vyākaroti; cp. BSk. vyākarti Divy 620] expounder A III.81.

**Vyākarana** (nt.) [fr. vyākaroti; see also veyyākaraṇa] 1. answer (pañha°), explanation, exposition A I.197; II.46; III.119; SnA 63, 99; KhA 75, 76. - 2. grammar (as one of the 6 angas) SnA 447; PvA 97. - 3. prediction J I.34, 44; DhA IV.120.

**Vyākaroti** [vi+ā+kr] 1. to explain, answer (in combn with puṭṭha, asked) D I.25, 58, 175, 200; Sn 510, 513 sq., 1102, 1116; Miln 318 (byākareyya); VvA 71. Fut. °karissati D I.236; Sn 993;
PvA 281. For vyākarissati we have vyākkhissati (of viyācikkhati) at Sn 600. - aor. sg. vyākāsi Sn 541, 1116, 1127; PvA 212; pl. vyākamsu Sn 1084; Pv II.135. - grd. vyākātabba D I.94, 118. - to prophesy, predict [cp. BSk. vyākaroti in same sense Divy 65, 131] J I.140; Pv III.55 (aor. *ākari); Mhvs 6, 2 (aor. *ākaram); DhA IV.120 (*ākāsi); PvA 196, 199 (*ākāsi). - pp. vyākata.

Vyākāra (Vyakara) See viy".

Vyākhyāta (Vyakhyata) [pp. of v(i)yācikkhati] told, announced, set forth, enumerated Sn 1,000.

Vyākula (Vyakula) (adj.) [vi-ākula] perplexed J I.301; PvA 160; VvA 30; Sdhp 403.

 Vyādinna (Vyadina) [for vyādiṇṇa, vi+ādiṇṇa?] at A III.64 (soto vikkhitto visato+) is doubtful in reading & meaning ("split"?). It must mean something like "interrupted, diverted." The vv. ll. are vicchinna & jiņṇa.

Vyādha (Vyadh) [fr. vyadh: see vedha & vijhati] a huntsman, deer-hunter Mhvs 10, 89 (read either vyādha-deva god of the h.; or vyādhi* demon of maladies); 10, 95.

Vyādhi1 (Vyadh) [see byādhi] sickness, malady, illness, disease A I.139 (as devadūta), 146, 155 sq.; III.66; Ps I.59 sq.; II.147; J VI.224; Vism 236. Often in sequence jāti jarā vyādhi maraṇa, e. g. A II.172; III.74 sq.; Vism 232.

Vyādhi2 (Vyadh) (camel) see oṭṭhi*.

Vyādhitā (Vyadhita) [pp. of vyādheti] 1. affected with an illness, ill J V.497; Miln 168. See byādhitā. - 2. shaken, f. °ā as abstr, shakiness, trembling VbhA 479.

Vyādhiyaka (Vyadhiyaka) (nt.) [fr. vyādheti] shaking up Vbh 352; VbhA 479 (uppannavyādhitā; i. e. kāya-pphandana).

Vyādheti (Vyadhiti) See vyadhati. - pp. vyādhitā.

Vyāpaka (Vyapaka) (adj.) [fr. vyāpeti] filling or summing up, combining, completing PvA 71 (in expln of "ye keci": anavasesa* niddlesa).

Vyāpajjati (Vyapajjati) [vi+āpajjati] (instr.) to go wrong, to fail, disagree; to be troubled; also (trs.) to do harm, to injure S III.119; IV.184=Nd2 40 (by°); A III.101 (bhattaṃ me vyāpajjeyya disagrees with me, makes me ill); Sn 1065 (ākāso avyāpajjamāno not troubled, not getting upset); Nd2 74 (by°). - pp. vyāpanna. - Caus. vyāpādeti.

Vyāpajjana (Vyapajjana) (f.) [fr. vyāpajjati] injuring, doing harm, illwill Pug 18; Dhs 418 ("getting upset" trsln).

Vyāpajjhā (Vyapajjha) (adj.-nt.) [perhaps grd. of vyāpajjati; but see also avyāpajjhā] to be troubled or troubling, doing harm, injuring; only neg. avyāpajjhā (& abyābajjhā) (adj.) not hurting, peaceful, friendly; (nt.) kindness of heart Vin I.183; M I.90 (abyābajjham vedanam vedeti), 526;
D I.167, 247, 251; S IV.296, 371; A I.98; II.231 sq.; III.285, 329 sq., 376 sq. Cp. byāpajjha & vyābādha etc.

Vyāpatti ([vyāpattī] (f.) [fr. vyāpajjati] injury, harm; doing harm, malevolence A V.292 sq.; Pug 18; J IV.137; Dhs 418 ("disordered temper" trsl)

Vyāpanna ([vyāpanna] (adj.) [pp. of vyāpajjati] spoilt, disagreeing, gone wrong; corrupt; only with citta, i.e. a corrupted heart, or a malevolent intention; adj. malevolent D I.139; III.82; A I.262, 299; opp. avyāpanna (q.v.). See also byāpanna & viyāpanna.


Vyāpādeti ([vyāpādetī] [Caus. of vyāpajjati] to spoil Miln 92.

Vyāpāra ([vyāpāra] [vi+ā+pr] occupation, business, service, work J I.341; V.60; Vism 595. Cp. veyyāvacca, vyappatha (by°), vyāvata.

Vyāpāritar ([vyāpāritar] one occupied with M III.126.


Vyāpeti ([vyāpetī] [vi+Caus. of āp] to make full, pervade, fill, comprise DhsA 307; VvA 17; ThA 287; PvA 52 (= pharati), 71 (in expln of "ye keci").

Vyābādha & Byābādha ([vyābādha] [byābādha] [fr. vi+ā+badh, but semantically connected with vi+ā+pad, as in vyāpāda & vyāpajjha] oppression, injury, harm, hurting; usually in phrase atta* & para* (disturbing the peace of others & of oneself) M I.89; S IV.339; A I.114, 157, 216; II.179. - Also at S IV.159 (pāṇinām vyābādhāya, with v. l. vadhāya). See also byābādha. The corresponding adjectives are (a)vyāpajjha & veyyābdhika (q.v.).

Vyābādheti ([vyābādṭeti] (& "bya) [Caus. of vi+ā-badh or distortion fr. vyāpadeti, with which identical in meaning] to do harm, hurt, injure Vin II.77/78; S IV.351 sq.; DA I.167. The BSk. is vyābādhayate (e.g. Divy 105).

Vyābāheti ([vyābāhetī] [vi+ā+bah: see bahati3] lit. "to make an outsider," to keep or to be kept out or away Vin II.140 (*bāhimsu in Pass. sense; so that they may not be kept away). Oldenberg (on p. 320) suggests reading vyābādhisu, which may be better, viz. "may not be offended" (?). The form is difficult to explain.

Vyābhangī ([vyābhangī] (f.) [see byā*] 1. a carrying pole (or flail?) Th 1, 623; combd with asita (see asita4 in corr. to pt. 2) "sickle & pole" M II.180; A III.5. - 2. a flail S IV.201.

Vyāma ([vyāma] See byāma see byāma & add ref. D II.18=Vism 136 (catu*pamāṇa).
Vyāyata [vi+āyata] stretched; only neg. a° senseless, confused (should it be vyāyatta?) J I.496 (=avyatta C.). See also viyāyata.

Vyāyāma [viyāyama] = vāyāma DhsA 146.

Vyāyika (adj.) [fr. vyaya] belonging to decay; only neg. a° not decaying, imperishable A II.51; J V.508.

Vyārambha See vi°.

Vyāruddha (adj.) [pp. of vi+ā+rundh] opposed, hostile Th 2, 344; Sn 936. See byāruddha.

Vyārosa [vi+ā+rosa, cp. virosanā] anger M III.78; S III.73.

Vyālika (nt.) [for vy+alika] fault ThA 266.

Vyāvaṭa [=Sk. vyāpṛta, cp. vyāpāra, byappatha. & veyyāvacca] doing service, active, busy; eager, keen, intent on (loc.), busy with A IV.195 (mayi=worrying about me); J III.315 (su°); IV.371 (kiccākicesu v.= uyyatta C.); V.395 (=ussukka); VI.229 (=kāya-veyyāvacca-dān'ādi-kamma-karaṇena vyāvaṭa C.). -dassana° keen on a sight, eager to see J I.89; VvA 213 (preferred to T. reading!). -dāna° serving in connection with a gift, busy with giving, a "commissioner of gifts," i.e. a superintendent installed by a higher (rich) person (as a king or seṭṭhi) to look after the distribution of all kinds of gifts in connection with a mahādāna. Rh. Davids at Dial. II.372 (following Childers) has quite misunderstood the term in referring it to a vyāvaṭa in meaning of "hindered," and by translating it as "hindered at the largesse" or "objecting to the largesse." At none of the passages quoted by him has it that meaning. See e.g. D II.354; J III.129; Pv II.950 (dāne v.=ussukkaṇṭ āpanna Pva 135); Pva 112 (dāne), 124 (id.); DA I.296 (? not found). avyāvaṭa not busy, not bothering about (loc.), unconcerned with, not worrying D II.141 (Tathāgatassa sarīre; trsln not to the point "hinder not yourselves"); Vin III.136. See also separately. - Note. vyāvaṭa (& a°) only occur in the meaning given above, and not in the sense of "covered, obstructed" [wrongly fr. vṛ] as given by Childers. Correct the trsln given under byāvaṭa accordingly!

Vyāviddha (adj.) [vi+āviddha] whirling about, flitting (here & there), moving about, pell-mell J VI.530.

Vyāsa [vyās] [fr. vi+ās to sit] separation, division; always contrasted with samāsa, e.g. Vism 82 (vyāsato separately, distributively; opp. samāsato); KhA 187.

Vyāsatta see byāsatta.


Vyāseka [vyāseka] [fr. vi+ā+sic] mixed; only neg. a° unmixed, untarnished, undefiled D I.70; DA I.183; Pug 59; Th 1, 926.
**Vyāharati** (Vyaharati) [vi+āharati] to utter, talk, speak Vin II.214; J II.177; IV.225 (puṭṭho vyāhāsi, perhaps with v. l. as vyākāsi). See also avyāharati. - Cp. paṭi*.

**Vyūha** (Vyaha) [fr. vi+vah; see byūha] 1. heap, mass; massing or array, grouping of troops S V.369 (sambādha* a dense crowd, or massed with troops (?); in phrase iddha phīta etc., as given under bāhujañña); J II.406 (battle array: paduma*, cakka*, sakaṭa*). - 2. a side street (?), in sandhibūha J VI.276. See also byūha.

**Vyūhati** (Vyahati) at VvA 104 is not clear (see byūhati). It looks more like a present tense to viyūha in sense "to be bulky," than a Denom. fr. vyūha as "stand in array." For the regular verb vi+vah see viyūhati. Cp. paṭi* & saṃyūhati.

**Vyosita** (Pyosita) (adj.) [=vosita] perfected; neg. a* not perfected, imperfect Th 1, 784 (aby*).
—S—Sa euphonic -s- seems to occur in combn ras-aggā-saggin a euphonic -s- seems to occur in combn ras-aggā-saggin (see rasa2). An apparent hiatus -s in ye s-idha Sn 1083, and evaṃ s-ahaṃ Sn 1134 (v. l.) may be an abbreviated su* (see su2), unless we take it as a misspelling for p.

Sa\textsuperscript{1} the letter s (sa-kāra) Sn 23; or the syllable sa DhA II.6; PvA 280.

Sa\textsuperscript{2} [Idg. *so- (m.), *sā- (f.); nom. sg. to base *to- of the oblique cases; cp. Sk. sa (sah), sā; Av. hō, hā; Gr. ο, ḥ; Goth. sa, sō; Ags. sē "the" (=that one); pe-s=E. thi-] base of the demonstr. pron. that, he, she. The form sg. m. sa is rare (e.g. Dh 142; Sn 89). According to Geiger (P.Gr. § 105) sa occurs in Sn 40 times, but so 124 times. In later Pāli sa is almost extinct. The final o of so is often changed into v before vowels, and a short vowel is lengthened after this v: svāja Sn 998=so ajja; svāhaṃ J I.167=so ahaṃ; svāyaṃ Vin I.2=so ayaṃ. The foll. vowel is dropped in so maṃ It 57=so imaṃ. - A form se in Māgadhism for nt. acc. sg. tam, found e. g. at D II.278, 279; M II.254, 255, and in combn seyyathā, seyyathidaṃ (for which tāmyathā Miln 1). An idiomatic use is that of so in meaning of "that (he or somebody)," e. g. "so vata . . . palipanno paraṃ upakkileso ti iti viditvā . . . upakkilesam pajahati "once he has recognised . . . " M I.45; cp. "sā 'haṃ dhammaṃ nāssosi" that I did not hear the Dh. Vv 405. Or in the sense of a cond. (or causal) part. "if," or "once," e. g. sa kho so bhikkhu . . . upakkileso ti iti viditvā . . . upakkilesam pajahati "once he has recognised . . . " M I.37. Cp. ya° II.2 b. On correl. use with ya° (yo so etc.) see ya° II.1.

Sa\textsuperscript{3} [identical with saṃ°] prefix, used as first pt. of compounds, is the sense of "with," possessed of, having, same as; e. g. sadevaka with the devas Vin I.8; sadhammika having common faith D II.273; sajāti having the same origin J II.108. Often opposed to a- and other neg. prefixes (like nir°). Sometimes almost pleonastical (like sa-antara). - Of combinations we only mention a few of those in which a vocalic initial of the 2nd pt. remains uncontracted. Other examples see under their heading in alph. order. E. g. sa-antara inside DhA III.788 (for santara Dh 315); sa-Inda together with Indra D II.261, 274; A V.325 sq.; °-uttara having something beyond, inferior (opp. anti) D I.80; II.299=M I.59; Dhs 1292, 1596; DhsA 50; °-uttaracchada (& *chadana) a carpet with awnings above it D II.70; II.187 (ava); A I.181; Vin I.192; DA I.87; °-udaka with water, wet Vin I.46; °-udariya born from the same womb, a brother J IV.417, cp. sodariya; °-uddesa with explanation It 99; Vism 423 (nāma-gotta-vasena sa-udd.; vānṇādi-vasena sākāra); °-upanisa together with its cause, causally associated S II.30; °-upavajja having a helper M III.266; °-upādāna showing attachment M II.265; °-upādisesa having the substratum of life remaining Sn 354; It 38; Nett 92. Opp. anupādisesa; °-ummi roaring of the billows It 57, 114. - Note. sa2 & sa3 are differentiations of one and the same sa, which is originally the deictic pronoun in the function of identity & close connection. See etym. under saṃ°.

Sa\textsuperscript{4} (reflex. pron.) [Vedic sva & svayaṃ (=P. sayaṃ); Idg. *seŬo, *sŬe; cp. Av. hava & hva own; Gr. e(o/s & o/s his own; Lat. sui, suus; Goth. swēs own, sik=Ger. sich himself; etc.] own M I.366; D II.209; Sn 905; J II.7; III.164, 323 (loc. samhi lohite), 402 (acc. saṁ his own, viz. kinsman; C=sakaṃ janaṃ); IV.249 (saṁ bhātaraṃ); Pv II.121=DhA III.277 (acc. san tanuṃ); instr. sena on

Sam° (indecl.) [prefix; ldg. *sem one; one & the same, cp. Gr. o(malo/s even, a/ma at one, o(mo/s together; Sk. sama even, the same; samā in the same way; Av. hama same=Goth. sama, samap together; Lat. simul (=simultaneous), similis "re-sembling." Also Sk. sa (=sa2) together=Gr. α(= a)- (e. g. a)/koitis; Av. ha-; and samyak towards one point=P. sammā. - Analogously to Lat. semel "once," simul we find sa° as numeral base for "one" in Vedic sakṛt "once"=P. sakid (& sakad), sahasra 1000=P. sahassa, and in adv. sadā "always," lit. "in one"] prefix, implying conjunction & completeness. samm° is after vi° (19%) the most frequent (16%) of all Pāli prefixes. Its primary meaning is "together" (cp. Lat. con°); hence arises that of a closer connection or a more accentuated action than that expressed by the simple verb (intensifying=thoroughly, quite), or noun. Very often merely pleonastic, esp. in combn with other prefixes (e. g. sam-anu°, sam-ā°, sam-pa°). In meaning of "near by, together" it is opposed to para°; as modifying prefix it is contrary to abhi° and (more frequently) to vi° (e. g. sam-vadati> vivadati), whereas it often equals pa° (e. g. abhivaḍḍhāti-samvadḍhāti), with which it is often combd as sampa°; and also abhi° (e. g. abhivaḍḍhāti-samvadḍhāti), with which often combd as abhisaṃ°. - Bdhgh & Dhpāla explain saṃ° by sammā (SnA 151; KhA 209: so read for samā āgaṭā), suṭṭhu (see e. g. santasita, santusita), or samantā (=altogether; SnA 152, 154), or (dogmatically) sakena santena samena (KhA 240), or as "saṃyoga" Vism 495. - In combn with y we find both saṃy° and saññ°. The usual contracked form before r is sā°.

Saṃyata & Saññata {Saṃyata; Sannata} [pp. of saṃyamati] lit. drawn together; fig. restrained, self-controlled D II.88; S I.79; Sn 88, 156, 716; J I.188; Vv 3411; Miln 213. -atta having one's self restrained, self-controlled S I.14 (for saya°); Sn 216, 284 (ni), 723; Pv II.614 (ni=saññata-citta PvA 98). -ūru having the thighs pressed together, having firm thighs J V.89, 107 (ni). 155 (ni). -cārin living in self-control Dh 104 (ni). -pakhuma having the eyelashes close together VvA 162.

Saṃyama & Saññama {Saṃyama; Sannama} [fr. saṃ+yam] 1. restraint, self-control, abstinence S I.21, 169; D I.53; Vin I.3; A I.155 sq. (kāyena, vācāya, manasā); D III.147; It 15 (ni); Sn 264, 655; M II.101 (sīla°); Dh 25 (saññama dama); DA I.160; DhA II.255 (=catupārisuddhi-sīla); VbhA 332. - 2. restraint in giving alms saving (of money etc.), stinginess Vin I.272; Pv II.711 (=sankoca PvA 102).

Saṃyamati {Saṃyamati} [saṃ+yamati] to practise self-control S I.209 (pāṇesu ca saṃyamāmase, trsln "if we can keep our hands off living things"). - pp. saṃyata. - Caus. saññāmeti to restrain M I.365, 507; Dh 37, 380. Cp. paṭi°.


Saṃyācikā {Saṃyācikā} (f.) [collect. abstr. fr. saṃ+yāc] begging, what is begged; only in instr. *āya (adv.) by begging together, by collecting voluntary offerings Vin III.144 (so read for *āyo), 149 (expld incorrectly as "saṃyā yācītvā"); J II.282 (so read for *āyo).
Saṃyuga (Sāmygga) (nt.) [fr. saṃ+yuj] harness Th 1, 659.

Saṃyuñjati (Sāmyujjati) [saṃ+yuñjati] to connect, join with (instr.), unite S I.72. Pass. samyuñjati S III.70. - pp. saṃyutta. - Caus. saṃyojeti (1) to put together, to endow with D II.355; S V.354; J I.277. - (2) to couple, to wed someone to (instr.) J III.512 (dārena); IV.7 (id.). - pp. saṃyojita.

Saṃyuta (Sāmyuta) (adj.) [saṃ+yuta, of yu] connected, combined Sn 574 (ññ), 1026.

Saṃyuñjati [saṃ+yuñjati] \{Samyunjati\} [saṃ+yuñjati] to connect, join with (instr.), unite S I.72. Pass. saṃyuñjati S III.70. - pp. saṃyutta. - Caus. saṃyojeti (1) to put together, to endow with D II.355; S V.354; J I.277. - (2) to couple, to wed someone to (instr.) J III.512 (dārena); IV.7 (id.). - pp. saṃyojita.

Saṃyūḷha (Sāmyulha) \{Samyulha\} pp. of saṃyūhati, cp. in similar meaning viyūḷha] massed, collected, put together, composed or gathered (like a bunch of flowers D II.267 (gāthā); M I.386; DA I.38 (spelt saṃvūḷha, i.e. saṃvyūḷha; v. l. sañaḷha, i.e. sannaddha).

Saṃyoga (Sāmyoga) [fr. saṃ+yuj] 1. bond, fetter M I.498; S I.226; III.70; IV.36; A IV.280=Vin II.259 (opp. vi*); Sn 522, 733; Dh 384 (=kāmayog'ādayo saṃyogā DḥA IV.140). - 2. union, association J III.12 (ññ); Vism 495. - 3. connection (within the sentence), construction Pva 73 (accanta*), 135 (id.).

Saṃyojana (Sāmyojana) (nt.) [fr. saṃyuñjati] bond, fetter S IV.163 etc.; especially the fetters that bind man to the wheel of transmigration Vin I.183; S I.23; V.I.214; A I.264; III.443; IV.7 sq. (diṭṭhi*); M I.483; Dh 370; It 8 (taṇhā); Sn 62, 74, 621; J I.275; II.22; Nett 49; DḥA III.298; IV.49. The ten fetters are (1) sakkāyadiṭṭhi; (2) vicikicchā; (3) silabbataparamāsō; (4) kāmacchando; (5) vyāpādo; (6) rūparāgo; (7) arūparāgo; (8) māno; (9) uddhaccam; (10) avijjā. The first three are the tīṇi saṃyojanāni - e. g. M I.9; A I.231, 233; D I.156; II.92 sq., 252; III.107, 132, 216; S V.357, 376, 406; Pug 12, 15; Nett 14; Dḥs 1002; DA I.312. The seven last are the satta saṃyojanāni, Nett. 14. The first five are called orambhāgiyāni - e. g. A I.232 sq.; II.5, 133; V.17; D I.156; II.92, 252; M I.432; S V.61, 69; Th 2, 165; Pug 17. The last five are called uddhambhāgiyāni - e. g. A V.17; S V.61, 69; Th 2, 167; ThA 159; Pug 22; Nett 14, 49. A different enumeration of the ten saṃyojanas, at Nād 657=Dḥs 1113, 1463 (kāmarāga, patigāha, māna, diṭṭhi, vicikicchā, silabbataparāmāsā, bhavarāga, issā, macchariya, avijjā); compare, however, Dḥs 1002. A diff. enumn of seven saṃyojanas at D III.254 & A IV.7, viz. anunaya*, patigāha*, diṭṭhi*, vicikicchā*, māna*, bhavarāga*, avijjā*. A list of eight is found at M I.361 sq. Cp. also ajhatta-saṃyojano & bhahiddhāsaṃyojano puggalo A I.63 sq.; Pug 22; kiṃ-su-s* S I.39= Sn 1108.

Saṃyojaniya (Sāmyoja) (saññ°) (adj.) [fr. saṃyojati] connected with the saṃyojanas, favourable to the saṃyojanas, A I.50; S II.86; III.166 sq.; IV.89, 107; Dḥs 584, 1125, 1462; DḥsA 49. Used as a noun, with dhammā understood, Sn 363, 375.

Saṃyojita (Sāmyojita) [pp. of saṃyojeti, Caus. of saṃyuñjati] combined, connected with, mixed with J I.269 (bhesajja*).
Saṃrakkhati (Saṃrakkhāti) [saṃ+rakkhati] to guard, ward off Sdhp 364.

Saṃrambha (Saṃrambha) [saṃ+rambha, fr. rabh, as in rabhasa (q. v.)] impetuosity, rage Dāvs IV.34. This is the Sanskritic form for the usual P. sārambha.


Saṃrambha (Saṃrambha) [pp. of saṃrūhati] grown together, healed J III.216; V.344.

Saṃrūhati (Saṃruhati) [saṃ+rūhati] to grow J IV.429 (=vaḍḍhati).

Saṃroceti (Saṃroceti) [saṃ+roceti] to find pleasure in, only in aor. (poetical) samarocayi Sn 290, 306, 405; J IV.471.

Saṃvacana (Saṃvacana) (nt.) [saṃ+vacana] sentence DhsA 52.

Saṃvaccchara (Saṃvaccchara) [saṃ+vacchara; cp. Vedic samvatsara] a year D II.327; A II.75; IV.139, 252 sq.; Dh 108; J II.80; Sdhp 239; nom. pl. saṃvacccharāni J II.128.

Saṃvaṭṭa (Saṃvaṭṭa) (m. & nt.) [saṃ+vaṭṭa] 1. "rolling on or forward" (opp. vivaṭṭa "rolling back"), with ref. to the development of the Universe & time (kappa) the ascending aeon (vivaṭṭa the descending cycle), evolution It 99; Pug 60; Vism 419; Sdhp 484, 485. -"vivaṭṭa a period within which evolution & dissolution of the world takes place, a complete world-cycle (see also vivaṭṭa) D I.14; A II.142; It 15, 99; Pug 60.

Saṃvaṭṭati (Saṃvaṭṭati) [saṃ+vaṭṭati] 1. to be evolved, to be in a process of evolution (opp. vivaṭṭati in devolution) D I.17; III.84, 109; A II.142; DA I.110. - 2. to fall to pieces, to come to an end (like the world's destruction), to pass away, perish, dissolve (intrs.) J III.75 (pāṭhavi s.; v. l. saṃvaddh°); Miln 287 (ākāso °eyya). For saṃvaṭṭ at J I.189 read saṃvaddh°.

Saṃvaṭṭanika (Saṃvaṭṭanika) (adj.) [fr. saṃvaṭṭa(na)] turning to, being reborn D I.17.

Saṃvaḍḍha (Saṃvaḍḍha) [pp. of saṃvaḍḍhati] grown up, brought up D I.75; II.38; Pva 66.

Saṃvaḍḍhati (Saṃvaḍḍhati) [saṃ+vaḍḍhati] to grow up; ppr. °amāna (ddh.) growing up, subsisting J I.189 (so far °vaṭṭ°). - Caus. °vaḍḍheti to rear, nourish, bring up J I.231 (ppr. pass. °vaḍḍhiyamāna).

Saṃvaṇṇana (Saṃvaṇṇana) (nt.) [saṃ+vaṇṇana] praising, praise J I.234.

Saṃvaṇṇita (Saṃvaṇṇita) [pp. of saṃvaṇṇeti] praised, combd with sambhāvita honoured M I.110; III.194, 223.

Saṃvattati (saṃvattati) [saṃ+vattati] to lead (to), to be useful (for) A I.54, 58 (ahitāya dukkhāya); Vin I.10=S V.421; It 71 sq.; J I.97; Pot. saṃvatteyya Vin I.13. - Often in phrase nibbidāya, virāgāya . . . nibbānāya saṃvattati e. g. D I.189; II.251; III.130; S V.80, 255; A III.83, 326.

Saṃvattanika (saṃvattanika) (adj.) [fr. saṃvattati] conducive to, involving A II.54, 65; It 82; Kvu 618; J I.275; Nett 134=S V.371. As °iya at PvA 205.

Saṃvadati (saṃvadati) [saṃ+vadati] to agree M I.500 (opp. vivadati).

Saṃvadana (saṃvadana) (nt.) [fr. saṃvadati] a certain magic act performed in order to procure harmony D I.11; DA I.96; cp. Dial. I.23.

Saṃvaddhana (saṃvaddhana) (nt.) [fr. saṃ+vṛdh] increasing, causing to grow J IV.16.

Saṃvara (saṃvara) [fr. saṃ+vṛ] restraint D I.57, 70, 89; II.281 (indriya*); III.130, 225; A II.26; S IV.189 sq.; It 28, 96, 118; Pug 59; Sn 1034; Vin II.126, 192 (āyatīm saṃvarāya "for restraint in the future," in confession formula), Dh 185; Nett 192; Vism 11, 44; DhA III.238; IV.86 (*dvārāni). The fivefold saṃvara: sīla*, sati*, ānāna*, khanti*, viriya*, i. e. by virtue, mindfulness, insight, patience, effort DhSA 351; as pātimokkha* etc. at Vism 7; VbhA 330 sq. - °vinaya norm of self-control, good conduct SnA 8. cātuyāma*, Jain discipline M L.377.

Saṃvaraṇa (saṃvaraṇa) (nt.) [fr. saṃ+vṛ] covering; obstruction Dhtp 274 (as def. of root val, i. e. vṛ).

Saṃvarati (saṃvarati) [saṃ+varati=vuṇāti 1] to restrain, hold; to restrain oneself Vin II.102 (Pot. °vareyyāsi); Miln 152 (pāso na saṃvarati). - pp. saṃvuta.

Saṃvari (saṃvari) (f.) [Vedic śarvarī fr. śarvara speckled; the P. form viā>sāvarī>sāvarī>saṃvarī] the night (poetical) D III.196; J IV.441; V.14, 269; VI.243.

Saṃvasati (saṃvasati) [saṃ+vasati2] to live, to associate, cohabitate A II.57; Vin II.237; Nd2 423; Pug 65; Dh 167; Dpvs X.8; Miln 250. - Caus. °vāseti same meaning Vin IV.137. - Cp. upa*.

Saṃvāti (saṃvāti) [saṃ+vāyati2] to be fragrant J V.206 (cp. vv. ll. on p. 203).

Saṃvāsa (saṃvāsa) [saṃ+vāsa2] 1. living with, co-residence Vin I.97; II.237; III.28; A II.57 sq., 187; III.164 sq.; IV.172; J I.236; IV.317 (piya-saṃvāsaṃ vasi lived together in harmony); Sn 283, 290, 335; Dh 207, 302; Sdhp 435. - 2. intimacy J II.39. - 3. cohabitation, sexual intercourse D I.97; J I.134; II.108; SnA 355.

Saṃvāsaka (saṃvāsaka) (adj.) [fr. saṃvāsa] living together Vin II.162; III.173.

Saṃvāsiya (saṃvāsiya) [fr. saṃvāsa] one who lives with somebody Sn 22; a°-bhāva impossibility to co-reside Miln 249.
**Saṃvigga** (Saṃvigga) [pp. of saṃvijjati] agitated, moved by fear or awe, excited, stirred D I.50; II.240; A II.115; S IV.290; V.270; J I.59; Miln 236; PvA 31 (*hadaya).

**Saṃvijjita** (Saṃvijjita) [pp. of saṃvejeti] (med.) filled with fear or awe, made to tremble; (pass.) felt, realized Sn 935 (=saṃvejita ubbejita Nd 1 406).

**Saṃvijjati** ¹ (Saṃvijjati) [Vedic vijate, vij; not as simple verb in P.] to be agitated or moved, to be stirred A II.114; It 30. - pp. saṃvigga.

**Saṃvijjita** ² (Saṃvijjita) [Pass. of saṃvindati] to be found, to exist, to be D I.3; Vin II.122; J I.214 (*amāna); PvA 153.

**Saṃvidati** (Saṃvidati) [saṃ+vidati: see vindati] to know; ger. *viditvā J III.114; V.172. - pp. saṃvidita.

**Saṃvidahati** (Saṃvidahati) [saṃ+vidahati] to arrange, appoint, fix, settle, provide, prepare D I.61 (Pot. *eyyāma); aur. *vidahi PvA 198; inf. *vidhātuṇṇ A II.35, & *vidhātuṇṇ Vin I.287; ger. *vidhāya Vin IV.62 sq., 133; Mḥvs 17, 37, & *vidhātvā Vin I.287; III.53, 64; J I.59; V.46; also as Caus. formn *vidhātvāṇa J VI.301. - pp. saṃvidahita & saṃvihita.

**Saṃvidahana** (Saṃvidahana) (nt.) [for the usual *vidhāna] arrangement, appointment, provision J II.209; DA I.148; DhsA 111. The word is peculiar to the Commentary style.

**Saṃvidahita** (Saṃvidahita) [pp. of saṃvidahati] arranged Vin IV.64; DḥA I.397.

**Saṃvidita** (Saṃvidita) [pp. of saṃvidati] known Sn 935.

**Saṃvidhātar** (Saṃvidhātar) [n. ag. fr. saṃvidahati] one who arranges or provides (cp. vidhātar) D III.148.

**Saṃvidhāna** (Saṃvidhāna) (nt.) [fr. saṃvidahati] arranging, providing, arrangement D I.135; J I.140 (rakkhā*).

**Saṃvidhāyaka** (Saṃvidhāyaka) (adj.) [saṃ+vidhāyaka] providing, managing; f. *ikā J I.155.

**Saṃvidhāvahāra** (Saṃvidhāvahāra) [saṃvidhā (short ger. form)+avahāra] taking by arrangement, i.e. theft committed in agreement with others Vin III.53.

**Saṃvindati** (Saṃvindati) [saṃ+vindati] to find; ppr. (a)saṃvindam Th 1, 717. - Pass. saṃvijjati (q. v.).

**Saṃvibhajati** (Saṃvibhajati) [saṃ+vibhajati] to divide, to share, to communicate D II.233; Miln 94, 344; inf. *vibhajitum Miln 295; Dāvs V.54. - pp. saṃvibhatta. - Caus. *vibhājeti. It 65.
Saṃvibhatta (Saṃvibhatta) [pp. of saṃvibhajati] divided, shared Th 1, 9.

Saṃvibhāga (Saṃvibhāga) [saṃ+vibhāga] distribution, sharing out D III.191; A I.92, 150; It 18 sq., 98, 102; Vv 375; Miln 94. -dāna° (of gifts) J V.331; Vism 306.

Saṃvibhāgin (Saṃvibhāga) (adj.) [fr. saṃvibhāga] generous, open-handed S I.43=J IV.110; V.397 (a°); Miln 207.

Saṃvirūḷha (Saṃvirūḷha) (adj.) [pp. of saṃvirūhati] fully grown, healed up J II.117.

Saṃvirūḥati (Saṃvirūḥati) [saṃ+virūhati] to germinate, to sprout Miln 99, 125, 130, 375. - pp. saṃvirūḥa. - Caus. °virūheti to cause to grow, to nourish J IV.429.

Saṃvilāpa (Saṃvilāpa) [saṃ+vilāpa] noisy talk; fig. for thundering S IV.289 (abbha°).

Saṃvisati (Saṃvisati) [saṃ+visati] to enter; Caus. saṃveseti (q. v.). Cp. -bhisaṃvisati.

Saṃvissajjetar (Saṃvissajjetar) [saṃ+vissajjetar] one who appoints or assigns DA I.112.

Saṃvissandati (Saṃvissandati) [saṃ+vissandati] to overflow M II.117; Miln 36.

Saṃvihita (Saṃvihita) [pp. of saṃvidahati] arranged, prepared, provided J I.133 (°ārakkha i. e. protected); in cpd. su° well arranged or appointed, fully provided D II.75; M II.75; DA I.147, 182; a° unappointed Vin I.175; Vism 37.

Saṃvijita (Saṃvijita) [saṃ+vijita] fanned Dāvs V.18.

Saṃvuta (Saṃvuta) [pp. of saṃvarati] 1. closed D I.81. - 2. tied up J IV.361. - 3. restrained, governed, (self-)controlled, guarded D I.250; III.48, 97; S II.231; IV.351 sq.; A I.7 (cittam); II.25; III.387; It 96, 118; Sn 340 (indriyesu); Dh 340; DA I.181. asaṃvuta unrestrained S IV.70; A III.387; Pug 20, 24; in phrase asaṃvutā lokantarikā anhākārā (the world-spaces which are dark &) ungoverned, orderless, not supported, baseless D II.12. -su° well controlled Vin II.213; IV.186; S IV.70; Sn 413; Dh 8. -atta self-controlled S I.66. -indriya having the senses under control It 91; Pug 35. -kārin M II.260.

Saṃvūḷha (Saṃvūḷha) see saṃyūḷha.

Saṃvega (Saṃvega) [fr. saṃ+vij] agitation, fear, anxiety; thrill, religious emotion (caused by contemplation of the miseries of this world) D III.214; A I.43; II.33, 114; S I.197; III.85; V.130, 133; It 30; Sn 935; J I.138; Ndh 406; Vism 135=KhA 235 (eight objects inducing emotion: birth, old age, illness, death, misery in the apāyas, and the misery caused by saṃsāra in past, present & future stages); Mhvs 1, 4; 23, 62; PvA 1, 22, 32, 39, 76.

Saṃvejaniya (Saṃvejaniya) (adj.) [fr. saṃvejana] apt to cause emotion A II.120; Vism 238. See also saṃvijjati.

Saṃvejita (Saṃvejita) [pp. of saṃvejeti] stirred, moved, agitated S I.197; Nd1 406.

Saṃvejeti (Saṃvejeti) Caus. of saṃvijjati (q. v.).

Saṃveṭheti (Saṃveṭheti) [saṃ+veṭheti] to wrap, stuff, tuck in Vin IV.40.

Saṃvedhita (Saṃvedhita) [saṃ+vyathita: see vyadhati] shaken up, confused, trembling Sn 902.

Saṃvelli (Saṃvelli) (f.) [saṃ+velli, cp. vellita] "that which is wound round," a loin cloth J V.306. As saṃvelliya at Vin II.137, 271.

Saṃvelleti (Saṃvelleti) [fr. saṃ+vell] to gather up, bundle together, fold up Vism 327.

Saṃvesanā (Saṃvesanā) (f.) [fr. saṃveseti] lying down, being in bed, sleeping J VI.551 sq., 557.

Saṃveseti (Saṃveseti) [Caus. of saṃvisati] to lead, conduct A I.141; Pass. saṃvesiyati to be put to bed (applied to a sick person) M I.88=III. 181; D II.24. Cp. abhi*.

Saṃvossajjati (Saṃvossajjati) see samavossajjati.

Saṃvohāra (Saṃvohāra) [saṃ+vohāra] business, traffic Vin III.239; A II.187=S I.78; A III.77; SnA 471.

Saṃvohārati (Saṃvohārati) [Denom. fr. saṃvohāra] to trade (with); ppr. °vohāramāna [cp. BSk. saṃvyavahāramāna Divy 259] A II.188.

Saṃsagga (Saṃsagga) [fr. saṃ+sṛj] contact, connection, association Vin III.120; A III.293 sq. ("ārāmatā"); IV.87 sq., 331; It 70; J I.376; IV.57; Miln 386; Nd2 137; VbhA 340 (an-anulomika*); PvA 5 (pāpamitta*). - Two kinds of contact at Nd2 659: by sight (dassana*) and by hearing (savaṇa*). - pada* contact of two words, "sandhi" Nd1 139; Nd2 137 (for iti); SnA 28. -"a* S II.202; Miln 344. -°jāta one who has come into contact Sn 36.

Saṃsatta (Saṃsatta) [pp. of saṃ+srj] 1. mixed with (instr.), associating with, joined M I.480 (opp. vi*); A III.109, 116, 258 sq., 393; PvA 47. - 2. living in society Vin I.200; II.4; IV.239, 294; D II.214; Kvu 337=DhsA 42; Dhs 1193; J II.105; DhsA 49, 72. -"a* not given to society M I.214; S I.63; Miln 244; Vism 73.

Saṃsati (Saṃsati) [Vedic śaṃsati, cp. Av. saṃhaiti to proclaim, Lat. censeo=censure; Obulg. qom to say] to proclaim, point out J V.77; VI.533; Pot. saṃse J VI.181; aor. asaṃsi J III.420; IV.395; V.66; & asāsi (Sk. aśaṃsit) J III.484. Cp. abhi*.

Saṃsatta (Saṃsatta) [pp. of saṃ+sañj] adhering, clinging D I.239 (paramparā*).

Saṃsad (Saṃsad) (f.) [fr. saṃ+sad] session, assembly; loc. saṃsati J III.493 (=parisamajjhe C.), 495
Saṃsaddati (Saṃsaddati) [saṃ+śabd] to sound, in def. of root kitt at Dhtp 579; Dhtm 812.

Saṃsandati (Saṃsandati) [saṃ+syand, cp. BSk. samsyandati AvŚ II.142 sq., 188] to run together, to associate D I.248; II.223; S II.158=It 70; S IV.379; Pug 32. - Caus. saṃsandeti to put together; unite, combine J I.403; V.216; Miln 131; DhA II.12; IV.51.


Saṃsanna (Saṃsanna) [pp. of saṃsīdati or saṃsandati] depressed, exhausted Dh 280 (=osanna DhA III.410: see ossanna).

Saṃsappa (Saṃsappa) (adj.) [fr. saṃ+srp] creeping A V.289.

Saṃsappati (Saṃsappati) [saṃ+sappati] to creep along, to crawl, move A V.289; VVA 278; DhA IV.49. the creeping exposition, a discussion of the consequences of certain kinds of kamma, A V.288 sq.

Saṃsappin (Saṃsappin) (adj.)=saṃsappa A IV.172.

Saṃsaya (Saṃsaya) [cp. Vedic saṃsaya] doubt A II.24; Nd2 660 (=vicikicchā etc.); Miln 94; Dhs 425.

Saṃsayita (Saṃsayita) (nt.) [pp. of saṃsayati=saṃ+seti of śi; in meaning=saṃsaya] doubt Dāvs I.50.

Saṃsarati (Saṃsarati) [saṃ+sarati, of sr] to move about continuously, to come again and again J I.335. - 2. to go through one life after the other, to transmigrate D I.14; DA I.105; ppr. saṃsaranto (& saṃsaram) S III.149; IV.439; It 109; Pva 166; med. saṃsaramāna Vv 197; ger. °saritvā S III.212; Pug 16. - pp. saṃsarita & saṃsita.

Saṃsaraṇa (Saṃsaraṇa) (nt.) [fr. saṃ+sr] 1. moving about, running; °lohita blood in circulation (opp. sannicita°) Vism 261; KhA 62; VbhA 245. - 2. a movable curtain, a blind that can be drawn aside Vin II.153.

Saṃsaraṇa (Saṃsaraṇa) (nt.) [pp. of saṃsarati] transmigrated D II.90; A II.1; Th 2, 496. a° M I.82.

Saṃsava (Saṃsava) [fr. saṃ+sru] flowing VVA 227.

Saṃsavaka (Saṃsavaka) [fr. saṃsava] N. of a purgatory Vv 5212, cp. VVA 226 sq.

Saṃsāveti (Saṃsāveti) [fr. saṃ+sru] to cause to flow together, to pour into (loc.), to put in J V.268 (=pakkipati C.).

Saṃsādiyā (Saṃsādiyā) (f.) [cp. *Sk. syavaṃ-sātikā, on which see Kern, Toev. II.62, s. v.] a kind of inferior rice J VI.530.
Saṃsādeti (samsadeti) Caus. of saṃsidati (q. v.).

Saṃsāmeti (samsameti) [Caus. of saṃ+sam] lit. "to smoothe," to fold up (one's sleeping mat), to leave (one's bed), in phrase senāsanaṃ saṃsāmetvā Vin II.185; IV.24; M I.457; S III.95, 133; IV.288.

Saṃsāyati (samsayati) [saṃ+sāyati, which stands for sādati (of svad to sweeten). On y>d cp. khāyita-khādita & sankhāyita] to taste, enjoy J III.201 (aor. samasāyisuṃ: so read for samāsāsisuṃ).

Saṃsāra (samsara) [fr. saṃsarati] 1. transmigration, lit. faring on D I.54; II.206 (here=existence); M I.81 (saṃsārena suddhi); S II.178 sq.; A I.10; II.12=52; Sn 517; Dh 60; J I.115; Pv II.1311; Vism 544 (in detail), 578, 603 (*assa kāraka); PvA 63, 243. For description of saṃsāra (its endlessness & inevitableness) see e. g. S II.178, 184 sq., 263; III.149 sq.; VbhA 134 (anta-virahita) & anamatagga (to which add refs. VbhA 45, 182, 259, 260). - 2. moving on, circulation: vacī° exchange of words A I.79. - cakka [cp. BSk. saṃsāra-cakra] the wheel of tr. Vism 198, 201; VvA 105=PvA 7. - dukkan the ill of tr. Vism 531; VbhA 145, 149. - bhaya fear of tr. VbhA 199. - sāgara the ocean of tr. J III.241.

Saṃsijjhati (samsijjhati) [saṃ+sidh] to be fulfilled Sdhp 451.

Saṃsita¹ (samsita) = saṃsarita J V.56 (cira-ratta°=carita anucinna C.).

Saṃsita² (samsita) [pp. of saṃ+sri] dependent Sdhp 306.


Saṃsibbita (samsibbha) [pp. of saṃ+sibbat] entwined Vism 1; Miln 102, 148; DhA III.198.

Saṃsīda (samsīda) [fr. saṃsīdati] sinking (down) S IV.180 (v. l. saṃsāda).

Saṃsīdati (samsīdati) [saṃ+sad] 1. to sink down, to lose heart D I.248; A III.89=Pug 65; Th 1, 681; J II.330. - 2. to be at an end (said of a path, magga) Vin III.131; S I.1. - Caus. saṃsādeti: 1. to get tired, give out M I.214; A I.288. - 2. to drop, fail in A IV.398 (pañham, i. e. not answer). - 3. to place DA I.49.

Saṃsīdana (samsidana) (nt.) [fr. saṃsīdati]=saṃsīda Th 1, 572 (ogra°).

Saṃsīna (samsīna) [saṃ+sīna, pp. of śr to crush, Sk. śirṇa] fallen off, destroyed Sn 44 (*patta without leaves=patita-patta C.).

Saṃsuddha (samsuddha) (adj.) [saṃ+suddha] pure D I.113; Sn 372, 1107; Nd1 289; Nd2 661; J I.2. - gahaṇika of pure descent D I.113; DA I.281.

Saṃsuddhi (samsuddhi) (f.) [saṃ+suddhi] purification Sn 788; Nd1 84.
**Saṃsumbhati** (samsumbhati) [saṃ+sumbhati] to beat J VI.53, 88 (*amāna*).

**Saṃsūcaka** (samusacaka) (adj.) [fr. saṃsūceti] indicating VvA 244, 302.

**Saṃsūceti** (samusceti) [saṃ+sūcay°, Denom. fr. sūci] to indicate, show, betray Dāvs V.50; DA I.311.

**Saṃseda** (samuseda) [saṃ+seda] sweat, moisture M I.73; ThA 185. -ja [cp. BSk saṃsvedaja Divy 627] born or arisen from moisture D III.230; Miln 128; KhA 247; VbhA 161.

**Saṃseva** (samuserva) (adj.) [fr. saṃ+sev] associating A II.245; V.113 sq. (sappurisa° & asappurisa°); Miln 93.


**Saṃsevā** (samusvā) (f.) [fr. saṃseva] worshipping, attending Miln 93 (sneha°).

**Saṃsevita** (samusvita) [saṃ+sevita] frequented, inhabited J VI.539.

**Saṃsevin** (samusvin) (adj.)=saṃseva J I.488.

**Saṃhata**¹ (samhata) [pp. of saṃ+han] firm, compact Miln 416; Sdhp 388.

**Saṃhata**² (samhata) [pp. of saṃ+hṛ] DA I.280; see vi°.


**Saṃhara** (samhara) [fr. saṃ+hṛ] collecting; dus° hard to collect Vin III.148; J IV.36 (here as dussanghara, on which see Kern, Toev. I.121).


**Saṃharati** (samharati) 1. to collect, fold up Vin I.46; II.117, 150; M III.169; J I.66, 422; Dāvs IV.12; Pva 73. - 2. to draw together Vin II.217. - 3. to gather up, take up SnA 369 (rūpaṃ). - 4. to heap up Pv IV.14 (saṃharimha=saṇcinimha Pva 279). -asamhāriya (grd.) which cannot be destroyed (see also saṃhīra) S V.219. - Caus. II. *harāpeti to cause to collect, to make gather or grow Vin IV.259 (lomāni), 260 (id.). - Pass. saṃhīrati (q. v.). - pp. saṃhata. Cp. upa°.

**Saṃhasati** (samhasati) [saṃ+hasati] to laugh with M II.223.

**Saṃhāni** (samhāni) (f.) [saṃ+hāni] shrinking, decrease, dwindling away D II.305=M I.49=S II.2=Dhs 644; DhsA 328. Cp. parihāni.
**Saṃhāra** (Saṃhāra) [fr. saṃ+ḥṛ] abridgment, compilation PvA 114. Cp. upa°.

**Saṃhāraka** (Saṃhāraka) [saṃ+hāra+ka] drawing together, a collector S I.185=It 17. sabba° a kind of mixed perfume J VI.336.

**Saṃhārīma** (Saṃhārīma) (adj.) [fr. saṃ+hṛ] movable Vism 124; Sn 28, 321. a° Vin IV.272.

**Saṃhīta** (Saṃhīta) [pp. of sandahati] connected, equipped with, possessed of D I.5; M II.202; S I.103; Dh 101 (gāthā anattha-pāda°). Often as attha° endowed with profit, bringing advantage, profitable D I.189; S II.223; IV.330; V.417; A III.196 sq.; V.81; Sn 722. Cp. upa°.

**Saṃhīyati** (Saṃhīyati) see sandhīyati.

**Saṃhīra** & **Saṃhāriya** (Saṃhīra) (grd. of saṃharati) that which can be restrained, conquerable Th 1, 1248; J V.81. a° immovable, unconquerable S I.193; Vin II.96; A IV.141 sq.; Th 1, 649; Sn 1149; J IV.283. See also asaṃhāriya.

**Saṃhīrati** (Saṃhīrati) [Pass. of saṃharati] to be drawn away or caught in (loc.) M III.188 sq. (paccuppannesu dhammesu); DhsA 420 (id.); J III.333.

**Saka** (Saka) (adj.) [sa4+ka] own D I.106, 119, 231; II.173 (sakaṃ te "all be your own," as greeting to the king); M I.79; Vin I.3, 249 (ācariyaka); S V.261 (id.); Sn 861; It 76; Nd1 252; Pv I.51 (ghara); II.61 (bhātā). - Opp. assaka2. - appasaka having little or nothing as one's own (=daḷidda) A I.261; II.203; kamma-saka possessing one's own kamma M III.203 sq.; A V.288; Miln 65; Dhs 1366. -gavacaṇḍa violent towards one's own cows, harassing one's own Pug 47.

**Sakaṭa** (Sakaṭa) (m. & nt.) [cp. Sk. śakaṭa; Vedic śakaṭi] a cart, waggon; a cartload D II.110; Vin III.114; J I.191; Miln 238; PvA 102; VbhA 435 (simile of two carts); SnA 58 (udaka-bharita°), 137 (bijā°). sakaṭāni pajāpeti to cause the carts to go on J II.296. -gopaka the guardian of the waggon Dha IV.60. -bhāra a cart-load VvA 79. -mukha the front or opening of the waggon, used as adj. "facing the waggon or the cart" (?) at D II.234, of the earth - that is, India as then known - and at D II.235 (comp. Mahāvastu III.208), of six kingdoms in Northern India. At the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does not fit the other passage. Could sakaṭa there be used of the constellation Rohinī, which in mediæval times was called the Cart? Cp. Dial. II.269. -vāha a cart-load Pv II.75. -vyūha "the waggon array," a wedge-shaped phalanx J II.404; IV.343; Vism 384.

**Sakaṭa** (Sakaṭa) see kasaṭa.

**Sakaṇika** (Saekaṇika) (adj.) [sa+kaṇa+ika] having a mole D I.80; DA I.223.

**Sakaṇṭaka** (Saekaṇṭaka) (adj.) [sa+kaṇṭaka] thorny, dangerous D I.135; Th 2, 352; DA I.296.

**Sakaṇṇajappaka** (Saekaṇṇajappaka) [sa+kaṇṇa+jappa+ka] whispering in the ear, a method of (secretly) taking votes Vin II.98 sq. (salāka-gāha).
Sakatā (Sakatala) (f.) (-*) [abstr. fr. saka] one's own nature, identity, peculiarity: see kamma-sakatā & adj. *ssakata. It may also be considered as an abstr. formation fr. kamma-ssaka.

Sakadāgāmin (Sakadagama) [sakad=sakid, +āgāmin] "returning once," one who will not be reborn on earth more than once; one who has attained the second grade of saving wisdom Vin I.293; D I.156, 229; III.107; M I.34; S III.168; A I.120, 232 sq.; II.89, 134; III.348; IV.292 sq., 380; V.138 sq., 372 sq.; DHA IV.66.

Sakadāgāmitā (Sakadagmita) (f.) [abstr. fr. last] the state of a "oncereturner" D II.206.

Sakabala (Sakabala) (adj.) [sa+kabala] containing a mouthful Vin IV.195.

Sakamana (Sakamana) [saka+mana] is Bdgh's expln of attamana (q. v.), e. g. DA I.129, 255.

Sakamma (Sakamma) (nt.) [sa4+kamma] one's own occupation D I.135.

Sakaraṇīya (Sakaraniya) (adj.) [sa3+karaṇīya] one who still has something to do (in order to attain perfection) D II.143; Th 1, 1045; Miln 138.

Sakaruṇa-bhāva (Sakarunabhava) [sa3+karuṇa+bhāva] being full of compassion SnA 318.

Sakala (Sakala) (adj.) [cp. Sk. sakala] all, whole, entire Vin II.109; Vism 321; SnA 132; PvA 93, 97, 111. Cp. sākalya.

Sakalikā (Sakali) (f.) [fr. sakala=Sk. śakala potsherd] a potsherd; a splinter, bit D II.341; A II.199=S IV.197; S I.27= Miln 179; M I.259; A V.9 (*aggi); J IV.430; Miln 134; KhA 43 (maccha*); Nett 23; DhsA 319. - sakalikaṃ sakalikaṃ in little pieces Vin II.112. - sakalika-hīra a skewer J IV.29, 30.

Sakasaṭa (Sakasata) (adj.) [sa3+k.] faulty, wrong (lit. bitter) Miln 119 (vacana).

Sakāsa (Sakasa) [sa3+k.=Sk. kāśa] presence; acc. sakāsaṃ towards, to Sn 326; J V.480; PvA 237; loc. sakāse in the presence of, before J III.24; IV.281; V.394; VI.282.

Sakicca (Sakicca) (nt.) [sa4+kicca] one's own duty or business Vism 321 (*pasuta).

Sakiccaya (Sakiccaya) (nt.) [sa4+kicca=kṛtya]=sakicca Miln 42; DhsA 196 (*pasuta).

Sakiñcana (Sakiñcana) (adj.) [sa3+kiñcana] having something; (appld) with attachment, full of worldly attachment Sn 620= Dh I.246; Dh 396 (=rāg'ādīhi kiñcanehi sakiñcana DhA IV.158).

Sakid & Sakim (Sakid) (Sakim) (adv.) [fr. sa°=saṃ] once. (1) sākiṃ: D II.188; J I.397; Dha III.116 (sakimvijāta itthi= primipara); once more: Miln 238; once for all: Th 2, 466; Dha II.44; ThA 284.- (2) sakid (in composition; see also sakad-āgāmin): in sakid eva once only A II.238; IV.380; Pug 16; PvA 243; at once Vin I.31.
**Sakiya** (Sakya) (adj.) [fr. saka, cp. Sk. svakīya] own J I.177 III.48; 49; IV.177.

**Sakuna** (Sakuna) [Vedic śakuna] a bird (esp. with ref. to augury) D I.71 (pakkhin+); Vin III.147; S I.197; A II.209; III.241 sq., 368; J II.111, 162 (Kandagala); KhA 241. pantha° see under pantha. - f. sakunī S I.44. adj. sakaṇa J V.503 (maṃsa). -kūlavaka a bird's nest KhA 56. -patha bird-course, Npl. Nd 155. -pāda bird foot KhA 47. -ruta the cry of birds Miln 178. -vatta the habit (i. e. life) of a bird J V.254. -vijjā bird craft, augury (i. e. understanding the cries of birds) D I.9; DA I.93.

**Sakuṇaka** (Sakunaka) = sakuna SnA 27. - f. sakuṇikā D I.91; Miln 202; J I.171; IV.290.

**Sakuṇagghi** (Sakunagghi) (f.) [sakuna+°ghi, f. of °gha] a kind of hawk (lit. "bird-killer") S V.146; J II.59; Miln 365. Cp. vyagghīnasa.

**Sakuṇita** (Sakunita) at PvA 123 read sankucita.

**Sakunta** (Sakunta) [cp. Sk. śakunta] a bird; a kind of vulture Sn 241; Dh 92, 174; J IV.225; VI.272.

**Sakuntaka** (Sakuntaka) = sakunta Vin I.137.

**Sakumāra** (Sakumara) (adj.) [sa2+kumāra] of the same age; a playmate J V.360, 366.

**Sakula** (Sakula) [cp. Epic Sk. śakula] a kind of fish J V.405.

**Sakka** (Sakka) (adj.) [fr. śak, cp. Sk. śakya] able, possible Sn 143. sasakkaṃ (=sa3+s.) as much as possible, as much as one is able to M I.415, 514.

**Sakkacca & Sakkaccam** (Sakkaccal Sakkaccam) (adv.) [orig. ger. of sakkaroti] respectfully, carefully, dully, thoroughly; often with uppaṭṭhahati to attend, serve with due honour. - Vv 125; Miln 305; J IV.310. The form sakkaccam is the older and more usual, e. g. at D II.356 sq.; S IV.314; A II.147; IV.392; Vin IV.190, 275; Th 1, 1054; J I.480; Dh 392; PvA 26, 121. The BSk. form is satkṛtya, e. g. MVastu I.10. -kārin zealous S III.267; Miln 94. -dāna M III.24.

**Sakkata** (Sakkata) [pp. of sakkaroti] honoured, dully attendo D I.114, 116; II.167; Nd 73; J I.334; Miln 21; SnA 43 Usually combd with garukata, pūjita, mānita. Dhtp 9: gamana] to go; see osakkati & cp. Pischel, Prk. Gr. § 302. Other P. cpds. are ussakkati & paṭisakkati.

**Sakkatta** (Sakkatta) (nt.) [fr. Sakka=Indra] Śakraship, the position as the ruler of the devas M III. 65; J I.315; Vism 301 (brahmatta+). *rajja a kingdom rivalling Sakka's J I.315.

**Sakkaroti** (Sakkaroti) [sat+krä] to honour, esteem, treat with respect, receive hospitably; often combd with garukaroti, māneti, pūjeti, e. g. D I.91, 117; III.84; M I.126. ppr. *karonto D II.159; Pot. *kareyya It 110; aor. *kari PvA 54; ger. *katvā Pug 35; J VI.14, & *kacca (q. v.). - pp. sakkata. - Caus. sakkāreti=sakkaroti; Mhvs 32, 44; grd. sakkāreyya Th 1, 186 (so read for *kareyya).
Sakkā (Sakkā) (indecl.) [originally Pot. of sakkoti=Vedic śakyät; cp. Prk. sakkā with Pischel's expln in Prk. Gr. § 465. A corresponding formation, similar in meaning, is labbhā (q. v.)] possible (lit. one might be able to); in the older language still used as a Pot., but later reduced to an adv. with infin. E. g. sakkā sāmaṇāṇāphalampaññāpetum would one be able to point out a result of samanāship, D I.51; khāditum na sakkā, one could not eat, J II.16; na sakkā maggo akkhātuṁ, the way cannot be shown, Mil 269; sakkā etam mayā nātuṁ? can I ascertain this? D I.187; sakkā honti īmāni āṭṭha sukhāni vindituṁ, these eight advantages are able to be enjoyed, J I.8; sakkā etam abhivassa kātuṁ, this would be possible to do, D I.168; īmaṁ sakkā gaṇhītuṁ, this one we can take J IV.219. See also SnA 338, 376 (=labbhā); PvA 12, 69, 96.

Sakkāya (Sakkāya) [sat+kāya, cp. BSk. satkāya Divy 46; AvŚ I.85. See on expln of term Mrs. Rh. D. in J.R.A.S. 1894, 324; Franke Dīgha trsln p. 45; Geiger P.Gr. § 241; Kern. Toev. II.52] the body in being, the existing body or group (=nikāya q. v.); as a t.t. in P. psychology almost equal to individuality; identified with the five khandhas M I.299; S III.159; IV.259; A II.34; Th 2, 170, 239; DhsA 348. See also D III.216 (cp. Dial. III.2161); A III.293, 401; Nd1 109. -diṭṭhi theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one’s own individuality M I.300=III.17=DhS 1003, S III.16 sq. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an ātta. The same explanation, at greater length, in the Diṭṭhigata Sutta (Ps I.143-151). As delusions about the soul or ghost can arise out of four sorts of bias (see abhinivesa) concerning each of the five khandhas, we have twenty kinds of s° diṭṭhi: fifteen of these are kinds of sakkāya-vaththukā sassata-diṭṭhi, and five are kinds of s°-vaththukā uccheda-diṭṭhi (ibid. 149, 150). Gods as well as men are s° paryāpannā S III.85; and so is the eye, DhsA 308. When the word diṭṭhi is not expressed it is often implied, Th 2, 199, 339; Sn 231. S° diṭṭhi is the first Bond to be broken on entering the Path (see saṃyojana); it is identical with the fourth kind of Grasping (see upādāna); it is opposed to Nibbāna, S IV.175; is extinguished by the Path, M I.299; S III.159; IV.260; and is to be put away by insight DhsA 346. - See further: D III.234; A III.438; IV.144 sq.; Kvu 81; Sn 950; Dhs 1003; and on term Dhs. trsln § 1003; K.S. III.80, n. 3. -niruddha the destruction of the existing body or of individuality A II.165 sq.; III.246; D III.216. -samudaya the rise of individuality D III.216; Nd1 109.

Sakkāra (Sakkara) [fr. sat+kṛ] hospitality, honour, worship Vin I.27, 183; A II.203; J I.63; II.9, 104; Dh 75; Miln 386; Dhs 1121; Vism 270; SnA 284; VbhA 466. °m karoti to pay reverence, to say goodbye DhA I.398. Cp. lābha.

Sakkāreti (Sakkareti) is Caus. of sakkaroti (q. v.).

Sakkuneyyatta (Sakkuneyyatta) (nt.) [abstr. fr. sakkuneyya, grd. of sakkoti] possibility; a° impossibility PvA 48.

Sakkoti (Sakkoti) [sak; def. Dhtp 508 etc. as "sattiyam"; see satti] to be able. Pres. sakkoti D I.246; Vin I.31; Miln 4; DhA I.200; sakkati [=Class. Sk. śakyate] Nett 23. Pot. sakkuṇeyya J I.361; PvA 106; archaic 1st pl. sakkunemū J V.24; Pīl II.81. ppr. sakkonto Miln 27. - Fut. sakkhati Sn 319; sakkhīti [=Sk. śakṣyati] M I.393; pl. 3rd sakkhanti Sn 28; 2nd sg. sagghasi Sn 834; 3rd sg. sakkhiṇissati Dhi IV.87. - Aor. asakkhi D I.96, 236; PvA 38; sakkhi Miln 5; J V.116; 1st pl. asakkhimha PvA 262, & asakkhimhā Vin III.23; 3rd sg. also sakkuṇī Mhv 7, 13. - grd. sakkuneyya (neg. a°) (im)possible J I.55; PvA 122. - sakkā & sakkā see sep.
Sakkhā (Sakkha) (f.) [cp. Vedic śārkā gravel] 1. gravel, grit Vin III.147=J II.284; J I.192; A I.253; D I.84; Pv III.228; DhA IV.87. - 2. potsherds VvA 157; PvA 282, 285. - 3. grain, granule, crystal, in loṇa° a salt crystal S II.276; DhA I.370; SnA 222. - 4. (granulated) sugar J I.50.

Sakkharikā (Sakkharika) (f.) [fr. sakkharā] in loṇa° a piece of salt crystal Vin I.206; II.237.


Sakkhali (Sakkhal) (& °ika) (f.) [cp. Sk. śaṣkulī] 1. the orifice of the ear: see kaṇṇa°. - 2. a sort of cake or sweetmeat (cp. sangulikā) A III.76 (T. sakkhalakā; v. l. °likā & sankulikā); Vin III.59; J II.281.

Sakkhi1 (Sakhi) [sa3+akkhin; cp. Sk. sākṣin] an eyewitness D II.237 (nom. sg. sakkhi=with his own eyes, as an eyewitness); Sn 479, 921, 934 (sakkhi dhamma adassi, where the corresp. Sk. form would be sākṣād); J I.74. - kāya-sakkhi a bodily witness, i.e. one who has bodily experienced the 8 vimokkhas A IV.451; Vism 93, 387, 659. - sakkhiṃ karoti [Sk. sākṣi karoti] (1) to see with one's own eyes S II.255; (2) to call upon as a witness (with gen. of person) J VI.280 (rājāno); DhA II.69 (Moggallānassa sakkhiṃ katvā); PvA 217 (but at 241 as "friendship"). Note. The P. form is rather to be taken as an adv. ("as present") than adj.: sakkhiṃ & sakkhi, with reduced sakkhi° (cp. sakid & saki°). See also sacchi°. -diṭṭha seen face to face M I.369; D I.238; J VI.233. -puṭṭha asked as a witness Sn 84, 122; Pug 29. -bhabbatā the state of becoming an eyewitness, of experiencing M I.494; DhsA 141. -sāvaka a contemporaneous or personal disciple D I.153.

Sakkhi (Sakhi) (f.) or sakkhi2 (nt.) [cp. Sk. sākhya] friendship (with somebody=instr.) S I.123=A V.46 (janena karoti sakkhiṃ make friends with people); Pv IV.157; IV.165; J III.493; IV.478. Cp. sakhyā.

Sakya (Sakya): see Dictionary of Names. In cpd. °puttiya (belonging to the Sakya son) in general meaning of "a (true) follower of the Buddha," A IV.202; Vin I.44; Ud 44; a° not a follower of the B. Vin III.25.

Sakhi (Sakhi) [Vedic sakhi m. & f.] a companion, friend; nom. sakhā J II.29; 348; acc. sakhāraṃ J II.348; V.509; & sakhām J II.299; instr. sakhīna J IV.41; abl. sakhārasmā J III.534; gen. sakhe J VI.478; voc. sakhā J III.295; nom. pl. sakhā J III.323; & sakhāro J III.492; gen. sakhe A J III.492; IV.42; & sakhānam J II.228. In compn with bhū as sakhi° & sakhī°, e.g. sakhibhāva friendship J VI.424; PvA 241; & sakhibhāva J III.493.

Sakhikā (Sakhika) (f.) [fr. sakhi] a female friend J III.533.

Sakhitā (Sakhtā) (f.) [abstr. fr. sakhi] friendship Th 1, 1018, 1019.


Sakhī (Sakhi) (f.) [to sakhi] a female friend J II. 27, 348.
Sakhura (ساکھرا) (adj.) [sa3+khura] with the hoofs J I.9; Bdhgh on M. I.78 (see M I.536).

Sakhya (ساکھیا) (nt.) [Sk. sākhya; cp. sakkhi] friendship J I.409; VI.353 sq.

Sagandhaka (ساغاندھاکا) (adj.) [sa3+gandha+ka] fragment Dh 52.

Sagabbha (ساغابھا) (adj.) [sa3+gabbha] with a fœtus, pregnant Mhvs 33, 46.


Sagāmeyya (ساغامیے) (adj.) [grd. formation fr. gāma,+sa2=sa°] hailing from the same village S I.36, 60.

Sagārava (ساغارا) (adj.) [sa3+gārava] respectful, usually combd with sappatissa & other syn., e. g. Vin I.45; It 10; Vism 19, 221.

Sagāravatā (ساغاراوا) (f.) [fr. sagārava] respect Th 1, 589.

Saguna (ساغون) (adj.) [either sa3+guṇa1 1, as given under guṇa1; or sa°=sa° once, as in sakṛt,+guṇa1 2] either "with the string," or "in one"; Vin I.46 (sagunāṃ karoti to put together, to fold up; C ekato katvā). This interpretation (as "put together") is much to be preferred to the one given under guṇa1 1; sagunāṃ katvā belongs to sanghāṭiya, and not to kāyabandhanāṃ, thus: "the upper robes are to be given, putting them into one (bundle)."

Sagul (ساغول) [sa3+gula2] a cake with sugar J VI.524. Cp. sanguḷikā.

Sagocara (ساغوکارا) [sa2=sa°, +gocara] companion, mate (lit. having the same activity) J I.31.

Sagotta (ساغوٹا) [sa2=sa°,+gotta] a kinsman J V.411; cp. VI.500.

Sagga (سگا) [Vedic svarga, svar+ga] 1. heaven, the next world, popularly conceived as a place of happiness and long life (cp. the pop. etym. of "suṭṭhu-aggattā sagga" PvA 9; "rūpādhī visayehi suṭṭhu aggo ti saggo" Vism 427); usually the kāmāvacara-devaloka, sometimes also the 26 heavens (ThA 74). Sometimes as sagga ṭhāna (cp. ṭloka), e. g. J VI.210. - Vin I.223; D II.86; III.52, 146 sq.; M I.22, 483; S I.12; A I.55 sq., 292 sq.; II.83 sq.; III.244, 253 sq.; IV.81; V.135 sq.; Sn 224 (loc. pl. saggesu); It 14; Pv I.13; Vism 103, 199. -āpāya heaven and hell Th 2, 63; Sn 647. -ārohaṇa (-sopāna) (the stairs) leading to heaven (something like Jacob's ladder) Vism 10. -kathā discourse or talk about heaven Vin I.15 (cp. anupubbikathā) -kāya the heavenly assembly (of the gods) J VI.573. -dvāra heaven's gate Vism 57. -patha=sagga J I.256. -pada heavenworld, heaven J II.5; IV.272 (=saggaloka). -magga the way to heaven J VI.287; DhA I.4. -loka the heavenworld M I.73; J IV.272. -saṃvattanika leading to heaven D III.66.

Sagguṇa (ساغون) [sat+guna] good quality, virtue Sdhp 313.

Saggh (سگح) * see sakkoti.
**Saghaccā** (Saghacca) (f.) [sat+ghaccā] just or true killing J I.177.

**Sankacchā** (Sankaccha) (f.) [saṃ+kacchā]1 part of a woman’s dress, bodice, girdle (?) J V.96 (suvaṇṇa*).

**Sankacchika** (Sankacchika) (nt.) [fr. sankacchā] a part of clothing, belt, waist-cloth Vin II.272; IV.345. The C. expln is incorrect.

**Sankaṭīra** (Sankatira) (nt.) [unexplained] a dust heap D II.160; S II.270; M I.334. Expld as "sankāra-ṭṭhāna" K.S. II.203.

**Sankaḍḍhati** (Sankaddhati) [saṃ+kadḍhati] 1. to collect M I.135; J I.254; IV.224; Dh I.49; Pass. °khaḍḍiyati Vism 251 (ppr. °iyamāna being collected, comprising). - 2. to examine, scrutinize J VI.351 (cintetvā °kaḍḍhitum).

**Sankati** (Sankata) [śank, Vedic śankate, cp. Lat. cuncor to hesitate; Goth. ħāhan=Ags. hangon "to hang"; Oicel. h&amacr;amacr;ttā danger] to doubt, hesitate, to be uncertain about; pres. (med.) 1st sg. sanke S I.111; J III.253 (=āsankāmi C.); VI.312 (na sanke marañgamāya); Pot. sanketha J II.53=V.85. Pass. sankīyati S III.=Kvu 141; A IV.246.

**Sankathati** (Sankathati) [saṃ+kathati] to name, explain. Pass. sankathiyati DhsA 390.

**Sankanta** (Sankanta) [pp. of sankamati] gone together with (-°), gone over to, joined Vin I.60; IV.217.

**Sankantati** (Sankantati) [saṃ+kantati] to cut all round, M III.275.

**Sankanti** (Sankanti) (f.) [fr. sankamati] transition, passage Kvu 569; Vism 374 sq.

**Sankantika** (Sankantika) [fr. sankanta] a school of thought (lit. gone over to a faction), a subdivision of the Sabbatthivādins S V.14; Vism 374 sq.; Mhvs 5, 6; Dpvs 5, 48; Mhbv 97.

**Sankappa** (Sankappa) [saṃ+klp, cp. kappeti fig. meaning] thought, intention, purpose, plan D III.215; S II.143 sq.; A I.281; II.36; Dh 74; Sn 154, 1144; Nd1 616 (=vitakka ṇāna paññā buddhi); Dhs 21; DhA II.78. As equivalent of vitakka also at D III.215; A IV.385; Dhs 7. -kāma° a lustful thought A I.259; V.31. paripuñña° having one’s intentions fulfilled M I.192; III.276; D III.42; A V.92, 97 sq.; sara° memories & hopes M I.453; S IV.76; vyāpāda°, vihimsa°, malicious, cruel purposes, M II.27 sq.; sammā° right thoughts or intentions, one of the angas of the 8-fold Path (ariya-magga) Vin I.10; D II.312; A III.140; VbhA 117. Sankappa is defd at DhsA 124 as (cetaso) abhiniropanā, i. e. application of the mind. See on term also Cpd. 238.

**Sankappeti** (Sankappeti) [Den. fr. sankappa] 1. to imagine; wish A II.36; M I.402; Pug 19. - 2. to determine, to think about, strive after J III.449 sq.

**Sankamati** (Sankamati) [saṃ+kamati] 1. to go on, to pass over to (acc.), to join D I.55 (ākāsaṃ indriyāni s.); Vin I.54; II.138 (bhikkhū rukkhā rukkham s., climb fr. tree to tree); Kvu 565 sq. (jhāna jhānaṃ). - 2. to transmigrate Miln 71 sq. (=paṭisandahati). - grd. sankamanīya to be
passed on or transferred Vin I.190; cīvara° a dress that should be handed over, which does not belong to one Vin IV.282. - pp. sankanta. - Caus. sankāmeti (1) to pass over, to cause to go, to move, to shift Vin III.49, 58, 59. - 2. to come in together (sensations to the heart) DhsA 264. - Cp. upa°.

Sankama [Sankama] [fr. saṃ+kram] a passage, bridge M I.439; Vin III.127; J III.373 (attānaṃ ṭīṃ katvā yo sothīṃ samatārayi); Miln 91, 229.

Sankamana (nt.) [fr. sankamati] lit. "going over," i e. step; hence "bridge," passage, path S I.110; Vv 5222; 775; Pv II.78; II.925; J VI.120 (papā°). Cp. upa°.

Sankampati [Sankampati] [saṃ+kampati] to tremble, shake Vin I.12; D II.12, 108; J I.25. - Caus. sankampeti id. D II.108.


Sankalana (nt.) [fr. saṃ+kal to produce] addition DA I.95; MA I.2.

Sankalaha (fr. saṃ+kalah) inciting words, quarrel J V.393.

Sankasāyati [Sankasayati] [fr. saṃ+kṛṣ, kasati? Or has it anything to do with kasāya?] to become weak, to fail S I.202; II.277; IV.178; A I.68.

Sankassara (adj.) [doubtful, if Vedic sankasuka] doubtful; wicked Vin II.236 (cp. Vin. Texts III.300); S I.49=Dh 312 (expld as "sankāhi saritabba, āsankāhi sarita, ussankita, parisankita" DhA III.485, thus taken as sankā+sṛ by Bdhgh; of course not cogent); A II.239; IV.128, 201; S I.66 (°ācāra="suspecting all" trsln); IV.180; Th 1, 277; Pug 27.


Sankāpeti [Sankapeti] [fr. saṃ+klp] to prepare, get ready, undertake Vin I.137 (vass'āvāsaṃ); S IV.312.

Sankāyati [Sankayati] [Denom. fr. sankā; Dhtp 4 defines sank as "sankāyaṃ"] to be uncertain about Vin II.274. Cp. pari°.

Sankāra [Sankara] [fr. saṃ+kṛ] rubbish Vin I.48; IV.265; J I.315; II.196. -kūṭa rubbish heap, dust heap M II.7; Pug 33; Miln 365; DhA I.174. Cp. kacavara & kattara. -cola a rag picked up from a rubbish heap J IV.380. -ṭhāna dust heap Th 1, 1175, J I.244; Vism 250; DhA II.27. -dhāna id. Dh 58. -yakkha a rubbish heap demon J IV.379.

Sankāsa [Sankasa] [saṃ+kāsa, of kās, cp. okāsa] appearance; (-°) having the appearance of, like, similar J II.150; V.71, 155, 370 (puñña°=sadisa C.); Bu 17, 21; Miln 2.
Sankāsana (Sankasana) (nt.) & *ā (f.) [fr. saṃ+kāś] explanation, illustration S V.430; Nett 5, 8, 38; SnA 445 (+pakāsana).

Sankiṇṇa [pp. of sankirati] mixed; impure S III.71; A IV.246. -parikha having the trenches filled; said of one who is free of saṃsāra M I.139; A III.84; Nd2 p. 161.

Sankīta [fr. śank] anxious, doubtful J V.85; Mhvs 7, 15; SnA 60. Cp. pari*, vi*.

Sankittana (Sankittana) (nt.) [saṃ+kittana] proclaiming, making known PvA 164.

Sankitti (Sankiti) (f.) [perhaps saṃ+kitti] derivation & meaning very doubtful; Bdhgh's expln at PugA 231 is not to be taken as reliable, viz. "sankittētvā katabhättetussa hoti. dubbhikhta-samaye kira acela-kāśāvakā acelakānam athāya tato tato tanḍūl'ādīni samādapatvā bhattachircuitā ukkaṭṭhācelako tato na patīgāhāti." D I.166 (trsln Dial. I.229 "he will not accept food collected, i. e. by the faithful in time of drought"); Neumann "not from the dirty"; Franke "nichts von Mahlzeiten, für die die Mittel durch Aufruf beschafft sind"); M I.77; A II.206; Pug 55. It may be something like "convocation."


Sankirāṇa (Sankirana) (nt.) [fr. saṃ+kirati] an astrological t.t., denoting the act of or time for collecting or calling in of debts (Bdhgh; doubtful) D I.11; DA I.96; cp. Dial. I.23.

Sankirati (Sankirati) [saṃ+kirati] to mix together; Pass. sankīyati (q. v.); pp. sankiṇṇa.

Sankiliṭṭha [pp. of sankilissati] stained, tarnished, impure, corrupt, foul D I.247; S II.271; A III.124; V.169; Dh 244; J II.418; Dhs 993, 1243; Pv IV.123 (kāyena vācāya ca); DhsA 319.

Sankilissati [saṃ+kilissati, cp. BSk. sankliśyati Divy 57] to become soiled or impure D I.53; S III.70; Dh 165; J II.33, 271. - pp. sankiliṭṭha. - Caus. sankileseti.

Sankilissana (Sankilissana) (nt.) [fr. sankilissati] staining, defiling; getting defiled VvA 329.

Sankilesa (Sankilesa) [saṃ+kilesa] impurity, defilement, corruption, sinfulness Vin I.15; D I.10, 53, 247 (opp. visuddhi); M I.402; S III.69; A II.11; III.418 sq.; V.34; J I.302; Dhs 993, 1229; Nett 100; Vism 6, 51, 89; DhsA 165.

Sankilesika (Sankilesika) (adj.) [fr. sankilesa] baneful, sinful D I.195; III.57; A II.172; Dhs 993 (cp. DhsA 345); Tikp 333, 353.

Sankīyati [Pass. of sankirati, saṃ+kīr; Sk. *kīryate> *kiyyati>P. *kīyati] to become confused or impure S III.71; A II.29; IV.246.

Sankīlāti [saṃ+kīlāti] to play or sport D I.91; A IV.55, 343; DA I.256.
**Sanku** [Sanku] [cp. Vedic śanku] a stake, spike; javelin M I.337; S IV.168; J VI.112; DhA I.69. -ayo° an iron stake A IV.131. -patha a path full of stakes & sticks Vv 8411; J III.485, 541; Miln 280; Vism 305. -sata a hundred sticks, hundreds of sticks J VI.112; Vism 153 (both passages same simile with the beating of an ox-hide). -samāhata set with iron spikes, N. of a purgatory M I.337; J VI.453.

**Sankuka** [Sankuka] [fr. sanku] a stake VvA 338. Cp. khāṇuka.

**Sankucati** [Sankucati] [sam+kucati: see kuṅcita] to become contracted, to shrink DhsA 376. - pp. °kucita. - Caus. °koceti.

**Sankucita** [Sankucita] [pp. of sankucati] shrunk, contracted, clenched (of the first: °hattha) J I.275; VI.468 (*hattha, opposed to pasārita-hattha); DA I.287; PvA 123, 124.

**Sankuṭika** [Sankuṭika] [fr. saṃ+kuc, cp. kuṭila] doubled up J II.68; cp. J.P.T.S. 1884, 102.

**Sankuṭita** [Sankuṭita] [=last] doubled up, shrivelled, shrunk; J II.225; Miln 251, 362; DhsA 376; Vism 255 (where KhA reads bahala); VbhA 238.

**Sankuṭila** [Sankuṭila] (adj.) [saṃ+kuṭila] curved, winding Miln 297.

**Sankuṇḍita** [Sankuṇḍita] [pp. of saṃ+kuṇḍ: see kuṇḍa] contorted, distorted PvA 123.

**Sankuddha** [Sankuddha] [saṃ+kuddha] angry D II.262.

**Sankupita** [Sankupita] [saṃ+kupita] shaken, enraged S I.222.

**Sankuppa** [Sankuppa] (adj.) [saṃ+kuppa] to be shaken, movable; a° immovable Th 1, 649; Sn 1149.

**Sankula** [Sankula] (adj.) [saṃ+kula] crowded, full Sdhp 603.

**Sankuli** [Sankuli] [cp. sakkhali 2 & sanguḷikā] a kind of cake J VI.580.

**Sankulya** [Sankulya] (nt.)=sankuli J VI.524.

**Sankusaka** [Sankusaka] (adj.) [cp. Sk. sankasuka crumbling up] contrary; neg. a° J VI.297 (=appaṭiloma C.).

**Sankusumita** [Sankusumita] (adj.) [saṃ+kusumita] flowering, in blossom J V.420; Miln 319.

**Sanketa** [Sanketa] [saṃ+keta: see ketu] intimation, agreement, engagement, appointed place, rendezvous Vin I.298; Miln 212; Nett 15, 18; cp. Cpd. 6, 33. sanketaṃ gacchati to keep an appointment, to come to the rendezvous Vin II.265. asanketena without appointing a place Vin I.107. vassika° the appointed time for keeping the rainy season Vin I.298. -kamma agreement Vin III.47, 53, 78.
Sanketana (sanketana) (nt.) = sanketa, "țțhâna place of rendezvous DhA II.261.

Sankeḷāyati (sanketayati) to amuse oneself (with) A IV.55.

Sankoca (sankoca) [saṃ+koca, of kuñc: see kuñcita] contraction (as a sign of anger or annoyance), grimace (mukha°) PvA 103; also as hattha°, etc. at PvA 124.

Sankocana (sankocana) (nt.) = sankoca J III.57 (mukha°); DhA III.270; Dhtp 809.

Sankoceti (sankoceti) [Caus. of sankucati] to contract J I.228; DhsA 324.

Sankopa (sankopa) see sankhepa.

Sankha1 (sankha) [cp. Vedic śankha; Gr. ko/gxos shell, measure of capacity, & ko/xlos; Lat. congius a measure] a shell, conch; mother-of-pearl; a chank, commonly used as a trumpet D I.79; II.297=M I.58; A II.117; IV.199; Vv 8110; J I.72; II.110; VI.465, 580; Miln 21 (dhamma°); DhA I.18. Combined with paṇava (small drum) Vism 408; J VI.21; or with bheri (large drum) Miln 21; Vism 408. -ûpama like a shell, i. e. white J V.396, cp. VI.572. -kuṭṭhin a kind of leper; whose body becomes as white as mother-of-pearl DhA I.194, 195. -thāla mother of pearl, (shell-°) plate Vism 126 (sudhota°), 255. -dhamaka a conch blower, trumpeter J I.284; VI.7. -nâbhi a kind of shell Vin I.203; II.117. -patta mother-of-pearl DhA I.387. -manḍika the shell-tonsure, a kind of torture M I.87; A I.47; II.122. -mutta mother-of-pearl J V.380 (C expls as "shell-jewel & pearl-jewel"); VI.211, 230. -likhita polished like mother-of-pearl; bright, perfect D I.63, 250; S II.219; A V.204; Vin I.181; Pug 57; DA I.181; DhA IV.195. See also under likhita, & cp. Franke, Wiener Zeitschrift 1893, 357. -vaṇṇa pearl-white J III.477; M I.58=A III.324. -sadda the sound of a chank A II.186; Vism 408; Dhs 621. -silā "shell-stone," a precious stone, mother-of-pearl (?) Ud 54; J IV.85; P 1.64. Frequent in BSk., e. g. AvŚ I.184, 201, 205; Divy 291.

Sankha2 (sankha) [etym.?] a water plant (combd with sevâla) Miln 35. See detail under paṇṇaka 2.

Sankhata (sankhata) [pp. of sankharoti; Sk. saṃśkrta] 1. put together, compound; conditioned, produced by a combination of causes, "created," brought about as effect of actions in former births S II.26; III.56; Vin II.284; It 37, 88; J II.38; Nett 14; Dhs 1085; DhsA 47. As nt. that which is produced from a cause, i. e. the sankhāras S I.112; A I.83, 152; Nett 22. asankhata not put together, not proceeding from a cause Dhs 983 (so read for sankhata), 1086; Ep. of nibbāna "the Unconditioned" (& therefore unproductive of further life) A I.152; S IV.359 sq.; Kuś 317 sq.; P V.710 (=laddhanāma amatām P 207); Miln 270; Dhs 583 (see trsln ibid.), 1439. The discernment of higher jhāna- states as sankhata is a preliminary to the attainment of Arahantship M III.244. Cp. abhi°; visankhita; visankhāra. - 2. cooked, dressed Mhs 32, 39. - 3. embellished Mhs 22, 29. -lakkhaṇa properties of the sankhata, i. e. production, decay and change A I.152; VvA 29.


Sankhaya (sankhaya) [saṃ+khaya] destruction, consumption, loss, end Vin I.42; D II.283; M I.152; S I.2, 124; IV.391; It 38; Dh 282 (=vināsa DhA III.421), 331; J II.52; V.465; Miln 205, 304.

Sankhalā (Sankhala) (f.) [cp. Sk. śṛṅkhalā] a chain Th 2, 509. aṭṭhi* a chain of bones, skeleton A III.97. As *kankalā at Th 2, 488.

Sankhalikā (Sankhalika) (f.) [fr. sankhalā] a chain Th 2, 509. aṭṭhi° a chain of bones, a skeleton [cp. BSk. asthi-sankhalikā MVastu I.21] D II.296=M I.58; Vin III.105; J I.433; Pv II.1211; DhA III.479. -deva° a magic chain J II.128; V.92.

Sankhā (Sankha) & Sankhyā (Sankhya) (f.) [fr. saṃ+khyā] 1. enumeration, calculation, estimating D II.277; M I.109; Miln 59 - 2. number Dāvs I.25. - 3. denomination, definition, word, name (cp. on term K.S. I.321) S III.71 sq.; IV.376 sq.; Nd2 617 (=uddesa gaṇanā paññātti); Dh 1306; Miln 127 = (khy); sankhaṃ gacchati to be styled, called or defined; to be put into words D I.199, 201; Vin II.239; M I.190; A I.68, 244=II.113; Pug 42; Nett 66 sq.; Vism 212, 225, 235, 294 (khy); SnA 167 (khy); DhSA 11 (khy). sankhāna (cp. sankhāta) is called DA I.41 (uyyāna Ambalatṭhikā t'eva s. g.). sankhaṃna upeti (nopeti) cannot be called by a name, does not count, cannot be defined It 54; Sn 209, 749, 911, 1074; Nd1 327; Nd2 617.

Sankhāta (Sankhata) [pp. of sankhāyati] agreed on, reckoned; (-̣-) so-called, named D I.163 (akusala° dhamma); III.65, 133=Vin III.46 (theyyya° what is called theft); DA I.313 (the sambodhi, by which is meant that of the three higher stages); DhSA 378 (khandha-ttaya° kāya, cp. Expos. II.485); PvA 40 (medha° paññā), 56 (hatta° pāñi), 131 (pariccāga° atidāna), 163 (caraṇa° guṇa). -dhamma one who has examined or recognized the dhamma ("they who have mastered well the truth of things" K.S. II.36), an Ep. of the arahant S II.47; IV.210; Sn 70 (*dhammo, with explo Nd2 618b: "vuccati ñāṇa°" etc.; "sankhāta-dh.=ñāta-dhammo," of the pacceka-buddha), 1038 (*dhammā=vuccanti arahanto khīṇāsavā Nd2 618a), Dh 70 (T. sankhata*, but DhA II.63 sankhāta*).

Sankhādati [Sankhadi] [pp. of sankhāyati] to masticate Vin II.201= S II.269 (reads *kharitvā); A III.304 sq.; J I.507. - pp. *khādita.

Sankhāda (Sankhada) [pp. of sankhādati] chewed, masticated KhA 56, 257; VbhA 241 (where Vism 257 reads *khāyita).

Sankhāna1 (Sankhana) (nt.) & Sankhyāna (nt.) [fr. saṃ+khyā, cp. sankhā] calculation, counting D I.11; M I.85; DA I.95; Dhtp 613 (khy).

Sankhāna2 (Sankhana) (nt.) [?] a strong leash ThA 292 (where Th 2, 509 reads sankhalā).

Sankhāyaka (Sankhayaka) [fr. saṃ+khyā] a calculator S IV.376.

Sankhāyati & Sankhāti (Sankhayati) (Sankhavi) [saṃ+khyā] 1. to appear J V.203 (*āti). - 2. to calculate Sn p. 126 (inf. *khatum); Dh 196. ger. sankhāya having considered, discriminatingly, carefully, with open mind D II.227; III.224 (paṭisavatī etc.: with ref. to the 4 apassennā); S I.182; Sn 209,
Sankhāyita (Sankhyita) = Sankhādita; Vism 257.

Sankhāra (Sankhara) [fr. saṃ+kṛ, not Vedic, but as saṃskāra Epic & Class. Sk. meaning "preparation" and "sacrament," also in philosophical literature "former impression, disposition," cp. vāsanā] one of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective-objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation. We can only convey an idea of its import by representing several sides of its application, without attempting to give a "word" as a def. trsln. - An exhaustive discussion of the term is given by Franke in his Dīgha translation (pp. 307 sq., esp. 311 sq.); see also the analysis in Cpd. 273-276. - Lit. "preparation, get up"; appld: coefficient (of consciousness as well as of physical life, cp. viññāṇa), constituent, constituent potentiality; (pl.) synergies, cause-combination, as in S III.87; discussed, B. Psy., p. 50 sq. (cp. DhsA 156, where paraphrased in defn of sa-sankhāra with "ussāha, payoga, upāya, paccaya-gahaṇa"); composition, aggregate. 1. Aggregate of the conditions or essential properties for a given process or result - e. g. (i.) the sum of the conditions or properties making up or resulting in life or existence; the essentials or "element" of anything (-°), e. g. āyusaṅkhāra, life-element D II.106; S II.266; PvA 210; bhavasankhāra, jīvitasankhāra, D II.99, 107. (ii.) Essential conditions, antecedents or synergy (co-ordinated activity), mental coefficients, requisite for act, speech, thought: kāya°, vacī°, citta°, or mano°, described respectively as "respiration," "attention and consideration," "percepts and feelings," "because these are (respectively) bound up with," or "precede" those M I.301 (cp. 56); S IV.293; Kvu 395 (cp. trsln 227); Vism 530 sq.; DhsA 8; VbhA 142 sq. - 2. One of the five khandhas, or constitutional elements of physical life (see khandha), comprising all the citta-sampayutta-cetasikā dhammā - i. e. the mental concomitants, or adjuncts which come, or tend to come, into consciousness at the uprising of a citta, or unit of cognition Dhs 1 (cp. M III.25). As thus classified, the saṅkhāra's form the mental factor corresponding to the bodily aggregate or rūpakkhandha, and are in contrast to the three khandhas which represent a single mental function only. But just as kāya stands for both body and action, so do the concrete mental syntheses called sankhārā tend to take on the implication of synergies, of purposive intellecction, connoted by the term abhisankhāra, q. v. - e. g. M III.99, where saṅkhāra are a purposive, aspiring state of mind to induce a specific rebirth; S II.82, where puññā, opuññ-ṇaṃ, āneñjaṃ s. abhisankharoti, is, in D III.217 & Vbh 135, catalogued as the three classes of abhisankhāra; S II.39, 360; A II.157, where s. is tantamount to sañcetanā; Miln 61, where s., as khandha, is replaced by cetanā (purposive conception). Thus, too, the ss. in the Paṭiccasamuppāda formula are considered as the aggregate of mental conditions which, under the law of kamma, bring about the inception of the patiṣandhiviññāna, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite saṅkhārakkhandha, with constants and variants, are given for each class of citta in Dhs 62, etc. (N.B.-Read cetanā for vedanā, § 338.) Phassa and cetanā are the two constant factors in the s-kkhandha. These lists may be compared with the later elaboration of the saṅkhāra-elements given at Vism 462 sq. - 3. saṅkhāra (pl.) in popular meaning. In the famous formula (and in many other connections, as e. g. sabbe saṅkhāra) "aniccā vata sankhārā uppādavaya-dhammino" (D II.157; S I.6, 158, 200; II.193; Th 1, 1159; J I.392, cp. Vism 527), which is rendered by Mrs. Rh. D. (Brethren, p 385 e. g.) as "O, transient are our life's experiences! Their nature 'tis to rise and pass away," we have the use of s. in
quite a general & popular sense of "life, physical or material life"; and sabbe sankhārā means "everything, all physical and visible life, all creation." Taken with caution the term "creation" may be applied as t.t. in the Paṭiccasamuppāda, when we regard avijjā as creating, i.e. producing by spontaneous causality the sankhāras, and sankhārā as "natura genita atque genitura" (the latter with ref. to the foll. viññāṇa). If we render it by "formations" (cp. Oldenberg's "Gestaltungen," Buddha 71920, p. 254), we imply the mental "constitutional" element as well as the physical, although the latter in customary materialistic popular philosophy is the predominant factor (cp. the discrepancies of "life eternal" and "life is extinct" in one & the same European term). None of the "links" in the Paṭicca-samuppāda meant to the people that which it meant or was supposed to mean in the subtle and schematic philosophy (dhammā duddasā nipuṇā!) of the dogmatists. - Thus sankhārā are in the widest sense the "world of phenomena" (cp. below "loka), all things which have been made up by pre-existing causes. - At PvA 71 we find sankhārā in lit. meaning as "things" (preparations) in defn of ye keci (bhogā) "whatever." The sabbe s. at S II.178 (trsln "all the things of this world") denote all 5 aggregates exhausting all conditioned things; cp. Kv 226 (trsln "things"); Mhs IV.66 (: the material and transitory world); Dh 154 (vi-sankhāragatam cittam=mind divested of all material things); DhsA 304 (trsln "kamma activities," in connection avijjā-paccaya-s’); Cpd. 211, n. 3. - The defn of sankhārā at Vism 526 (as result of avijjā & cause of viññāṇa in the P.-S.) is: sankhataṃ abhisankharonti ti sankhārā. Api ca: avijjā-paccayā sankhārā sankhāra-saddena āgata-sankhāra ti duvidhā sankhārā; etc. with further def. of the 4 sankhāras. - 4. Var. passages for sankhāra in general: D II. 213; III.221 sq., M II.223 (massa dukkha-nidānassa sankhāram padahato sankhāra-ppadhānā virāgo hoti); S III.69 (ekanta-dukkhā sankhārā); IV.216 sq. (sankhāraṃ khaya-dhammatā; id. with vaya*, virāga*, nirodha* etc.); Sn 731 (yam kiñci dukkham sambhoti sabbam sankhāra-paccayā; sankhāraṇam nirodhenā n’atthi dukkhassa sambhavo); Vism 453, 462 sq. (the 51), 529 sq.; DhA III.264, 379; VbhA 134 (4 fold), 149 (3 fold), 192 (āyūhanā); PvA 41 (bhijjana-dhammā). - Of passages dealing with the sankhāras as aniccā, vayadhammā, anattā, dukkhā etc. the foll. may be mentioned: Vin I.13; S I.200; III.24; IV.216, 259; V.56, 345; M III.64, 108; A I.286; II.150 sq.; III.83, 143; IV.13, 100; It 38; Dh 277, 383; Ps L.37, 132; II.48; 109 sq.; Nd2 444, 450; also Nd2 p. 259 (s. v. sankhārā). -upekkhā equanimity among "things" Vism 161, 162. -ūpasama allayment of the constituents of life Dh 368, 381; cp. DhA IV.108. -khandha the aggregate of (mental) coefficients D III.233; Kv 578; Tikp 61; DhsA 345; VbhA 20, 42. -dukkha the evil of material life, constitutional or inherent ill VbhA 93 (in the classification of the sevenfold sukkha). -paccayā (viññāṇam) conditioned by the synergies (is vital consciousness), the second linkage in the Paṭicca-samuppāda (q. v.) Vism 577; VbhA 152 sq. -padhāna concentration on the sankhārās M II.223. -majjhattatā=upekkhā VbhA 283. -loka the material world, the world of formation (or phenomena), creation, loka "per se," as contrasted to satta-loka, the world of (morally responsible) beings, loka "per hominem" Vism 205; VbhA 456; SnA 442.


Sankhitta (Sankhitta) [pp. of sankhipati] 1. concise, brief Miln 227; DhsA 344; instr. sankhittena in short, concisely (opp. vitthārena) Vin I.10; D II.305; S V.421; Pug 41. Cp. BSk. sankṣiptena Divy 37 etc. - 2. concentrated, attentive D I.80 (which at Vism 410 however is expld as "thīna-middhānugata"); S II.122; V.263; D II.299= M I.59. - 3. contracted, thin, slender: °majjhā of slender waist J V.155. - Cp. abhi*.
Sankhipati (Sankhipati) [saṃ+khipati] 1. to collect, heap together Mhvs 1, 31. - 2. to withdraw, put off Dāvs IV.35. - 3. to concentrate J I.82. - 4. to abridge, shorten. - pp. sankhitta.

Sankhippa (Sankhippa) (adj.) [saṃ+khippa] quick J VI.323.

Sankhiyā-dhamma (Sankhiyadhamma) form of talk, the trend of talk D I.2; DA I.43. Cp. sankhyā.

Sankhubhati (Sankhubhati) [saṃ+khubhati] to be shaken, to be agitated, to stir J I.446 (ger. °khubhivā); DhA II.43, 57; aor. °khubhi PvA 93. - pp. sankhubhita. - Caus. sankhubhethi to shake, stir up, agitate J I.119, 350; II.119.

Sankhubhita (Sankhubhita) [pp. of sankhubhati] shaken, stirred J III.443.

Sankhepa (Sankhepa) [saṃ+khepa] 1. abridgment, abstract, condensed account (opp. vitthāra), e. g. Vism 532, 479; Dh I.125; KhA 183; DhsA 344; SnA 150, 160, 314; VbhA 47. Cp. ati*. - 2. the sum of, quintessence of; instr. "ena (adv.) by way of, as if, e. g. rāja" as if he were king DA I.246; bhūmi-ghara* in the shape of an earth house DA I.260. - 3. group, heaping up, amassing, collection: pabbata-sankhepe in a mountain glen (lit. in the midst of a group of mountains) D I.84; A III.396. bhava° amassing of existences J I.165 sq., 366, 463; II.137. - 4. aṭavi° at A I.178; III.66 is probably a wrong reading for "sankopa "inroad of savage tribes."

Sankheyya1 (Sankheyya) (adj.) [grd. of sankhāyati] calculable; only neg. a° incalculable S V.400; A III.366; PvA 212. -°kāra acting with a set purpose Sn 351. - As grd. of sankharoti: see upa°.

Sankheyya2 (Sankheyya) (nt.) a hermitage, the residence of Thera Āyupāla Miln 19, 22 etc.

Sankhobha (Sankhobha) [san+khobha] shaking, commotion, upsetting, disturbance J I.64; Sdhp 471.

Sankhobheta (Sankhobheta) see sankhubbhi.

Sanga (Sangā) [fr. sañj: see sajjati1] cleaving, clinging, attachment, bond S I.25, 117 sq.; A III.311; IV.289; Dh 170, 342, etc.; Sn 61, 212, 386, 390, 475, etc.; Dhs 1059; DhsA 363; J III.201; the five sangas are rāga, dosa, moha, māna, and diṭṭhi, Thag. 633=Dhp. 370; DhA IV.187; seven sangas, It. 94; Nd1 91, 432; Nd2 620. -ātiga one who has overcome attachment, free from attachment, an Arahant M I.386; S I.3, 23; IV.158= It 58; Sn 250, 473, 621; DhA IV.159.

Sangacchati (Sangacchati) [saṃ+gacchati] to come together, to meet with; ger. °gamma It 123; & °gantva Sn 290. - pp. sangata.


Sanganikā (Sanganika) (f.) [saṃ+gaṇa-ikā, cp. BSk. sanganikā MVastu II.355; Divy 464] communication, association, society Vin I.45; A III.256; J I.106. -ārāma delighting in society D II.78; M III.110; VbhA 474. -ārāmatā delight in company D II.78; M III.110; A III.116, 293 sq., 310, 422. -rata fond of society D II.78; Sn 54; cp. sāṅganike rata Th 1, 84. -vihāra (sanganikā) living in society A III.104; IV.342.
Sangaṇha (Sangaha) (adj.) [fr. saṃ+grah] showing kindness, helping VvA 59 (*sīla).

Sangānḍhāti (Sangānḍhāti) [saṃ+gaṇḍhāti] 1. to comprise PVA 80, 117; SnA 200 (ger. “gahetvā”), 347 (∝gahitvā). - 2. to collect Mhv 10, 24. - 3. to contain, include Miln 40. - 4. to compile, abridge Mhvs 37, 244. - 5. to take up; to treat kindly, sympathize with, favour, help, protect Vin I.50; J II.6; IV.132; V.426 (aor. “gaṇhi”), 438 (to favour with one’s love), 510; Miln 234; KhA 160. - aor. sangahesi Mhvs 38, 31; fut. “gahissati” J VI.392; grd. “gahetabbā” Vin I.50; ppr. “gahamāna” DhsA 18. - pp. sangahita. - Caus. II. sangāṇḍhāpeti: see pari* (e. g. J VI.328).

Sangata (Sangata) [pp. of saṅgacchati] 1. come together, meet Sn 807, 1102 (=samāgata samohita sannipātita Nd2 621); nt. sangataṃ association Dh 207. - 2. compact, tightly fastened or closed, well-joined Vv 642 (=nibbivara VvA 275).


Sangatika (Sangatika) (adj.) kalyāṇa°, pāpā°, united with, M II.222, 227.

Sangama (Sangama) [fr. saṃ+gam] 1. meeting, intercourse, association Sn 681; J II.42; III.488; V.483. - 2. sexual intercourse M I.407; J IV.106.

Sangara (Sangara) [fr. saṃ+gr1 to sing, proclaim, cp. gāyati & gīta] 1. a promise, agreement J IV.105, 111, 473; V.25, 479; sangaraṃ karoti to make a compact Vin I.247; J IV.105; V.479. - 2. (also nt.) a fight M III.187=Nett 149; S V.109.

Sangaha1 (Sangaha) [fr. saṃ+grah] 1. collecting, gathering, accumulation Vin I.253; Mhvs 35, 28. - 2. comprising, collection, inclusion, classification Kvu 335 sq. (“kathā”), cp. Kvu. trsln 388 sq.; Vism 191, 368 (eka*); “m gacchati to be comprised, included, or classified SnA 7, 24, 291. - 3. inclusion, i. e. constitution of consciousness, phase Miln 40. - 4. recension, collection of the Scriptures Mhvs 4, 61; 5, 95; 38, 44; DA I.131. - 5. (applied) kind disposition, kindliness, sympathy, friendliness, help, assistance, protection, favour D III.245; Sn 262, 263; A I.92; J I.86 sq.; III.471; VI.574; DA I.318; VvA 63, 64; PvA 196 (“m karoti”). The 4 sangaha-vatthūni or objects (characteristics) of sympathy are: dāna, peyyavajja, atthacariyā, samānattatā, or liberality, kindly speech, a life of usefulness (Rh. D. at Dial. III.145: sagacious conduct; 223: justice), impartiality (? better as state of equality, i. e. sensus communis or feeling of common good). The BSk. equivalents (as sangrahavatthūni) are dāna, priyavākya, tathārthacariyā, samānasukha-duḥkhatā MVastu I.3; and d., p., arthakriyā, samānārthatā (=samāna+artha+tā) Lal. Vist. 30. Cp. Divy 95, 124, 264. The P. refs. are D III.152, 232; A II.32, 248; IV.219, 364; J V.330; SnA 236, 240. See also Kern, Toev. II.67 s. v.

Sangaha2 (Sangaha) (nt.) [fr. saṃ+grah] restraining, hindrance, bond It 73 (both reading & meaning very doubtful).

Sangahāṇa (Sangahāṇa) (adj.) [fr. sangāṇḍhāti] firm, well-supported J V.484.

Sangāma[saṅgama] [fr. saṃ+*gam: see grāma; lit. "collection"] a fight, battle D I.46; II.285; M I.86, 253; S I.98; IV.308 sq.; A I.106; II.116; III.94; Vin I.6; It 75; Sn 440; Nd2 199; Pug 68; J I.358; II.11; Miln 332; Vism 401. Cp. vijita°. -āvacara whose sphere is the battle, quite at home on the battlefield J II.94, 95; Vin V.163 sq., 183 (here said fig. of the bhikkhu). -ji (sangāma-juttama) victorious in battle Dh 103 (cp. DhA II.227=sangāma-sīsa-yodha). -bheri battle drum DhA III.298; IV.25. -yodha a warrior J I.358.

Sangāmeti[saṅgati] [Denom. fr. sangāma; given as special root sangām° at Dhtp 605 with defn "yuddha"] to fight, to come into conflict with Vin II.195; III.108; It 75; J II.11, 212. aor. °gāmesi J V.417, 420 (C.=samāgami, cp. sangacchati).

Sangāyati[saṅgai] (adj.) [fr. sangāyati] connected with the proclamation; dhamma°-therā the Elders gathered in the council for proclaiming the Doctrine J V.56.


Sangīta[saṅgītā] [pp. of sangāyati] sung; uttered, proclaimed, established as the text Vin II.290; J I.1; DA I.25 (of the Canon, said to have been rehearsed in seven months). - (nt.) a song, chant, chorus D II.138; J VI.529.
580; VvA 270. -pariyāya the discourse on the Holy Text D III.271 (Rh. D. "scheme of chanting together").

**Sangulikā** ([sangulīkā](#)) (f.) [either=Sk. śaśkulikā, cp, sakkhali 2, or fr. sāguḷa=sangula] a cake Vin II.17; Dха A II.75; cp. sankulikā A III.78.

**Sangopeti** ([sangopeti](#)) [saṃ+gopeti] to guard; to keep, preserve; to hold on to (acc.) J IV.351 (dhanām).

**Sangha** ([sāṅgha](#)) [fr. saṃ+hr; lit. "comprising." The quāsi pop. etym. at VvA 233 is "diṭṭhi-silasāmaññena sanghaṭabhāvena sangha"] 1. multitude, assemblage Miln 403 (kāka°); J I.52 (sakuṇa°); Sn 589 (nāṭi°); 680 (deva°); D III.23 (migā°); Vv 55 (accharā°=samūha VvA 37). bhikkhu° an assembly of Buddhist priests A I.56, etc.; D I.1, etc.; S I.236; Sum I.230, 280; Vin I.16; II.147; bhikkhuni° an assembly of nuns S V.360; Vin I.140; sāvaka° an assembly of disciples A I.208; D II.93; S I.220; Pṇ A 195, etc.; sāmaṇa° an assembly of ascetics Sn 550. - 2. the Order, the priesthood, the clergy, the Buddhist church A I.68, 123, etc.; D I.2, etc.; III.102, 126, 193, 246; S IV.270 sq.; Sn 227, etc.; J II.147, etc.; Dhs 1004; It 11, 12, 88; Vin I.102, 326; II.164, etc. - 3. a larger assemblage, a community A II.55=sv.400; M I.231 (cp. gaṇa). - On the formula Buddha, Dhamma, Sangha see dhamma C 2. -ānussati meditation on the Order (a) VbhA 13. -kamma an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave Vin I.123 (cp. I.53, 143 & expln at S.B.E. XXII.7); III.38 sq.; J I.341. -gata gone into the sangha, joining the community M I.469. -thera senior of the congregation Vin II.212, 303. -bhāta food given to the community of bhikkhus Vin I.58; II.109, 212. -bhina schismatic Vin V.216. -bheda causing dissension among the Order Vin I.150; II.180 sq.; A II.239 sq.; It 11; Tikp 167, 171; J VI.129; VbhA 425 sq. -bheda causing dissension or divisions, schismatic Vin I.89, 136, 168; It 11. -māmaka devoted to the Sangha Dха I.206. -rāji [=rājī2] dissension in the Order Vin I.339; II.203=VbhA 428; Vin IV.37.

**Sanghaṃsati** ([sāṅghamsati](#)) [saṃ+ghamsati] to rub together, to rub against Vin II.315 (Bdhgh).

**Sanghaṭita** ([sāṅghaṭita](#)) [saṃ+ghaṭita, for *ghaṭṭita, pp. of ghaṭṭeti] 1. struck, sounded, resounding with (-°) J V.9 (v. l. ṭṭ); Miln 2. - 2. pierced together, pegged together, constructed Miln 161 (nāvā nānā-dāru°).

**Sanghaṭṭa**<sup>1</sup> ([sāṅghaṭṭa](#)) (adj.) [fr. saṃ-ghaṭṭ] knocking against, offending, provoking, making angry J VI.295.

**Sanghaṭṭa**<sup>2</sup> ([sāṅghaṭṭa](#)) (?) bangle Sn 48 (*yanta): thus Nd2 reading for *māna (ppr. med. of sanghaṭṭeti).

**Sanghaṭṭana** ([sāṅghaṭṭana](#)) (nt.) & °ā (f.) [fr. sanghaṭṭeti] 1. rubbing or striking together, close contact, impact S IV.215; V.212; J VI.65; Vism 112; DA I.256 (anguli°). - 2. bracelet (?) SnA 96 (on Sn 48).

**Sanghaṭṭeti** ([sāṅghaṭṭeti](#)) [saṃ+ghaṭṭeti] 1. to knock against Vin II.208. - 2. to sound, to ring Mhvs 21, 29 (*aghaṭṭayi). - 3 to knock together, to rub against each other J IV.98 (amsena aṃsaṃ.
samaghaṭṭayimha); Dāvs III.87. - 4. to provoke by scoffing, to make angry J VI.295 (paraṁ asanaghaṭṭento, C. on asanaghaṭṭa); VvA 139 (pres. pass. *ghaṭṭiyati). - pp. sanghaṭṭ(ī)ita.

Sanghara ([Sanghara] sanghara [sa4+ghara] one's own house J V.222.

Sangharana (Sangharana) (nt.) [=samharana] accumulation J III.319 (dhana*).

Sangharati (Sangharati) [=saṁharati] 1. to bring together, collect, accumulate J III.261; IV.36 (dhanaṃ), 371; V.383. - 2. to crush, to pound J I.493.

Sanghaṭa (Sanghata) [fr. sām+ghaṭeti, lit. "binding together"; on etym. see Kern, Toev. II.68] 1. a raft J II.20, 332 (nāvā*); III.362 (id.), 371. Miln 376. dāru° (=nāvā*) J V.194, 195. - 2. junction, union VvA 233. - 3. collection, aggregate J IV.15 (upāhana*); Th 1, 519 (papañca*). Freq. as atṭhi° (cp. sankhalā etc.) a string of bones, i.e. a skeleton Th 1, 570; DhA III.112; J V.256. - 4. a weft, tangle, mass (almost="robe," i.e. sanghāṭī), in taṇhā°-paṭimukka M I.271; vāda°-paṭimukka M I.383 (Neumann "defeat"); diṭṭhi°-paṭimukka Miln 390. - 5. a post, in piṭṭha° door-post, lintel Vin I.120.

Sanghaṭika (Sanghatika) (adj.) [fr. sanghaṭi] wearing a sanghāṭī M I.281.

Sanghaṭī (Sanghati) (f.) [fr. sanghaṭeti; cp. BSk. sanghaṭī Divy 154, 159, 494] one of the three robes of a Buddhist Vin I.46, 289; II.78, 135, 213; D I.70; II.65; M I.281; II.45; S I.175; A I.104, 106 sq., 210; IV.169 sq.; V.123; Pv IV.146; VbhA 359 (°cīvara); PvA 43. -cāra wandering about in a sanghaṭī, having deposited the cīvara Vin IV.281. -vāsin dressed in a s. Sn 456.

Sanghaṇi (Sanghani) (f.) a loin-cloth Vin IV.339 sq.

Sanghāta (Sanghata) [sam+ghāta] 1. striking, killing, murder Vin I.137; D I.141; II.354; M I.78; A II.42 sq. - 2. knocking together (cp. sanghaṭṭeti), snapping of the fingers (acchara*) A I.34, 38; J VI.64. - 3. accumulation, multitude PvA 206 (atṭhi° mass of bones, for the usual °sanghāṭa); Nett 28. - 4. N. of one of the 8 principle purgatories J V.266, 270.

Sanghātanika (Sanghatanika) (adj.) [fr. sanghāta or sanghāṭa] holding or binding together M I.322 (+agga-sanghāhika); A III.10 (id.); Vin I.70 ("the decisive moment" Vin. Texts I.190).

Sanghādisesa (Sanghadisesa) [unexplained as regards etym.; Geiger, P.Gr. § 383, after S. Lévi, =sangh′ātisesa; but atisesa does not occur in Pāli] requiring suspension from the Order; a class of offences which can be decided only by a formal sangha-kamma Vin II.38 sq.; III.112, 186; IV.110 sq., 225 (where explained); A II.242; Vism 22; DhA III.5.

Sanghika (Sanghika) (adj.) [fr. sangha] belonging to, or connected with the Order Vin I.250.

Sanghin (Sangho) (adj.) [fr. sangha] having a crowd (of followers), the head of an order D I.47, 116; S I.68; Miln 4; DA I 143. -sanghāsanghī (pl.) in crowds, with crowds (redupl. cpd.), with gāni-bhūtā "crowd upon crowd" at D I.112, 128; II.317; DA I.280.
**Sanghuṭṭha** (saṅghuṭṭha) (adj.) [saṃ+ghuṭṭha] 1. resounding (with) J VI.60, 277 (turiya-tālīta*); Mhvs 15, 196; 29, 25 (turiya*); Sdhp 298. - 2. proclaimed, announced PvA 73.

**Sacāca** (saçaca) (conj.) if indeed Vin I.88; see sace.

**Sacitta**¹ (saçitta) (nt.) [sa4+citta] one's own mind or heart D II.120; Dh 183, 327=Miln 379.

**Sacitta**² (saçitta) (adj.) [sa2+citta] of the same mind J V.360.

**Sacittaka** (saçittaka) (adj.) [sa3+citta+ka] endowed with mind, intelligent DhsA 295.

**Sace** (saçe) (conj.) [sa2+ce; cp. sacāca] if D I.8, 51; Vin I.7; Dh 134; J I.311. - sace . . . noce if . . . if not J VI.365.

**Sacetana** (saçetana) (adj.) [sa3+cetana] animate, conscious, rational J I.74; Mhvs 38, 97.


**Sacca** (saçca) (adj.) [cp. Sk. satya] real, true D I.182; M II.169; III.207; Dh 408; nt. saccaṃ truly, verily, certainly Miln 120; saccaṃ kira is it really true? D I.113; Vin I.45, 60; J I.107; saccato truly S III.112. - (nt. as noun) sacca the truth A II.25, 115 (parama*); Dh 393; also: a solemn asseveration Mhvs 25, 18. Sacce patiṭṭhāya keeping to fact, M I.376. - pl. (cattāri) saccāni the (four) truths M II.199; A II.41, 176; Sn 883 sq.; Dhs 358. - The 4 ariya-saccāni are the truth about dukkha, dukkhasamudaya, dukkha-nirodha, and dukkha-nirodha-gāminipaṭipadā. Thus e. g. at Vin I.230; D II.304 sq.; III.277; A I.175 sq.; Vism 494 sq.; VBha 116 sq., 141 sq. A shortened statement as dukkha, samudaya, nirodha, magga is freq. found, e. g. Vin I.16; see under dukkha B. 1. - See also ariyasacca & asacca. - iminā saccena in consequence of this truth, i. e. if this be true J I.294. -avhaya deserving his name, Cp. of the Buddha Sn 1133, cp. Nd2 624. -ādhiṭṭhāna determined on truth M III.245; D III.229. -ānupāṭṭi realization of truth M II.173 sq. -ānubodha awakening to truth M II.171 sq. -ānurakkaṇha warding of truth, M II.176. -ābhivivesa inclination to dogmatize, one of the kāya-ganthis S V.59; Dhs 1139; DhsA 377. -ābhisaṃaya comprehension of the truth Sn 758; Th 1, 338; ThA 239. -kāra ratification, pledge, payment in advance as guarantee J I.121. -kiriya a solemn declaration, a declaration on oath J I.214, 294; IV.31, 142; V.94; Miln 120; Mhvs 18, 39 (see trsln p. 125 on term). -nāṇa knowledge of the truth Vism 510; DhA IV.152. -nāma doing justice to one's name, bearing a true name, Ep. of the Buddha A III.346; IV.285, 289; PvA 231. -nikkhamā truthful Sn 542. -paṭivedha penetration of the truth Ps II.57. -vanka a certain kind of fish J V.405 (the Copenhagen MS. has [sa]sacca-vanka, which has been given by Fausböll as satā-vanka). -vacana (1) veracity M I.403; Dh I.160; (2)=saccakiriyā KhA 169, 180. -vajja truthfulness D I.53; S IV.349; J IV.320. -vācā id. A II.228; III.244; J I.201. -vāda truthful, speaking the truth D I.4; III.170; A II.209; IV.249, 389; S I.66; Sn 59; Dh 217; Miln 120; Nd2 623; DhsA III.288. -vivāṭṭha revelation of truth Ps I.11. -sandha truthful, reliable D I.4; III.170; A II.209; IV.249; DA I.73. -sammatā popular truth, maxim S IV.230.

**Saccāpeti** (saçcāpeti) at A IV.346=Vin II.19 is probably misreading or an old misspelling for sajjāpeti fr. sajjeti, the confusion sac: saj being frequent. Meaning: to undertake, fulfil, realize.
Saccika (Saccika) (adj.) [cp. Sk. satyaka] real, true Miln 226 (the same passage at Ps I.174 & Nd1 458 spells sachika). - saccik'āṭṭha truth, reality, the highest truth Kv u 1 sq.; DhsA 4 (nearly=paramaṭṭha); KhA 102. Kern in a phantastic interpretation (Toev. II.49, 50) takes it as sacci-kaṭṭha (=Sk. sāći-krṣta) "pulled sideways," i.e. "misunderstood."

Sacceti (Sacceti) in fut. successatti at A IV.343 is most likely an old mistake for ghaṭṭessati is the same passage at A III.343; the meaning is "to touch," or to approach, disturb. It is hardly=saśc "to accompany."

Sacchanda (Sacchanda) (adj.) [sa4+chanda] self-willed, headstrong J I.421; as sachandin ibid.

Sacchavīni (Sacchavini) (mūlāni) at A III.371 (opp. ummūla) means "roots taking to the soil again." It is doubtful whether it belongs to chavi "skin."

Sacchikaraṇīya (Sacchikaraniya) (adj.) [grd: of sacchikaroti] (able) to be realized S III.223 sq.; D III.230=A II.182 (in four ways: by kāya, sati, cakkhu, paññā).

Sacchikaroti (Sacchikaroti) [cp. Sk. sākṣāt kṛ; the P. form being *saccha° (=sa3+akṣ, as in akkhi), with change of °a to °i before kṛ. See also sakkhiṃ karoti] to see with one's eyes, to realize, to experience for oneself. Pres. °karoti D I.229; S IV.337; V.11, 49. - Fut. °karissati S V.10; M II.201 (as sacchi vā k.). - Aor. sacchākāsi S IV.63; SnA 166. - Grd. °kātabba Vin I.11; S V.422; & °karaṇiya (q. v.). - pp. sacchikata.

Sacchikiriyā (Sacchikiriya) (f.) [fr. sacchikaroti] realization, experiencing oath, ordeal, confirmation D I.100 (etc.). D I.100; III.255; S IV.254; A I.22; II.148; III.101; IV.332 sq.; Sn 267; Vism 696 sq.; Dh 296; Dha IV.63.

Sajati1 (Sajati) [srj, cp. Av. hāražāiti to let loose; Sk. sarga pouring out, srṣṭi emanation, creation] to let loose, send forth; dismiss, give up Sn 386, 390; J I.359; V.218 (imper. sajāhi); VI.185, 205. - infin. saṭṭhum (q. v.); pp. saṭṭha (see vissaṭṭha). - Caus. sajjeti (q. v.). - For sajj° (Caus.) we find sañj° in sañjitar.

Sajati2 (Sajati) [svaj; Dhtp 74, 549=ajjana (?) or=sajati1?] to embrace D II.266 (imper. saja). udakaṃ sajati to embrace the water, poet. for "to descend into the water" J IV.448 (T. sajātī); VI.198 (C.=abhisiñcati), 205 (C.= attano upari sajati [i. e. sajati1] abbhukkirati). On C. readings cp. Kern, Toev II.51.

Sajana (Sajana) [sa4+jana] a kinsman J IV.11 (read °parijana).
**Sajīta** (sa+jīta) See sañjītar.

**Sajīva¹** (sa+jīva) (adj.) [sa3+jīva] endowed with life Mhvs 11, 13.

**Sajīva²** (sa+jīva) [for sacīva?] a minister J VI.307, 318 (=amacca C.).

**Sajivāna** (sa+jivāna) (nt.) at S I.44 is metric spelling for sa-jivana [sa2=sam-,jivana] "same livelihood," in phrase kimsu kamme s. "what is (of) the same livelihood in work, i.e. occupation?" The form is the same as jivāna at J III.353. Taken wrongly as gen. pl. by Mrs. Rh. D. in trsln (K.S. I.63): "who in their work is mate to sons of men?" following Bdhgh's wrong interpretation (see K.S. I.321) as "kammena saha jivantānan; kammadutiyakā nāma honti."

**Sajotibhūta** (sa+joti+bhūta) (adj.) [sa3+joti+bhūta; same BSk., e.g. MVastu I.5] flaming, ablaze, aglow D I.95; Vin I.25; A I.141; J I.232; DA I.264.

**Sajja** (sa+jja) (adj.) [grd. formation fr. sajj=sañj Caus.; cp. the exact likeness of Ger. "fertig"] prepared, ready J I.98; II.325; III.271; Miln 351; PvA 156, 256. Of a bow furnished with a bow-string A III.75.

**Sajjaka** (sa+jjaka) (adj.)=sajja; J IV.45 (gamana° ready for going, "fertig").

**Sajjati** (sa+jjati) [Pass. of sañj or saj to hang. Cp. sanga] 1. to cling, to, to be attached S I.38, 111 (aor. 2 sg. sajjittho); II.228; A II.165; J I.376 (id. asajjitho); Sn 522, 536. ppr. (a)sajjamāna (un)-attached Sn 28, 466; J III.352. - 2. to hesitate J I.376 (asajjītvā without hesitation). - pp. satta1. - Cp. abhi° & vi°.

**Sajjana¹** (sa+jjana) (nt.) [fr. sṛj] decking, equipping ThA 241.

**Sajjana²** (sa+jjana) [sat(=sant)+jana] a good man Miln 321.

**Sajjā** (sa+jja) (f.) [orig. grd. of sad] seat, couch Pv II.128 (expln at PvA 157 doubtful).

**Sajjita** (sa+jjita) [pp. of sajjeti] issued, sent off; offered, prepared S II.186; Vin III.137 (here in sense of "happy"= sukhita); Miln 244 (of an arrow: sent); Mhvs 17, 7; 27, 16. - nt. offering (=upakkhaṭa) DA I.294; PvA 107.

**Sajju** (sa+jja) (adv.) [Sk. sadyāḥ, sa+dyāḥ, lit. one the same day] 1. instantly, speedily, quickly Dāvs III.37. - 2. newly, recently Dh 71 (*khīra; cp. DhA II.67). 1. quickly Mhvs 7, 6; 14, 62. - 2. newly VvA 197.

**Sajjulasa** (sa+jjulasa) [cp. Sk. sarjarasa; see Geiger, P.Gr. § 192] resin Vin I.202.

**Sajjeti** (sa+jeti) [Caus. of srj (sajati1), Sk. sarjayati] to send out, prepare, give, equip; to fit up, decorate: dānant to give a donation DhA II.88; pātheyyaṃ to prepare provisions J III.343; gehe to construct houses J I.18; nāṭakāni to arrange ballets J I.59; yaññāṃ to set up a sacrifice J I.336; dhammasabhaṃ to equip a hall for a religious meeting J III.342; nagaram to decorate
the town J V.212; paññākāram to send a present J III.10. - Caus. II. sajjāpeti to cause to be given or prepared J I.446; PvA 81. Cp. vissajjeti.


Sajjhāya (Sajjhaya) [cp. Sk. svādhāya, sva+adhāya, i. e. sa4+ ajjhaya, cp. ajjhayana & ajjhāyaka] repetition, rehearsal study D III.241; Vin I.133; II.194; A IV.136; S V.121 J I.116, 436; II.48; Miln 12, KhA 24; VbhA 250 sq. - °m karoti to study D III.241; A III.22; J V.54.

Sajjhāyati (Sajjhayati) [Denom. fr. sajjhāya, cp. BSk. svādhāyita AvŚ I.287; II.23] to rehearse, to repeat (aloud or silently), to study J I.435; II.273; III.216; IV.64; Miln 10. - ppr. °āyanto DhA III.347; ger. sajjhāyita S I.202, & sajjhāyitvā J IV.477; V.450; KhA 97. - Caus. sajjhāpeti to cause to learn, to teach J III.28 (of teacher, with adhīyati, of pupil). Caus. II. sajjhāyāpeti id. Miln 10.

Sajjhu (Sajjhu) (nt.) [cp. sajjha] silver D II.351; S V.92; J VI.48; Mhvs 19, 4; 27, 26, 28, 33.

Saṅcaya (Saṅcaya) [fr. saṃ+ci] accumulation, quantity Sn 697; It 17 (aṭṭhī*); Miln 220.

Saṅcara (Saṅcara) [fr. saṃ+car] passage, way, medium DA I.289.

Saṅcarana (Saṅcarana) (nt.) [fr. saṃ+car] wandering about, meeting meeting-place J I.163; IV.335; Miln 359. a* impassable Miln 217.

Saṅcarati (Saṅcarati) [saṃ+carati] 1. to go about, to wander D I.83. - 2. to meet, unite, come together J II.36 (of the noose of a snare). - 3. to move, to rock J I.265. - 4. to pass J I.491. - Caus. °cāreti to cause to move about Miln 377, 385. - Caus. II. *carāpeti to cause to go, to emit J I.164; to make one's mind dwell on Vism 187.

Saṅcaritta (Saṅcaritta) (nt.) [fr. saṃ+caritar] 1. going backwards & forwards, acting as go-between Vin III.137. - 2. intercourse Miln 266.

Saṅcāra (Saṅcāra) [saṃ+cāra] 1. going, movement, passing through Sdhlp 244. - 2. passages entrance, road J I.409; II.70, 122.

Saṅcalati (Saṅcalati) [saṃ+calati] to be unsteady or agitated Miln 117. Caus. °cāleti to shake Vin III.127; J V.434. - pp. °calita.

Saṅcalita (Saṅcalita) [pp. of saṅcalati] shaken Miln 224 (a*).

Saṅcicca (Saṅcicca) (adv.) [ger. of saṃ+cinteti; ch. BSk. saṅcintya Divy 494] discriminately, purposely, with intention Vin II.76; III.71, 112; IV.149, 290; D III.133; Kvu 593; Miln 380; PvA 103.

Saṅcita (Saṅcita) [pp. of saṅcināti] accumulated, filled (with) J VI.249; ThA 282; Sdhlp 319.
Sañcināti (sañcayati) [saṃ+cināti] to accumulate; ppr. °cayanto Mhvs 21, 4; aor. cini° PvA 202 (puññaṃ), 279 (pl. °cinimha). - pp. sañcita. - Cp. abhi°.

Sañcinteti (sancinteti) [saṃ+cinteti] to think, find out, plan, devise means D II.180, 245 (aor. samacintesuṃ); Th 1, 1103 (Pot. *cintaye); J III.438 (aor. samacetayi).


Sañcuṇṇita (sañcunna) [pp. of sañcuṇṇeti] crushed J II.41; Miln 188; Vism 259.


Sañcetanā (sañcetana) (f.) [saṃ+cetanā] thought, cogitation, perception, intention A II.159 (atta°, para°); D III.231 (id.); S II.11, 40, 99 (mano°); II.39 sq., 247; III.60, 227 sq.; Vbh 285; Dhs 70, 126. Sixfold (i. e. the 6 fold sensory perception, rūpa°, sadda°, etc.): D II.309; III.244; Ps I.136. Threefold (viz. kāya°, vacī°, mano°): Vism 341, 530; VbhA 144, 145.


Sañcetayitatta (sañcetayitatta) (nt.) reflection Dhs 5, 72.

Sañceteti (sañceteti) See °cinteti.

Sañcodita (sañcodita) [saṃ+codita] instigated, excited PvA 5, 68, 171, 213; ThA 207.

Sañcopati (sañcopati) [cp. Sk. copati, as a/pac in Mhbh. We should expect copeti in Pāli, fr. cup to stir] to move, to stir; a misunderstood term. Found in aor. samacopi (so read for T. samadhosi & v. l. samañcopi) mañcake "he stirred fr. his bed" S III.120, 125; and sañcopa (pret.) J V.340 (v. l. for T. sañcesuṃ āsanā; C. expls as "calimṣu").

Sañcopana (sañcopana) (nt.) & *ā (f.) [saṃ+copana] touching, handling Vin III.121 (ā); IV.214 (a) (=parāmasanam nāma ito c'ito ca).

Sañchanna (sañchanna) [saṃ+channa] covered (with= °) M I.124; Th 1, 13; J I.201; SnA 91 (°patta full of leaves; puppha° of flowers). Often in cpd. paduma° covered with lotuses (of ponds) Pv II.120; II.122; Vv 441; J I.222; V.337. M II.217, 259.


Sañchinna (sañchina) [pp. of sañchindati] Vin I.255 (of the kaṭhina, with saṃcudalikata "hemmed"). Also in cpd. °patta "with leaves destroyed" is Nd2 reading at Sn 44 (where T. ed.
& SnA 91 read samsina), as well as at Sn 64 (in similar context, where T. ed. reads sañchinna). The latter passage is expld (Nd2 625) as "bhula-pattalāsa sanḍa-cchāya," i.e. having thick & dense foliage. The same meaning is attached to sañchinna-patta at VvA 288 (with v. l. samsinal), thus evidently in sense of sañchanna. The C. on Sn 64 (viz. SnA 117) takes it as sañchanna in introductory story.

Sañjagghati [saṃ+jagghati] to joke, to jest D I.91; A IV.55, 343; DA I.256.

Sañjati is the P. correspondent of sajati1 (srj), but Sk. sañj=sajjati (to hang on, cling), which at Dhtp 67 & 397 defd as sanga. The Dhtp (64) & Dhtm (82) take sañj in all meanings of ālingana (=sajati2), vissagga (=sajati1), & nimmāna (=sajjeti).

Sañjanati [saṃ+janati] to be born; only in Caus. °janeti to cause, produce; realize Pug 16; Sdhp 564 (ger. °janayitvāna). - pp. sañjāta. See also Pass. sañjāyati.

Sañjanana (nt.) producing; f. °ī progenetrix (identical with taṇhā) Dhs 1059; DhsA 363.


Sañjambari in °m karoti in °m karoti is not clear in dern & meaning; perhaps "to tease, abuse," see D I.189 (*riyam); A I.187; S II.282. Probably fr. bhṛ (Intensive jarbhṛta Vedic!) as °jarbari. See on dern Konow, J.P.T.S. 1909, 42; Kern, Toev. II.69. The C. on S II.282 (K.S. II.203) expls as "sambharitaṃ nirantaraṃ phuṭaṃ akāmsu, upari vijjiṃsu ti," i.e. continually touching (or nudging) (phuṭa=phuṭṭha or phoṭita).

Sañjāta1 [sañjata] pp. of sañjanati] having become, produced, arisen Dhs 1035 (+bhūta & other syn.). °- full of, grown into, being in a state of Sn 53 (*khandha=susaṇṭhita* SnA 103); VvA 312, 318 (*gārava full of respect), 324 (*pasāda).


Sañjāti (f.) [saṃ+jāti] birth, origin; outcome; produce D I.227; II.305.

Sañjādiya a grove, wood J V.417, 421 (v. l saṅcādiya).

Sañjānana (nt.) & °ā (f.) [fr. sañjānāti] knowing, perceiving, recognition Miln 61; DA I.211; characteristic, that by which one is distinguished DhsA 321. As f. at Dhs 4; DhsA 110, 140 (trsln Expos. 185: "the act of perceiving by noting").

Sañjānāti 1. to recognize, perceive, know, to be aware of Vin III.112; D II.12; M I.111, 473; S III.87; A V.46, 60, 63; J I.135; IV.194; ThA 110. - 2. to think, to suppose J II.98. - 3. to call, name, nickname D I.93; J I.148. - Aor. sañjāni DA I.261; ger. sañjāya J I.187; II.98; sañjātvā M I.1; and sañjānitvā J I.352. - Caus. sañjāpeti (q. v.). - pp. sañjāta.

Sañjānetar (Sañjānetar) at S III.66 read sañjānetā.

Sañjāyatī (Sañjāyatī) [sañ+jāyatī, cp. sañjanatī] to be born or produced D I.220; J II.97; aor. sañjāyi D II.209; Vin I.32; ppr. "jāyamāna J V.384.

Sañjīṇha (Sañjīṇha) [sañ+jiṇha] decayed J I.503 (v. l.).

Sañjitār (Sañjitār) [n. ag. fr. sajati1, cp. sañjati] creator, one who assigns to each his station D I.18, 221; M I.327; DA I.111 (v. l. sajjitār, cp. Sk. sraṣṭār).


Sañjhā (Sañjhā) (f.) [cp. Sk. sandhyā] evening; only in cpds. *ātapa evening sun VvA 4, 12; *ghana evening cloud ThA 146 (Ap. V.44); Dāvs V.60.

Sañña* (Sañña*) is frequent spelling for samy* is frequent spelling for samy° (in saṃyojana=saññojana e. g.), q. v.

Saññatta1 (Saññatta) (nt.) [abstr. formation fr. sañña] the state of being a sañña, perceptibility S III.87.

Saññatta2 (Saññatta) [pp. of saññāpeti] induced, talked over Sn 303, 308


Saññā (Saññā) (f.) [fr. sañ+jñā] (pl. saññāyo and saññā - e. g. M I.108) 1. sense, consciousness, perception, being the third khandha Vin I.13; M I.300; S III.3 sq.; Dhs 40, 58, 61, 113; VbhA 42. - 2. sense, perception, discernment, recognition, assimilation of sensations, awareness M I.293; A III.443 (nibbāna*); S III.87; Sn 732 (saññāya uparodhanā dukkhakkhaya hoti; expld as "kāmasaññā" SnA); Miln 61; Dhs 4; DhsA 110, 200 (rūpa° perception of material qualities). - 3. consciousness D I.180 sq.; M I.108; Vbh 369 (nānatta° c. of diversity: see nānatta); Miln 159; J IV.391; is previous to ūpāna D I.185; a constituent part of nāma S II.3, cp. Sn 779; according to later teaching differs from viññāṇa and paññā only as a child's perceiving differs from (a) an adult's, (b) an expert's Vism 436 sq.; Dhs. trsln 7 n. 2, 17 n. 2. - nevasaññā-nāsaññā neither consciousness nor unconsciousness D III.224, 262 sq.; M I.41, 160; II.255; III.28, 44; Ps I.36; Dhs 268, 582, 1417; Kvū 202; Nett 26, 29; Vism 571. - 4. conception, idea, notion D I.28; III.289 (cp. Dial. III.263: "concept rather than percept"); M III.104; S I.107; Sn 802, 841; J I.368 (ambaphala saññāya in the notion or imagining of mango fruit); Vism 112 (rūpa° & aṭṭhika*). saññāṃ karoti to imagine, to think J II.71; to take notice, to mind J I.117. - 5. sign, gesture token, mark J I.287; II.18; pañña° a mark of leaves J I.153; rajjuasaññā a rope used as a mark, a guiding rope, J I.287; rukkha-saññāṃ pabbata-saññāṃ karonto, using trees and hills as guiding marks J IV.91; saññāṃ daddi to give the sign (with the whip, for the horse to start) J VI.302. - 6. saññā is twofold, paṭṭhasamphassajā and adhivacanasamphassajā i. e. sense impression and recognition (impression of something similar, "association by similarity," as when a seen person calls up some one we know), Vbh 6; VbhA 19 sq.; threefold, rūpasaññā, paṭṭhasaññā, and nānattasaññā A II.184; S II.211; cp. Sn 535; or kāma°, vyāpāda°, vihiṃsā° (as nānatta°) Vbh...
369, cp. VbhA 499; fivefold (pañca vimutti-paripācaniyā saññā); anicca°, anicce dukkha°, dukkhe anatta°, pahāna°, virāga° D III.243, cp. A III.334; there are six perceptions of rūpa, sadda, gandha, rasa, phoṭṭhabba, and dhamma, D II.309; S III.60; the sevenfold perception, anicca-, anatta-, asubha-, ādīnava-, pahāna-, virāga-, and nirodha-saññā, D II.79; cp. A III.79; the tenfold perception, asubha-, maraṇa-, añātre paṭikkulā-, sabbaloke anabhīrata-, anicca-, anicce dukkha-, dukkhe anatta-, pahāna-, virāga-, nirodha-saññā A V.105; the one perception, añātre paṭikkulāsaññā, Cpd. 7. See further (unclassified refs.): D I.180; II.277 (papañca°); III.223; D II.309; S II.143; A II.17; IV.252; Nd1 193, 207; Nett 27; Vism 111, 437, 461 sq. (in detail); VbhA 20 (pañca-dvārikā), 34; VvA 110; and on term Cpd. 40, 42.

Saññāna (Samanta) (nt.) [Vedic sañjināna] 1. perception, knowledge VvA 110. - 2. token, mark J IV.301; DA I.46; Vism 244. - 3. monument Mhv 19, 35.

Saññāta (Samata) [pp. of sañjānāti] skilled M I.396.

Saññāpāna (Samapana) (nt.) [fr. sañjānāpeti] convincing J V.462.

Saññāpeti (Samapeti) [Caus. of sañjānāti] 1. to make known, to teach J I.344; Miln 45. - 2. to remonstrate with, gain over, convince D I.236; M I.397; A I.75; S IV.313; Vin I.10; II.197; Miln 316. - 3. to appease, conciliate J I.479; PVA 16. Also saññāpeti J I.26, etc. - inf. saññāpitum Sn 597. - pp. saññatta. - At J I.408 read saññāpāpetvā (instead of saññāṃ pāpetvā), or simply saññāpetvā, like the parallel text at Ud 17.


Saññita (Sannita) [=sañjānāta; pp. of sañjānāti] so-called, named, so-to-speak Mhv 7, 45; PVA 135; Sdhp 72, 461. See also aya under niraya.

Saññin (Sannin) (adj.) [fr. sañjānī] conscious, being aware of (~°), perceiving, having perception D I.31, 180; III.49, 111, 140, 260; S I.62; A II.34, 48, 50; III.35; IV.427; Dh 253; Nd1 97, 138. - ālokasaññi having a clear perception D I.71; A II.211; V.207; Sum I.211; nānatta° conscious of diversity A IV.39 sq.; paṭhavisonānīn conscious of the earth (kasiṇa), in samādhi A V.8 sq.; paṭhavisonānīniyo (fem. plur.), having a worldly mind D II.139; asubhasaṅči, panāsaṅči, nānattanānīn conscious of the corruption of the world It 93; vihiṃsasaṅči conscious of the trouble Vin I.7; nevasaṅči-nāsaṅči neither conscious nor unconscious D III.111; A II.34; Nd1 97, 138; It 90; DA I.119. Cp. vi°. - In composition saññi°, e. g. *gabbha animate production D I.54; DA I.163.

Saññīvāda (Sannivada) [sañjānī+vāda] name of a school maintaining conscious existence after death D I.31; DA I.119; Mhbv 110.

Saṭa (Sata) [most likely=Sk. śada (fall), fr. śad to fall; Kern Toev. s. v. equals it to Sk. sūta (or śṛta) of śṛ (or su) to run (to impel), as in usṣāta and visaṭa. The Dhtm (789) gives a root saṭ in
meaning of "visarana," i. e. profusion, diffusion (cp. visața) a fall, a heap of things fallen; only in cpd. paṇṇa a heap of fallen leaves M I.21 (=paṇṇa-kacavara MA I.120); J II.271.

**Saṭṭha** (सत्त्ह) [pp. of sajati1] dismissed; in cpd. -esana one who has abandoned all longing or research D III.269 (cp. Dial. III.247 "has utterly given up quests"); A II.41 (so read for saṭṭh*). -saṭṭha at S III.84 is to be read seṭṭha, and at S IV.298 saṭṭha.

**Saṭṭhi** (सत्थि) (num. ord.) [cp. Sk. şaṭṭhi: see cha] sixty D I.45; II.261; Sn 538; DhA III.412 (ekūṇa*). It is found mostly in the same application as cha (group-number), e. g. at J I.64 ("turiya-sahassāni"); VvA 92 (id.); J I.87 ("yojana"); VI.512 ("sahassa"); DhA I.8, 17, 26, 131 ("sakaṭa"). -ḥāyana 60 years old (of elephant) M I.229; J II.343.

**Saṭṭhum** (सत्थुम) at J VI.185 (taṃ asakkhi saṭṭhum) is inf. of sajati1 (ṣṛṣṭa) to dismiss, let loose. The form has caused trouble, since the Com. explains it with gaṇhitum "to take." This has induced Kern (Toev. s. v.) to see in it a very old (even pre-Vedic!) form with *sāḍhum as original. Evidently he derives it fr. saḥ (Epic Sk. soḍhum!), as he trsls it as "to master, overpower."

**Saṭha** (सध) (adj.) [cp. Sk. śaṭha] crafty, treacherous, fraudulent D II.258; III.246; M I.32, 153; S IV.299; A II.41; III.35; V.157; Dh 252; Vin II.89; Nd1 395; Miln 250; Dāvs II.88; DhA III.375; Dhtp 100 (=keṭave). - f. saṭhī Pv II.34. See also kerāṭika, samaya*, sāṭheyya.


**Saṭhila** (सधिल) (adj.) [Sk. śithila, which also appears as sithila, e. g. Th 1, 277] loose, inattentive Dh 312.

**Saṭhesana** (सधेशन) see saṭṭha.

**Saṇa** (सण) (nt.) [Vedic śaṇa; Gr. ka/nabhis=Lat. cannabis; Ags haenep=E. hemp; Ger. hanf.] a kind of hemp D II.350 (v. l.); S I.115 (do.); cp. sāṇa1 & sāṇi. -dhovika [perhaps (Kern's suggestion) sāṇa* (v. l.)= visāṇa*?] name of a particular kind of gambol of elephants in water M I.229, 375. Bdhgh at DA I.84 uses the obscure term sāṇa-dhovana-kīḷā to denote a trick of Cauḍālas. But see sandhovika.

**Saṇati** (सणति) [svan; Idg. *suṇō=Lat. sono, Ags. swin music, swinsian to sing; Ohg. swan=swan] to sound, to make a noise Sn 721 (T. sanati)=Miln 414; sanate S I.7=203; J VI.507; ppr. saṇanto Sn 720 (T. n).

**Saṇim** (सणिम) (adv.) [cp. Sk. śanaiḥ] softly, gradually Sn 350; Mhvs 25, 84.

**Saṇikam** (सणिकम) (adv.) [fr. last] slowly, gently, gradually D II.333; M I.120; S I.82, 203; J I.9, 292; II.103; Miṅ 117; DA I.197; DhA I.60, 389; VvA 36, 178.

**Saṇṭha** (सण्ठ) a reed (used for bow-strings) M I.429.
Saṇṭhapeti (Sanhapeti) &  ṭhāpeti [Caus. of santiṭṭhati] 1. to settle, to establish A II.94 (cittaṃ); S IV.263; J I.225; PvA 196. - 2. to call to order D I.179 (*āp*). - 3. to adjust, fold up J I.304.

Saṇṭhahana (Santhahana) (nt.) [fr. santiṭṭhati] recreation Vism 420 sq.

Saṇṭhāti (Santhati) see santiṭṭhati.

Saṇṭhāna (Santhana) (nt.) [fr. saṃ+sthā] 1. configuration, position; composition, nature, shape, form Vin II.76; M I.120 (spelt “nth”); A I.50; IV.190 (C. osakkana); Miln 270, 316, 405; J I.71, 291, 368; II.108; Vism 184, 225, 243; DhsA 321; DA I.88 (”nth”); Sn 464 (=linga). su° well formed Sn 28.

- 2. having the appearance of megha-vaṇṇa° PvA 251; chavi° appearance of the skin J I.489; vaṇṇa° outward semblance Nett 27; J I.271; sarīra° the (material) body Vism 193. - 3. fuel J II.330 =IV.471.

- 3. (usually spelt °nth°) a resting place, meeting place, public place (market) (cp. Sk. sansthāna in this meaning). At S I.201 in phrase nadi-tīresu saṇṭhāne sabhāsu rathiyāsu (i. e. at all public places). S I.201 reads saṇṭhāne (v. l. santhāne); cp. K.S. I.256 from C.: “a resting place (vissamana-ṭṭhati) near the city gate, when market-wares had been brought down," trsln "resting by the gates." This stanza is quoted at SnA 20, where the ed. prefers reading panthāne as correct reading (v. l. saṇṭhāne). At J VI.113 it is translated by "market place," the comp. santhāna-gata being explained by the Comm. by santhāna-mariyādam gata, but at J VI.360 santhāna-gata is by the English translator translated "a wealthy man" (vinicchaya ṭhito, Com.), which, however, ought to be "in the court house" (cp. vinicchaya-ṭṭhāna), i. e. publicly. In both places there is also v. l. santhāna-°.

Saṇṭhita (Santhita) [pp. of santiṭṭhati] 1. established in (-°), settled, composed Sn 330 (santi-soracca-samādhi°); Sdhp 458; su° firmly or well established Sn 755; Miln 383; in a good position, well situated DhsA 65. - 2. being composed (as), being of the nature of (-°), ullumpanasabhāva° of a helping disposition DA I.177; PvA 35.

Saṇṭhiti (Santhiti) (f.) [fr. santiṭṭhati] 1. stability, firmness S V.228; Dhs 11; Vism 206; DhsA 143; Sdhp 460. - 2. fixing, settling Miln 144.

Saṇḍa (Sanda) [dial.; Dhtm 157: gumb'attha-m-īraṇe; cp. Sk. śaṇḍa] a heap, cluster, multitude; a grove (vana°) D I.87; S III.108; Vin I.23; J I.134 (vana°); satta° teeming with beings It 21. - Jambu° N. of Jambudīpa Sn 352=Th 1, 822 (v. l. °maṇḍa, which Kern considers to be the correct reading; see Toev. II.67). -saṇḍa°cārin swarming D I.166=M I.77=A II 206.

Saṇḍāsa (Sandasa) [saṃ+damsa, fr. ḍasati] (long) pincers, tweezers A I.210; J I.223; III.138; used to pull out hair M II.75; Vin II.134.

Saṇṇikā & Saṇīkā [Sanika] [cp. saṇi=Sk. śrṇi] an elephant-driver’s hook J I.445 (so read for paṇṇ°).

Saṇha (Sanha) (adj.) [cp. Sk. ślakṣṇa] 1. smooth, soft Vin I.202; II.151; Vv 5018 (=mudu VvA 213); Vism 260=KhA 59. saṇhena softly Th 1, 460. - 2. gentle, mild D II.259; Sn 853; J I.202, 376; Nd I 234; PvA 56, 215. Of speech (opp. pharusa harsh) M I.126; A III.196; Dhs 1343. - 3. delicate,
exquisite Th 2, 258, 262, 264, 268. Cp. pari°. -kariṇī "a wooden instrument for smoothing the ground, or a sort of trowel," Abhp 1007; J IV.250 (loc. āyaṃ pimśito); IV.4 (āyaṃ viya tilāni pimśamāṇā); V.271; VI.114 (asani viya viravanto āyaṃ viya pimśanto); cp. KhA 59; thus it seems to mean also a sort of instrument for oil-pressing, or a mortar.

Saṃhaka [Saṃhaka] at J III.394 (of hair growing white "saṃhakasadisā") according to Kern, Toev. II.69 (coarse) hempen cloth (=sānāvāka), as indicated by v. l. sānālāka. Thus a der. fr. saṇa=sāṇa. Kern compares P. tuṇhīra= tūṇhīra; Sk. śaṇa=śāṇaka. According to Andersen, Pāli Glossary "betelnut" (=saṇha).

Saṃheti [Saṃheti] [Caus. fr. saṇha] to brush down, smooth (kese): only as cpd. o° at Vin II.107; J IV.219.

Sata1 [Sata] (num. card.) [Vedic satam; cp. Av. satam, Gr. e(-kato/n, Lat. centum; Goth. hund-hundred; Idg. *kmtōm dktōm (=decem), thus ultimately the same as daśa, i. e. decad (of tens]) a hundred, used as nt. (collect.), either ° or as apposition, viz. gāma-satam a hundred (ship of) villages DhA I.180; jaṭā-satāni 100 ascetics Vin I.24; jāti° D I.13; or gāthā satām 100 stanzas Dh 102.-Often in sense of "many" or "innumerable," e. g. kaku, raṃsi, etc.; cp. ṣatāṁ bahūṁ J I.310, 311. -kau having a hundred corners, epithet of a cloud A III.34=S I.100 (v. l. sattakatu) see J.P.T.S. 1891-93 p. 5. -patta the Indian crane (or woodpecker?) J II.153; 388; Miln 404. -padī a centipedes A II.73; III.101, 306; IV.320; V.290; Vin II.110, 148; Miln 272. -pala (Th 1, 97) see pala. -pāka (-tela) oil mixture, worth 100 pieces J IV.281; DhA II.48; III.311. see also pāka. -puṇṇa 100, i. e. innumerable merits Vism 211. -pusphā Anethum sowa, a sort of dill or fennel J VI.537. -porisa of the height of a hundred men, extremely high, attribute of a hell Vv 52, 12 sq.; name of a hell J V.269. -mūlī Asparagus racemosus Abhp 585. -raṃsi "having 100 rays," the sun Sdhp 590; J I.44. -rasabhoya food of 100 flavours DhA III.96 (v. l. all pass, satta°) -vanka a kind of fish Abhp 672. -vallikā an under-garment, arranged like a row of jewelry Vin II.137. -sahassa one hundred thousand J II.20; Miln 88; 136; DhA II.86. -sahassima id. S II.133.

Sata2 [Sata] [pp. of sarati, of smṛ, cp. BSk. smṛta AvŚ I.228; II.197] remembering, mindful, conscious D I.37; II.94; III.49, 107, 222, 269; M I.520 (su-sata & dus-sata); S IV.211; A III.169 (+sampajāna), 325; IV.311; Sn 741; Dhs 163; DA I.211. - satokārin cultivator of sati Ps I.175.

Satara [Sata] (nt.) [cp. BSk. śatara] a hundred, collection of 100 J I.74.

Satākhattuṃ [Satākhattum] (adv.) [cp. dvi-khattum, ti-khattum etc.] a hundred times.

Satatā [Sata] (adj.) [with satrā "completely" & sadā "always" to sa° "one": see saṃ°; lit. "in one (continuous) stretch"] continual, chronic. Only in nt. satātam (adv.) continually A IV.14; It 116; Sn 507; Miln 70; Pāv II.811 (=nirantarāṃ Pāv A 110); III.710 (=sabbakālam Pāv 207); Pāv 177; and as ° in °vihāra a chronic state of life, i. e. a behaviour remaining even & the same A II.198=D III.250, 281. Cp. sātacca.

Satadhā [Satadha] (adv.) [sata+dhā, cp. ekadhā, dvidhā etc.] in 100 ways, into 100 pieces D II.341.
Sati (Sans.) (f.) [Vedic smṛti: see etym. under sarati2] memory, recognition, consciousness, D I.180; II.292; Miln 77-80; intensiont of mind, wakefulness of mind, mindfulness, alertness, lucidity of mind, self-possession, conscience, self-consciousness D I.19; III.31, 49, 213, 230, 270 sq.; A I.95; Dhs 14; Nd1 7; Tikp 61; VbhA 91; DhsA 121; Miln 37; upaṭṭhitā sati presence of mind D III.252, 282, 287; S II.231; A II.6, 218; III.199; IV.232; It 120; parimukhaṃ satiṃ upaṭṭhāpetum to surround oneself with watchfulness of mind M III.89; Vin I.24, satiṃ paccupaṭṭhāpetum to preserve self-possession J I.112; IV.215; kāyagatā sati intentness of mind on the body, realization of the impermanency of all things M III.89; A I.43; S I.188; Miln 248; 336; muṭṭhasati forgetful, careless D III.252, 282; maraṇasati mindfulness as to death A IV.317 sq.; J IV.216; SnA 54; Pva 61, 66. asati not thinking of, forgetfulness DhsA 241; instr. asatiyā through forgetfulness, without thinking of it, not intentionally Vin II.2892. sati (sammā°) is one of the constituents of the 8-fold Ariyan Path (e.g. A III.141 sq.; VbhA 120): see magga 2. -ādhipateyya (sati°) dominant mindfulness A II.243 sq.; It 40. -indriya the sense, faculty, of mindfulness A II.149; Dhs 14. -upāda arising, production of recollection J I.98; A II.185; M I.124. -ullapakāyika, a class of devas S I.16 sq. -paṭṭhāna [BSk. smṛty'upasthāna Divy 126, 182, 208] intent contemplation and mindfulness, earnest thought, application of mindfulness; there are four satipaṭṭhānas, referring to the body, the sensations, the mind, and phenomena respectively, D II.83, 290 sq.; III.101 sq., 127, 221; M I.56, 339; II.11 etc.; A II.218; III.12; IV.125 sq., 457 sq.; V.175; S III.96, 153; V.9, 166; Dhs 358; Kvu 155 (cp. Kvu. trsln 104 sq.); Nd1 14, 45, 325, 340; Vism 3; VbhA 57, 214 sq., 417. - See on term e. g. Cpd. 179; and in greater detail Dial. II.322 sq. -vinaya disciplinary proceeding under appeal to the accused monk's own conscience Vin I.325; II.79 etc.; M II.247; A I.99. -vepullapatta having attained a clear conscience Vin II.79. -saṃvara restraint in mindfulness Vism 7; DhsA 351; SnA 8. -saṃpajañña mindfulness and self-possession D I.70; A II.210; DA I.183 sq. -sambojjhanga (e.g. S V.90) see (sam)bojjhanga. -saṃmusa loss of mindfulness or memory, lack of concentration or attention D I.19; Vin II.114; DA I.113; Pug 32; Vism 63; Miln 266.

Satika (Satis) (adj.) (-°) [fr. sata1] consisting of a hundred, belonging to a hundred; yojanasatika extending one hundred yojanas Vin II.238; visaṃvassatika of hundred and twenty years' standing Vin II.303.

Satitā (Satis) (f.) [abstr. formation fr. sati] mindfulness, memory DhsA 405 (-°).

Satima (Satis) (adj.) [superl. formn fr. sati1] the hundredth S II.133; J I.167 (pañca°).

Satimant (Satis) (adj.) [fr. sati] mindful, thoughtful, contemplative, pensive; nom. sg. satimā D I.37; S I.126; Sn 174; A II.35; Dhs 163; Dha IV.117; Piv IV.344; satimā (in verse) Sn 45; nt. satimātā Sn 211; gen. satimato S I.208; satimato S I.81; Dh 24; nom. pl. satimanto D II.120; Dh 91; Dha II.170; gen. satimataṃ D 181; It 35; satimantānaṃ A I.24. - See also D III.77, 141, 221 sq.; A IV.4, 38, 300 sq., 457 sq.; Nd1 506; Nd2 629.

Satī (Sans.) (f.) [fr. sant, ppr. of as] 1. being J III.251. - 2. a good or chaste woman Abhp 237; asatī an unchaste woman Miln 122=J III.350; J V.418; VI.310.

Satekiccha (Satikiccha) (adj.) [sa3+tekiccha] curable, pardonable Miln 192, 221; Vism 425. See tekiccha.
Sateratā (Sateratal) (f.) [cp. Sk. śatahradā, śata-hrada] lightning J V.14, 203. Also as saterī Vv 333; 644; VvA 161 (=vijjulatā), 277. As saderitā at Th 1, 260.

Satta¹ (Sattā) [pp. of sañj; sajjati] hanging, clinging or attached to Vin I.185; D II.246; NdI 23, 24; Dh 342; J I.376. Cp. āsatta1 & byāsatta.

Satta² (Sattā) [cp, Vedic sattva living being, satvan "strong man, warrior," fr. sant] 1. (m.) a living being, creature, a sentient & rational being, a person D I.17, 34, 53, 82; II.68; A I.35 sq., 55 sq.; S I.135; V.41; Vin I.5; Miln 273; Vism 310 (defn: "rūp'ādisu khandhesu chandarāgena sattā visattā ti sattā," thus=satta1); Nett 161; DA I.51, 161; VbhA 144. -naraka° a being in purgatory (cp. niraya°) Vism 500. - 2. (nt.) soul (=jīvita or viððāṇa) Pv I.81 (gata°=vigata-jīvita PvA 40). - 3. (nt.) substance Vin I.287. nissatta non-substantial, phenomenal DhsA 38. -āvāsa abode of sentient beings (see nava1 2) D III.263, 268; A V.53; Vism 552; VbhA 168. -ussada (see ussada 4) teeming with life, full of people D I.87, 111, 131. -loka the world of living creatures SnA 263, 442; Vism 205. See also sankhāra-loka. -vanijjā slave trade DA I.235=A III.208 (C.: manussa-vikkaya).

Satta³ (Sattā) [pp. of sapati to curse; Sk. śapta] cursed, sworn J III.460; V.445.

Satta⁴ (Sattā) (num.) [cp. Vedic sapta, Gr. e(pta/; Av. hapta; Lat. septem, Goth. sibun=E. seven etc.] number seven. It is a collective and concluding (serial) number; its application has spread from the week of 7 days (or nights), and is based on astronomical conception (Babylon!), this science being regarded as mystic, it invests the number with a peculiar magic nimbus. From time-expressions it was transferred to space, esp. when originally connected with time (like satta-bhūmaka the 7-storied palace; the Vimānas with 700 towers: see vimāna 2 & 6; or the 7 great lakes: see sarā3; °yojana 7 miles, cp. the 7 league-boots!). Extremely frequent in folklore and fairy tales (cp. 7 years of famine in Egypt, 7 days'festivals, dragon with 7 heads, 7 ravens, 7 dwarfs, 7 little goats, 7 years enchantment, etc. etc.). - For time expressions see in cpds.: °āha, °māsa, °ratta, °vassa. Cp. Sn 446 (vassāni); J II.91 (kāyā, thick masses); DA I.25 (of the Buddh. Scriptures: sattahi māsehi sangītaṃ); DhA II.34 (dhanāni), 101 (mangalā); the collective expression 7 years, 7 months, 7 days at J V.48; the 7X70 ðāṇavatthūni S II.59; and the curious enumeration of heptads at D I.54. - Cases: instr. sattahi D I.34; gen. sattannaṃ D I.56; loc. sattasu D II.303=M I.61. -anga a couch with 7 members (i. e. four legs, head support, foot support, side) Vin II.149. -aṭṭha seven or eight J II.101. -āgārika a "seven-houser," one who turns back from his round, as soon as he has received alms at 7 houses D I.166. -ālopika a "seven-mouthful," one who does not eat more than 7 bits D I.166. -āha (nt.) seven days, a week of 7 days [cp. BSk. saptaka Divy 99] D II.248; Vin I.1, 139; J I.78; II.85; IV.360; V.472; VI.37; DhA I.109; VvA 63. satta° 7 weeks DhA I.86; cp. satta-satta-divasā J V.443. -ussada (see ussada 2) having 7 prominences or protuberances (on the body), a sign of a Mahāpurisa D II.18; III.144, 151 (i. e. on both hands, on both feet, on both shoulders, on the back). -guna sevenfold Mhvs 25, 36. -jata with seven plaits (of hair) J V.91 (of a hunter). -tanti having 7 strings, a lute VvA 139. -tāla (-matta) (as big as) 7 palm trees DhA II.62, 100. -tiṃsa 37 (see bodhipakkhiya-dhammā). -dina a week Mhvs 11, 23. -pakaranika mastering the 7 books of the Abhidhamma J J.312; Miln 282. -patiṭṭha sevenfold firm D II.174; Miln 282. -padam for 7 steps J VI.351 (Kern, Toev. s. v. "unfailing"). -bhūmaka (pāśāda) (a palace) with 7 stories Mhvs 37, 11; J I.58; IV.378; DhA I.180, 239; IV.209. -māsam (for) seven months PvA 20. -yojanika 7 miles in extent J V.484. -ratana the 7 royal treasures D I.88; It 15; J V.484. -ratta a week J VI.230 (dve°= a fortnight), 304; Sn 570. -vassika 7 years old Miln 9. 310; DhA II.87, 89.
(sāmañera), 139; PvA 53 (Sankicca arahattaṃ patvā); DhA III.98 (kumāro arahattaṃ patto); J V.249. On the age of seven as that of child arahants see Mrs. Rh. D. in Brethren introd. xxx. - vīsati twenty seven DhA I.4.

**Sattakkhattum** (Sattakkhattum) (adv.) [cp. tikkhattum etc.] seven times Vin I.3; It 18; sattakkhattuparamāṇi seven times at the utmost; °parama one who will not be reborn more than seven times S II.134 sq.; A I.233, 235; IV.381; Kvu 104; Pug 15 sq.; Nett 189; KhA 187; J I.239; DhA III.61, 63.

**Sattati** [sattati] (cp. Sk. saptati) seventy D II.256; Ap 118, 126 & passim. As sattari at S II.59; Ap 248 & passim.


**Sattadhā** (sattadhā) (adv.) [fr. satta4, cp. dvidhā] in seven pieces D I.94; II.235; Sn 783; J V.33, 493; DhA I.17, 41. Cp. phalati.

**Sattapaṇṇi** = rukkha N. of a tree Mhvs 30, 47; cp. sattapaṇṇi-guhā N. of a cave KhA 95.


**Sattama** (sattama) (num. ord.) [fr. satta4] the seventh D I.89; Sn 103. - f. °mī Sn 437. Often in loc. °divase on the 7th day Sn 983; J I.395; Miln 15; PvA 6, 74. - °bhavika one who has reached the 7th existence (or rebirth) Kvu 475 (cp. trsln 2714).

**Sattarasa** (sattarasa) (num. card.) [satta4+rasa2=dasa] seventeen Vin I.77; IV.112 (°vaggiyā bhikkhū, group of 17).

**Sattari** = sattati, at S II.59 sq.

**Sattali** (sattali) (f.) [cp. Sk. saptalā, name of var. plants, e. g. jasmine, or many-flowered nykkanthes, Halāy. 2, 52] the plantain, and its flower J IV.440 (=kadali-puppha C.; so read for kandala°); and perhaps at Th 2, 260 for pattali (q. v.), which is expld as kadali(-makula) at ThA 211.


**Satti** (satti) (f.) [fr. śak, cp. Vedic śakti] ability, power Dhtp 508 Usually in phrase yathā satti as much as one can do, according to one's ability Cp I.106; DhA I.399; or yathā sattim D I.102, or y. sattiyā DhA I.92.

**Satti** (satti) (f.) [cp. Vedic śakti, orig. identical with satti1] 1. knife, dagger, sword A IV.130; J II.153; Vism 313 (dīgha-dāṇḍa° with a long handle); DhA I.189; II.134 (tikhiṇa° a sharp knife). mukha° piercing words J I.341. - 2. a spear, javelin S I.13; A II.117; J I.150. - pāñjara lattice work of spears D II.164. - langhana javelin dance J I.430. - simbali-vana the forest of swords (in purgatory) J V.453. - sīla a sword stake, often in simile °ûpamā kāmā S I.128; A III.97; Vism 341. Also N. of a purgatory J V.143 sq.
Sattika \textsuperscript{(sātika)} see tala°.

Sattu \textsuperscript{1 (sātu)} [Vedic śatru] an enemy J V.94 (acc. pl. sattavo); Vism 234 (*nimmathana).

Sattu \textsuperscript{2 (sātu)} [cp. Sk. śaktu] barley-meal, flour Vin II.116 (saththu); Nd1 372; J III.343 sq.; Pv III.13; Dhs 646. -āpaṇa baker's shop J VI.365. -pasībbaka flour sack; *bhasta id. J III.346.

Sattuka \textsuperscript{(sātuka)} [fr. sattu\textsuperscript{1}] an enemy J III.154; Mhvs 32, 18.

Sattha \textsuperscript{1 (sātha)} (nt.) [cp. Vedic śastra, fr. śas to cut] a weapon, sword, knife; coll. "arms" D I.4, 56; Sn 309, 819 (expld as 3: kāya°, vaci°, mano°, referring to A IV.42, at Nd1 151); J I.72, 504; Pv III.102; SnA 458 (*mukhena); PvA 253. Often in combn daṇḍa°+sattha (cp. daṇḍa 4), coll. for "arms," Vin I.349; D I.63; A IV.249; Nd2 576. -sāthaṃ añharati to stab oneself S I.121; J III.123; IV.57 sq. -kamma application of the knife, incision, operation Vin I.205; SnA 100. -kāraka an assassin Vin III.73. -vaṇijjā trade in arms A III.208. -hāraka an assassin Vin III.73; S IV.62.

Sattha \textsuperscript{2 (sātha)} (nt.) [cp. Vedic śāstra, fr. śās to teach] a science, art, lore Miln 3; SnA 327, 447. -vāda° science of right belief SnA 540; sada° grammar SnA 266; supina° dream-telling SnA 564.

Sattha \textsuperscript{3 (sātha)} [sa3+attha; Sk. sārtha] a caravan D II.130, 339; Vin I.152, 292; Nd1 446; Dh 123 (appa° with a small c.), Miln 351. -gamanīya (magga) a caravan road Vin IV.63. -vāsa encampment D II.340, 344. -vāsika & *vāsin caravan people J I.333. -vāha a caravan leader, a merchant D II.342; Vv 847 (cp. VvA 337); leader of a band, teacher; used as Ep. of the Buddha S I.192; It 80, 108; Vin I.6. In exegesis of term Satṭhā at Nd1 446=Nd2 630=Vism 208.

Sattha \textsuperscript{4 (sātha)} [pp. of sāsati; śās] told, taught J II.298 (v. l. siṭṭha).

Sattha \textsuperscript{5 (sātha)} (adj.) [wrong for satta=śakta] able, competent J III.173 (=samattha C.).

Sattha \textsuperscript{6 (sātha)} [cp. Sk. śvasta, śvas] breathed: see vissattha.

Satthaka \textsuperscript{1 (sāthaka)} (nt.) [fr. sattha\textsuperscript{1}] a knife, scissors Vin II.115 (daṇḍa°, with a handle); J V.254 (as one of the 8 parikkhāras); Miln 282. aya° at J V.338 read °paṭṭaka. -nisādana [cp. Sk. niśātana] knife-sharpening DhA I.308, cp. Miln 282 °nisāna [=Sk. niśāna]. -vāta a cutting pain A I.101=307; J III.445.

Satthaka \textsuperscript{2 (sāthaka)} (adj.) [fr. sattha\textsuperscript{3}] belonging to a caravan, caravan people, merchant PvA 274.

Satthar [Venic śāstr, n. ag. fr. śās] teacher, master. - nom. satthā D I.49; Sn 179; acc. satthāraṃ D I.163; Sn 153, 343; instr. satthārā D I.163; instr. satthunā Mhvs 32, 19; gen. satthu D I.110; It 79; Vin I.12; gen. satthuno D II.128; Sn 547, 573, loc. satthari Dhs 1004; nom. and acc. pl. satthāro D I.230; A I.277; Miln 4; gen. pl. satthāraṇaṃ J I.509. - See e. g. D I.230; A I.277; Vin I.8; Th 2, 387. - The 6 teachers (as in detail at D I.52-59 & var. places) are Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭhaputta, Sañjhaya Belatthiputta, Ajita-Kesakambali. - 5 teachers at Vin II.186; A III.123. - 3 at D I.230; A I.277. - The Master par excellence is the Buddha D I.110;
Satthi\(^1\) [Satthi] (nt. & f.) [cp. Sk. sakthi] the thigh Vin II.161; Th 1, 151; Vv 8117; J II.408; III.83; VI.528; antarā° between the thighs A II.245.

Satthika [Satthika] (adj.) [fr. sattha\(^3\)] belonging to a caravan D II.344.

Satthu [Satthu] See sattu\(^2\); satthu° see sattu\(^2\); satthu° see satthar.

Satthuka [Satthuka] "having a teacher," in atīta° [belonging to the whole cpd.] whose teacher is dead D II.154.


Satthuvaṇṇa [Satthuvaṇṇa] [satthar°+vaṇṇa] gold (lit. the colour of the Master) Vin III.238, 240.

Sathera [Sathera] (adj.) [sa\(^3\)+thera] including the Theras A II.169

Sadattha [Sadattha] [sat (=sant)+attha] the highest good, ideal D II.141; M I.4; A V.207 sq.; Dh 166; Mhvs 3, 24. It may be taken as sa\(^4\)+attha (with euphonic-d-), i. e. one's own good, as it is expld by Bdhgh at DhA III.160 ("sake atthe"), & adopted in trsln at Dial. II.154.


Sadara [Sadara] (adj.) [sa\(^3\)+dara] fearful, unhappy A II.172; M I.280, 465=D III.57 (reads dd).

Sadassa [Sadassa] [sa=dasā] a squatting mat with a fringe Vin IV.171.

Sadassa [Sadassa] [sat(=sant)+assa] a horse of good breed A I.289.

Sadā [Sadā] (adv.) [fr. saṃ°] always Sn 1041, 1087, 1119; Nd2 631 (where long stereotype definition); Dh 79; Pv II.811 (=sabbakālaṃ yāvajīvaṃ PvA 110); II.937 (=sabbakālaṃ divase divase sāyaṇaṃ ca pāto ca PvA 127); IV.130. -matta "always revelling," N. of a palace J I.363 sq. (cp. Divy 603); a class of devas D II.260.


Saderita [Saderita] See saterita.

Sadevaka [Sadevaka] (adj.) [sa\(^3\)+deva+ka] together with the devas, with the deva world D I.62; III.76, 135; Sn 86; Vin I.8, 11; Dh 44; DA I.174. At J I.14 sadevaka (loc.) is used in the sense of "in the world of men & gods."
Sadevika (sa3+devi+ka) (adj.) [sa3+devi+ka] together with his queen Mhvs 33, 70.

Sadda [sadda] (adj.) [cp. late Vedic śāda; BŚk. śāda as nt. at AvŚ I.3] 1. sound, noise D I.79, 152; III. 102 sq., 146, 234, 244 sq., 269, 281; M III.56, 267; A III.30 sq.; IV.91, 248; J I.3 (ten sounds); Sn 71; Vism 408 (var. kinds); Dhs 621 (udaka*); DhA II.7 (udriyana*); defd at Vism 446 ("sotapatihanana-lakkhana," etc.) & at VbhA 45 ("sappati ti saddo, udahariyati ti attho"). - 2. voice J II.108. - 3. word Vin I.11; It 114; DhA I.15 (itthi*); VbhA 387 (in nirutti); Sn 261, 318, 335. - kova a grammarian or phonetician SnA 321. -dhatu sound Dhtm 401. - 2. voice J III.288. - 3. word Vin I.11; It 114; DhA I.15 (itthi°); Vb 387 (in nirutti); SnA 261, 318, 335. - kova a grammarian or phonetician SnA 321. -dhatu sound Dhtm 401. - 3. word Vin I.11; It 114; DhA I.15 (itthi°); VbhA 387 (in nirutti); SnA 261, 318, 335. - kova a grammarian or phonetician SnA 321. -dhatu sound Dhtm 401.

Saddahati [saddhati] [Vedic śrad-dhā, only in impers. forms grd. śrad-dadhāna; pp. śrad-dhita; inf. śrad-dhā; cp. Av. zraz-dā id.; Lat. cred-(d)o (cp. "creed"); Oir. cretim to believe. Fr. Idg. *kred (=cord* heart)+*dhe, lit. to put one's heart on] to believe, to have faith D II.115; 244; S III.225; PII.83; J V.480; DhA II.27. ppr saddahanto DA I.81; Pva 148 (a°), 151 (a°), 285 & saddahāna S I.20, 214; Sn 186; It 112. Pot. saddheyya J II.446 (=saddheyya C.); 2nd pl. saddahetha J III.192; 3rd pl. saddheyyumu S II.255. At J VI.575 (Pot.) saddhe seems to be used as an exclamation in the sense of "I wonder" (cp. maññe). -saddahase at Pva IV.81 is to be read saddāyase (see saddāyati). - grd. saddhātabba J II.37; V.480; Pva 217; saddahātabba D II.346; saddahitabba Miln 310; saddheyya Vin III.188; and saddhāyitabba (Caus.) Pva 109. A Caus. aor. 2 sg. is (mā) . . . saddahesi J VI.136140 - ger. saddhāya J V.176 (=saddahitvā C.); inf. saddhātum J V.445. - pp. (Caus.) saddhāyita. - Caus. II. saddhāpeti to make believe, to convince; Pot. *dahāpeyya J VI.575; Pva IV.125; fut. *dahāpessati J I.294.

Saddahitya [saddhati] (f.) [fr. sadd+dhā] believing, trusting, having faith Nd2 632; Dhs 12, 25; Nett 15, 19; DhA I.76.

Saddāyati [saddayati] [Denom. fr. sadda; i. e. śabd] cp. Epic Sk. śabdāyati & śabdāyati] 1. to make a sound Miln 258; PIV.81 (saddāyase read for saddahase); IV.161 (id.); Ud 61 (*āyamāna noisy). - saddahase at Pva IV.81 is to be read saddāyase (see saddāyati). - grd. saddhātabba J II.37; V.480; Pva 217; saddahātabba D II.346; saddahitabba Miln 310; saddheyya Vin III.188; and saddhāyitabba (Caus.) Pva 109. A Caus. aor. 2 sg. is (mā) . . . saddahesi J VI.136140 - ger. saddhāya J V.176 (=saddahitvā C.); inf. saddhātum J V.445. - pp. (Caus.) saddhāyita. - Caus. II. saddhāpeti to make believe, to convince; Pot. *dahāpeyya J VI.575; Pva IV.125; fut. *dahāpessati J I.294.

Saddahane (saddhana) (f.) [fr. sad+dhā] believing, trusting, having faith Nd2 632; Dhs 12, 25; Nett 15, 19; DhA I.76.

Saddita [saddita] [pp. of śabd; cp. saddāyati] sounded, called Sdhp 100.

Saddūla [saddula] [cp. Sk. śārdūla] a leopard Miln 23.
Saddha [saddha] [cp. Epic Sk. & Sūtra literature śrāddha, fr. śrād-dhā] a funeral rite in honour of departed relatives connected with meals and gifts to the brahmins D I.97; A I.166; V.269, 273; DA I.267; saddhaṃ paumuṇcati to give up offerings, to abandon Brahmanism Vin I.7; D II.39; Sn 1146. The word is n. according to Abhp and A V.269-273; loc. "e, D I.97; J II.360; kaṃ saddhaṃ (acc. in a gāthā), seems to be f.; Com. ib. 360 has saddha-bhattaṃ, a funeral repast (v. l. saddha-ṃ). Thus it seems to be confused with saddhā.

Saddhamma [saddhamma] [sadd(=sant)+dhamma, cp. BSk. saddharma, e. g. Jtm 224] the true dhamma, the best religion, good practice, the "doctrine of the good" (so Geiger, Pali Dhamma pp. 53, 54, q. v. for detailed discussion of the term) M I.46; S V.172 sq.; A I.69; III.7 sq., 174 sq., 435 sq.; V.169, 317; Sn 1020; Dh 38; J V.483; DhA IV.95. Seven saddhammas: M I.354, 356; D III.252, 282; A IV.108 sq. - Opp. a-saddhamma (q. v.); four a°: A II.47; eight: Vin II.202. -garu paying homage to the true religion S I.140. -savana hearing the (preaching of the) true dhamma D III.227, 274; A I.279; II.245; IV.25 sq., 221; V.115 sq.

Saddhā [saddha] (f.) [cp. Vedic śraddhā: see saddahati] faith (on term cp. Geiger, Saṃyutta trsln II.452) D I.63; III.164 sq.; S I.172=Sn 76; S V.196; Dh 144; A I.150, 210; III.4 sq., 352; IV.23; V.96; Dhs 12; Miln 34 sq.; Tikp 61, 166, 277, 282. - instr. saddhāya (used as adv.) in faith, by faith in (acc. or gen.) Vin II.289 (āyasmantānaṃ); J V.176 (pabbajita); PvA 49 (kammaphalaṃ s.); or shortened to saddhā (pabbajita) M I.123; A I.24; J I.130. The same phrase as saddhāya pabbajita at S I.120 is expld as "saddhāhitvā" by Bdhgh (see K.S. I.321), thus taking it as ger. -ānusārin walking according to faith M I.479; A I.74; Pug 15; Nett 190. -cariyā living in faith Vism 101. -deyya a gift in faith D I.5; Vin I.298; IV.30; DA I.81. -vimutta emancipated through faith M I.478; A I.74, 118 sq.; Pug 15; Nett 190. -vimutti emancipation through faith Pug 15.

Saddhātar [saddhatar] [n. ag. fr. saddhāati, i. e. sad+dhātar] a believer Sdhp 39.

Saddhāyika [saddhāyika] (adj.) [fr. saddhāya, ger. of saddhāati] trustworthy D II.320; A IV.109 (so read for *sika); Th 2, 43, 69.

Saddhāyita [saddhāyita] [pp. of saddhāati; BSk. śraddhāyita] one who is trusted; nt. that which is believed, faith Pv II.85 May be misspelling for saddhāyika.

Saddhim [saddhim] (& saddhi*) (adv.) [in form=Vedic sadhṛīṃ "towards one aim," but in meaning=Vedic sadhṛīṃ (opp. viśvak, cp. P. visum) "together." Cp. also Vedic saṃyak=P. sammā. The BSk. is sārdham, e. g. s. vihārin AvŚ II.139] together; as prep. (following the noun): in company with (instr.) D I.31; Vin I.32; III.188 (expld as "ekato"); J I.189; II.273; DA I.35; Miln 23; also with loc. DA I.15; or gen. Vin II.154; J I.420. As adv. saddhim agamāsi J I.154, cp. saddhimkīḷita J II.20. -cara companion Sn 45, 46 (=ekato cara Nd2 633); Dh 328. -vihārika (saddhi*) co-resident, fellow-bhikkhu; pupil Vin I.45 sq.; A III.70; J I.182, 224; Vism 94; DhA II.19. -vihārin id. A II.239; III.69; J I.1; f. *vihārini Vin IV.291.

Saddhiya [saddhiya] (nt.) [abstr. fr. *śraddhaya] only in neg. a* (q. v.).

Sadhamma [sa4+dhamma] one's own religion or faith M I.523; Sn 1020; Bu II.6=J I.3.

Sadhammika [sa2+dhamma+ika] co-religionist D II.273.

San1 [sa] cp. Vedic śvā, gen. śunāḥ; Av. spā, Gr. ku/wn; Lat. canis, Oir. cū, Goth. hunds=hound] a dog; nom. sg. sā D I.166=M I.77; S I.176; III.150; Kvu 336. For other forms of the same base see suvāṇa.

San2 (=saṃ) acc. of sa4.

Sanacca (nt.) [sa3+nacca] dancing (-party) Vin II.267.

Sanati [sa] see sañāti.

Sanantana (adj.) [for sanātana (cp. purātana); Idg. *seno=Gr. e/nos old; Sk. sanaḥ in old times; Av. hana old, Lat. seneo, senex ("senile"), senatus; Goth. sineigs old; Oir. sen old] primeval, of old; for ever, eternal D II.240, 244; S I.189 (cp. K.S. I.321: porāṇaka, santānaṃ vā pañḍītānaṃ dhamma); DhA I.51.

Sanābhika (adj.) [sa3+nābhi+ka] having a nave (of a wheel) D II.17, 172; A II.37; at both places combd with sa-nemika "with a felly" (i. e. complete).

Sanāmika (adj.) [sa3+nāma+ika] having a name, called Bu II.194=J I.28.

Sanidassana (adj.) [sa3+nidassana] visible D III.217; Dhs 1087.

Sant [sa] [ppr. of atthi] 1. being, existing D I.61, 152; A I.176; It 62 sq.; Sn 98, 124. - 2. good, true S I.17; Dh 151. - Cases: nom. sg. m. santo Sn 98; Miln 32; Nd2 635 (=samāna); f. satī (q. v.); nt. santuḥ A V.8; PvA 192; acc. santu D II.65; & sataḥ J IV.435 (opp. asam); instr. satā D II.55; loc. sati D II.32; A I.176; III.338; Sn 81; Dh 146; It 85; & sante D I.61; abl. santato Nett 88; DhsA 206 sq. - pl. nom. santo M I.24; S I.71; Sn 450; It 62; Dh 151; nt. santāni D I.152; acc. sante Sn 94, 665; gen. sataṃ M I.24; S I.17; Sn 227; instr. sabbhi D II.246; S I.17, 56; Miln 221=J V.49; Dh 151; loc. santesu. - Compar. santatara It 62; superl. sattama (q. v.).

Santa1 [sa] [pp. of sammati1] calmed, tranquil, peaceful, pure D I.12; Vin I.4; S I.5; A II.18; Sn 746; Pv IV.134 (=upasanta-kilesa PvA 230); Miln 232, 409; Vism 155 (*anga; opp. olārik'anga); DhA II.13; III.83. - nt. peace, bliss, nibbāna S IV.370. -indriya one whose senses are tranquil A II.38; Sn 144; Vin I.195; J I.506; -kāya of calmed body Dh 378; DhA IV.114. -dhamma peaceful condition, quietude J I.506; -bhāva id. Miln 265. -mānasa of tranquil mind Vin I.195; J I.506. - vāsa peaceful state DhA IV.114. -vutti living a peaceful life It 30, 121.

Santa2 [sa] [pp. of sammati2] tired, wearied, exhausted Dh 60; J I.498; Pv II.936 (=parissama-patta PvA 127).

**Santaka**\(^2\) ([santaka]) (adj.) [sa\(^3\)+antaka] limited (opp. antakā) S V.272.

**Santacā** ([santaca]) (f.) (?) bark J V.202 (sattaca\(^m\)?)

**Santajjeti** ([santajjita]) [sa\(^m\)+tajjiti] to frighten, scold, menace J I.479; V.94; ThA 65; PvA 123, 195.

**Santatam** ([santatam]) (adv.) [ satatam, or fr. sa\(^m\)+tan] continually, only in cpds.: °kārin consistent A II.187; °vutti of consistent behaviour A II.187; M I.339; °sīla steady in character M I.339.

**Santatara** ([santatara]) see sant.

**Santati** ([santati]) (f.) [fr. sa\(^m\)+tan, lit. stretch] 1. continuity, duration, subsistence Dhs 643; Nett 79; Miln 72, 185; VbhA 8, 170, 173; VvA 25; Vism 431, 449. citta\(^*\) continuity of consciousness Kvu 458; cp. Cpd. 6, 1531, 252 sq.; dhamma\(^*\) continuity of states Miln 40; rūpa\(^*\) of form VbhA 21; sankhāra\(^*\) causal connection of material things Th 1, 716. - 2. lineage Miln 160.

**Santatta**\(^1\) ([santatta]) [pp. of santappati] heated, glowing D II.335; M I.453; S I.169 (divasa\(^*\)); J IV.118; Miln 325; PvA 38 (soka\(^*\)).

**Santatta**\(^2\) ([santatta]) [pp. of santasati] frightened, disturbed J III.77 (=santrasta C.).

**Santanetī** ([santaneti]) (& °tāneti) [Caus. of sa\(^m\)+tan] to continue A III.96 sq.; S IV.104; Pug 66 sq.; SnA 5 (see santāyati).

**Santappati** ([santappati]) [sa\(^m\)+tappati1] to be heated or chafed; fig. to grieve, sorrow M I.188; J III.153. - pp. santatta1 - Caus. °tāpeti to burn, scorch, torment M I.128; S IV.56 sq. - pp. santāpita.

**Santappita** ([santappita]) [pp. of santappeti] satisfied, pleased J II.44; Pv II.811 (=pīṇita PvA 110).

**Santappeti** ([santappeti]) [Caus. of sa\(^m\)+tappati2] to satisfy, please D I.109; Vin I.18; J I.50, 272. - pp. santappita.

**Santara** ([santara]) (adj.) [sa\(^3\)+antarā, cp. E. with-in] inside; in compn °uttara inner & outer Vin III.214; IV.281; °uttarenā with an inner & outer garment Vin I.298; ThA 171; °bāhira within & without D I.74; Dh 315; J I.125; DA I.218; DhA III.488.

**Santarati** ([santarati]) [sa\(^m\)+tarati2] to be in haste, to be agitated; ppr. °amāna (°rūpa) J III.156, 172; VI.12, 451.

**Santavant** ([santavant]) (adj.) [fr. santa1] tranquil Dh 378.

**Santasati** ([santasati]) [sa\(^m\)+tasati2] to be frightened or terrified, to fear, to be disturbed Miln 92. ppr. santasām J VI.306 (a\(^*\)), & santasanto J IV.101 (a\(^*\)); Pot. santase J III.147; V.378; ger. santasītvā J II.398. - pp. santasita & santatta.
Santasita [Santasita] [pp. of santasati] frightened Miln 92; PvA 260 (=suṭṭhu tasita).


Santāpa [Santāpa] (adj.-n.) [fr. saṃ+tap] burning; heat, fire; fig. torment, torture Sn 1123 (cp. Nd2 636); J I.502; Miln 97, 324; VbhA 70 (various), 245 (aggi°, suriya°); Sdhp 9, 572.

Santāpita [Santāpita] [pp. of santāpeti] heated, aglow Th 2, 504.

Santāpeti [Santāpeti] See santappati.

Santāyati [Santāyati] [saṃ+tāyati] to preserve (connect?) Vism 688 (better *dhāyati)=SnA 5 (reads *tāneti).


Santāsa [Santāsa] [saṃ+tāsa] trembling, fear, shock A II.33; S III.85; J I.274; Miln 146, 207; PvA 22.


Santiki [Santiki] (f.) [fr. śam, cp. Sk. śānti] tranquillity, peace Sn 204; D II.157; A II.24; Dh 202. - kamma act of appeasing (the gods), pacification D I.12; DA I.97. - pada "the place of tranquillity"; tranquil state, i. e. Nibbāna A II.18; VvA 219. - vāda an advocate of mental calm Sn 845 (*vada in verse); Nd1 203.

Santikaka [Santikaka] (nt.) [sa2+antika] vicinity, presence; santikaṃ into the presence of, towards J I.91, 185; santikā from the presence of, from J I.43, 83, 189; santike in the presence of, before, with D I.79, 144; Dh 32=Miln 408; Sn 379; Vin I.12; S I.33; J V.467; with acc. S IV.74; with abl. Mhvs 205; nibbānasantike Dh 372; instr. santikena=by, along with J II.301 (if not a mistake instead of santikaṃ or santike?). - āvacara keeping or being near D I.206; II.139; J I.67.

Santikā [Santikā] (f.) [unclear in origin & meaning] a kind of game, "spellicans" (Rh. D.); (Kern: knibbelspel) D I.6; Vin II.10; III.180; DA I.85.

Santiṭṭhati [Santiṭṭhati] [saṃ+tiṭṭhati] 1. to stand, stand still, remain, continue A IV.101 (udakam=stands still), 282, 302 sq.; Pug 31; J I.26. - 2. to be established, to be put into order Vin
II.11. - 3. to stick to, to be fixed or settled, to be composed D II.206; III.239 (citta); S V.321; Vin I.9, 15; It 43. - 4. to restrain oneself J I.438. - 5. to wait for (acc.) DHA I.50. - Forms: pres. santiṭṭhati D II.206; S III.133; sanṭṭhati J VI.160; & saṇṭṭhāti Pug 31; J IV.469. ppr. sanṭṭhahanto Vin I.9; Pot. sanṭṭhahayya Vin II.11; S V.321. aor. sanṭṭhāsi Vin I.15; sanṭṭhāmisu (3rd pl.) S II.224. Inf. sanṭṭhātuṃ J I.438; DHA I.50. - pp. sanṭṭhita - Caus. II. sanṭṭhapeti (& ṭhāpeti).

Santīraṇa (saṇṭṭiraṇa) (nt.) [saṃ+tīraṇa] investigation, decision; as t.t. denoting a stage in the act of sense-cognition, judging an impression (see Cpd. 28, 40, 238) DA I.194; DhsA 264, 269, 272; Vism 459. As *ā (f.) at Nett 82, 191. -*kicca function of judging Tikp 33; Vism 21, 454.

Santuṭṭha (saṇṭṭṭha) [pp. of santussati] pleased, happy D I.60, 71; M II.6; A II.209; IV.232 sq.; V.25, 67, 130, 154. mahā°, the greatly contented one, the Arahant DhsA 407.

Santuṭṭhi (saṇṭṭṭhi) (f.) [saṃ+tuṭṭhi] satisfaction, contentment D I.71; M I.13; Sn 265; Dh 204; A II.27, 31; III.219 sq., 432 (a°); DHA IV.111.

Santuṭṭhitā (saṇṭṭṭhitā) (f.) [abstr. formation fr. last] state of contentment D III.115; A I.12; Pug 25; Vism 53; Dhs 1367 (a°).

Santuleyya (saṇṭuleyya) (adj.) [metric for ṭulya, grd. of saṃ+tulet] commeasurable; neg. a° J VI.283.

Santusita & Santussita (saṇṭussita) [pp. of santussati] contented, pleased, happy S III.45 (*tussit'attā); Sn 1040; Dh 362 (=suṭṭhu tusita DHA IV.90); Mhbv 31 (ss).

Santussaka (saṇṭussaka) (adj.) [fr. santussati] content Sn 144.

Santussati (saṇṭussati) [saṃ+tuṭṭsi] to be contented, or pleased, or happy; ppr. *amāna Sn 42. - pp. santuṭṭha & *tusita.

Santosa (saṇṭosa) [fr. saṃ+tuṣ] contentment DA I.204.

Santhata (saṇṭhata) [pp. of santharati] 1. spread, strewn with (°), covered D II.160; Vin III.32; Sn 401, 668. -dhamani°gatta having the body strewn with veins, emaciated Vin III.146=J II.283; J I.346, 350 & passim (see dhamani). Kern, Toev. s. v. considers santata the right spelling. - 2. (nt.) a rug or mat Vin III.224; Vv 635 (=tiṇa-santharaka VvA 262).


Santhamati (saṇḍhamati) at J I.122 is to be read saṇḍhamati "to blow."

Santhambhāti (saṇḍhambhati) [saṃ+thambhāti] to restrain oneself, to keep firm Sn 701 (imper. med. 2nd sg. *thambhassu); Pug 65; J I.255; III.95. - Caus. *thambheti to make stiff or rigid, to numb J I.10.
Santhambhānā (Santhambhana) (f.) & *thambhitatta (nt.) [abstr. fr. santhambhāti] stiffening, stiffness, rigidity Dhs 636; DhsA 324; J I.10 (a-santhambhāna-bhāva).

Santhara (Santhara) [fr. saṃ+str] a couch or mat Vin II.162; A I.277; Ap 97 (tiṇa*).

Santharaka (Santharaka) =santhara; only as tiṇa* made of grass Vin I.24; M I.501; J I.360; VvA 262.

Santharaṇaka (Santharanaka) (adj.) [fr. santharati] spreading, strewing; *vāta a wind which strews things about SnA 67.

Santharati (Santharati) [saṃ+tharati] to spread, strew D II.84. - pp. santhata. - Caus. santhāreti Mhvs 29, 12. - Caus. II. santharāpeti to cause to be spread Vin IV.39; Mhvs 29, 9.

Santharim (Santharim) (adv.) [fr. santhara] by way of spreading; in sabba* so that all is spread, prepared D II.84; cp. Vin I.227, 384.

Santhava (Santhava) [fr. saṃ+stu, cp. santhuta] acquaintance, intimacy S I.17; Sn 37, 168, 207, 245; J I.158; II.27, 42, 180; Dhs 1059; DhsA 364; DhA I.235. nom. pl. santhavāni Sn 844=S III.9; J IV.98. -*jāta having become acquainted, an acquaintance Nd1 198. -a*vissāsin intimate without being acquainted A III.136.

Santhavana (Santhavana) (nt.) [fr. saṃ+thavati] acquaintance DhsA 364.

Santhāgāra (Santhagara) [Sk. sansthāgāra] a council hall, a mote hall D I.91; II.147; A II.207; M I.228, 353, 457; III.207; DA I.256; J IV.72, 147; Vin I.233; VvA 298; DhA I.347. Cp. saṇṭhāna 3.

Santhāna (Santhana) see saṇṭhāna.

Santhāra (Santhara) [saṃ+thāra] spreading, covering, floor(ing) S I.170; Vin II.120 (3 kinds of floors: iṭṭhakā*, silā*, dāru*, i. e. of tiles, flags, wood); A I.136 (paṇṭha*); J VI.24 (id.); J I.92; Ps I.176. - 2. (cp. paṭi*) friendly welcome A I.93 (āmisa* & dhamma*). - Caus. sandāpeti to cause to flow Miln 122. - pp. sanna. - Cp. vissandati & vissandaka.

Santhāraka (Santharaka) [santhāra+ka cp. BSk. sanstāraka MVastu III.272] a spread, cover, mat Vin II.113 (tiṇa*), 116.

Santhuta (Santhuta) (adj.) [saṃ+thuta] acquainted, familiar J I.365; III.63 (cira*); V.448 (so read for santhata); Sdhp 31; Neg. a* J III.63, 221; VI.310. Cp. santhava.

Santhutika (Santhutika) (adj.) [fr. santhuta] acquainted Vism 78.

Sandana\(^1\) (Sandana) (nt.) trappings D II.188 (read sandāna?).

Sandana\(^2\) (Sandana) [cp. Vedic syandana] a chariot Mhvs 21, 25; Dpvs 14, 56; Vv 642; J IV.103; V.264; VI.22.

Sandamānikā (Sandamaniika) (f.) [fr. syand] a chariot Vin III.49; IV.339; DA I.82; KhA 50; Vism 255.

Sandambhita (Sandambhita) [fr. Sk. sandarbhāti] is Kern's proposed reading for santhambhīta at J VI.207.

Sandassaka (Sandassaka) [fr. sandassati, Caus. of sandissati] instructing M I.145; A II.97; IV.296; S V.162; It 107; Miln 373.

Sandassana (Sandassana) showing J I.67.

Sandahati (Sandahati) [sa\(^{-}\)m\(+\)dahati\(^1\)] to put together, to connect, to fit, to arrange J IV.336; Mhvs VII.18; ppr. med. sandahāmāna DhsA 113; ger. sandahātvā J IV.336; & sandahāya lit. after putting on J IV.258 (the arrow on to the bow); fig. with reference to, concerning M I.503; J I.203, 274; II.177; PVA 87, 89, 110; towards J I.491; III.295. pp. sandhīyate [& sandhiyyate] to be put together, to be self-contained Pug 32; to be connected SnA 376, 572; to reflect upon, to resent Sn 366; to be reconciled J II.114. - pp. saṃhita.

Sandahana (Sandahana) (nt.) [fr. sa\(^{-}\)m\(+\)dhā] applying, placing (an arrow) on the string Miln 352.

Sandāna (Sandana) (nt.) [sa\(^{-}\)m\(+\)dāna, fr. dā to bind: see dāma], a cord, tether, fetter D II.274; Th 1, 290; Dhp 398; Sn 622; J II.32; Ud 77 (text sandhāna); Dha IV.161.

Sandāleti (Sandaleti) [sa\(^{-}\)m\(+\)dāleti] to break; ger. sandālayitvāna Sn 62.

Sandīṭṭha (Sanditha) [pp. of sandissati] seen together, a friend J I.106, 442; Vin III.42; yathāsandīṭṭham, where one’s friends live D II.98; S V.152.

Sandīṭṭhi (Sandithi) (f.) [fr. sa\(^{-}\)m\(+\)dṛ\(^{-}\)s] the visible world, worldly gain D III.45, 247; M I.43; Sn 891; Vin II.89; Nd1 288, 300; “parāmāsin infected with worldliness M I.97.

Sandīṭṭhika (Sandithika) [cp. BSk. sandṛṣṭika Divy 426] visible; belonging to, of advantage to, this life, actual D I.51; II.93, 217; III.5; M I.85, 474; A I.156 sq.; II.56, 198; S I.9, 117, IV.41, 339; Sn 567, 1137; Vism 215 sq. - As sandīṭṭhīyā (f.) at J VI.213

Sandīta (Sandita) [fr. saṃ+dā: see sandāna] bound, tied, Th 1, 290 (diṭṭhi-sandāna*).

Sandiddha (Sandādhu) [saṃ+diddha] smeared, indistinct, husky Vin II.202; DA I.282.

Sandiyati (Sandiyani) & Sandīyyati (Sandiyati) [saṃ+diyyati(+diyati)=Sk. diyate of dyati, i. e. dā2 to cut: see dāṭa] to be vexed, to resent S II.200 sq.; J VI.570 (spelt wrongly sandhiyyati; C. expls as "manku hoti").
Sandissati [sāṃ-dissati] to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e. g. dhamme) D I.102; II.75; S V.177; Sn 50; D II.127; Nett 23; ppr. a-sāṃdissamañña invisible Dāvs IV.30; Caus. sāṃdasseti to teach, instruct D I.126; II.95; Vin I.18; to compare, verify, D II.124; ppr. sāṃdassiyāmañña D II.124; J VI.217 (sunakhesu sandissanti, i. e. they are of no more value).

Sandīpeti [sāṃ-dīpeti] to kindle J V.32.

Sandesa [sandesā] [Sk. sandeśa] news, message Mhvs 18, 13.


Sandosa [sāṃ-dosa] pollution, defilement M I.17; A III.106, 358; V.292; Sn 327.

Sandhana [sāṃ+dhana] (nt.) property, belongings M II.180.


Sandhātar [sāṃ-dhātar] one who puts together, a conciliator D I.4; III.171; M I.345; A II.209; Pug 57.

Sandhāna [sāṃ+dhā] 1. uniting, conciliation, friendship DA I.74; DhsA 113. - 2. bond, fetter Ud 77 (read sandāna?).

Sandhāpana [sāṃ+dhāpana] (nt.) combination VvA 349.

Sandhāya see sandahati.


Sandhārana [sāṃ+dhārana] (nt.) checking Miln 352.


Sandhāvati [sāṃ+dhāvati] to run through, to transmigrate D I.14; A II.1; S III.149; J I.503; aor. sandhāvissāmañ Dh 153=J I.76 (=aparāpāram anuvicariṇ DhA III.128).

Sandhi [sāṃ+dhā] 1. union, junction Miln 330 (of 2 roads); Bdhgh on S II.270 (between 2 houses). - 2. breach, break, hole, chasm D II.83= A V.195; Th 1, 786; J V.459. āloka° a window Vin II.172; sandhim chindati to make a break, to break into a house D I.52; DA I.159. - 3. joint, piece, link J II.88; Vism 277 (the 5, of kammaṭṭhāna); Mhvs 33, 11; 34, 47; applied to the joints of the body Vism 185 (the 14 mahā°); DhsA 324. - 4. connection, combination VbhA
191 (hetuphala° & phalahetu° etc.) - 5. euphonic junction, euphony, "sandhi" SnA 76. See pada°. - 6. agreement Mhvs 9, 16. -cheda (1) housebreaking J I.187 sq.; II.388. - (2) one who has brought rebirths (=paṭisandhi) to an end Dh 97; DhA II.187; III.257. -chedaka one who can cut a break, an underminer J VI.458. -bheda(ka) causing discord J III.151. -mukha opening of a break (made by burglars) into a house Th 1, 786; PvA 4. -samala (=sankaṭiva) refuse heap of a house-sewer (cp. K.S. II.181, 203) D II.160; M I.334=S II.270.

Sandhika (Sandhika) (adj.) (-°), in pañca° having 5 links or pieces Vism 277.

Sandhīyati (Sandhiyati) See sandahati.

Sandhunāti (Sandhunati) [saṃ+dhunāti] to shake D II.336.

Sandhūpeti (Sandhupeti) [saṃ+dhūpeti] to fumigate S III.89; Ps II.167. As sandhūpāyati to cause thick smoke or steam thickly, at Vin I.225; Sn p. 15 (=samantā dhūpāyati SnA 154).

Sandhovati (Sandhovati) [saṃ+dhovati] to clean A I.253.

Sandhovika (Sandhovika) [fr. sandhovati] washing; kaṇṇa-sandhovikā khīḍā ear-washing sport or gambol (of elephants, with piṭṭhi° etc.) A V.202. So probably for saṇadhovika at M I.229, 375. Cp. sāṇadhovana (?).

Sanna 1 (Sanna) [pp. of sīdati] sunk Dh 327.

Sanna 2 (Sanna) [pp. of sandati] flown J VI.203 (dadhi°).

Sannakaddu (Sannakaddu) [lexicogr. Sk. sannakadru] the tree Buchanania latifolia Abhp 556.


Sannaddha (Sannaddha) [pp. of sannayhati] 1. fastened, bound, D II.350 (susannaddha); Miln 339. - 2. put on, clothed (with) Pv IV.136 (*dussa). - 3. armed, accoutred S II.284; J I.179; Dh 387; DhA IV.144; PvA 154 (*dhanu-kalāpa).

Sannayhati (Sannayhati) [saṃ+nayhati] to tie, bind, fasten, to arm oneself J I.129; to array, arm D II.175; Vin I. 342; to arrange, fit D I.96; J I.273; aor. sannayhi D I.96; inf. sannayhitum J I.179; ger. sannayhitvā D II.175; J II.77; & sannahitvā J I.273.

Sannāmeti (Sannameti) [Caus. of saṃ+nam] to bend M I.365, 439, 450, 507=S IV.188 (kāyaṃ sannāmeyya-i. e. to writhe). Cp. Cpd. 162 n. 5 ("strengthen"?).

Sannāha (Sannaha) [fr. sannay ati] 1. dressing, fastening together PvA 231. - 2. armQ, mail S V.6; J II.443; Th. 1, 543; J I.179.
Sannikāsa (sannikkāsa) (adj.) [saṃ+nikāsa] resembling, looking like J III.522; V.87=VI.306; V.169 (C. dassana); VI.240, 279.


Sanniggaṇhāti (sanniggaṇhāti) [saṃ+niggaṇhāti] to restrain S I.238.

Sannighāta (sannighāta) [saṃ+nighāta] concussion, knocking against each other Dhs 621.

Sannicaya (sannicaya) [saṃ+nicaya] accumulation, hoarding A I.94; II.23; Dh 92; Vin II.95; IV.243; DhA II.171; A IV.108; KhA 62 (lohita).

Sannicita (sannicita) [saṃ+nicita] accumulated, hoarded Miln 120.

Sanniṭṭhāna (sanniṭṭhāna) (nt.) [saṃ+niṭṭhāna] 1. conclusion, consummation, J II.166. - 2. resolve J I.19; 69; 187; IV.167; Vin I.255 sq. - 3. ascertainment, definite conclusion, conviction, J VI.324; Vism 43.

Sannitāḷeti (sannitāḷeti) [saṃ+nitāḷeti] to strike J V.71.


Sannidhi (sannidhi) [saṃ+nidhi] putting together, storing up D I.6; Sn 306, 924; Nd1 372; -kāra storing D I.6; -kāraka, storing up, store M I.523; Vin I.209; IV.87; D III.235; A III.109; IV.370. - kata stored up Vin II.270; put by, postponed Vin I.254.

Sannipatati (sannipatati) [saṃ+nipatati] to assemble, come together J I.167; pp. *ita. Caus. sannipateti to bring together, convoke D II.76; Miln 6; Caus. II. sannipātāpeti to cause to be convoked or called together J I.58, 153, 271; III.376; Vin I.44; III.71.

Sannipatita (sannipatita) [pp. of °nipatati] come together D I.2; II.76.


Sannipātika (sannipātika) (adj.) [fr. last] resulting from the union of the humours of the body A II.87; V.110; S IV.230; Miln 135, 137, 302, 304.

Sannibha (sannibha) (adj.) [saṃ+nibha] resembling D II.17; Sn 551; J I.319.

Sanniyojeti (sanniyojeti) [saṃ+niyojeti] to appoint, command Mhvs 5, 34.
Sanniyyātana (Sanniyyatana) (nt.) [saṃ+niiyyātana] handing over, resignation DA I.232.

Sannirata (Sannirata) (adj.) [saṃ+nirata] being (quite) happy together J V.405.

Sannirumbhāti (Sannirumbhāti) (°rundhāti) [saṃ+nirumbhāti] to restrain, block, impede; ger. sannirumbhītvā J I.109, 164; II.6; VvA 217. sannirumbhītvā J I.62; II.341. sannirujjhītvā Vism 143; Pot. sannirundheyya M I.115. - pp. sanniruddha Vism 278.

Sannirumhāna (Sannirumhāna) (nt.) [fr. last] restraining, checking, suppression J I.163; DA I.193; as °bhana at VbhA 355.

Sannivaṭṭa (Sannivatta) [=saṃ+nivatta] returning, return Vin I.139 sq.

Sannivasati (Sannivasati) [saṃ+nivasati] to live together, to associate A I.78; pp. sannivuttha.

Sannivāreti (Sannivareti) [saṃ+nivāreti] to restrain, check; to keep together M I.115; Th 2, 366.

Sannivāsa (Sannivasa) [saṃ+nivāsa] association, living with; community A I.78; II.57; D III.271; Dh 206; J IV.403; loka-sannivāsa the society of men, all the world J I.366; II.205.

Sannivuttha (Sannivuttha) [pp. of sannivasati] living together (with), associating A IV.303 sq.

Sannivesa (Sannivesa) [saṃ+nivesa] preparation, encampment, settlement ThA 257.

Sannivesana (Sannivesana) (nt.) [saṃ+nivesana] position, settlement; pāṭiekkā° private, separate J I.92.

Sannisajjā (Sannisajja) (f.) [saṃ+nissajjā] meeting-place Vin I.188; II.174=III.66; sannisajja-ṭṭhāna (n.) the same Vin III.287.

Sannisita (Sannisita) [saṃ+nissīdati] 1. sitting down together D I.2; II.109; Vin II.296; J I.120. - 2. (having become) settled, established Vin II.278 (°gabbhā pregnant).

Sannisiddhati (Sannisiddhati) [saṃ+nissīdati] 1. (lit.) to sink down, to settle Miln 35. - 2. (fig.) to subside, to become quiet M I.121; S IV.196; A II.157. - Caus. sannisādeti to make quiet, to calm M I.116; A II.94. - Caus. II. sannisiddāpeti to cause to halt J IV.258. - pp. sannisinna.

Sannissayatā (Sannissayata) (f.) [saṃ+nissayatā] dependency, connection Nett 80.

Sannissita (Sannissita) [saṃ+nissīta, cp. BSk. sanniśita] based on, connected with, attached to Vism 43, 118, 120, 554 (viññāña is "hadaya-vatthu°"; cp. VbhA 163).

Sannihita (Sannihita) [saṃ+nihita; cp. sannidhi] 1. put down, placed Miln 326. - 2. stored up Th 2, 409; ThA 267.

Sanneti [Sanneti] [fr. sāṃ+neti] to mix, knead D I.74 (Pot. sanneyya); III.29; Vin I.47 (grd. *netabba); M I.276; S II.58 sq.; J VI.432. - pp. sannīta.

Sapajāpatika (Sapajāpatika) (adj.) 1. with Pajāpati. The passage under pajāpati 1. was distorted through copyist's default. It should read: "only in one formula, with Inda & Brahmā, viz. devā sa-ūndakā sa-brahmakā sa-pajāpatikā D II.274 (without sa-brahmakā); S III.90= A V.325. Otherwise sapajāpatika in sense of foll. Also at VbhA 497 with Brahmā." - 2. with one's wife Vin I.23; IV.62; J I.345.

Sapati [Sapati] [śap, cp. Dhtp 184 "akkose"] to swear, curse S I.225; J V.104, 397; Mhvs 25, 113; VvA 336. - pp. satta3.

Sapati [Sapati] (f.) having the same husband, a cowife Pv I.66; II.32.

Sapatta [Sapatta] [Sk. sapatna] hostile, rival Th 2, 347; ThA 242; sapattarājā a rival king J I.358; II.94; III.416; asapatta without enmity Sn 150; sapatta (m.) a rival, foe, It 83; A IV.94 sq.; J I.297.


Sapattabhāra (Sapattabhāra) [sa3+patta1+bhāra] with the weight of the wings, carrying one's wings with oneself D I.71; M I.180, 268; A II.210; Pug. 58.

Sapattika (Sapattika) (nt.) the state of a co-wife Th 2, 216; ThA 178. - Kern, Toev. s.v. proposes reading sā*.

Sapattī [Sapatti] (f.) [Sk. sapatnī] a co-wife D II.330; J I.398; IV.316, 491; Th 2, 224; DhA I.47. asapattī without any co-wife S IV.249.

Sapatha [Sapatha] [fr. śap] an oath Vin I.347; J I.180, 267; III.138; SnA 418.

Sapadānaṃ [Sapadānaṃ] (adv.) [fr. phrase sa-padānaṃ-cārikā; i. e. sa2+gen. pl. of pada (cp. gimhāna). Weber (Ind. Str. III.398) suggests sapadā+na, sapadā being an instr. by-form of pada, and naṃ an enclitic. Trenckner (Miln. p. 428) says sapadi+ayana. Kern (Toev. II.73) agrees on the whole, but expls padānaṃ as pad'āyanam] "with the same steps," i. e. without interruption, constant, successive (cp. Lat stante pede & Sk. adv. sapadi at once). (1) lit. (perhaps a later use) of a bird at J V.358 (s. sāliṃ khādanto, without a stop); of a lion at Miln 400 (sapadāna-bhakkha). (2) appld in phrase sapadānaṃ carati to go on uninterrupted alms-begging Vin IV.191; S III.238; Sn 413; J I.66; PIV.344; VvA 121; and in phrases sapadāna-cārikā J I.89; *cārika (adj.) Vin III.15; *cārin M I.30; II.7; Sn 65; Nd2 646. Also as adj. sapadāna (piṇḍapāta) Vin II.214.


Sapariggaha (Sapariggaha) (adj.) [sa3+pariggaha] 1. provided with possessions D I.247; Sn 393. - 2. having a wife, married J VI.369.
Saparidanā (Saparidanda) (f.) a cert. class of women, the use of whom renders a person liable to punishment Vin III.139= A V.264 M I.286.

Sapallava (Sapallava) (adj.) [sa3+pallava] with the sprouts VvA 173.


Sappa (Sappa) [cp. Sk. sarpa, fr. sṛp; "serpent"] a snake M I.130; A III.97, 260 sq.; Sn 768; J I.46, 259, 310, 372; V.447 (kaṇha*); Nd 1; DA I.197; SnA 13. Often in similes, e. g. Vism 161, 587; KhA 144; SnA 226, 333. -"potaka a young snake Vism 500; -"phaṇa the hood of a snake KhA 50. - Cp. sappin.

Sappaccaya (Sappaccaya) (adj.) [sa3+paccaya] correlated, having a cause, conditioned D I.180; A I.82; Dhs 1083.

Sappañña (Sappanna) (adj.) [sa3+pañña] wise M I.225; Sn 591; often as sapañña It 36; Sn 90; J II.65.

Sappatīgha (Sappatīgha) (adj.) [sa3+paṭīgha] producing reaction, reacting D III.217; Dhs 597, 617, 648, 1089; DhsA 317; Vism 451.

Sappatipuragala (Sappatipuragala) [sa3+paṭipuggala] having an equal, comparable, a friend M I.27.

Sappatībhāga (Sappatībhāga) (adj.) [sa3+paṭībhāga] 1. resembling, like D II.215; J I.303; Pug 30 sq.; Miln 37. - 2. having as (equal) counterparts, evenly mixed with M I.320 (kaṇhasukka*); Miln 379 (id.).

Sappatissa (Sappatissa) (adj.) [sa+paṭissā, cp. BSk. sapratīśa Divy 333, 484] reverential, deferential It 10; Vin I.45; Vv 8441 (cp. VvA 347). See also gārava.


Sappati (Sappati) [sṛp, cp. Vedic sarpati, Gr. e(/rpw, Lat. serpo; Dhtp 194 "gamana"] to creep, crawl: see saṃ*.

Sappadesa (Sappadesa) (adj.) [sa3+padesa] in all places, all round M I.153.

Sappana (Sappana) (nt.) [fr. sappati] gliding on DhsA 133.

Sappāṭihāriya (Sappāṭihāriya) (adj.) [sa3+paṭihāriya] accompanied by wonders D I.198; S V.261; Ud 63.

Sappāṭihārikata (Sappāṭihārikata) (adj.) [sa3+paṭihāra+kata] made with wonders, substantiated by wonders, substantiated, well founded D I.198; III.121 ("has been made a thing of saving grace" Dial. III.115, q. v.).
Sappāṇaka (Sappanaka) (adj.) [sa3+pāṇa+ka] containing animate beings Vin III.125; J I.198.

Sappāya (Sappaya) (adj.) [sa+mpā+ya, with guna], e. g. AvŚ I.255; III.110] likely, beneficial, fit, suitable A I.120; S III.268; IV.23 sq., 133 sq. (Nibbāna paṭipadā); J I.182, 195; II.436 (kimci sappāyam something that did him good, a remedy); Vin I.292, 302; Miln 215 (sappāyakiriyā, giving a drug). nt. something beneficial, benefit, help Vism 34, 87 (*sevin); VbhA 265 (various), 271 (*kathā). - Ten sappāyas & 10 asappāyas at DhsA 168. - sappāyāsappāyam what is suitable, and what not J I.215, 471; used as the last part of a compound, meaning what is suitable with reference to: senānasappāya (nt.) suitable lodgings J I.215.

Sappāyatā (Sappayata) (f.) [abstr. fr. sappāya] agreeableness, suitability, convenience Vism 79, 121 (a°), 127.

Sappī (Sappi) (nt.) [Vedic sarpis] clarified butter, ghee D I.9, 141, 201; A I.278; A II.95, 207 (*tela); III.219; IV.103; Sn 295 (*tela). Dhs 646; J I.184; II.43; IV.223 (*tela); Vin I.58, etc. -”maṇḍa [cp. BSk. sarpimāṇḍa Divy 3 etc.] the scum, froth, cream of clarified butter, the best of ghee D I.201; A II.95; VvA 172; Pug 70; its tayo guṇā Miln 322.

Sappin (Sappin) (adj.-n.) [fr. sappati] crawling, creeping; moving along: see piṭha°. - (f.) sappinī a female snake J VI.339 (where the differences between a male and a female snake are discussed).

Sappitika (Sappitika) (adj.) [sa3+pīti+ka] accompanied by the feeling of joy, joyful A I.81; J I.10; Vism 86 (opp. nippitika).

Sappurisa (Sappurisa) [sat (=sant)+purisa] a good, worthy man M III.21, 37; D III.252 (the 7 s°-dhammā), 274, 276, 283; A II.217 sq., 239; Dhs 259=1003; Vin I.56; Dh 54; Pv II.98; II.945; IV.187; J I.202; equal to arīya M I.8; S III.4; asappurisa=anariya SnA 479. sappurisatara a better man S V.20.

Saphala (Saphala) (adj.) [sa3+phala] bearing fruit, having its reward Dh 52.

Saphalaka (Saphalaka) (adj.) [sa3+phalaka] together with his shield Mhvs 25, 63.

Sabala (Sabala) [Vedic śabala (e. g. A. V. 8, 1, 9)=ke/rberos, Weber, Ind. Stud. II.297] spotted, variegated Sn 675; Vism 51; VvA 253; name of one of the dogs in the Lokantara hell J VI.106, 247 (Sabālo ca Sāmo ca). asabala, unspotted D II.80. -kārin acting inconsistently A II.187.

Sabba (Sabha) (adj.) [Vedic sarva=Av. haurva (complete); Gr. o/los ("holo-caust") whole; Lat. solidus & soldus "solid," perhaps also Lat. salvsus safe] whole, entire; all, every D I.4; S IV.15; Vin I.5; It 3; Nd2 s. v., nom. pl. sabbe Sn 66; gen. pl. sabbesaṃ Sn 1030. - nt. sabbam the (whole) world of sense-experience S IV.15, cp. M I.3. - At Vism 310 "sabbe" is defined as "anavasa-pariyādānam." In compn with superlative expressions sabbā has the meaning of "(best) of all," quite, very, nothing but, all round; entirely: "bāla the greatest fool D I.59; "paṭhama the very first, right in front Pva 56; "sovaṇṇa nothing but gold Pv I.21; II.911; "kaniṭṭha the very youngest PvA III; "atthaka in every way useful; "sangāhika thoroughly comprehensive SnA
304. - In connection with numerals sabbâ° has the distributive sense of "of each," i. e. so & so many things of each kind, like *catukka (with four of each, said of a gift or sacrifice) J III.44; DhA III.3; *aṭṭhaka (dāna) (a gift consisting of 8 X 8 things) Miln 291. See detail under aṭṭha B 1. a. - *solasaka (of 16 each) DhA III.3; *sata (of 100 each) DhA II.6. - Cases adverbially: instr. sabbena sabbam altogether all, i. e. with everything [cp. BSk. sarvena Divy 39, 144, 270; 502] D II.57; PvA 130; 131. - abl. sabbato "all round," in every respect Pv I.111; J VI.76; & sabbaso altogether, throughout D I.34; Sn 288; Dh 265; PvA 119; Nd 421; DhA IV.100. - Derivations: 1. sabbattha everywhere, under all circumstances S I.134; Dh 83; Sn 133; PvA 1, 18, 107; VbhA 372 sq. *kam everywhere J I.15, 176, 172; Dāṭh V.57. - 2. sabbathâ in every way; sabbathâ sabbam completely D II.57; S IV.167. - 3. sabbadâ always Sn 174, 197, 536; Dh 202; Pv I.91 (=sabbakālaṃ C.); I.1014 (id.). sabbadâ-cana always It 36. - 4. sabbadhi (fr. Sk. *sarvadhi=viçvadha, Weber, Ind. Str. III.392) everywhere, in every respect D I.251; II.186; Sn 176; Dh 90; also sabbadhî Sn 952, 1034; Vin I.38; VbhA 377; Vism 308 (=sabbattha); Nd1 441, 443. - atthaka concerned with everything, a do-all J II.30; 74; DhA II.151 (mahâmatta). - profitable to all Miln 373 (T. ṭh). of kammâṭṭhāna SnA II.54; Vism 97. - atthika always useful Miln 153. - ābhâbhu conquering all Sn 211; Vin I.8. - otuka corresponding to all the seasons D II.179; Pv IV.122; Sdhp 248. - kammika (amacca) (a minister) doing all work Vism 130. - kālam always: see sadā. - ghasa all-devouring J I.288. - ji all-coQuering S IV.83. - (ñ)jaha abandoning everything S II.284; Sn 211; Dh 353=Vin I.8. - ūṇu omniscient M I.482; II.31, 126; A I.220; Miln 74; VbhA 50; SnA 229, 442, 585; J I.214; 335; “tā (f.) omniscience Pug 14; 70; J I.2, 14; Nett 61, 103; also written sabbâññutā; sabbāññutâ-ūṇa (nt.) omniscience Nett 103; DA I.99; VbhA 197. Also written sabbâññū“, thus J I.75; - dassāvin one who sees (i.e. knows) everything M I.92. - byohāra business, intercourse Ud 65; see saṃvohāra. - bhūmā universal monarch J VI.45. - vidū all wise Sn 177, 211; Vin I.8; Dh 353. - saṃhāraka a kind of perfume "eau de mille fleurs" J VI.336. - sadhāraṇa common to all J I.301 sq.

Sabbatthatā (Sabbatthata) the state of being everywhere; sabbatthatāya the state of being everywhere; sabbatthatāya on the whole D I.251; II.187; M I.38; S IV.296; A III.225; V.299, 344. Expld at Vism 308 (with tt).

Sabbassa (Sabbassa) (nt.) [sarvasva] the whole of one's property J III.105; V.100 (read: sabbasam vā pan'assa haranti); *-harana (nt.) confiscation of one's property J III.105; V.246 (v. l.); sabbassaharanadanda (m.) the same J IV.204 (so read instead of sabbappaharana). At some passages sabb (nt.) "all," seems to be used in the same sense, esp. gen. sabbassa-e. g. J III.50; IV.19; V.324.

Sabbāvant (Sabbavant) (adj.) [cp. BSk. sarvāvant Divy 294, 298, 352] all, entire D I.73, 251; III.224; A III.27; V.299 sq., 344 sq.

Sabbha (Sabbha) see a°.

Sabbhin (Sabbhin) See a°.

Sabrahmaka (Sabrahmaka) (adj.) [sa3+brahma+ka] including the Brahma world D I.62; III.76, 135; A I.260; II.70; S V.423; Vin I.11; DA I.174.

Sabrahmacarin (Sabrahmacarin) (adj.-n.) [sa3+brahmacārin] a fellow student D II.77; III.241 sq., 245; M I. 101; A II.97; Sn 973; VbhA 281.
Sabhaggata (Sabhaggata) (adj.) [sabhā+gata] gone to the hall of assembly A I.128; Sn 397; Pug 29.


Sabhāga (Sabhaga) (adj.) [sa2+bhāga] common, being of the same division Vin II.75; like, equal, similar Miln 79; s. āpatti a common offence, shared by all Vin I.126 sq.; vīthisabhāgena in street company, the whole street in common J II.45; opp. visabhāga unusual J I.303; different Vism 516; Miln 79. -ṭṭhāna a common room, a suitable or convenient place J I.426; III.49; V.235. -vuttin living in mutual courtesy, properly, suitably Vin I.45; J I.219; a-sabhāgavuttin J I.218; sabhāgavuttika Vin II.162; A III.14 sq.; a-sabhāgavuttika ibid.

Sabhājana (Sabhajana) [Dhtp 553: pīti-dassanesu] honouring, salutation Miln 2.

Sabhāya (Sabhaya) (nt.)=sabhā Vin III.200.


Sabhoga1 (Sabhoga) (adj.) [sa3+bhoga] wealthy D I.73.

Sabhoga (Sabhoga)2 [sa4+bhoga] property, possession Miln 139.

Sabhojana (Sabhojana) (adj.-nt.) [sa3+bhojana] sharing food (?) Vin IV.95; Sn 102.

Sama1 (Sama) [fr. śam: see sammati1] calmness, tranquillity, mental quiet Sn 896. samaṃ carati to become calm, quiescent J IV.172. Cp. °cariyā & °cārin.

Sama (Sama)2 [fr. śram: see sammati2] fatigue J VI.565.

Sama3 (Sama) (adj.) [Vedic sama, fr. sa2; see etym. under saṃ°] 1. even, level J I.315; III.172; Mhvs 23, 51. samaṃ karoti to level Dh 178; SnA 66. Opp. visama. - 2. like, equal, the same D I.123, 174; S I.12; Sn 90, 226, 799, 842; It 17, 64; Dh 306; Miln 4. The compared noun is put in the instr.; or precedes as first part of cpd. - 3. impartial, upright, of even mind, just A I.74, 293 sq.; Sn 215, 468, 952. - 4. sama°, foll. by numerals, means "altogether," e. g. °timsa thirty altogether Bu 18, 18. - 5. Cases as adv.: instr. samena with justice, impartially (=dhammamena K.S. I.321) Dh 257; J I.180; acc. samaṃ equally D II.166; together with, at, D II.288; Mhvs 11, 12. -cāga equally liberal A II.62. -jana an ordinary man, common people M III.154=Vin I.349. - jātika of the same caste J I.68. -jīvītā regular life, living economically A IV.281 sq. -tala level, even J I.7; Pv IV.121 (of a pond). -dhāraṇa equal support or sustenance SnA 95. -dhura carrying an equal burden, equal J I.191; asamadhura incomparable Sn 694 sq.; J I.193. But sama-dhura-ggahaṇa "complete imperiousness" VbhA 492 (see yugaggāha). -vāhita evenly borne along (of equanimity) DhsA 133. -vibhatta in equal shares J I.266. -sama exactly the
samagga (adj.) [saṃ+agga] being in unity, harmonious M II.239; D III.172; A II.240; V.74 sq.; plur.=all unitedly, in common Vin I.105; J VI.2731. A I.70=243; Sn 281, 283; Dh 194; Th 2, 161; ThA 143; J I.198, 209; samaggakaraṇa making for peace D I.4=A II.209=Pug 57; DA I.74; samaggaṇandā, samaggaratā, and samaggārāma, rejoicing in peace, delighting in peace, impassioned for peace D I.4=A II.209=Pug 57; DA I.74; samaggaṇāsāra dwelling in concord J I.362; II.27. - samaggi-karoti to harmonize, to conciliate J VI.361. - Cp. sāmaggī etc.


Samangitā (f.) [abstr. fr. fol.] the fact of being endowed or connected with (-°) J III.95 (paraloka°); VbhA 438 (fivefold: āyūhana° etc.).

Samangin (adj.) [saṃ+angin] endowed with, possessing Pug 13, 14; J I.303; Miln 342; VbhA 438. - samangin-gibhūta, possessed of, provided with, D I.36; A II.125; Sn 321; Vin I.15; DA I.121; samangin-karoti to provide with J VI.266, 289, 290 (cp. VI.323: akarī samanginm).

Samacariyā (f.) living in spiritual calm, quietism A I.55; S I.96, 101 sq.; It 16, 52; Dh 388; Miln 19; J VI.128; DhA IV.145.

Samacāga (adj.) [saṃ+cāga] equally liberal A II.62.

Samacārin (śama-) living in peace M I.289.

Samacittā (possessed of equanimity A I.65; IV.215; SnA 174 (*paṭipadā-sutta).

Samacchati (nt.) [sam+acchati] to sit down together J II.67 (samacchare); IV.356; VI.104, 127.

Samacchidagaṭta (adj.) [sam+ā+chida+gatta] with mangled limbs Sn 673.

Samajja (nt.) [cp. Epic Sk. samāja (fr. saṃ+aj) congregation, gathering, company] a festive gathering, fair; a show, theatrical display. Originally a mountain cult, as it was esp. held on the mountains near Rājagaha. - J II.13; III.541; VI.277, 559; S V.170; DA I.84; DhA IV.59; DhsA 255. - On character and history of the festival see Hardy, Album Kern pp. 61-66. - gir-aggasamajjam mountain fair Vin II.107, 150; IV.85, 267, 360; DhA I.89, 113. samajjam karoti or kāreti to hold high revel J VI.383. -ābhicaraṇa visiting fairs D III.183. -ṭṭhāna the place of the
festival, the arena, Vin II.150; J I.394; -dāna giving festivals Miln 278; -majjhe on the arena S IV.306 sq.; J III.541; -maṇḍala the circle of the assembly J I.283 sq.

Samajjhagaṃ (B °-guṃ) aor. from sam-adhi-gā. (See samadhigacchati.)


Samañcara [sama1+cara] pacified, calm S I.236.

Samañcinteti [samancinteti] to think S I.124; see sañcinteti.

Samaññā (f.) [saṃ+añc] designation, name D I.202; II.20; M III.68; S II.191; Sn 611, 648; J II.65; Dhs § 1306; loka° a common appellation, a popular expression D I.202.

Samaññāta [saṃañc] designated, known, notorious S I.65; Sn 118, 820; Nd1 153; Vin II.203.

Samaṇa [BSk. śramaṇa, fr. śram, but mixed in meaning with śam] a wanderer, recluse, religieux A I.67; D III.16, 95 sq., 130 sq.; S I.45; Dh 184; of a non-Buddhist (tāpasa) J III.390; an edifying etymology of the word Dha III.84: "samita-pāpattā s.," cp. Dh 265 "samitattā pāpānā 'samaṇo' ti pavuccati"; four grades mentioned D II.151; M I.63; compare Sn 84 sq.; the state of a Samaṇa is attended by eight sukhas J I.7; the Buddha is often mentioned and addressed by nonBuddhists as Samaṇa: thus D I.4, 87; Sn p. 91, 99; Vin I.8 350; Samaṇas often opposed to Brāhmaṇas: thus, D I.13; It 58, 60; Sn, p. 90; Vin I.12; II.110; samaṇabrāhmaṇā, Samaṇas and Brāhmaṇas quite generally: "leaders in religious life" (cp. Dial. II.165) D I.5; II.150; A I.110,-173 sq.; It 64; Sn 189; Vin II.295; samanadhammaṇṭ the duties of a samaṇa A III.371; J I.106, 107, 138; pure-samaṇa a junior who walks before a Bhikkhu Vin II.32; pacchāsamaṇa one who walks behind Vin I.186; II.32; A III.137. - samaṇī a female recluse S I.133; ThA 18; J V.424, 427; Vin IV.235. - assamaṇa not a true samaṇa Vin I.96. -uddesa a novice, a sāmaṇera D I.151; M III.128; S V.161; Vin IV.139; A II.78; III.343. Cp. BSk. śramaṇoddeśa Divy 160. -kuttaka (m.) who wears the dress of a Samaṇa Vin III.68 sq. (=samaṇa-vesa-dhārako, Bdhgh ib. p. 271).

Samaṇaka [samaṇa+ka] a contemptible (little) ascetic, "some sort of samaṇa" D I.90; M II.47, 210; Sn p. 21; Miln 222; DA I.254. At A II.48 samaṇaka is a slip for sasanaka. Cp. muṇḍaka in form & meaning.

Samaṇḍalikata [sa+maṇḍala+kata] hemmed Vin I.255 (kaṭhina).


Samatikkama [sam+atikamma] passing beyond, overcoming D I.34; II.290; M I.41, 455; Vin I.3; J V.454; Vism 111.

Samatikkamati [sam+atikkamati] to cross over, to transcend D I.35; to elapse Mhvs 13, 5; ger. samatikkamma D I.35; M 41; pp. samatikkanta crossed over, or escaped from S III.80; Dh 195.
Samatiggaṇhāti [sam+ati+grh] to stretch over, rise above, to reach beyond J IV.411 (ger. samatiggayha).

Samatittha (Samatittha) (adj.) [sama3+titttha] with even banks (of a pond) J V.407.

Samatitthika (Samatitthika) (adj.) [sama3+tittha+ika] even or level with the border or bank, i. e. quite full, brimful D I.244; II.89; M I.435; II.7=Miln 213; S II.134; V.170; J I.400; J I.235, 393; Miln 121; Vism 170 (pattam *tittikaṃ pūretvā; v. l. *tithikaṃ); A III.403; Vin I.230; IV.190; often written *tittika and *titiya. [The form is probably connected with samaicchia—i. e. samaiththia (*samatisthita) in the Deśināmamālā VIII.20 (Konow). Compare, however, Rhys Davids'Buddhist Suttas, p. 1781; °-aṃ buṇjāmi Miln 213; "I eat (only just) to the full" (opp. to bhīyyo bhuṇjāmi) suggests the etymology: sana-titti+ka. Kern, Toev. s. v. as above.]

Samatimaññti (Samatimañnti) [sam+atimaññti] to despise (aor.) samatimaññi Th 2, 72.

Samativattati (Samativattati) [sam+ativattati] to transcend, overcome Sn 768, cp. Nd1 10.

Samativijjhati (Samativijjhati) [sam+ativijjhati] to penetrate Dh 13= Th 1, 133.

Samatta1 (Samatha) (nt.) [abstr. fr. sama3] equality A III.359; Mhvs 3, 7; equanimity, justice A I.75.

Samatta2 (Samatha) [cp. Sk. samāpta, pp. of sam-āp] 1. accomplished, brought to an end A II.193; Sn 781=paripuṇṇa Nd1 65. - 2. [cp. Sk. samasta, pp. of sam+as to throw, cp. BSk. samastus, e. g. Jtm XXXI.90] complete, entire, perfect Miln 349; Sn 881; 1000; Nd1 289, 298. samattaṃ completely S V.175; accomplished, full Sn 889.

Samattha (Samatha) (adj.) [cp. Sk. samartha, saṃ+arthā] able, Qstrong J I.179; 187; SnA 143.


Samatthiya (Samathiya) (adj.) [fr. samattha] able Sdhp 619.

Samatha (Samatha) [fr. śam, cp. BSk. śamatha] 1. calm, quietude of heart M I.33; A I.61, 95; II.140; III.86 sq. (ceto*), 116 sq., 449; IV.360; V.99; D III.54, 213, 273; DhA II.177; S IV.362; Dhs 11, 15, 54; cessation of the Sankhāras S I.136; III.133; A I.133; Sn 732; Vin I.5. - 2. settlement of legal questions (adhiκaraṇa) Vin II.93; IV.207; cp. DhsA 144; s. paṭivijjhati Pts I.180. -yānika who makes quietude his vehicle, devoted to quietude, a kind of Arahhant; cp. Geiger, Saṃyutta trsln II.172. -vipassanā introspection (*"auto-hypnosis" Cpd. 202) for promoting calm [cp. śamatha-vipaśyanā Divy 95] S V.52; A II.157; DhA IV.140; also separately "calm & intuition," e. g. M I.494.

Samadhidacchati (Samadhigacchati) [sam+adhidacchati] to attain Th 1, 4; aor. samajjhagā It 83; 3rd pl. samajjhagamā S I.103.

Samadhigaṇhāti (Samadhigaṇhati) [sam+adhigaṇhāti] 1. to reach, to get, obtain; ger. samadhiggayha M I.506; II.25; S I.86= It 16. - 2. to exceed, surpass, to overcome, to master J VI.261 (pañhaṃ samadhiggahetvā). Often confounded with samatigaṇhāti.
Samadhosi [Samadhosi] variant reading S III.120 sq.; IV.46; the form is aor. of saṃdhū. See saṅcopati.


Samanaka [Samanaka] (adj.) [sa3+mana+ka] endowed with mind A II.48 (text, samaṇaka); S I.62.

Samanantara [Samanantara] (adj.) [saṃ+anantara] immediate; usually in abl. (as adv.); samanantarā immediately, after, just after D II.156; Vin I.56; rattibhāga-samanantare at midnight J I.101. -paccaya the relation of immediate contiguity Tikp 3, 61 sq.; Dukp 26; Vism 534.

Samanukkamati [Samanukkamati] [saṃ+anukkamati] to walk along together J III.373.

Samanugāhati [Samanugāhati] [saṃ+anugāhati] to ask for reasons, to question closely D I.26; M I.130; A V.156 sq.; ppr. med. samanuggāhiyamāna being pressed M I.130; A V.156; Vin III.91.

Samanujānāti [Samanujānāti] [saṃ+anujānāti] to approve; samanujānissanti (fut. 3 pl.) M I.398; S IV.225; pp. samanuññāta approved, allowed Mhvs 8, 11; aor. 1 sg. samanuññāsin J IV.117 (=samanuñño āsiṃ Com. ib. 11715).

Samanuñña [Samanuñña] (adj.) [=next] approving D III.271; A II.253; III.359; V.305; S I.1, 153; IV.187; J IV.117.

Samanuñña (f.) [fr. samanujānāti] approval S I.1; M I.359.

Samanupassati [Samanupassati] [saṃ+anupassati] to see, perceive, regard D I.69, 73; II.198; M I.435 sq.; II.205; Pot. Vin II.89; ppr. °passanto J I.140; ppr. med. °passamāno D II.66; inf. °passituṃ Vin I.14; rūpaṃ attato samanupassati to regard form as self S III.42.

Samanupassana (f.) [fr. last] considering S III.44; Nett 27.

Samanubandhati [Samanubandhati] [saṃ+anubandhati] to pursue Mhvs 10, 5.

Samanubhāsati [Samanubhāsati] [saṃ+anubhāsati] to converse or study together D I.26, 163; M I.130; A I.138; V.156 sq.; Vin III.173 sq.; IV.236 sq.; DA I.117.


Samanumaññati [Samanumaññati] [saṃ+anumaññati] to approve; fut. 3 pl. °maññissanti M I.398; S IV.225; aor. 3 pl. °maññiṃsu J IV.134.

Samanumodati [Samanumodati] [saṃ+anumodati] to rejoice at, to approve M I.398; S IV.225; Miln 89.
Samanuyuñjati (Samanuyunjati) [saṃ-anuyuñjati] to cross-question D I.26, 163; M I.130; A I.138; V.156; DA I.117.

Samanussarati (Samanussarati) (saṃ-anussarati) to recollect, to call to mind S IV.196; Vin II.183.

Samanta (Samanta) (adj.) [saṃ-anta "of complete ends"] all, entire Sn 672; Miln 3. occurs usually in oblique cases, used adverbially, e. g. acc. samantam completely Sn 442; abl. samantā (D I.222; J II.106; Vin I.32) & samantato (M I.168=Vin I.5; Mhvs 1, 29; Vism 185; and in definitions of prefix pari° DA I.217; VvA 236; PvA 32); instr. samantena (Th 2, 487) on all sides, everywhere, anywhere; also used as prepositions; thus, samantā Vesāliṃ, everywhere in Vesāli D I.98; samantasagarassa all round the city Mhvs 34, 39; samāsamantato everywhere DA I.61. -cakkhu all-seeing, an epithet of the Buddha M I.168= Vin I.5; Sn 345, etc.; Miln 111; Nd1 360. -pāsādika all-pleasing, quite serene A I.24; °kā Buddhaghosa's commentary on the Vinaya Piṭaka DA I.84; -bhaddakatta complete auspiciousness, perfect loveliness SnA 444; VbhA 132. -rahita entirely gone J I.29. -veda one whose knowledge (of the Veda) is complete J VI.213.

Samandhakāra (Samandhakara) [saṃ-andhakāra] the dark of night Vin IV.54; DhA II.94; S III.60.

Samannāgata (Samannagata) (adj.) [saṃ-anvāgata] followed by, possessed of, endowed with (instr.) D I.50; 88 Vin I.54; Sn p. 78, 102, 104. SnA 177 (in expln of ending "-in"), 216 (of "-mant"); PvA 46, 73. - nt. abstr. °annāgatatta PvA 49.

Samannāneti (Samannaneti) [samanvā+nī] to lead, conduct properly, control, pres. sam-anv-āneti M III.188; ppr. °annānayamāna M I.477.

Samannāhata (Samannahata) [saṃ-anvāhata] struck (together), played upon D II.171.

Samannāharati (Samannaharati) [saṃ-anu+āharati; cp. BSk. samanvāharati] 1. to concentrate the mind on, to consider, reflect D II.204; M I.445; A III.162 sq., 402 sq.; S I.114. - 2. to pay respect to, to honour M II.169; Vin I.180.

Samannāhāra (Samannahāra) [saṃ-anu+āhāra] concentration, bringing together M I.190 sq.; DA I.123; Miln 189.

Samannesati (Samanesati) [saṃ-anvesati] to seek, to look for, to examine D I.105; S III.124; IV.197; Miln 37; DA I.274. pres. also samanvesati S I.122.

Samannesananā (Samanesanā) (f.) [fr. last] search, examination M I.317.

Samapekkhāna (Samapekkhana) (nt.) considering; a° S III.261.

Samapekkhati (Samapekkhati) [saṃ-apakkhati] to consider, ger. ekkhiya Sdhp 536; cp. samavekkha°.

Samappita (Samappita) [pp. of samappeti] 1. made over, consigned Dh 315; Sn 333; Th 2, 451. - 2. endowed with (-°), affected with, possessed of J V.102 (kaṇṭakena); Pv IV.16 (=allīna PvA 265);
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PvA 162 (soka-salla°-hadaya); Vism 303 (sallena). - yasabhoga° possessed of fame & wealth Dh 303; dukkhaṇa afflicted with pain Vv 523; pañcehi kāmaguṇehi s. endowed with the 5 pleasures of the senses D I.36, 60; Vin I.15; DA I.121.

Samappeti [samappeti] to hand over, consign, commit, deposit, give Mhvs 7, 72; 19, 30; 21, 21; 34, 21; Dāvs II.64. - pp. samappita.

Samabhāhata [samabhahata] struck, beaten (thoroughly) Vism 153; DA I.140.

Samabhijānāti [samabhijanati] to recollect, to know J VI.126.

Samabhisāta [samabhisata] joyful Th 2, 461.

Samabhisiṅcati [samabhisiṅcati] to inaugurate as a king Mhvs 4, 6; V.14.

Samaya [samaya] [cp. Sk. samaya, fr. saṃ+i. See also samiti] congregation; time, condition, etc. - At DhsA 57 sq. we find a detailed expln of the word samaya (s-sadda), with meanings given as follows: (1) samavāya ("harmony in antecedents" trsln), (2) khaṇa (opportunity), (3) kāla (season), (4) samūha (crowd, assembly), (5) hetu (condition), (6) diṭṭhi (opinion). (7) paṭilābha (acquisition), (8) pañca (elimination), (9) pativedha (penetratio). Bdhgh illustrates each one with fitting examples; cp. DhsA 61. - We may group as follows: 1. coming together, gathering; a crowd, multitude D I.178 (°pavādaka debating hall); II.254 sq.; Miln 257; J I.373; PvA 86 (=samāgama). samayā in a crowd Pv III.34 (so read for samayyā; PvA 189 "sangamma"). - 2. consorti ng with, intercourse Miln 163; Dha I.90; sabba° consorting with everybody J IV.317. - 3. time, point of time, season D I.1; Sn 291, 1015; Vin I.15; VbhA 157 (marana°); Vism 473 (def.); - samayā samayaṃ upādāya from time to time It 75. Cases adverbially: ekaṃ samayaṃ at one time D I.47, 87, 111; tena samayena at that time D I.179; Dha I.90. aparena s. in course of time, later PvA 31, 68; yasmiṃ samaye at which time D I.199; DhsA 61. ekasmiṃ samaye some time, once J I.306. paccūsa° at daybreak PvA 38; aḍḍharattī° at midnigh t PvA 155; cp. ratta°. - 4. proper time, due season, opportunity, occasion Sn 388; Vin IV.77; Bu II.181; Mhvs 22, 59; VbhA 283 sq.; aññatra samayā except at due season Vin III.212; IV.77; samaye at the right time J I.27. - asamaya inopportune, unseasonable D III.263, 287. - 5. coincidence, circumstance M I.438. akkhara° spelling Dha I.181. - 6. condition, state; extent, sphere (cp. defn of Bdhgh, above 9); taken dogmatically as "diṭṭhi," doctrine, view (equal to above defn 6) It 14 (imamhi samaye); Dha I.90 (jānana°); Dāvs VI.14 (°antara var. views). bāhira° state of an outsider, doctrine of outsiders, i. e. brahmanic Dha III.392, cp. brāhmaṇaṃ samaye DA I.291; ariyānaṃ samaye Miln 229. - 7. end, conclusion, annihilation Sn 876; *vimutta finally emancipated A III.173; V.336 (a°); Pug 11; cp. DhsA 57. - Pp. abhi°. -vastha at A II.41 is to be read as samavastha, i. e. thoroughly given up. Thus Kern, Toev. The same passage occurs at D III.269 as samavarya-sathesana (see under sathīa).

Samara [samara] [sa+mar] battle Dāvs IV.1

Samala [samala] (adj.) [BSk. samala] impure, contaminated Vin I.5; samalā (f.) dustbin S I.270 (=gāmato gūthanikkhamana-magga, i. e. sewer K.S. II.203); see sandhi°.

Samavaṭṭhita [Samavathhita] ready Sn 345 (*-ā savanāya sotā).

Samavattakkhandha [Samavattakkhandha] (adj.) [sama+vatta+kh., but BSk. samaṃvṛttta”] having the shoulders round, one of the lakkhaṇas of a Buddha D II.18; III.144, 164; Dial. II.15: "his bust is equally rounded."

Samavattasamvāsā [Samavattasamvasa] [sama+vatta1+saṃvāsa] living together with the same duties, on terms of equality J I.236.

Samavadhāna [Samavadhana] (nt.) concurrence, co-existence Nett 79.

Samavaya [Samavaya] annihilation, termination (?) see samaya (cpd.) & saṭṭha.

Samavasarati [Samavasarati] of a goad or spur Th 2, 210. See samosarati.


Samavāya [Samavaya] (m.) coming together, combination S IV.68; Miln 376; DhsA 57, 196; PvA 104; VvA 20, 55. samavāyena in common VvA 336; khaṇa-s° a momentary meeting J I.381.

Samavekkhathi [Samavekkhati] [saṃ+avekkhati] to consider, examine M I.225; A II.32; It 30.

Samavekkhitar [Samavekkhitar] [fr. last] one who considers lt 120.

Samavepākin [Samavepakata] (adj.) [sama+vepākin, cp. vepakka] promoting a good digestion D II.177; III.166; M II.67; A III.65 sq., 103, 153; V.15.

Samavossajjati [Samavossajjati] [read saṃvossajjati!] to transfer, entrust D II.231.

Samavhaya [Samavhaya] [saṃ+ahvaya] a name Dāvs V.67.

Samasāyisun [Samasayisun] (aor.) J III.201 (text, samāsāsisuṃ, cp. J.P.T.S. 1885, 60; read taṃ asāyisuṃ).

Samassattha [Samassattha] [saṃ+assattha2] refreshed, relieved J III.189.

Samassasati [Samassasati] [saṃ+assasati] to be refreshed J I.176; Caus. samassāseti to relieve, refresh J I.175.

Samassāsa [Samassasa] [saṃ+assāsa] refreshing, relief DhsA 150 (expln of passaddhi).

Samassita [Samassita] [saṃ+assita] leaning towards Th 1, 525.
Samā (sama) (f.) [Vedic samā] 1. a year Dh 106; Mhvs 7, 78. - 2. in agginismā a pyre Sn 668, 670.

Samākaḍḍhati (samakadhathi) [saṃ-ākaḍḍhati] to pull along; to entice; ger. *iya Mhvs 37, 145.

Samākiṇṇa (samakinn) [saṃ-ākiṇṇa] covered, filled S I.6; Miln 342.


Samāgacchati (samagacchati) [saṃ-āgacchati] to meet together, to assemble Bu II.171; Sn 222; to associate with, to enter with, to meet, D II.354; Sn 834; J II.82; to go to see Vin I.308; to arrive, come Sn 698; aoQ 1 sg. *gaṇchiṃ D II.354; 3rd *gaṇchi Dh 210; J II.62; aor. 2 sg. *gamā Sn 834; ger. *gamma B II.171= J I.26; ger. *gantvā Vin I.308; pp. samāgata.

Samāgata (samagata) [pp. of samāgacchati] met, assembled Dh 337; Sn 222.

Samāgama (samagama) [saṃ-āgama] meeting, meeting with, intercourse A II.51; III.31; Miln 204; cohabitation D II.268; meeting, assembly J II.107; Miln 349; DhA III.443 (three: yamaka-pāṭihāriya*; dev’orohaṇa*; Gangārohaṇa*).

Samācarati (samacarati) [saṃ-ācarati] to behave, act, practise M II.113.

Samācāra (samacara) [saṃ-ācāra] conduct, behaviour D II.279; III.106, 217; M II.113; A II.200, 239; IV.82; Sn 279; Vin II.248; III.184.

Samātapa (samatapa) [saṃ-ātapa] ardour, zeal A III.346.

Samādapaka (samadapaka) [fr. samādapeti; cp. BSk. samādapaka Divy 142] instructing, arousing M I.145; A II.97; IV.296, 328; V.155; S V.162; Miln 373; It 107; DhA II.129.

Samādapana (samadapana) (nt.) instructing, instigating M III.132.

Samādapetar (samadapetar) adviser, instigator M I.16.

Samādapeti (samadapeti) [saṃ-ādapeti, cp. BSk. samādāpayati Divy 51] to cause to take, to incite, rouse Pug 39, 55; Vin I.250; III.73; DA I.293, 300; aor. *dapesi D II.42, 95, 206; Miln 195; Sn 695; ger. *dapetvā D I.126; Vin I.18; ger. samādetvā (sic) Mhvs 37, 201; ppr. pass. *dapiyamāna D II.42.

Samādahati (samadahati) [saṃ-ādahati] to put together S I.169. jotiṃ s. to kindle a fire Vin IV.115; cittaṃ s. to compose the mind, concentrate M I.116; pres. samādheti Th 2, 50; pr. part. samādahaṃ S V.312; ppr. med. samādahāna S I.169; aor 3rd pl. samādahāṃsu D II.254. Pass. samādhiyati to be stayed, composed D I.73; M I.37; Miln 289; Caus. II. samādahāpeti Vin IV.115. - pp. samāhita.
Samādāna (sama dan) 1. taking, bringing; asamādānacāra (m.) going for alms without taking with one (the usual set of three robes) Vin I.254. - 2. taking upon oneself, undertaking, acquiring M I.305 sq.; A I.229 sq.; II.52; J I.157, 219; Vin IV.319; KhA 16, 142. kammamasādāna acquiring for oneself of Karma D I.82; A III.417; V.33; S V.266, 304; It 58 sq., 99 sq.; VbhA 443 sq. - 3. resolution, vow Vin II.268; J I.233; Miln 352.

Samādinna (sama dīna) [pp. of samādiyati] taken up, undertaken A II.193.

Samādiyati (sama diyati) [saṃ+ādiyati] to take with oneself, to take upon oneself, to undertake D I.146; imper. samādiya Bu II.118=J I.20; aor. samādiyati S I.232; J I.219; ger. samādiyitvā S I.232; & samādāya having taken up, i. e. with D I.71; Pug 58; DA I.207; Mhvs 1, 47; having taken upon himself, conforming to D I.163; II.74; Dh 266; Sn 792, 898, 962; samādāya sikkhati sikkhāpadesu, he adopts and trains himself in the precepts D I.63; S V.187; It 118; Sn 962 (cp. Nd1 478). - pp. samādinna.

Samādisati (sama disati) [saṃ+ādisati] to indicate, to command D I.211; Mhvs 38, 59.

Samādhāna (sama dhāna) (nt.) [saṃ+ā+dhā] putting together, fixing; concentration Vism 84 (=sammā ādhānaṃ ṭṭṭhapanaṃ) in defn of samādhi as "samādhān'atṭhaṇa."

Samādhi (sama dhi) [fr. saṃ+ā+dhā] 1. concentration; a concentrated, self-collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation. In the Subha-suttanta of the Dīgha (D I.209 sq.) samādhi-khandha ("section on concentration") is the title otherwise given to the cittasampadā, which, in the ascending order of merit accruing from the life of a samaṇa (see Sāmaṇḍaphala-suttanta, and cp. Dial. I.57 sq.) stands between the sīla-sampadā and the paññā-sampadā. In the Ambaṭṭha-sutta the corresponding terms are sīla, carana, vijjā (D. I.100). Thus samādhi would comprise (a) the guarding of the senses (indriyesu gutta-dvāratā), (b) self-possession (sati-sampajāñña), (c) contentment (santuṭṭhi), (d) emancipation from the 5 hindrances (nīvaraṇāni), (e) the 4 jhānas. In the same way we find samādhi grouped as one of the sampadās at A III.12 (sīla°, samādhi°, paññā°, vimutti°), and as samādhi-khandha (with sīla° & paññā°) at D III.229 (+vimutti°); A I.125; II.20; III.15; V.326; Nd1 21; Nd2 p. 277 (s. v. sīla). It is defined as cittassa ekaggatā M I.301; Dh 15; DhsA 118; cp. Cpd. 89 n. 4; identified with avikhepa Dh 57, and with samatha Dhs 54. - sammā° is one the constituents of the eightfold ariya-magga, e. g. D III.277; VbhA 120 sq. - See further D II.123 (ariya); Vin I.97, 104; S I.28; Nd1 365; Miln 337; Vism 84 sq. (with definition), 289 (+vipassanā), 380 (+vippharā iddhi); VbhA 91; DhA I.427; and on term in general Heiler, Buddhistische Versenkung 104 sq. - 2. Description & characterization of samādhi: Its four nimittas or signs are the four satipaṭṭhānas M I.301; Dhs 15; DhsA 118; cp. Cpd. 89 n. 4; identified with avikhepa Dh 57, and with samatha Dhs 54. - samādhi° is one the constituents of the eightfold ariya-magga, e. g. D III.277; VbhA 120 sq. - See further D II.123 (ariya); Vin I.97, 104; S I.28; Nd1 365; Miln 337; Vism 84 sq. (with definition), 289 (+vipassanā), 380 (+vippharā iddhi); VbhA 91; DhA I.427; and on term in general Heiler, Buddhistische Versenkung 104 sq. - 2. Description & characterization of samādhi: Its four nimittas or signs are the four satipaṭṭhānas M I.301; six conditions and six hindrances A III.427; other hindrances M III.158. The second jhāna is born from samādhi D II.186; it is a condition for attaining kusalā dhammā A I.115; Miln 38; conducive to insight A III.19, 24 sq., 200; S IV.80; to seeing heavenly sights etc. D I.173; to removing mountains etc. A III.311; removes the delusions of self A I.132 sq.; leads to Arahantship A II.45; the anantarika s. Sn 226; cetosamādhi (rupture of mind) D I.13; A II.54; III.51; S IV.297; citta° id. Nett 16. dhammasamādhi almost identical with samatha S IV.350 sq. - Two grades of samādhi distinguished, viz. upacāra-s. (preparatory concentration) and appanā-s. (attainment concentration) DA I.217; Vism 126; Cpd. 54, 56 sq.; only the latter results in jhāna; to these a 3rd (preliminary) grade is added as khaṇika° (momentary) at Vism 144. - Three kinds of s. are distinguished, suññata or empty, appaṇihita or aimless, and...
animitta or signless A I.299; S IV.360; cp. IV.296; Vin III.93; Miln 337; cp. 333 sq.; DhsA 179 sq., 222 sq., 290 sq.; see Yogāvacara's Manual p. xxvii; samādhi (tayo samādhi) is savitakka savicāra, avitakka vicāramatta or avitakka avicāra D III.219; Ku 570; cp. 413; Miln 337; DhsA 179 sq.; it is fourfold chanda-, viriya-, citta-, and vīmaṃsā-samādhi D II.213; S V.268. - Another fourfold division is that into hāna-bhāgiya, ṭhitī*, vīsesa*, nibbedha* D III.277 (as "dhammā duppaṭṭivijjā"). - indriya the faculty of concentration D I.74; III.13; Vism 158. - parikkhāra requisite to the attainment of samādhi: either 4 (the sammappadhānas) M I.301; or 7: D II.216; III.252; A II.40. - bala the power of concentration A I.94; II.252; D III.213, 253; Dhs 28. - bhāvanā cultivation, attainment of samādhi M I.301; A II.44 sq. (four different kinds mentioned); III.25 sq.; D III.222; Vism 371. - saṃvattanika conducive to concentration A II.57; S IV.272 sq.; D III.245; Dhs 1344. - sambojjhanga the s. constituent of enlightenment D III.106, 226, 252; Vism 134=VbhA 283 (with the eleven means of cultivating it).

**Samādhi** (adj.) [sama+adhika] excessive, abundant D II.151; J II.383; IV.31.

**Samādhiyati** is Passive of samādahati.

**Samāna** (adj.) [Vedic samāna, fr. sama3] similar, equal, even, same Sn 18, 309; J II.108. Cp. sāmaṇṇa1.

**Samāna** [ppr. fr. as to be] 1. being, existing D I.18, 60; J I.218; PvA 129 (=santo), 167 (id.). - 2. a kind of god D II.260. - āsanika entitled to a seat of the same height Vin II. 169. - gatika identical Tikp 35. - bhāva equanimity Sn 702. - vassika having spent the rainy season together Vin I.168 sq. - saṃvāsa living together with equals Dh 302 (a*), cp. DIII.462. - samvāsaka belonging to the same communion Vin I.321. - sīmā the same boundary, parish Vin I.321; *ma belonging to the same parish Vin II.300.

**Samānatta** (adj.) [samāna+atan] equanimous, of even mind A IV.364.

**Samānattatā** (f.) [abstr. fr. last] equanimity, impartiality A II.32=248; IV.219, 364; D III.152, 190 sq., 232.

**Samāniyā** [instr. fem. of samāna, used adverbially, Vedic samānyā] (all) equally, in common Sn 24.

**Samānīta** [pp. of samāneti] brought home, settled Miln 349.


**Samāpajjati** [samāpajjati] 1. to come into, enter upon, attain D I.215 (samādhiṃ samāpajjī); Vin III.241 (Pott. *pajjeyya); samāppattiṃ J I.77; arahattamaggaṃ A II.42 sq.; Vin I.32; saññāvedayitanirodham to attain the trance of cessation S IV.293; kayavikkayaṃ to engage in buying and selling Vin III.241; sākacchaṃ to engage in conversation D II.109; tejodhātuṃ to
convert one’s body into fire Vin I.25; II.76. - 2. to become S III.86 (aor. 3rd pl. samāpadum). - pp. samāpajjita & samāpanna.

Samāpajjana (Samapajjana) (nt.) [fr. last] entering upon, passing through (?) Miln 176.

Samāpajjita (Samapajjita) [pp. of āpajjati] attained, reached, got into D II.109 (parisā *pubbā).

Samāpaṭipatti (Samapattipatti) misprint for sammā* A I.69.

Samāpatti (Samapatti) (f.) [fr. saṃ+ā+pad] attainment A III.5; S II.150 sq.; IV.293 (saññā-vedayita-nirodha’); Dhs 30= 101; a stage of meditation A I.94; Dhs 1331; J I.343, 473; PvA 61 (mahā-karuṇā’); Nd1 100, 106, 139, 143; the Buddha acquired anekakoṭisāta-sahassā s. J I.77. The eight attainments comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, realm of neither consciousness nor unconsciousness Ps I.8, 20 sq.; Nd1 108, 328; Bu 192=J I.28, 54; necessary for becoming a Buddha J I.14; acquired by the Buddha J I.66; the nine attainments, the preceding and the trance of cessation of perception and sensation S II.216, 222; described M I.159 sq. etc.; otherwise called anupubbavihārā D II.156; A IV.410, 448 & passim [cp. Divy 95 etc.]. - In collocation with jhāna, vimokkha, and samādhi Vin I.97; A III.417 sq.; cp. Cpd. 59, 133 n. 3. - °bhāvanā realizing the attainments J I.67; °kusalatā success in attainment D III.212; Dhs 1331 sq.

Samāpattila (Samapattila) [fr. last] one who has acquired J I.406.

Samāpattesiya (Samapattesiya) (adj.) [samāpatti+esiya, adj. to esikā] longing for attainment Kvu 502 sq.

Samāpanna (Samapanna) [pp. of samāpajjati] having attained, got to, entered, reached S IV.293 (saññā-nirodham); A II.42 (arahatta-maggam entered the Path); Dh 264 (icchālobha* given to desire); Kvu 572 (in special sense= attaining the samāpattis).

Samāpannaka (Samapannaka) (adj.) [last+ka] possessed of the samāpattis DA I.119.

Samāpeti (Samapeti) [saṃ+āpeti] to complete, conclude Mhvs 5, 280; 30, 55; DA I.307 (desamaṃ). - pp. samatta2.

Samāyāti (Samayati) [saṃ+yāti] to come together, to be united J III.38.

Samāyuta (Samayuta) [saṃ+yuta] combined, united Miln 274.

Samāyoga (Samayoga) [saṃ+yoga] combination, conjuction DA I.95; Sdhp 45, 469.

Samāraka (Samarakha) (adj.) [sa3+māra+ka] including Māra Vin I.11=S V.423; D I.250; III.76, 135 & passim.

Samāraddha (Samaraddha) [pp. of samārabhati] undertaken S IV.197; Dh 293; J II.61.
Samārambha (Samarambha) [saṃ+ārambha] 1. undertaking, effort,endeavour, activity A II.197 sq. (kāya°, vaci°, mano°); Vin IV.67. - 2. injuring, killing, slaughter Sn 311; D I.5; DA I.77; A II.197; S V.470; Pug 58; DhsA 146. - appasamārambha (written *rabba) connected with little (or no) injury (to life) D I.143. Cp. ārabhāti1.

Samārabhāti (Samārabhāti) [saṃ+ārabhāti2] to begin, undertake M I.227; Mhvs 5, 79. - pp. samāraddha.

Samāruhāti (Samāruhāti) [saṃ+āruhāti] to climb up, to ascend, enter; pres. samārohāti J VI.209 (cp. samorohāti p. 206, read samārohāti); aor. samārūhi Mhvs 14, 38. - pp. samārūlha. - Caus. samāropeti to raise, cause to enter Miln 85; to put down, enter Nett 4, 206.

Samārūlha (Samāruhā) [pp. of samāruhāti] ascended, entered M I.74.

Samāropana (Samāropana) [fr. samāropeti] one of the Hāras Nett 1, 2, 4, 108, 205 sq., 256 sq.

Samālapati (Samālapati) [saṃ+ālapati] to speak to, address J I.478. At J I.51 it seems to mean "to recover the power of speech." closely united J VI.475 (in verse).

Samāsa (Samāsa) [fr. saṃ+ās] 1. compound, combination Vism 82; SnA 303; KhA 228. Cp. vyāsa. - 2. an abridgment Mhvs 37, 244.

Samāsati (Samāsati) [saṃ+āsati] to sit together, associate; Pot. 3 sg. samāsetha S I.17, 56 sq.; J II.112; V.483, 494; Th 1, 4.

Samāsana (Samāsana) (nt.) [saṃ+āsana] sitting together with, company Sn 977.

Samāsama (Samāsama) "exactly the same" at Ud 85 (=D II.135) read sama°.

Samāsādeti (Samāsādeti) [saṃ+āsādeti] to obtain, get; ger. samāsajja J III.218.

Samāhata (Samāhata) [saṃ+āhata] hit, struck Sn 153 (ayosanku°); Miln 181, 254, 304. Sankusamāhata name of a purgatory M I.337.

Samāhita (Samāhita) [pp. of samādahati] 1. put down, fitted J IV.337; - 2. collected (of mind),settled, composed, firm, attentive D I.13; S I.169; A II.6 (*indriya); III.312, 343 sq.; V.3, 93 sq., 329 sq.; Sn 212, 225, 972 etc.; Dh 362; It 119; Pug 35; Vin III.4; Miln 300; Vism 410; Nd1 501. - 3. having attained S I.48 (cp. K.S. I.321 & Miln 352).

Samījha (Samīhā) [pp. of samīdahati] 1. put down, fitted J I.15; Sn 766 (cp. Nd1 2=labhāti etc.); Bu II.59= J I.14, 267; Pot. samījheyyuṃ D I.71; aor. samījhī J I.68; Fut. samījhissati J I.15. - pp. samiddha. - Caus. II. *ijjhāpeti to endow or invest with (acc.) J VI.484.

Samījha (Samīhā) (nt.) [fr. samījhāti] fulfilment, success DhA I.112.

Samījhiṭṭha (Samījhīṭṭha) [saṃ+ājhiṭṭha] ordered, requested J VI.12 (=āṇatta C.).
Samiñjati ([səm+iñjati of ōñj or ōj to stretch]) 1. to double up M I.326. - 2. (intrs.) to be moved or shaken Dh 81 (=calati kampati DhA II.149). See also sammiñjati.

Samiñjana ([səm+iñjana] (nt.) [fr. samiñjati] doubling up, bending back (orig. stretching!) Vism 500 (opp. pasāraṇa). See also sammiñjana.

Samita¹ ([səm+ita, pp. of sameti] gathered, assembled Vv 6410; VvA 277. - nt. as adv. samitaṃ continuously M I.93; A IV.13; It 116; Miln 70, 116.

Samita² ([səm+ita, of mā] equal (in measure), like S I.6.

Samita³ ([p. of sammati] quiet, appeased DhA III.84.

Samita⁴ ([p. of saṃ+sam to labour] arranged, put in order J V.201 (=saṃvidahita C.).

Samitatta ([səm+ita] (nt.) [fr. samita³] state of being quieted Dh 265.

Samitāvin ([səm+ita3+āvin, cp. vijitāvin] one who has quieted himself, calm, Sn 449, 520; S I.62, 188; A II.49, 50. Cp. BSk. samitāvin & samitāvin.

Samiti ([səm+i] assembly D II.256; Dh 321; J IV.351; Pv II.313 (=sannipāta PvA 86); DhA IV.13.

Samiddha ([səm+iddha] [pp. of samijjhati] 1. succeeded, successful Vin I.37; Bu II.4=J I.3; Miln 331. - 2. rich, magnificent J VI.393; J III.14; samiddhena (adv.) successfully J VI.314.

Samiddhi ([səm+iddhi] (f.) [fr. samijjhati] success, prosperity Dh 84; S I.200.

Samiddhika ([səm+iddhi+ka] rich in, abounding in Sdhp 421.


Samidhā ([səm+i] (f.) [fr. saṃ+idh; see indhana] fuel, firewood SnA 174.

Samihita ([səm+ihita] collected, composed Vin I.245= D I.104=238; A III.224=229=DA I.273; D I.241, 272.

Samicī ([səmicī) D II.94: see sāmicī.

Samītar ([səm+atar] one who meets, assembles; pl. samītāro J V.324.

Samīpaka [Samīpaka] (adj.) [samīpa+ka] being near Mhvs 33, 52.

Samīra [Samīra] [fr. saṃ+īr] air, wind Dāvs IV.40.

Samīrati [Samīrati] [saṃ+īrati] to be moved Vin I.185; Dh 81; DhA II.149. - pp. samīrita J I.393.

Samīrita [Samīrita] [saṃ+īrita] stirred, moved J I.393.

Samīhate [Samīhate] [saṃ+īhate] to move, stir; to be active; to long for, strive after Sn 1064 (cp. Nd2 651); Vv 51; VvA 35; J V.388. - pp. samīhita.


Samukkāṃsati [Samukkāṃsati] [saṃ+ukkāṃsati] to extol, to praise Sn 132, 438; M I.498. - pp. samukkaṭṭha.

Samukkaṭṭha [Samukkaṭṭha] [saṃ+ukkaṭṭha] exalted A IV.293; Th 1, 632.

Samukkācanā [Samukkācanā] = ukkācanā Vbh 352; Vism 23.

Samukkehētīta [Samukkehētīta] [saṃ+ukkehētīta] despised, rejected Vin III.95; IV.27.

Samugga [Samugga] [Class. Sk. samudga] a box, basket J I.265, 372, 383; Miln 153, 247; Sdhp 360 (read samuggābhām).

Samugga - jātaka the 436th Jātaka J III.527 sq. (called Karaṇḍaka-Jātaka ibid.; V.455).

Samuggañhāti [Samuggañhāti] [saṃ+ugganḥāti] to seize, grasp, embrace; ger. samuggañhāya Sn 797; Nd1 105. - pp. samuggañhita.

Samuggata [Samuggata] [saṃ+uggata] arisen VvA 280; J IV.403 (text samuggagata).

Samuggama [Samuggama] [saṃ+uggama] rise, origin VbhA 21 (twofold, of the khandhas).

Samuggahīta [Samuggahīta] [pp. of samuggañhāti] seized, taken up Sn 352, 785, 801, 837, 907; Nd1 76, 100, 193.

Samuggirati [Samuggirati] [saṃ+uggirati] to throw out, eject VvA 199; to cry aloud Dāvs V.29.

Samuggadhāta [Samuggadhāta] [saṃ+ugghāta; BSk. samudghāta Lal. Vist. 36, 571] uprooting, abolishing, removal D I.135; M I.136; A II.34; III.407; V.198; S II.263; III.131; IV.31; Vin I.107, 110; J III.397.

Samuggadhātaka [Samuggadhātaka] (adj.) [fr. last] removing Miln 278.
Samugghātita  [Samugghātita]  [pp. of samugghāteti, see samūhanati] abolished, completely removed; nt. abstr. °tta Miln 101.

Samucita  [Samucita]  [sama+ucita, pp. of uc to be pleased] suitable Vin IV.147 (must mean something else here, perhaps "hurt," or "frightened") Dāvs V.55.

Samuccaya  [Samuccaya]  [sama+uccaya] collection, accumulation J II.235 (the signification of the particle vå); SnA 266 (id.). - samuccaya-kkhandhaka the third section of Cullavagga Vin II.38-72.

Samucchaka  [Samucchaka]  see samañchaka.


Samucchita  [Samucchita]  [sama+mucchita] infatuated S I.187; IV.71; Th 1, 1219. It is better to read pamucchita at all passages.

Samucchindati  [Samucchindati]  [sama+ucchindati] to extirpate, abolish, spoil, give up D I.34; II.74; M I.101 sq., 360; J IV.63. - pp. samucchinna.

Samucchinna  [Samucchinna]  [sama+ucchinna] cut off, extirpated D I.34.

Samuccheda  [Samuccheda]  [sama+uccheda] cutting off, abolishing, giving up M I.360; KhA 142; sammā s. Ps I.101; °pahāna relinquishing by extirpation Vism 5; SnA 9; °marana dying by extirpation (of sama+sāra) Vism 229; °visuddhi Ps II.3; °suñīma Ps ii.180.


Samujju  [Samujju]  (adj.)  [sama+uju] straightforward, perfect Sn 352; S IV.196 (text samaṃju).

Samuñchaka  [Samunchaka]  (adj.)  [sama+uncha+ka] only as nt. adv. °m gleaning, (living) by gleaning S I.19; J IV.466 (°m carati).

Samuṭṭhahati  [Samutthahati]  [sama+uṭṭhahati] to rise up, to originate; pres. samuṭṭhāti Vin V.1; aor. samuṭṭhahi Mhvs 28, 16. - pp. samuṭṭhita. - Caus. samuṭṭhāpeti to raise, to originate, set on foot J I.144, 191, 318.

Samuṭṭhāna  [Samutthaṇa]  (nt.)  [sama+uṭṭhāna] rising, origination, cause; as adj. (-°) arising from A II.87; Dhs 766 sq., 981, 1175; Miln 134, 302, 304; J I.207; IV.171; KhA 23, 31, 123; Vism 366.


Samuṭṭhāpaka  [Samutthāpaka]  (f. °ikā)  [fr. samuṭṭhāpeti] occasioning, causing DhsA 344; VvA 72.
Samuṭṭhita  

[pp. of samuṭṭhahati] arisen, originated, happened, occurred J II.196; Dhs 1035.

Samuttarati  

[saṃ+uttarati] to pass over Miln 372.

Samuttejaka  

(adj.) [fr. samuttejeti] instigating, inciting, gladdening M I.146; A II.97; IV.296, 328; V.155; S V.162; It 107.

Samuttejeti  

[saṃ+ud+tij] to excite, gladden, to fill with enthusiasm Vin I.18; D I.126. Cp. BSk. samuttejayati, e. g. Divy 80.

Samudaya  

[saṃ+udaya] 1. rise, origin D I.17; II.33, 308; III.227; A I.263 (kamma°); Vin I.10; Sn p. 135; It 16 (samuddaya metri causa) etc. dukkha° the origin of ill, the second ariya-sacca, e. g. D III.136; A I.177; Vism 495 (where samudaya is expld in its parts as saṃ+ u+aya); VbhA 124. 2. bursting forth, effulgence (pabhā°) J I.83. 3. produce, revenue D I.227.

Samudāgacchati  

[saṃ+udāgacchati] to result, rise; to be got, to be at hand D I.116; M I.104. - pp. samudāgata.

Samudāgata  

[pp. of last] arisen, resulted; received S II.24; Sn 648 (=āgata C.).

Samudāgama  

[saṃ+udāgama] beginning J I.2.

Samudācarati  

[saṃ+udācarati] 1. to be current, to be in use M I.40 (=kāya-vacī-dvāraṃ sampatta s. MA 182). 2. to occur to, to befall, beset, assail M I.109, 112, 453; S II.273; It 31; Vism 343. 3. to behave towards, to converse with (instr.), to address Vin I.9; D II.154, 192; A III.124, 131; IV.415, 440; V.103; J I.192. 4. to practise J II.33 (aor. *ācarimpā). 5. to claim, to boast of Vin III.91. - pp. samudācīṇṇa.

Samudācaritatta  


Samudācāra  

[saṃ+udācāra] behaviour, practice, habit, familiarity J IV.22; SnA 6; DhsA 392; PvA 279.

Samudācīṇṇa  

[pp. of samudācarati] practised, indulged in J II.33; Tikp 320.

Samudānaya  

(adj.) [grd. of samudāneti] to be procured or attained J III.313 (su°).

Samudānīta  

[pp. of samudāneti, cp. BSk. samudānīta MVastu I.231] collected, procured J IV.177.

Samudāneti  

[saṃ+udāneti; cp. BSk. samudānayati Divy 26, 50, 490; AvŚ I.199] to collect, procure, attain, get M I.104; Sn 295. - pp. *ānīta.

Samudāya  

[fr. saṃ+udā+ī] multitude, quantity VvA 175; the whole VvA 276.
Samudāvata (Samudavata) \( \text{saḍ+ud+āvata?} \) Better read as \( \text{saḍ+ udāvatta} \) restrained DhsA 75.

Samudāhāra (Samudhara) \( \text{saṃ+udāhāra, cp. BSk. samudāhāra Divy 143} \) talk, conversation Miln 344; piya° A V.24, 27, 90, 201, 339; ThA 226.

Samudikkhati (Samudikkhati) \( \text{saṃ+udikkhāti} \) to behold ThA 147 (Ap. V.52).


Samudīraṇa (Samudirana) (nt.) \( \text{saṃ+udīraṇa in meaning udireti 1} \) moving M I.119; D I.76; Vism 365; DhsA 307.

Samudīrita (Samudirita) \( \text{saṃ+udīrita} \) uttered J VI.17.

Samudeti (Samudeti) \( \text{saṃ+udeti} \) to arise; pres. samudayati (v. l. samudīyati) S II.78; samudeti A III.338; pp. samudita.

Samudda (Samudda) \( \text{cp. Vedic samudra, fr. saṃ+udra, water} \) a (large) quantity of water, e. g. the Ganges; the sea, the ocean D I.222; M I.493; A I.243; II.48 sq.; III.240; D III.196, 198; S I.6, 32, 67; J I.230; IV.167, 172; D b 127; Nd1 353; SnA 30; Pvb 47, 104, 133, 271; explained by adding sāgara, S II.32; four oceans S II.180, 187; ThA 111. Often characterized as mahā° the great ocean, e. g. Vin II.237; A I.227; II.55; III.52; IV.101; SnA 371; DhA III.44. Eight qualities: A IV.198, 206; popular etymology Miln 85 sq. (viz. "yattakā muddakā tattakā lonam," and vice versa); the eye etc. (the senses), an ocean which engulfs all beings S IV.157 (samudda=mahā udakarāsi). - Cp. sāmuddika. -akkhāyikā (f.) tales about the origin of the sea, cosmogony Vin I.188; M I.513 sq.; D I.8; DA I.91. -ṭṭhaka situated in the ocean J VI.158. -vīci a wave of the ocean Vism 63.

Samuddaya (Samuddaya) metri causa instead of samudaya It 16, 52.

Samuddhaṭa (Samuddhata) \( \text{saṃ+uddhaṭa} \) pulled out, eradicated Mhvs 59, 15; J VI.309; Sdhp 143.

Samuddharana (Samuddharaṇa) (nt.) \( \text{saṃ+uddharaṇa} \) pulling out, salvation Miln 232.

Samuddharati (Samuddharati) \( \text{saṃ+uddharati} \) to take out or away; to lift up, carry away, save from; aor. samuddhari J VI.271; samuddhāsi (aor. thus read instead of samuṭṭhāsi) J V.70.

Samunna (Samunna) \( \text{saṃ+unna} \) moistened, wet, immersed S IV.158; cp. the similar passage A II.211 with ref. to taṃhā as a snare (pariyonaddha).

Samunnameti (Samunnameti) \( \text{saṃ+unnameti} \) to raise, elevate, Th 1, 29.

Samupagacchati (Samupagacchati) \( \text{saṃ+upagacchati} \) to approach Miln 209.

Samupajaneti (Samupajaneti) \( \text{saṃ+upa+janeti} \) to produce; °janiyamāna (ppr. pass.) Nett 195.
Samupaṭṭhahati [saṃ+upaṭṭhahati] to serve, help; pres. samupaṭṭhāti Sdhp 283; aor. samupaṭṭhahi Mhvs 33, 95.

Samupabbūḷha [saṃ+upa+viyūḷha] set up; heaped, massed, in full swing (of a battle), crowded M I.253; D II.285; S I.98; Miln 292; J I.89.

Samupama [saṃ+upama] resembling Mhvs 37, 68; also samūpama J I.146; V.155; VI.534.

Samuparūḷha [saṃ+uparūḷha] ascended Dāvs IV.42.

Samupasobhita [saṃ+upasobhita] adorned Miln 2.

Samupagacchati [saṃ+upāgacchati] to come to; aor. samupāgami Mhvs 36, 91; pp. samupāgata.

Samupāgata [saṃ+upāgata] come to, arrived at Mhvs 37, 115; 38, 12; J VI.282; Sdhp 324.

Samupādika being on a level with the water Miln 237 (Trenckner conjectures samupodika). The better reading, however, is samupp°, sama=peace, quiet, thus "producing quiet," calm.

Samupeta [saṃ+upeta] endowed with, Miln 352.

Samuppajjati [saṃ+uppajjati] to arise, to be produced S IV.218; pp. samuppanna.

Samuppatti (f.) origin, arising S IV.218.

Samuppanna [saṃ+uppanna] arisen, produced, come about Sn 168, 599; Dhs 1035.

Samuppāda origin, arising, genesis, coming to be, production Vin II.96; S III.16 sq.; It 17; A III.406 (dhamma°); J VI.223 (anilūpana-samuppāda, v. read, °-samuppāta, "swift as the wind"); Vism 521 (sammā & saha uppajjati=samuppāda). Cp. paṭicca°.

Samuppilava (adj.) [fr. saṃ+uppilavati] jumping or bubbling up Sn 670 (*āso nom. pl.).

Samupphosita [saṃ+ud+phosita] sprinkled J VI.481.

Samubbhahati [saṃ+ubbahati2] to carry Dāvs III.3; V.35; ppr. samubbhahanto J VI.21 (making display of).

Samubbhūta [saṃ+ud+bhūta] borne from, produced from Dāvs II.25.

Samuyyuta [saṃ+uyyuta] energetic, devoted Vv 6333; VvA 269.
Samullapati (समुल्लापति) [sā+m+ullapati] to talk, converse Vin III.187; PvA 237; ppr. samullapanto J III.49.

Samullapana (समुल्लापन) (nt.) [sā+m+ullapana] talking (with), conversation SnA 71.

Samullāpa (समुल्लाप) (=last) conversation, talk Miln 351.

Samussaya (समुस्सय) [sā+m+ud+sṛi, cp. BSk. samucchraya "body," Divy 70=AvŚ I.162] 1. accumulation, complex A II.42= It 48; It 34; bhassasamuccaya, grandiloquence Sn 245; -2. complex form, the body D II.157=S I.148; Vv3512 (=sarīra VvA 164); Dh 351; Th 1, 202 ("confluence," i. e. of the 5 factors, trans); Th 2, 22, 270; DhA IV.70; ThA 98, 212; rūpasamussaya the same Th 2, 102; cp. samuccaya.

Samussāpita (समुस्सापित) [sā+m+ussāpita] lifted, raised J III.408.

Samussāhita (समुस्साहित) [sā+m+ussāhita] instigated VvA 105.

Samussita (समुस्सित) [sā+m+ussi] elevated, erected J III.497. - 2. arrogant, proud, haughty Dh 147 (interpreted at DhA III.109 as "compounded," i. e. the body made up of 300 bones); A I.199; SnA 288 ("m bhassaṃ hi high and mighty talk").

Samusseti (समुस्सेति) [sā+m+ud+sṛi] to raise, lift up, Pot. samusseyya A I.199 (here=to be grandiloquent). - pp. samussita.

Samūpasanta (समुपसांत) [sā+m+upasanta] is v. l. for su-vūpasanta (?) "calmed," at KhA 21.

Samūlaka (समुलक) (adj.) [sa+m+ula+ka] including the root Th 2 385; ThA 256.

Samūha (समुह) [fr. sā+m+vah, uh] multitude, mass, aggregation Nett 195; PvA 49, 127, 157 (=gaṇa), 200 (id.).

Samūhata (समुहात) [pp. of samūhanati] taken out, removed D I.136; S III.131; Th 1,604; Dh 250; Sn 14, 360; It 83; J IV.345 (Kern, wrongly, "combined").


Samūhanati (समुहानति) [sā+m+uhanati] to remove, to abolish Vin I.110; D I.135 sq. (=hanissati); II.91=S V.432; M I.47; II.193; S V.76; J I.374=Sn 360; Sn 14, 369, 1076; sikkhāpadam Vin III.23; D II.154; uposathāgaram to discontinue using a Vihāra as an Uposathāgāra Vin I.107; sīmam to remove the boundary Vin I.110. Pres. also samūhani S III.156; Pot. samūhaneyya Vin I.110; imper. samūhant D II.154; & "uhanatu Miln 143; ger. samūhanitvā M I.47; Vin I.107; a° M III.285; inf. samugghātum Mhvs 37, 32; grd. samūhantabba Vin I.107. - Caus. II. samugghātāpeti to cause to be removed, i. e. to put to death Miln 193; samūhanāpeti Miln 142. - pp. samūhata & (Caus.) samugghātita.

Samūheti (समुहेति) [Caus. of sā+m+uh=vah] to gather, collect Mhvs 37, 245.
Samekkhati [samekkhati] [saṃ+ikkhati] to consider, to seek, look for; Pot. samekkhe J IV.5; ppr. samekkhamāna Th 1, 547; & samekkhām J II.65; ger. samekkhiya Mhvs 37, 237.

Sameta [sameta] [pp. of sameti] associating with Miln 396; connected with, provided with Mhvs 19, 69; combined, constituted Sn 873, 874.

Sameti [sameti] [saṃ+eti] 1. to come together, to meet, to assemble Bu II.199=J I.29. - 2. to associate with, to go to D II.273; J IV.93. - 3. to correspond to, to agree D I.162, 247; J I.358; III.278. - 4. to know, consider S I.186; Nd1 284. - 5. to fit in J VI.334. - imper. sametu J IV.9320; fut. samekkhiyati S II.285; It 70; aor. samiṣṭu Bu II.199; S II.158=It 70; & samekkhe J II.3016; ger. samecca (1) (coming) together with D II.273; J VI.211, 318. - (2) having acquired or learnt, knowing S I.186; Sn 361, 793; A II.6. - pp. samita & sameta [=saṃ+ā+ita].

Sametikā [sametika] SII.285; read samāhitā.

Samerita [samerita] [saṃ+erita] moved, set in motion; filled with (-°), pervaded by Sn 937; Nd1 410; J VI.529; Vism 172.


Samokirati [samokirati] [saṃ+okirati] to sprinkle Bu II.178=J I.27. - pp. samokiṣṇa.

Samocita [samocita] [saṃ+ocita] gathered, arranged J V.156 (=surocita C.).

Samotata [samotata] [saṃ+otata] strewn all over, spread Vv 816 (vv. ll. samogata and samohata); J I.183; Ap 191.

Samotarati [samotarati] [saṃ+otarati] to descend Mhvs 10, 57.


Samodahati [samodahati] [saṃ+odahati] to put together, supply, apply S. I.7; IV.178 sq.; to fix Nett 165, 178; ppr. samodahaṃ S I.7=IV.179; ger. samodahitvā S IV.178; & samodāya Vism 105; Sdhp 588. - pp. samohita.

Samodita [samodita] united VvA 186 (so read for samm°), 320; cp. samudita.

Samodhāna [samodhana] (nt.) [saṃ+odhāna, cp. odahana] collocation, combination Bu II.59=J I.14; S IV.215=V.212; application (of a story) J II.381. samodhānaṃ gacchati to come together, to combine, to be contained in Vin I.62; M I.184=S I.86; V.43, 231=A V.21 (Com. odhānapakkhepaṃ) A III.364; SnA 2; Vism 7; VbhA 107; samodhānaparivāsa a combined, inclusive probation Vin II.48 sq.

Samodhāneti (Samodhāneti) [Denom. fr. samodhāna] to combine, put together, connect J I.9, 14; DA I.18; SnA 167, 193, 400; especially jātakaṃ s. to apply a Jātaka to the incident J I.106, 171; II.381 & passim.

Samorodha (Samorodha) [saṃ+orodha] barricading, torpor Dhs 1157; DhsA 379.

Samorohati (Samorohati) [saṃ+orohati] to descend; ger. samoruyha Mhvs 10, 35.

Samosaraṇa (Samosaraṇa) (nt.) [saṃ+osaraṇa] coming together, meeting, union, junction D I.237; II.61; S III.156; V.42 sq., 91; A III.364; Miln 38.

Samosarati (Samosarati) [saṃ+osarati] 1. to flow down together Miln 349. - 2. to come together, gather J I.178 (see on this Kern, Toev. II.60).

Samoha (Samoha) infatuated Pug 61.

Samohita (Samohita) [pp. of samodahati] 1. put together, joined J VI.261 (su°). - 2. connected with, covered with Nd1 149 (for pareta); Miln 346 (raja-panka°).

Sampakampati (Sampakampati) [saṃ+pakampati] to tremble, to be shaken Vin I.12; D II.12, 108; M I.227; III.120. - Caus. sampakampeti to shake D II.108.

Sampakopa (Sampakopa) [saṃ+pakopa] indignation Dhs 1060.

Sampakkhandati (Sampakkhandati) [saṃ+pakkhandati, cp. BSk. sampraskandati MVastu II.157] to aspire to, to enter into Miln 35.

Sampakkhandana (Sampakkhandana) (nt.) [saṃ+pakkhandana] aspiration Miln 34 sq.

Sampaggāhāti (Sampaggāhāti) [saṃ+paggāhāti] 1. to exert, strain DhsA 372. - 2. to show a liking for, to favour, befriend J VI.294. - pp. sampaggahīta.

Sampaggaha (Sampaggaha) [saṃ+paggaha] support, patronage Mhvs 4, 44.

Sampaggahīta (Sampaggahīta) [saṃ+paggahīta] uplifted Miln 309.

Sampaggāha (Sampaggāha) assumption, arrogance Dhs 1116.

Sampaghosa (Sampaghosa) sound, noise Mhbv 45.

Sampacura (Sampacura) (adj.) [saṃ+pacura] abundant, very many A II.59, 61; S I.110.

Sampajañña (Sampajañña) (nt.) [fr. sampajāna, i. e. *sampajānya] attention, consideration, discrimination, comprehension, circumspection A I.13 sq.; II.93; III.307; IV.320; V.98 sq.; S III.169; D III.213 (sati+samp. opp. to muṭṭha-sacca+ asampajañña), 273. Description of it in detail at DA I.183 sq.=VbhA 347 sq., where given as fourfold, viz. sātthaka°, sappāya°, gocara°,
asammoha*, with examples. Often combined with sati, with which almost synonymous, e.g. at D I.63; A I.43; II.44 sq.; V.115, 118.

Sampajāna (Sampajana) (adj.) [saṃ+pajāna, cp. pajānāti; BSk. samprajāna, MVastu I.206; II.360] thoughtful, mindful, attentive, deliberate, almost syn. with sata, mindful D I.37; II.94 sq.; Sn 413, 931; It 10, 42; Pug 25; D III.49, 58, 221, 224 sq.; A IV.47 sq., 300 sq., 457 sq.; Nd1 395; Nd2 141. sampajānakārin acting with consideration or full attention D I.70; II.95, 292; A II.210; V.206; VbhA 347 sq.; DA I.184 sq.; sampājanamūsāvāda deliberate lie Vin IV.2; It 18; D III.45; A I.128; IV.370; V.265; J I.23.

Sampajānāti (Sampajanati) [saṃ+pajānāti] to know S V.154; Sn 1055; Nd2 655.

Sampajjati (Sampajjati) [saṃ+pajjati] 1. to come to, to fall to; to succeed, prosper J I.7; II.105. - 2. to turn out, to happen, become D I.91, 101, 193, 239; PvA 192. aor. sampādi D II.266, 269. - pp. sampanna. - Caus. sampādeti.

Sampajjalita (Sampajjalita) (adj.) [saṃ+pajjalita] in flames, ablaze A IV.131; Vin I.25; D I.95; II.335; J I.232; Miln 84.


Sampaṭiggaha (Sampaṭiggaha) [saṃ+paṭiggaha] summing up, agreement KhA 100.

Sampaṭicchati (Sampaṭicchati) [saṃ+paṭicchati] to receive, accept J I.69; III.351; Mhvs 6, 34; ovāda s. to comply with an admonition J III.52; sādhū ti s. to say "well" and agree J II.31; Miln 8. Caus. II. sampaṭicchāpeti J VI.336.

Sampaṭicchana (Sampaṭicchana) (nt.) [fr. last] acceptance, agreement DhsA 332; SnA 176 ("sādhu"); Vism 21; Sdhp 59, 62.

Sampaṭinipajjā (Sampaṭinipajjā) (f.) [saṃ+paṭi+nipajjā] squatting down, lying down ThA 111.

Sampaṭivijjhati (Sampaṭivijjhati) [saṃ+paṭivijjhati] to penetrate; Pass. sampāṭivijjhiyati Nett 220.

Sampaṭivedha (Sampaṭivedha) [saṃ+paṭivedha] penetration Nett 27, 41, 42, 220.

Sampaṭisamkāha (Sampaṭisamkāha) deliberately S II.111; contracted from ger. °-saṃkhāya.

Sampatati (Sampatati) [saṃ+patati] to jump about, to fly along or about J VI.528 (dumā dumaṇ); imper, sampatantu, ib. VI.448 (itāritaraṇ); ppr. sampatanto flying to J III.491. pp. sampatita.

Sampati (Sampati) [saṃ+paṭi; cp. Sk. samprati] now Miln 87; sampatijāta, just born D II.15=M III.123. Cp. sampaatike.

Sampatita (Sampatita) [pp. of sampatati] jumping about J VI.507.
**Sampatta** ([sampatthā](#)) [pp. of sampāpuṇñāti] reached, arrived, come to, present J IV.142; Miln 9, 66; Pv A 12; KhA 142; SnA 295; Sdhp 56.

**Sampattakajāta** ([sampatthakajāta]) In merged in, given to Ud 75 [read samattaka (?)].


**Sampatthanā** ([sampattanā]) (f.) [saṃ+patthanā] entreating, imploring Dhs 1059.

**Sampadā** ([sampada]) (f.) [fr. saṃ+pad, cp. BSk. sampadā Divy 401 (devamanuṣya*), also sampatti] 1. attainment, success, accomplishment; happiness, good fortune; blessing, bliss A I.38; Pv II.947 (=sampatti PvA 132). - Sampadā in its pregnant meaning is applied to the accomplishments of the individual in the course of his religious development. Thus it is used with sīla, citta, & paññā at D I.171 sq. and many other passages in an almost encyclopedic sense. Here with sīla° the whole of the silakkhandha (D I.63 sq.) is understood; citta° means the cultivation of the heart & attainments of the mind relating to composure, concentration and religious meditation, otherwise called samādhikhandha. It includes those stages of meditation which are enum under samādhi. With paññā° are meant the attainments of higher wisdom and spiritual emancipation, connected with supernormal faculties, culminating in Arahatship and extinction of all causes of rebirth, otherwise called vijjā (see the 8 items of this under vijjā b.). The same ground as by this 3 fold division is covered by the enumeration of 5 sampadās as sīla°, samādhi°, paññā°, vimutti°, vimutti-ñānaddassana° M I.145; Pug 54; cp. S I.139; A III.12. The term sampadā is not restricted to a definite set of accomplishments. It is applied to various such sets besides the one mentioned above. Thus we find a set of 3 sampadās called sīla°, citta° & diṭṭhi° at A I.269, where under sīla the Nos. 1-7 of the 10 sīlas are understood (see sīla 2 a), under citta Nos. 8 & 9, under diṭṭhi No. 10. - A set of 8 sampadās is given at A IV.322 with utthāna°, ārakkha°, kalyānamittata°, sammajjāvita°, saddhā°, sīla°, cāga°, paññā°; of which the first 4 are expld in detail at A IV.281-322 as bringing worldly happiness, viz. alertness, wariness, association with good friends, right livelihood; and the last 4 as leading to future bliss (viz. faith in the Buddha, keeping the 5 sīlas, liberalty, higher wisdom) at A IV.284-324. Another set of 5 frequently mentioned is: nāti°, bhoga°, āroga°, sīla°, diṭṭhi° (or the blessings, i. e. good fortune, of having relatives, possessions, health, good conduct, right views) representing the "summa bona" of popular choice, to which is opposed deficiency (yasana, reverse) of the same items. Thus e. g. at A III.147; D III.235. - Three sampadās: kammanta°, ājīva°, diṭṭhi° i. e. the 7 sīlas, right living (samma-ājīva), right views A I.271. - Another three as saddhā°, sīla°, paññā° at A I.287. - Bdhgh at Dha III.93, 94 speaks of four sampadās, viz. vatthu°, paccaya°, cetaṇa°, gunātirQka°; of the blessings of a foundation (for merit), of means (for salvation), of good intentions, of virtue (& merit). - A (later) set of seven sampadās is given at J IV.96 with āgama°, adhigama°, pubbahetu°, attattha-paripucchā°, titthavāsa°, yoniso - manasikāra°, buddh'ūpanissaya°. - Cp. the following: atta° S V.30 sq.; ākappa° A I.38; ājīva° A I.271; DA I.235; kamma° A IV.238 sq.; dassana° Sn 231; nibbāna° Vism 58; bhoga° (*parivāra*) Dha I.78; yāga° ThA 40 (Ap. V.7); vijjācarana° D I.99. 2. execution, performance; result, consequence; thus yañña° successful
performance of a sacrifice D I.128; Sn 505, 509; piṭaka-sampadāya "on the authority of the Piṭaka tradition," according to the P.; in exegesis of iti-kira (hearsay) A I.189=II.191=Nd2 151; and of itihitiha M I.520=II.169.

Sampadāti (Sampadati) [saṃ+padāti] to hand on, give over J IV.204 (aor. *padāsi).

Sampadāna (Sampadana) (nt.) [saṃ+padāna] the dative relation J V.214 (upayogatthe), 237 (karaṇatthe); SnA 499 (*vacana).

Sampadāleti (Sampadāleti) [saṃ+padāleti] to tear, to cut M I.450; A II.33=S III.85; S III.155; Mhvs 23, 10. - Act. intrs. sampadalati to burst J VI.559 (=phalati, C.).

Sampaditta (Sampaditta) [saṃ+paditta] kindled Sdp 33.

Sampaduṭṭha (Sampaduṭṭha) [saṃ+paduṭṭha] corrupted, wicked J VI.317 (a°); Sdp 70.

Sampadussati (Sampadussati) [saṃ+padussati] to be corrupted, to trespass Vin IV.260; J II.193; pp. sampaduṭṭha.

Sampadosa (Sampadosa) [saṃ+padosa] wickedness Dhs 1060; a-sampadosa innocence J VI.317=VI.321.

Sampaddavati (Sampaddavati) [saṃ+pa+drā] to run away; aor. sampaddavi J VI.53. - pp. sampadduta.

Sampadduta (Sampadduta) [pp. of sampaddavati] run away J VI.53.

Sampadhūpeti (Sampadhūpeti) (*dhūpāyati, °dhūpāti) [saṃ+padhūpāti] to send forth (thick) smoke, to fill with smoke or incense, to pervade, permeate S I.169; Vin I.225; Sn p. 15; Miln 333. Cp. sandhūpāyati.

Sampanna (Sampanna) [pp. of sampajjati] 1. successful, complete, perfect Vin II.256; sampannaveyyākaraṇa a full explanation Sn 352. - 2. endowed with, possessed of, abounding in Vin I.17; Sn 152, 727 (ceto-vimutti°); J I.421; vijjācaṇasampanna full of wisdom and goodness D I.49; Sn 164; often used as first part of a compound, e. g. sampannaveyyākaraṇa Dh 144; DhA III.86; sampannasila virtuous It 118; Dh 57; sampannodaka abounding in water J IV.125. - 3. sweet, well cooked Vin II.196; Miln 395.

Sampaphulla (Sampaphulla) (adj.) [saṃ+pa+phulla] blooming, blossoming Sdp 245.

Sampabhāsa (Sampabhāsa) [saṃ+pa+bhāṣ] frivolous talk S V.355.

Sampabhāsati (Sampabhāsati) [saṃ+pa+bhāṣ] to shine Miln 338.

Sampamathita (Sampamathita) [saṃ+patthita] altogether crushed or overwhelmed J VI.189.
**Sampamaddati** (Sampamaddati) [saṃ+padaddati] to crush out Miln 403.

**Sampamūḷha** (Sampamula) (adj.) [saṃ+pamūlha] confounded Sn 762.

**Sampamodati** (Sampamodati) [saṃ+modati] to rejoice Vv 368. - pp. sampamodita.

**Sampamodita** (Sampamodita) [saṃ+modita] delighted, rejoicing Sdhp 301.

**Sampayāta** (Sampayata) [saṃ+payāta] gone forth, proceeded Dh 237.

**Sampayāti** (Sampayati) [saṃ+payāti] to proceed, to go on; inf. sampayātave Sn 834; pp. sampayāta.

**Sampayutta** (Sampayutta) [saṃ+payutta] associated with, connected Dhs 1; Kvu 337; DhsA 42. - °paccaya the relation of association (opp. vippayutta*) Vism 539; VbhA 206; Tikp 6, 20, 53, 65, 152 sq.; Dukp 1 sq.

**Sampayoga** (Sampayoga) [saṃ+payoga] union, association Vin I.10; S V.421; DA I.96, 260.

**Sampayojeti** (Sampayojeti) [saṃ+payojeti] 1. to associate (with) Vin II.262; M II.5. - 2. to quarrel Vin II.5; S I.239. - pp. sampayutta.

**Samparāya** (Samparaya) [fr. saṃ+parā+ya] future state, the next world Vin II.162; A III.154; IV.284 sq.; D II.240; S I.108; Sn 141, 864, J I.219; III.195; Miln 357; DhA II.50.

**Samparāyika** (Samparayika) (adj.) [fr. last] belonging to the next world Vin I.179; III.21; D II.240; III.130; A III.49, 364; IV.285; M I.87; It 17, 39; J II.74.

**Samparikaḍḍhati** (Samparikaddhati) [saṃ+parikaḍḍhati] to pull about, drag along M I.228.

**Samparikantati** (Samparikantati) [saṃ+parikantati] to cut all round M III.275. (Trenckner reads sampakantati.)

**Samparikiṇṇa** (Samparikinna) [saṃ+parikiṇṇa] surrounded by Vin III.86; Miln 155.

**Samparitāpeti** (Samparitapeti) [saṃ+paritāpeti] to make warm, heat, scourge M I.128, 244=S IV.57.

**Samparibhinna** (Samparibhinna) (adj.) [saṃ+paribhinna] broken up J VI.113 (*gatta).

**Samparivajjeti** (Samparivajjeti) [saṃ+parivajjeti] to avoid, shun Sdhp 52, 208.

**Samparivattra** (Samparivatta) (adj.) [saṃ+parivattra] rolling about Dh 325.

**Samparivattaka** (Samparivattaka) (adj.) [saṃ+parivattaka] rolling about grovelling J II.142 (turning somersaults); DhA II.5, 12; Miln 253, 357; samparivattakaṃ (adv.) in a rolling about manner M II.138; samparivattakam-samparivattakamāṃ continually turning (it) Vin I.50.
**Samparivattati** (samparivattati) [saṃ+parivattati] to turn, to roll about; ppr. samparivattamāna J I.140; pp. samparivatta. - Caus. samparivatteti [cp. BSk. *parivartayati to wring one's hands Divy 263] to turn over in one's mind, to ponder over S V.89.

**Samparivāreti** (samparivareti) [saṃ+parivāreti] to surround, wait upon, attend on J I.61; aor. 3rd pl. samparivāresuṃ J I.164; ger. samparivārayitvā J I.61; *etvā (do.) J VI.43, 108. Cp. sampavāreti.

**Samparivāsita** (samparivāsita) See parivāsita.

**Sampareta** (sampareta) (adj.) [saṃ+pareta] surrounded, beset with J II.317; III.360=S I.143.

**Sampalibodha** (sampalibodha) [saṃ+palibodha] hindrance, obstruction Nett 79.

**Sampalibhagga** (sampalibhagga) [pp. of next] broken up S I.123.

**Sampalibhaṇjati** (sampalibhanjati) [saṃ+pari+bhaṇj] to break, to crack M I.234; S I.123; pp. sampalibhagga.

**Sampalimaṭṭha** (sampalimatta) [saṃ+palimaṭṭha] touched, handled, blotted out, destroyed S IV.168 sq.=J III.532=Vism 36.

**Sampaliveṭhita** (sampaliveṭhita) (adj.) [saṃ+paliveṭhita] wrapped up, enveloped M I.281.

**Sampaliveṭheti** (sampaliveṭheti) [saṃ+paliveṭheti] to wrap up, envelop; *eyya AIV.131 (kāyaṃ).

**Sampavanka** (sampavanka) (adj.) [perhaps saṃ+pari+anka2, contracted to *payyanka>*pavanka] intimate, friend D II.78; S I.83, 87; Pug 36.

**Sampavankatā** (sampavankata) (f.) [fr. last] connection, friendliness, intimacy S I.87; A III.422 (pāpa° & kalyāna°); IV.283 sq.; V.24, 199; Dhs 1326; Pug 20, 24; DhsA 394. Cp. anu° Vin II.88.

**Sampavaṇṇita** (sampavaṇṇita) (adj.) [saṃ+pa+vaṇṇita] described, praised J VI.398.

**Sampavattar** (sampavattar) [saṃ+pavattar] an instigator A III.133.

**Sampavatteti** (sampavatteti) [saṃ+pavatteti] to produce, set going A III.222 (saṃvāsaṃ); Mhvs 23, 75.

**Sampavāti** (sampavāti) [saṃ+pavāti] to blow, to be fragrant M I.212; J VI.534; VvA 343 (=Vv 8432).

**Sampavāyati** (sampavāyati) [saṃ+pavāyati] to make fragrant, Vv 816, 8432; VvA 344.

**Sampavāyana** (sampavāyana) (nt.) [fr. last] making fragrant VvA 344.
Sampavāreti ([sampavāreti]) [saṃ-pavāreti; cp. BSk. sampravārayati Divy 285, 310, etc.; AvŚ I.90; MVastu III.142] to cause to accept, to offer, to regale, serve with; ger. sampavāretvā Vin I.18; II.128; D I.109; aor. sampavāresi D II.97.

Sampavedhati ([sampavedhati]) [saṃ-pavedhati] to be shaken violently, to be highly affected Vin I.12; D II.12, 108; M I.227; Th 2, 231; J I.25; S IV.71. - Caus. sampavedheti to shake violently D II.108; M I.253; Nd1 316, 371 (pp. *pavedhita).

Sampavedhin ([sampavedhin]) to be shaken Sn 28; Miln 386.

Sampasāda ([sampasāda]) [saṃ-pasāda] serenity, pleasure D II.211, 222; A II.199; M II.262.

Sampasādana ([sampasādana]) (nt.) [fr. last] becoming tranquillized Nett 28.

Sampasāreti ([sampasāreti]) [saṃ-pasāreti] to stretch out, to distract Vism 365. - Pass. sampasāriyati A IV.47; Miln 297; DhsA 376.

Sampasīdati ([sampasīdati]) [saṃ-pasīdati] to be tranquillized, reassured D I.106; M I.101; DA I.275.

Sampasīdana ([sampasīdana]) (nt.) [fr. last] being tranquillized.

Sampassati ([sampassati]) [saṃ-passati] to see, behold; to look to, to consider; ppr sampassanto Vin I.42; D II.285; sampassaṃ Dh 290.

Sampahamsaka ([sampahamsaka]) (adj.) [fr. next] gladdening M I.146; A II.97; IV.296, 328; V.155; It 107; Miln 373.

Sampahamsati ([sampahamsati]) [saṃ-pahamsati2] to be glad; pp. sampahaṭṭha. -Caus. sampahamsāti to gladden, delight Vin I.18; D I.126.

Sampahamsana ([sampahamsana]) (nt.) [fr. sampahamsati] being glad, pleasure; approval Ps I.167; Vism 148 ("ā"); KhA 100 ("evām"); SnA 176 ("sādu"); Sdhp 568.

Sampahaṭṭha1 ([sampahaṭṭha]) (adj.) [saṃ-pahaṭṭha1] beaten, struck (of metal), refined, wroughted S I.65 (sakusala*; Bdhgh: ukkāmuke pacitvā s.; K.S. I.321); Sn 686 (sukusala*; SnA 486: "kusalena suvaṇṇakārenā sanghaṭṭitaṃ sanghaṭṭentena tāpitaṃ").

Sampahaṭṭha2 ([sampahaṭṭha]) [saṃ-pahaṭṭha2] gladdened, joyful Sdhp 301.

Sampahāra ([sampahāra]) [saṃ-pahāra] clashing, beating together, impact, striking; battle, strife D II.166; Pug 66 sq.; DA I.150; Miln 161 (ûmi-vega*), 179 (of two rocks), 224.
Sampāka [Sampaka] [saṃ+pāka] 1. what is cooked, a cooked preparation, concoction Vin II.259 (mamsa* etc.); Vv 435 (kola*); VvA 186. - 2. ripeness, development J VI.236.

Sampāta [Sampata] [saṃ+pāta] falling together, concurrence, collision It 68; kukkuṭasampāta neighbouring, closely adjoining (yasmā gāmā nikkhamitvā kukkuṭo padasā va aṇṇaṃ gāmaṃ gacchati, ayaṃ kukkuṭasampāto ti vuccati) Vin IV.63, 358; kukkuṭasampātaka lying close together (lit. like a flock of poultry) A I.159. Cp. the similar sannipāta.

Sampādaka [Sampadaka] [fr. sampādeti] one who obtains Miln 349.


Sampādeti [Sampadeti] [Caus. of sampajjati] 1. to procure, obtain Vin I.217; II.214; ekavacanaṃ s. to be able to utter a single word J II.164; kathaṃ s. to be able to talk J II.165; dohaḷe s. to satisfy the longing Mhvs 22, 51. - 2. to strive, to try to accomplish one's aim D II.120; S II.29

Sampāpaka [Sampapaka] (adj.) [fr. sampāpeti] causing to obtain, leading to, bringing J III.348; VI.235.


Sampāpuṇāti [Sampapunati] [saṃ+pāpuṇāti] to reach, attain; to come to, meet with; aor. sampāpuṇi J I.67; II.20; pp. sampatta. - Caus. sampāpeti to bring, to make attain Vism 303.

Sampāyati [Sampayati] [dern not clear; Kern, Toev. I.62=sampādayati; but more likely=sampāyāti, i. e. sam+pa+ā+yā] to be able to explain (DA I.117: sampādetvā kathetuṃ sakkunoti), to agree, to come to terms, succeed D I.26; II.284; M I.85, 96, 472; II.157; A V.50; S IV.15, 67; V.109; Vin II.249 (cp. p. 364); aor. sampāyāsi M I.239. Cp. sampayāti.

Sampāruta [Samparuta] [saṃ+pāruta] (quite) covered M I.281.

Sampāleti [Sampaleti] [saṃ+pāleti] to protect J IV.127.

Sampiṇḍana [Sampindana] (nt.) [fr. saṃ+piṇḍ*] combining, connection, addition Vism 159 (of "ca"); KhA 228 (id.); DhsA 171.

Sampiṇḍita [Sampindita] [pp. of sampiṇḍeti] brought together, restored J I.230; compact, firm J V.89.

Sampiṇḍeti [Sampindeti] [saṃ+piṇḍeti] to knead or ball together, combine, unite Vism 159; KhA 125, 221, 230; DhsA 177; pp. sampiṇḍita.

Sampiya [Sampiya] (adj.) [saṃ+piya] friendly; sampiyena by mutual consent, in mutual love Sn 123, 290.
**Sampiyāyati** ([sampiyāyati]) [saṃ+piyāyati] to receive with joy, to treat kindly, address with love J III.482; ppr. sampiyāyanto J I.135; sampiyāyamāna (do.) fondling, being fond of D II.223; J I.191, 297, 361; II.85; DhA II.65. aor. 3rd pl. sampiyāyimsu J VI.127.

**Sampiyāyanā** ([sampiyāyanā]) (f.) [saṃ+piyāyanā] intimate relation, great fondness J III.492.

**Sampīṇeti** ([sampīṇeti]) [saṃ+piṇeti] to satisfy, gladden, please; aor. 2nd sg. sampesi J III.253; ger. sampiṇayitvā Dāvs IV.11.

**Sampīla** ([sampīla]) (nt.) [saṃ+pīla, cp. pilā] trouble, pain; asampīlaṃ free from trouble Miln 351.

**Sampīḷa** ([sampīḷa]) (nt.) [saṃ+pīḷa, cp. pīḷā] trouble, pain; asampīḷaṃ free from trouble Miln 351.

**Sampīḷita** ([sampīḷita]) [pp. of sampīḷeti] troubled; as nt., worry, trouble Miln 368.

**Sampucchati** ([sampucchati]) [saṃ+pucchati] to ask D I.116; ger. sampuccha having made an appointment with S I.176.

**Sampuṭa** ([sampuṭa]) [cp. saṃ+puṭa (lexicogr. Sk. sampuṭa "round box") & BSk. sampuṭa in meaning "añjali" at Divy 380, in phrase kṛta-kara-sampuṭah] the hollow of the hand (in posture of veneration), in pāṇi° Mhv 37, 192, i. e. Cūḷavāṃsa (ed. Geiger) p. 15.

**Sampuṭita** ([sampuṭita]) [saṃ+puṭita = phuṭita, cp. BSk. sampuṭaka MVastu II.127] shrunk, shrivelled M I.80.

**Sampha** ([sampha]) (adj.-n.) [not clear, if & how connected with Sk. śaśpa, grass. The BSk. has sambhinna-pralāpa for sampha-ppalāpa] frivolous; nt. frivolity, foolishness; only in connection with expressions of talking, as samphaṃ bhāsati to speak frivolously A II.23; Sn 158; samphaṃ giraḥ bh. J VI.295; samphaṃ palapati Tikp 167 sq. - Also in cpds. *palāpa frivolous talk D I.4; III.69, 82, 175, 269; A I.269 sq., 298; II.60, 84, 209; III.254, 433; IV. 248; V.251 sq., 261 sq.; Tikp 168, 281; DA I.76; *palāpin talking frivolously D I.138; III.82; A I.298; Pug 39, 58.

**Samphala** ([samphala]) (adj.) [saṃ+phala] abounding in fruits S I.70; 90=It 45.
**Samphassa** [Samphassa] [saṃ-phassa] contact, reaction Vin I.3; A II.117; D II.62; M I.85; J I.502; kāya-s. the touch of the skin D II.75; cakkhu-, sota-, ghāna-, jivhā-, kāya-, and mano-s. D II.58, 308; S IV.68 sq.; VbhA 19.

**Samphutṭha** [Samphuttha] [pp. of samphassati] touched S IV.97; Av.103; It 68.

**Samphulla** [Samphulla] (adj.) [saṃ-phulla] full-blown J VI.188.

**Samphusati** [Samphusati] [saṃ-plusati] to touch, to come in contact with; ppr. samphussaṃ It 68; ppr. med. samphusamāna Sn 671; Nd2 199 (reads samphassamāna, where id. p. at M I.85 has rissamāna); aor. samphusi D II.128; inf. samphusitum Sn 835; D II.355; pp. samphuṭṭha.

**Samphusanā** [Samphusanā] (f.) [saṃ-phusanā] touch, contact Th 2, 367; Dhs 2, 71.

**Samphusitatta** [Samphusitatta] (nt.) [abstr. fr. samphusita] the state of having been brought into touch with Dhs 2, 71.

**Sambaddha** [Sambaddha] [saṃ-baddha] bound together Sdhp 81.

**Sambandha** [Sambandha] [saṃ-bandha] connection, tie D II.296=M I.58; SnA 108, 166, 249, 273, 343, 516. °-kula related family J III.362; a-sambandha (adj.) incompatible (C. on asaññuta J III.266).

**Sambandhati** [Sambandhati] [saṃ-bandhati] to bind together, to unite Vin II.116; pass. sambajjhati is united, attached to J III.7; ger. sambandhitvā Vin I.274; II.116. - pp. sambaddha.

**Sambandhana** [Sambandhana] (nt.) [saṃ-bandhana] binding together, connection J I.328.

**Sambarimāyā** [Sambarimaya] (f.) [sambarī+māyā] the art of Sambari, jugglery S I.239 (trsIn "Sambara's magic art"). Sambara is a king of the Asuras.

**Sambala** [Sambala] (nt.) [cp. *Sk. śambala] provision S II.98; J V.71, 240; VI.531.

**Sambahula** [Sambahula] (adj.) [saṃ-bahula] many Vin I.32; D I.2; J I.126, 329; Sn 19; sambahulaṃ karoti to take a plurality vote J II.45.

**Sambahulatā** [Sambahulata] (f.) [fr. sambahula] a plurality vote J II.45.

**Sambahulika** [Sambahulika] (adj.) in °-karoti=sambahulam karoti J II.197.

**Sambādha** [Sambadha] [cp. Sk. sambādha] 1. crowding, pressure, inconvenience from crowding, obstruction Vism 119. janasambādharahita free from crowding Miln 409; kiṭṭhasambādha crowding of corn, the time when the corn is growing thick M I.115; J I.143, 388. - yassa sambādho bhavissati he who finds it too crowded Vin IV.43; asambādha unobstructed Sn 150; atisambādhatā (q. v.) the state of being too narrow J I.7; puttadārasambādhasayana a bed encumbered with child and wife Miln 243; cp. S I.78; (in fig. sense) difficulty, trouble S I.7, 48; J IV.488; sambādhaṭṭipanna of the eclipsed moon S I.50. As adjective "crowded, dense"
sambādho gharavāso life in the family is confined, i. e. a narrow life, full of hindrances D I.63, 250; S II.219; V.350; DA I.180; s. magga a crowded path J I.104; nijana° vana Vism 342; s. vyūha S V.369. - atisambādha too confined DhA I.310 (cakkavāla). - compar. sambāhatara S V.350; asambādham comfortably J I.80. - 2. pudendum masculinum Vin I.216; II.134; pudendum muliebre Vin IV.259; Sn 609; sambādhaṭṭhāna (nt.) pudendum muliebre J I.61; IV.260.

Sambādheti [səm-bādheti] to be crowded D II.269 (read *bādhāyanti).

Sambāhati [səm-bāhäti; Kern, Toev. s. v. disputes relation to vah, but connects it with bāh "press"] 1. to rub, shampoo J I.293; II.16; IV.431; V.126; also sambāheti Miln 241; Caus. sambāhāpeti to cause to shampoo Vin IV.342; ppr. sambāhanta J VI.77; aor. sambāhi J I.293 Cp. pari°.

Sambāhana (nt.) [fr. last] rubbing, shampooing D I.7 (as a kind of exercise for wrestlers DA I.88); A I.62; IV.54; Miln 241; J I.286.

Sambuka [cp. Sk. śambuka] a shell D I.84=A I.9; III.395 (sippi°); J II.100.

Sambuṣjhati [səm-buṣjhati] to understand, achieve, know DhsA 218; inf. sambuddhuṃ Sn 765 (v. l. sambuddham); Caus. sambadheti to teach, instruct J I.142. Cp. sammā°.

Sambuddha [səm-budha] 1. well understood Sn 765 (various reading, sambuddhum=to know); J V.77 (sam° & a°, taken by C. as ppr. "jānanto" & "ajānanto"); susambuddha easily understood Sn 764. - 2. one who has thoroughly understood, being enlightened, a Buddha Sn 178 etc., 559; A II.4; Dh 181; S I.4; It 35 etc.


Sambojjhanga constituent of Sambodhi (enlightenment), of which there are seven: sati, selfpossession; dhammavicaya, investigation of doctrine; viriya, energy; pīti, joy; passaddhi, tranquillity; samādhi, concentration; upekhā, equanimity D II.79, 303 sq.; III.106, 226; M I.61 sq.; A IV.23; S V.110 sq.; Nd2 s. v. Miln 340; VbhA 135, 310. The characteristics of the several constituents together with var. means of cultivation are given at Vism 132 sq.=VbhA 275 sq.

Sambodha (nt.) [səm-bodha] enlightenment, highest wisdom, awakening; the insight belonging to the three higher stages of the Path, Vin I.10; D III.130 sq., 136 sq.; S II.223; V.214; M I.16, 241; A I.258; II.200, 240 sq., 325 sq.; V.238 sq.; It 27; pubbe sambodhā, before attaining insight M I.17, 163; II.211; III.157; S II.5, 10; IV.6, 8, 97, 233; V.281; A I.258; III.82, 240. abhabba sambodhāya, incapable of insight M I.200, 241=A II 200. (Cp. Dial. I.190-192.) -gāmin leading to enlightenment D III.264; Sn p. 140. -pakkhika belonging to enlightenment A IV.357. -sukha the bliss of enlightenment A IV.341 sq.

Sambodhana (nt.) [səm-bodhana] the vocative case VvA 12, 18.
Sambodhi (Sambodhi) (f.) [saṃ+bdhi] the same as samboda, the highest enlightenment D I.156; II.155; Dh 89=S V.29; Sn 478; S I.68, 181; A II.14; It 28, 42, 117; SnA 73. See also sammā°. -agga ['yagga] the summit of enlightenment Sn 693; -gāmin leading to enlightenment S V.234; -patta having attained enlightenment, an Arahant Sn 503, 696; -parāyana that which has enlightenment as its aim, proceeding towards enlightenment, frequently of the Sotāpanna D I.156 (discussed in Dialogues I.190 sq.); III.131 sq.; A I.232; II.80, 238; III.211; IV.12, 405; S V.343, 346; DA I.313. -suṣṭa the bliss of enlightenment Kvu 209.

Sambodhiyanga (Sambodhiyanga) the same as sambojjhanga A V.253 sq.; S V.24; cp. spelling sambodhi-anga at Dh 89; DhA II.162.

Sambodheti (Sambodheti) See sambujjhati.


Sambhajati (Sambhajati) [saṃ+bhajati] to consort with, love, to be attached, devoted J III.495; ppr. sambhajanto J III.108; Pot. sambhajeyya ibid. (C. samāgaccheyya). - pp. sambhatta.

Sambhajanā (Sambhajana) (f.) [saṃ+bhajanā] consorting with Dhs 1326; Pug 20.

Sambhañjati (Sambhañjati) [saṃ+bhañjati] to split, break J V.32; Caus. sambhañjeti to break M I.237; S I.123; pass. aor. samabhajjisam J V.70. - pp. sambhagga. - Cp. sampali°.

Sambhata (Sambhata) [saṃ+bhata] brought together, stored up; (nt.) store, provisions M I.116; D III.190; A III.38=IV.266; S I.35; II.185=It 17; J I.338; ThA 11.

Sambhāta (Sambhāta) [sambh, given as sambh at Dhtp 214 in meaning "vissāsa"] to subside, to be calmed; only in prep. combn paṭippassambhāti (q. v.).

Sambhattenā (Sambhattenā) [pp. of sambhajati] devoted, a friend J I.106, 221; Nd 226=Vism 25. - yathāsambhattenā according to where each one's companions live D II.98; S V.152.

Sambhatti (Sambhatti) (f.) [saṃ+bhatti] joining, consorting with Dhs 1326; Pug 20.

Sambhama (Sambhama) [saṃ+bhama, fr. bhram] confusion, excitement; °-patta overwhelmed with excitement J IV.433.

Sambhamati (Sambhamati) [saṃ+bhamati] to revolve DhsA 307.

Sambhava (Sambhava) [saṃ+bhava] 1. origin, birth, production D II.107; S III.86; A II.10, 18; Sn 724, 741 etc.; Dh 161; J I.168; mātāpettikas° born from father and mother D I.34; DhsA 306; natthi sambhavaṃ has not arisen Sn 235. - 2. semen virile J V.152; VI.160; Miln 124. -esin seeking birth M I.48; S II.11; Sn 147.

Sambhavati, Sambhuṇāti & Sambhoti (Sambhavati) (Sambhuṇāti) (Sambhoti) [saṃ+bhavati] 1. to be produced, to arise D I.45, 76; S I.135; IV.67; Sn 734; Dāvs V.6; Miln 210. - 2. to be adequate,

Sambhāra (Sambhara) [fr. saṃ+bhṛ] "what is carried together," viz. 1. accumulation, product, preparation; sambhāraseda bringing on sweating by artificial means V I.205. - 2. materials, requisite ingredients (of food) Miln 258; J I.481; V.13, 506; J I.9; II.18; IV.492; dabba° an effective requisite DḥA I.321; II.114; bodhis° the necessary conditions for obtaining enlightenment J I.1; vimokkhas° ThA 214. - 3. constituent part, element S IV.197; DḥsA 306.-4. bringing together, collocation S I.135; Miln 28.

Sambhāvana (Sambhavana) (nt.) [fr. sambhāveti] supposition, assumption, the meaning of the particle sace Vin I.37219; cp. J II.29; DḥA II.77.

Sambhāvanā (Sambhavana) (f.) [fr. sambhāveti] honour, reverence, intention, confidence Mḥvs 29, 55; DḥsA 163 (=okappanā); Sdhp 224.

Sambhāvita (Sambhavita) [pp. of sambhāveti] honoured, esteemed M I.110, 145; ThA 200; J III.269 (=bhaddaka); VbhA 109.

Sambhāveti (Sambhaveti) [Caus. of sambhavati. The Dḥtp (512) gives a special root sambhu in meaning "pāpuṇana"] 1. to undertake, achieve, to be intent on (acc.) Vin I.253; DḥsA 163. - 2. to reach, catch up to (acc.) Vin I.277; II.300. - 3. to produce, effect Miln 49. - 4. to consider J III.220. - 5. to honour, esteem; grd. °bhāvanīya to be honoured or respected, honourable VvA 152; MA 156. - pp. sambhāvita.

Sambhāsā (Sambhasa) (f.) [saṃ+bhāsā] conversation, talk; sukha° J VI.296 (v. l.); mudu° J II.326 =IV.471=V.451.

Sambhindati (Sambhindati) [saṃ+bhindati] to mix Vin I.111 (sīmāya sīmaṃ s. to mix a new boundary with an old one, i. e. to run on a boundary unduly); DḥA I.134 (udakena). - pp. sambhinnā. - Cp. sambhejja.

Sambhīnna (Sambhīna) [pp. of sambhindati] mixed, mixed up Vin I.210; II.67, 68 (cp. Vin. Texts II.431); J I.55; Sn 9, 319 (* mariyāda-bhāva confusing the dividing lines, indistinctness), 325 (id.). Said of a woman (i. e. of indistinct sexuality) Vin II.271=III.129. - 2. broken up (?), exhausted J I.503 (*sarira). - asambhīna: 1. unmixed, unadulterated Vism 41 (*khira-pāyāsa); J V.257 (*khattiyavāma); DḥA II.85 (id.). - 2. (of the voice) unmixed, i. e. distinct, clear Miln 360. - 3. name of a kind of ointment Vin IV.117.

Sambhīta (Sambhīta) (adj.) [saṃ-bhīta] terrified Miln 339; a-sambhīta, fearless Miln 105; J IV.92; V.34; VI.302.
Sambhūñjati [sam+bhuñjati] 1. to eat together with Vin IV.137. - 2. to associate with S I.162.

Sambhūxītī see sambhavati.

Sambhūta [sambhuta] [pp. of sambhavati] arisen from, produced Sn 272 (atta° self-; cp. SnA 304; attabhāva-pariyāye attani s.); S I.134.

Sambhejja [sambhejja] [grd. of sambhindati] belonging to the confluence of rivers (said of the water of the ocean), united S II.135; V.461 (various reading sambhojja).

Sambheda [sambheda] [sam+bhed] mixing up, confusion, contamination D III.72; A I.51=It 36; DA I.260 (jāti° mixing of caste); Vism 123 (of colours).

Sambhoga [sambhoga] [sam+bhoga] eating, living together with Vin I.97; II.21; IV.137; A I.92; SnA 71; J IV.127; Sdhp 435.

Sambhoti see sambhavati.

Samma [samma] 1 as to etym. Andersen, P. Reader II.263 quite plausibly connects it with Vedic śam (indecl.) "hail," which is often used in a vocative sense, esp. in combn śam ca yos ca "hail & blessing!", but also suggests relation to sammā. Other suggestions see Andersen, s. v.] a term of familiar address D I.49, 225; DA I.151; Vin II.161; J I.59; PvA 204; plur. sammā Vin II.161.

Samma 2 [samma] [samyak] see sammā.

Samma 3 [samma] a cymbal Miln 60; Dhs 621; J I.3; DhsA 319. - Otherwise as *tāla a kind of cymbal Th 1, 893, 911; Vv 353; VvA 161; J VI.60; 277 (-l-).


Sammakkhita [sammakkhita] [sam+makkhita] smeared J V.16; abstr. *tta (nt.) Vism 346.

Sammakkheti [sammakkheti] [sam+makkheti] to smear Vism 346.

Sammaggata see under sammā*.


Sammajjani (sammajjani) (f.) [fr. last] a broom Vin II.129; A IV.170; Vism 105; DhA III.7; cp. sammujjani.
Sammaññati (Sammannati) see sammannati.


Sammata (Sammata) [pp. of sammannati] 1. considered as M I.39; S II.15; IV.127; D III.89 (dhamma*); Vin IV.161, 295. - 2. honoured, revered M II.213; J I.49; V.79; sādhusammata considered, revered, as good D I.47; S IV.398. - 3. authorized, selected, agreed upon D III.93 (mahājana*) Vin I.111; III.150.

Sammati1 [Sammati] [śam; Dhtp 436=upasama] 1. to be appeased, calmed; to cease Dh 5; Pot 3rd pl. sammeyyuṃ S I.24. - 2. to rest, to dwell D I.92; S I.226; J V.396; DA I.262 (=vasati); pp. santa. - Caus. sāmeti to appease, suppress, stop, A II.24; It 82, 83, 117, 183; Dh 265.

Sammati2 [Sammati] [śram; Vedic śrāmyati Dhtp 220=parissama, 436=kheda] to be weary or fatigued.

Sammati3 [Sammati] [śam to labour; pres. śamyati; pp. Vedic śamita] to work; to be satisfactory Vin II.119 (parissāvanaṃ na s.), 278 (navakammanā etc. na s.).

Sammatta1 [Sammati] [saṃ+matta2] intoxicated, maddened, delighted D II.266; Dh 287; J III.188; doting on J V.443; rogassammatta tormented by illness J V.90 (=pīḷita C.; v. l. *patta, as under matta2).

Sammatta2 [Sammati] (nt.) [abstr. fr. sammā] correctness, righteousness A I.121; III.441; Pug 13; Dhs 1029; Nett 44; 96, 112; Kv 609; DhsA 45; KvA 141; *kārin, attained to proficiency in Miln 191; sammatta-kāritā ibid. - The 8 sammattā are the 8 angas of the ariya-magga (see magga 2 a) D III.255; the 10 are the above with the addition of sammā-ñāṇa and *vimutti A V.240.

Sammad° [Sammad] See sammā.

Sammada [Sammada] [saṃ+mada] drowsiness after a meal D II.195; A I.3; V.83; J II.63; bhatta-* S I.7; J VI.57.

Sammaddati [Sammaddati] [saṃ+maddati] to trample down Vin I.137; 286 (cīvaraṃ, to soak, steep); ppr. sammaddanto Vin I.137 (to crush).

Sammanteti [Sammanteti] [saṃ+manteti] to consult together D I.142; J I.269, 399; DA I.135.

Sammannati [Sammanni] [saṃ+man, fr. Vedic manute, manvate, for the usual manyate: see maññati] 1. to assent, to consent to Mhvs 3, 10; DA I.11. - 2. to agree to, to authorize, select Vin III.150, 158, 238; IV.50; Mhvs 3, 9; sīmaṃ s. to determine, to fix the boundary Vin I.106 sq. - 3. to esteem, honour; inf. sammannituṃ Vin IV.50. sammannesi D I.105 is misprint for samannesi. - ppr. sammata.
Sammasati [sāma-satī] to touch, seize, grasp, know thoroughly, master S II.107; Dh 374; Miln 325; to think, meditate on (acc.) J VI.379; ppr. sammasaṃ II.107 & sammasanto Miln 379; J I.74, 75; fem. sammasantī ThA 62; sammasamāṇa Miln 219, 325, 398; ppr. sammasita.


Sammasita [sāma-sita] grasped, understood, mastered J I.78.

Sammasitar [sāma-sitar] one who grasps, sees clearly Sn 69.


Sammā2 (indecl.) [Vedic samyac (=samyak) & samīś "connected, in one"; see under sammā°] thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly (opp. micchā) D I.12; Vin I.12; Sn 359; 947; Dh 89, 373. Usually as °-, like sammā-dhārā even or proper showers (i. e. at the right time) Pv II.970; especially in connection with constituents of the eightfold Aryan Path, where it is contrasted with micchā; see magga 2 a. (e. g. VbhA 114 sq., 121, 320 sq.). - The form sammā is reduced to samma° before short vowels (with the insertion of a sandhi -d-, cp. puna-deva), like samma-d-eva properly, in harmony or completeness D I.110; Vin I.9: Pva 139, 157; samma-daṇṇā & *akkhāta (see below); and before double consonants arisen from assimilation, like sammag-gata (=samyak+gata). The cpds. we shall divide into two groups, viz. (A) cpds. with samma°, (B) with sammā°. A. -akkhāta well preached Dh 86. -aṇṇā perfect knowledge Vin I.183; S I.4; IV.128; Dh 57 (*vimutta, cp. Dha I.434); It 38, 79, 93, 95, 108. -attha a proper or good thing or cause J VI.16. -ddasa having right views A II.18; S IV.205, 207; Sn 733; It 47, 61, 81; KvU 339. -ggata [cp. BSk. samyaggata Divy 399] who has wandered rightly, perfectly M I.66; who has attained the highest point, an Arahant D I.55; S I.76; A I.269; IV.226; V.265; J III.305; It 87; Ap 218. Also sammāgata Vin II.20317. -ppajāna having right knowledge Dh 20; It 115. -ppaṇṇā right knowledge, true wisdom Vin I.14; Dh 57, 190; Sn 143; It 17; Miln 39. -ppadhāna [cp. BSk. samyakprahāna Divy 208] right exertion Vin I.22; Dhs 358; Dpvs 18, 5; they are four D II.120; M III.296; explained M II.11 (anuppannānaṃ pāpakānaṃ dhammānaṃ anuppādaya; uppannānaṃ pahānāya; anuppannānaṃ kusalanānaṃ dhammānaṃ uppādaya; uppannānaṃ ṭhiyāyā). B. -ājīva right living, right means of livelihood, right occupation Vin I.10; S V.421, etc.; formula D II.312; (adj.) living in the right way M I.42; A II.89. -kammanta right conduct, right behaviour Vin I.10; S V.421 etc.; definition D II.312; Dhs 300; adj. behaving in the right way M I.42; A II.89. -nāna right knowledge, enlightenment, results from right concentration D II.217; A I.292; adj. M I.42. -nānin possessing the right insight A II.89, 222. -dassana right views Vism 605. -diṭṭhi right views, right belief, the first stage of the noble eightfold path, consists in the knowledge of the four truths D II.311; its essence is knowledge Dhs 20, 297, 317; cp. Vism 509; comprises the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming S II.17; III.135; and of the impermanence of the 5 Khandhas S III.51-IV.142; and of Sila, of causation and of the destruction of the Āsavas M I.46-55; how obtained M I.294; two degrees of M III.72; supremely important A I.30-2 292 sq.; (adj.) Miln I.47. -diṭṭhika having the right belief D I.139; A II.89; 220 sq.; III.115, 138; IV.290; V.124 sq.; S IV.322. -dvayatānupassin duly considering both-i. e. misery with its origin, the destruction of misery with the path,
respectively Sn p. 140. -dhārā a heavy shower S V.379. -paṭipatti right mental disposition A I.69; Nett 27; Miln 97; sammāpaṭipadā Pug 49 sq.; DhA IV.127; sammāpaṭipanṇa rightly disposed, having the right view D I.8, 55; Pug 49 sq. -passaṃ viewing the matter in the right way S III.51; IV.142. -pāsa [Sk. śamyāprāsa, but BSk. śamyaprāśa Divy 634] a kind of sacrifice Sn 303; A II.42; IV.151; S I.76; It 21; J IV.302; SnA 321. Cp. sammā. -manasikāra right, careful, thought D I.13; DA I.104. -vattanā strict, proper, conduct Vin I.46, 50; II.5. -vācā right speech Vin I.10; DA I.314; definition D II.312; Dhs 299; (adj.) speaking properly M I.42; A II.89. -vāyāma right effort Vin I.10; Dhs 13, 22, 302; definition D II.312; adj. M I.42; A II.89. -vimutta right emancipation A I.292; *vimutti the same D II.217; A II.196, 222; (adj.) M I.42; A II.89. -sankappa right resolve, right intention Dh 12; Vin I.10; Dhs 21, 298; definition D II.312; (adj.) M I.42; A II.89. -sati right memory, right mindfulness, self-possession Vin I.10; Dhs 23, 303; definition D II.313; (adj.) M I.42; A II.89. -samādhi right concentration, the last stage of the noble eightfold path Vin I.10; Dhs 24, 304; definition D II.313; adj. M I.12; A II.89. -sampassaṃ having the right view S IV.142. -sambuddha perfectly enlightened, a universal Buddha Vin I.5; D I.49; Dh 187; J I.44; DhA I.445; III.241; VbhA 436, etc. -sambodhi perfect enlightenment, supreme Buddhahood Vin I.11; D II.83; S I.68, etc.

Sammāna (Sammanā) (nt.) [fr. saṃ+man] honour J I.182; VI.390; Sdhp 355.

Sammānanā (Sammananā) (f.) [saṃ+mānanā] honouring, veneration D III.190; Miln 162, 375, 386.

Sammiñjati (Sammiñjati) (& *eti) [saṃ+iñjati, see also sammiñjati; cp. BSk. sammiñjayati Divy 473. See also Leumann, Album Kern, p. 393] to bend back, to double up (opp. pasāraṇi or sampasāreṇi) Vin I.5; M I.57, 168; D I.70; J I.321; Vism 365 (v. l. sammiñjeti); DA I.196. - pp. sammiñjita.

Sammiñjana (Sammiñjana) (nt.) [fr. sammiñjati] bending DA I.196 (opp. pasāraṇa); VbhA 358.

Sammiñjita (Sammiñjita) [pp. of sammiñjati] bent back M I.326 (spelt samiñjita); A II.104, 106 sq., 210.

Sammita (Sammita) [saṃ+mita] measured, i. e. just so much, no more or less; *-bhānin Th 1, 209.

Sammilāta (Sammilata) [saṃ+milāta] withered, shrunken M I.80.

Sammillabhāsini (Sammillabhasini) (f.) [saṃ+milla=mihita,+bhāsin] speaking with smiles J IV.24; name of a girl in Benares J III.93 sq.

Sammissatā (Sammissata) (f.) [fr. saṃ+missa] the state of being mixed, confusion DhsA 311.

Sammukha (Sammukha) (adj.) [saṃ+mukha] face to face with, in presence; sammukhacīṇa a deed done in a person's presence J III.27; sammukhā (abl.) 1. face to face, before, from before D II.155; Sn p. 79; J I.115; III.89 (opp. parokkhā); with acc. Bu II.73=J I.17; with gen. D I.222; II.220; M I.146. 2. in a full assembly of qualified persons Vin II.3; loc. sammuke D II.206; J V.461. In composition sammukha*, sammukhā* & sammukhi* (before bhū): *bhāva (*a*) presence, confrontation Miln 126; (*tī*) being face to face with, coming into one's presence D I.103; M I.438; A I.150; *bhūta (*tī*) being face to face with, confronted D II.155; S IV.94; Vin II.73; A
III.404 sq.; V.226; one who has realized the samyojanas Kv 483; vinaya (śā) proceeding in presence, requiring the presence of a chapter of priests and of the party accused Vin II.74, 93 sq.; IV.207; A I.99; DhsA 144. See also yebhuyyasikā.

**Sammukhatā (Sammukhata)** (f.) [abstr. fr. sammukha] presence, confrontation Vin II.93 (sangha*).

**Sammucchita (Sammucchita)** See samucchita.

**Sammujjanī (Sammujjani)** (f.) =sammajjanī a broom J I.161; sammuñjani the same Miln 2.

**Sammuṭṭha (Sammuttha)** [saṃ+mutṭha] confused M I.21; S IV.125; V.331; one who has forgotten Vin IV.45 (=na ssarati); III.16513; *ssati id. A I.280.

**Sammuti (Sammuti)** (f.) [fr. saṃ+man] 1. consent, permission Vin III.199. - 2. choice, selection, delegation Vin III.159. - 3. fixing, determination (of boundary) Vin I.106. - 4. common consent, general opinion, convention, that which is generally accepted; as *- conventional, e. g. *sacca conventional truth (as opposed to paramattha* the absolute truth) Miln 160; *nāna common knowledge D III.226; *deva what is called a deva J I.132; DA I.174; see under deva; *marana what is commonly called "death" Vism 229. - sammuccā (instr.) by convention or common consent Sn 648 (v. l. sammacca=ger. of sammannati). - 5. opinion, doctrine Sn 897 (=dvāsaṭṭhī diṭṭhigatāni Nd1 308), 904, 911. - 6. definition, declaration, statement Vin I.123 (ummattaka*); A IV.347 (vādaka*); VbhA 164 (bhuñjaka*). - 7. a popular expression, a mere name or word Miln 28. - 8. tradition, lore; combd with sutī at Miln 3.

**Sammudita (Sammodita)** [pp. of sammodati] delighted, delighting in Vin I.4; M I.503; S IV.390.

**Sammuyhati (Sammyhati)** [saṃ+muyhati] to be bewildered, infatuated, muddle-headed J IV.385; Miln 42. - pp. sammūḷha D II.85; M I.250; A I.165; Sn 583; Caus. sammoheti to befool Miln 224.

**Sammuyhana (Sammuyhana)** (nt.) [saṃ+muyhana] bewilderment DA I.193

**Sammusā (Sammoda)** M II.202, read sammuccā (from sammuti).

**Sammussanatā (Sammussanata)** (f.) [fr. saṃ+ussati] forgetfulness Dhs 14 1349; Pug 21.

**Sammūḷha (Sammuḷha)** [saṃ+mūḷha] infatuated, bewildered D II.85; M I.250; A I.165; Sn 583; J V.294; Tikp 366.

**Sammegha (Sammegha)** [saṃ+megha] rainy or cloudy weather J VI.51, 52.

**Sammoda (Sammoda)** [fr. saṃ+mud] odour, fragrance; ekagandha*, filled with fragrance J VI.9.

Sammodati (Sammodati) [saṃ+modati] 1. to rejoice, delight; pp. sammudita (q. v.). - 2. to agree with, to exchange friendly greeting with; aor. sammodi Vin I.2; D I.52; Sn 419; J VI.224; ppr. sammodamāna in agreement, on friendly terms J I.209; II.6; ger. sammoditvā J II.107; grd. sammodaniya [cp. BSk. sammodani samrañjani kathā Divy 70, 156 & passim] pleasant, friendly A V.193; cp. Sn 419; Vin I.2; D I.52. - sammodita at VvA 186 read samodita.

Sammodana (Sammodana) (nt.) [saṃ+modana] satisfaction, compliment; *ṃ karoti to exchange politeness, to welcome VvA 141, 259.

Sammosa (Sammosa) [for *sam-mṛṣa, of mṛṣ; see mussati. sammosa after moha & musā>mosa] bewilderment, confusion D I.19; A I.58; II.147; S II.224; IV.190; Vin II.114; Miln 266, 289; Vism 63 (sati° lapse of memory).

Sammohita (Sammohi) see sammuyhati.

Saya = Saka (Saya) (saka) (?) one’s own J VI.414 (=saka-raṭṭha C.).

Sayam (Sayam) (adv.) [see etym. under sa4] self, by oneself Vin I.8; D I.12; DA I.175; Sn 57, 320, etc.; p. 57, 100, etc.; Mhv 7, 63 (for f.). Also with ref. to several people, e. g. DhA I.13. -kata made by itself, spontaneous D III.137 (loka); S II.19 sq. (dukkha); Ud 69 sq. -jāta born from oneself, sprung up spontaneously J I.325; II.129. -pabha radiating light from oneself, a kind of devas D I.17; III.28 sq., 84 sq.; Sn 404; DA I.110 -bhū self-dependent, an epithet of a Buddha Bu XIV.1 = J I.39; Miln 214, 227, 236; Vism 234; SnA 106 (f. abstr. sayambhutā), 135. -vara self-choice J V.426. -vasin self-controlled, independent Bu II.20=J I.5; Dāvs I.22.

Sayatatta (Sayatatta) at S I.14 read saṃyatatta.

Sayati1 (Sayati) [śī] to lie down: see seti. Caus. II. sayāpeti ibid.

Sayati2 (Sayati) [śri which is given in meaning sevā at Dhtp 289] to lean on; to be supported etc.: only in pp. sita, and in prep. cpd. nissayati.

Sayathā (Sayatha) (adv.) [cp. Sk. sayathā or tadyathā; see sa2. The usual P. form is seyyathā] like, as Th 1, 412.

Sayana (Sayana) (nt.) [fr. śī] 1. lying down, sleeping Vism 26; PvA 80 (mañca°). - 2. bed, couch Vin I.57, 72; II.123; D I.5, 7; A I.132; J II.88; V.110 (*ṃ attharāpeti to spread out a bed); Miln 243, 348; Nd 372 (“sannidhi); Pv I.117 (kis°=kim°); PvA 78. - sayanakalaha a quarrel in the bedroom, a curtain-lecture J III.20; sayanāsana bed & seat It 112; Dh 185, etc.: see senāsana.

Sayanighara (Sayanighara) (nt.) a sleeping-room Vin I.140 sq.; IV.160; J I.433; III.275, 276.

Sayāna is ppr. of sayati lying down (e. g. A II.13 sq.): see seti.
Sayāpita (sayāpita) [pp. of sayāpeti] made to lie down VbhA 11.

Sayita (sayita) [pp. of seti] lying down J I.338; V.438. sukha° lying in a good position, sleeping well, well-embedded (of seeds) A III.404=D II.354; Miln 255. sukha-sayitabhāva "having had a good sleep," being well J V.127.

Sayha (sayha) see sahati.

Sara1 (sara) [cp. Vedic śara] 1. the reed Saccharum sara Miln 342. - 2. an arrow (orig. made of that reed) D I.9; Dh 304; Miln 396; DhA 216 (visa-pīta). - tuṇḍa a beak as sharp as an arrow DhA III.32. - danḍaka shaft of an arrow DhA II.141. - bhanga arrow-breaking Vism 411 (in comp.).

Sara2 (sara) (adj.-n.) [fr. sarati1 1. going, moving, following Sn 3, 901 - 2. fluid, flow J I.359 (pūti°).

Sara3 (sara) (m.-nt.) [Vedic saras] a lake J I.221; II.10; VI.518 (Mucalinda); there are seven great lakes (mahā-sarā, viz. Anotatta, Sīhapāpaṭa, Rathakāra, Kaṇṇamūḍa, Kuṇāla, Chaddanta, Mandākini) A IV.101; D I.54; J II.92; DA I.164, 283; anānava° the ocean D II.89; cp. A II.55; loc. sare J II.80; sarasmiṃ Mhvs 10, 7; jātassara a natural lake J I.472 sq.

Sara4 (sara) (adj.) [fr. sarati2] remembering M I.453; A II.21; DA I.106. ° sankappa mindfulness and aspiration M I.453; III.132; S IV.76, 137, 190; Nett 16.

Sara5 (sara) [Vedic svara, svar, cp. Lat. su-surrus, Ger. surren] sound, voice, intonation, accent Vin II.108; D II.24 sq.; A I.227; Pv II.124 (of birds'singing=abhiruda C.); J II.109; Sn 610 (+vāṇa, which is doubtful here, whether "complexion" or "speech," preferably the former); DhsA 17; eight qualities D II.211, 227; gitāssara song Vin II.108; bindussara a sweet voice Sn 350; adj. J II.439; sihassara with a voice like a lion's J V.296, 311 (said of a prince). Cp. vissara. - In combn with vāṇa (vowel) at A IV.307; Miln 340. - kutti [=kpṭi; can we compare BSk. svaragupti "depth of voice" Divy 222?] intonation, resonance, timbre, melodiousness of voice Vin II.108=A III.251; J VI.293 (Kern, "enamoured behaviour" [?]); DhsA 16. Cp. Vin. Texts III.72. - bhāṇa intoning, a particular mode of reciting Vin I.196; II.108, 316; J II.109; DhA I.154. - bhāṇa° bhāṇa DhA II.95 (v. l. *bhāṇa). -bhānaka an intoner, one who intones or recites the sacred texts in the Sarabhāṇa manner Vin II.300. - sara an imitative word; sarasaraṃ karoti to make the noise sarasara M I.128.

Saraṃsā (saramsa) (f.) [fr. sa3+raṃsi] the sun (lit. having rays) Mhvs 18, 68.

Saraka (saraka) a vessel, a drinking vessel J I.157, 266; IV.384; DA I.134, 136; Mhvs 32, 32; DhA II.85; III.7.

Saraja (saraja) (adj.) [sa+rajo] dusty Vin I.48; A II.54.

Saraṇa1 (saraṇa) (nt.) [cp. Vedic śaraṇa protection, shelter, house, śarman id.; śālā hall; to Idj. *kel to hide, as in Lat. celo, Gr. kalu/ptw to conceal, OIr. celim, Ohg. Ags. helan, Goth. huljan to envelop; Ohg. hella=E. hell; also E. hall, and others] shelter, house Sn 591; refuge, protection D III.187; Sn 503; J II.28; DA I.229; especially the three refuges-the Buddha, the
Dhamma, and the Brotherhood-A I.56; D I.145; J I.28; usually combined with verbs like upeti Vv 532; Sn 31; gacchati D I.116; A III.242; Vin I.4; Dh 190; Sn p. 15, 25; It 63; or yāti Sn 179; Dh 188; asaraṇa, asaraṇībhūta without help and refuge Miln 148. See leṇa 2. -āgamana=°gamana D I.146; SnA 42, 157. -gamana (nt.) taking refuge in the three Saranās Vin III.24; S IV.270.

Saranā² (Sarana) (adj.) [sa+raṇa] concomitant with war Dhs 1294; DhsA 50.

Saranā³ (Sarana) [fr. smṛ; i. e. sarati2] (nt.) remembrance; -tā (f.) remembering Dhs 14, 23; Pug 21, 25.

Saranīya (Saranya) (nt.) [grd. formation fr. saraṇa2] something to be remembered A I.106.

Sarati¹ (Sarati) [śṛ given by Dhtp 248 as "gati"] to go, flow, run, move along J III.95 (=parihāyati nassati C); Pot. sare J IV.284. - aor. asarā J VI.199. - pp. sarita1. - Caus. sāreti (1) to make go A I.141; III.28=M I.124=S IV.176 J IV.99; Miln 378; Vism 207. - (2) to rub, to mix Vin II.116. Also sarāpeti. A Desid. formn is sumsare (3rd pl. med.) at Vv 647 (=Sk. sisirṣati), cp. Geiger, P.Gr. § 184.

Sarati² (Sarati) [smṛ, cp. smṛti=sati; Dhtp 248 "cintā"; Lat memor, memoria=memory; Gr. me/rimna care, ma/ṛtu witness, martyr; Goth. maūrnan=E. mourn to care, etc.] to remember D II.234; Vin I.28; II.79; J II.29. A diæretic form is sumarati Dh 324; ger. sumariya Mhvs 4, 65. - 1st pl. saremhase Th 2, 383; med. sare J VI.227; imper. sara Th 1, 445; & sarāhi Miln 79; 3rd sg. saratu Vin I.273. - ppr. saraṃ Mhvs 3, 6; & saramāna Vin I.103. - aor. sari J I.330; fut. sarissati J VI.496. - ger. sarītvā J I.214. - pp. sārāṭa & sārāta2. - Caus. sāreti to remind Vin II.3 sq., 276; III.221; sārayamāna, reminding J I.50; ppr. pass. sāriyamāna Vin III.221; w. acc. D II.234; w. gen. Dh 324; J VI.496; with foll. fut. II. (in *tā) Vin II.125, 4; III.44, 9, etc. - Caus. II. sarāpeti Vin III.44; Miln 37 (with double acc.), 79.

Sarati³ (Sarati) [śṛ; Dhtp 248: hiṃsā] to crush: see seyyati. Caus. sāreti Vin II.116 (madhut-sitthakena, to pound up, or mix with beeswax). Cp. saritaka.

Sarada (Sarada) [Vedic śarad (f.) traces of the cons. decl. only in acc. pl. sarado satam "100 autumns" J II.16] autumn, the season following on the rains Sn 687; Vv 352. °-samaya the autumn season D II.183; M I.115; A IV.102; V.22; It 20; S I.65; III.141, 155; V.44; VvA 134, 161.

Sarabha (Sarabha) [Vedic śarabha a sort of deer J IV.267; VI.537] (rohiccasarabhā migā=rohitā sarabhamigā, C. ibid. 538); Sarabhamigajātaka the 483rd Jātaka J I.193, 406 (text Sarabhanga); IV.263 sq. -pallanka "antelope-couch," a high seat, from which the Bodhisat preaches J III.342 (cp. vara-pallanka J III.364). -pādaka having legs like those of a gazelle J I.267.

Sarabhasaṃ (Sarabhasam) (adv.) [sa2+rabhasaṃ] eagerly, quickly Dāvs IV.22, 34 sq., 43.

Sarabhū (Sarabhu) (f.) [cp. Sk. saraṇa] a lizard Vin II.110; A II.73; J II.135, 147; SnA 439.

Sarala (Sarala) the tree Pinus longifolia J V.420 (thus read with B instead of salala [?]).
Saravant (Saravant) (adj.) [sara5+vant] 1. having or making a sound, well-sounding Vin I.182; A III.375. - 2. with a noise Mhvs 25, 38.

Sarasa (Sarasa) (adj.) [sa3+rasa] with its essential properties (see rasa) Nd1 43; sarasabhāva a method of exposition DhsA 71.

Sarāsi (Sarasi) (f.) [Vedic sarāsi] a large pond Vin II.201=S II.269; J V.46.

Sarāga (Saraga) (adj.) [sa3+rāga] connected with lust, passionate D I.79; II.299; M I.59; Vism 410.

Sarājaka (Sarajaka) (adj.) [sa3+rāja+ka] including the king J I.126; fem. -ikā Vin II.188; S I.162; J II.113, 114 (sarājaka at J III.453); with the king's participation Tikp 26 (sassāmika-sarājaka geha).

Sarājita (Sarajita) denomination of a purgatory and its inhabitants S IV.309 sq. Various readings Parājita and Sāraṇjīita.

Sarāpana (Sarapana) (nt.) [fr. sarāpati Caus. of sarati2] causing somebody to remember Miln 79.

Sarāva (Sarava) [Sk. śarāva] a cup, saucer A I.161; J I.8; M III.235 for patta); Miln 282; DA I.298; PvA 244, 251.

Sarāvaka (Saravaka) =sarāva Vin I.203; II.142, 153, 222.

Sari (Sari) according to Payogasiddhi=sarisa (sadisa) cp. sarīvaṇṇa J II.439 (=samāna-vaṇṇa, C.).


Sarikkhaka (Sarikkhaka) (adj.) [=sarikkha] in accordance with, like J IV.215; PvA 206, 284. See also kamma°.

Sarikkhata (Sarikkhata) (f.) [fr. sarikkha] resemblance, likeness J III.241 (taṃ° being like that); VvA 6 (cp. kamma°).

Sarikkhatta (Sarikkhatta) (nt.) [fr. sarikkha] likeness DhsA 63; as sarikkhakatta (kamma°) at DhsA 347.

Sarita¹ (Sarita) [pp. of sarati1] gone, set into motion Dh 341 (=anusaṭa, payāta DhA IV.49).

Sarita² (Sarita) [pp. of sarati2] remembered Vin II.85.

Saritaka (Saritaka) (nt.) powdered stone (pāsāna-cuṇṇa) Vin II.116; saritasipāṭika powder mixed with gum Vin II.116.

Saritar (Saritar) [n. ag. fr. sarati2] one who remembers D III.268, 286; A II.35; S V.197, 225.

**Sarisa** (Sarisa) (adj.) [=sadisa] like, resembling J V.159.

**Sarisapa** (Sarisapa) various reading of siriṃsapa M I.10 etc.

**Sarīra** (Sarira) (nt.) [Vedic śarīra] 1. the (physical) body D I.157; M I.157; S IV.286; A I.50; II.41; III.57 sq., 323 sq.; IV.190. Sn 478, 584; Dh 151; Nd1 181; J I.394 (six blemishes); II.31; antimasarīra one who wears his last body, an Anāgāmin Sn 624; S I.210; Dh 400. - 2. a dead body, a corpse D II.141, 164; M III.91. - 3. the bones D II.164. - 4. relics Vv 63, 32; VvA 269. - aṭṭhaka the bony framework of the body DhsA 338. -ābhā radiation of light proceeding from the body, lustre SnA 16 (*ṃ muñcati to send forth), 41 (id.), 140 (id.). -kicca (1) funeral ceremonies, obsequies J I.180; II.5; VvA 76, 257; PVA 74, 76, 162. - (2) "bodily function," satisfying the body's wants J II.77; IV.37. -daya (=dabba) fitness of body, good body, beauty J II.137. -dhātu a body relic (of the Buddha) Mhvs 13, 167; VvA 165, 269. -pabhā lustre of the body DhA I.106. -parikamma attending the body SnA 52. -maṃṣa the flesh of the body J III.53. -vaṇṇa the (outward) appearance of the body Vism 193. -valañja discharge from the body, fæces DhA II.55; IV.46 (*ṭhāna). See valaṇja. -saṅghāta perfection of body Vism 194. -saṅkhāna constitution of the body, bodily form Vism 193.

**Sarīravant** (Sariravant) (adj.) [sarīra+vant] having a body S II.279.

**Sarīvanṇa** (Sarivanna) resembling J II.439 (v. l. sarīra*). Cp. sari.

**Sarūpa** (Sarupa) (adj.) [sa2+rūpa] 1. of the same form A I.162; Pug 56. - 2. [sa3+rūpa] having a body A I.83.


**Sarojayoni** (Sarojayoni) [fr. last] a Brahmā, an archangel Dāvs I.34.

**Saroruha** (Saroruha) (nt.) [saras+ruha] a lotus Dāvs III.83.

**Salakkhaṇa**

1 (adj.) [sa3+lakkhaṇa] together with the characteristics Sn 1018.

2 (nt.) [sa1+lakkhaṇa] own characteristic, that which is consistent with one's own nature Miln 205; Nett 20. Opp. vilakkhaṇa.

**Salana** (Salana) (nt.) [fr.  salarié mov] moving, shaking VvA 169; DhsA 62 (in defn of kusala as "kucchiṭāṇāṃ salan'ādihi atthehi kusalāṃ").

**Salabha** [Sakabha] [cp. Sk. śalabha] a moth J V.401; Ud 72 (C.); VbhA 146.

**Salayati** (Salayati) [Caus. of śal to leap] to shake DhsA 39.
Salāla (śalāla) a kind of sweet-scented tree J V.420; Bu II.51= J I.13; Vv 355; VvA 162; Miln 338; M II.184.

Salākā (śalākā) (f.) [cp. Vedic śalākā] 1. an arrow, a dart A IV.107 (T. has it as nt.). - 2. a small stick, peg, thin bar S IV.168; Dāvs IV.51. - 3. blade of a grass M I.79; J I.439. - 4. ribs of a parasol Vin IV.338; SnA 487; Miln 226. - 5. a pencil, small stick (used in painting the eyes with collyrium) Vin I.204; J III.419 (aṇjana°). - 6. a kind of needle Vin II.116. - 7. a kind of surgical instrument, a stick of caustic Miln 112, 149. - 8. a gong stick (of bronze, loha°) J II.342; Vism 283. - 9. membrum virile J II.359. - 10. a ticket consisting of slips of wood used in voting and distributing food, vote, lot Vin II.99, 176, 306; J I.123; PvA 272 (kāḷakaṇṇi°); salākaṃ gāhanti to take tickets (in order to vote or to be counted) Vin I.117; II.199; paṭhaman salākaṃ gāhanto taking the first vote, first rate A I.24; salākaṃ gāheto to issue tickets, to take a vote Vin II.205; salākaṃ dadāti to issue tickets J I.123; salākaṃ vāreti to throw lots J I.123 (kāḷakaṇṇi°). - agga room for distributing food by tickets J I.123; Mhvs 15, 205. - odhāniya a case for the ointment-stick Vin I.204. - gāhā taking of votes, voting Vin II.85, 98 sq. (3 kinds). - gāhāpaka ticket-issuer, taker of voting tickets Vin II.84. - bhatta food to be distributed by tickets Vin I.58, 96; II.175; J I.123; DhA I.53 (eight kinds). - vātapāna a window made with slips of wood Vin II.148. - vutta "subsisting on blades of grass" (or "by means of food tickets")? Vin III.6, 67; IV.23; A I.160; S IV.323. Cp. BSk. śalākāṛtti Divy 131. - hattha brush-hand, a kind of play, where the hand is dipped in lac or dye and used as a brush (?) D I.65; DA I.85.


Salābha (śalābha) [sa4+lābha] one's own advantage Dh 365.

Salila (śalila) (nt.) [cp. Sk. salila, to sarati] water Sn 62, 319, 672; J I.8; V.169; VvA 41; PvA 157; Nd2 665 ("vuccati udakaṃ"); Miln 132 (written salilā); Sdhp 168. It is also adj. salilāṃ āpo flowing water J VI.534; cp. Miln 114: na tā nadiyo dhuvā-salilā. - dhārā shower of water Miln 117. - vuṭṭhi id. Vism 234.

Salla (śalla) (nt.) [Vedic śalya, cp. śalākā] an arrow, dart M I.429 (*m āharati to remove the a); II.216; S IV.206; J I.180; V.49; Sn 331, 767; Miln 112; Vism 503 (visa° sting of poison; cp. VbhA 104 sallaṃ viya vitujjati); often metaphorically of the piercing sting of craving, evil, sorrow etc., e. g. antodosa° Miln 323; tanhā° S I.40, 192; bhava° Dh 351; rāga° DhA III.404; Pva 230; soka° Sn 985; Piv I.86; KhA 153. Cp. also D II.283; Sn 51, 334, 938; J I.155; III.157; DhA IV.70. At Nd1 59 seven such stings are given with rāga°, dosa°, moha°, māna°, diṭṭhi°, soka°, kathankathā°. - abbūḷha° one whose sting of craving or attachment is pulled out D II.283; Sn 593; J III.390; Piv I.87 etc. (see abbūḷha). - akanda°. - katta [*karti cp. Geiger P.Gr. § 90, 4] "one who works on the (poisoned) arrow," i. e. a surgeon M I.429; II.216; Sn 562; It 101; Miln 110, 169; Vism 136 (in simile); KhA 21 (id.). The Buddha is the best surgeon: Sn 560; Miln 215. - kattiya surgery D I.12 (T. °ka); DA I.98. - bandhana at Th 2, 347 take as salla+ bandhana "arrow & prison bond" (ThA 242 different). - viddha pierced by an arrow Th 1, 967; Sn 331; cp. ruppati. - santhana removal of the sting Dh 275 (=nimmathana abbāhana DhA III.404).

Sallaka (śallaka) [cp. *Sk. śalala & śallaka] a porcupine J V.489.

Sallakī (śallakī) (f.) [cp. Class. Sk. sallakī] the tree Boswellia thurifera (incense tree) J IV.92; pl. °-iyo J VI.535; bahukuṭṭa-sallakika Th 1, 115 (=indasaḷārakkha [?]).
Sallakkhanā (sallakkhaṇa) (f.) [fr. sallakkheti] discernment, testing Dhs 16, 292, 555; Pug 25; Vism 278; VbhA 254; DhsA 147; asallakkaṇa non-discernment S III.261.

Sallakkhita (sallakkhaṇa) [pp. of sallakkheti] realized, thought DhA I.89.

Sallakkheti (sallakkhaṇa) [saṃ+lakkheti] to observe, consider Vin I.48, 271; J I.123; II.8; Vism 150; to examine J V.13; to bear in mind DhsA 110; J VI.566; to understand, realize, conclude, think over J IV.146; VVa 185; VbhA 53; asallakkhetvā without deliberation Vin II.215; inadvertently J I.209. - Caus. II. sallakkhāpeti to cause to be noted Mhvs 9, 24; DhsA 121; to persuade, bring to reason J VI.393.

Sallapati (sallapati) [saṃ+lapati] to talk (with) D I.90; II.109; Miln 4; sallapeti the same Vin IV.14.

Sallalikata (sallakkaṇa) pierced, perforated J I.180. Trenckner suggests that this form may have arisen from *sallakikata (from sallaka, porcupine).

Sallahuka (sallahuka) (adj.) [saṃ+lakahuka] light J I.277; II.26; Vism 65; DhA IV.17; sallahukena nakkhattena on lucky nights J II.278; sallahukavuttin whose wants are easily met, frugal Sn 144; DA I.207.

Sallāpa (sallapa) [saṃ+lāpa] conversation D I.89; A II.182; J I.112, 189; Miln 94. Often in cpd. kathā & allāpa°.

Sallitta (sallita) [saṃ+līta] smeared (with) Th 1, 1175 (mīḍha°).

Sallīna (sallīna) [saṃ+līna] sluggish, cowering D II.255; asallīna active, upright, unshaken D II.157; S I.159; IV.125; Cp. V.68. paṭi°.

Sallīyanā (sallīyana) (f.) stolidity Dhs 1156, 1236.

Sallekha (sallekha) [fr. saṃ+likh] austere penance, the higher life M I.13, 40; Vin I.305; Ps I.102, 103; Pug 69 sq.; DA I.82; Vism 69; Miln 360, 380; adj. Vin I.45; sallekhitācāra practising austere penance Miln 230, 244, 348 sq.; *vutti Vin II.197; Vism 65 (*vuttitā). Cp. abhi°.

Sallekhatā (sallekhata) (f.)=sallekha D III.115; Vism 53.

Saḷāyatana (salayaṇa) (nt.) [ṣaḍ° for which ordinarily chaḷ°: see cha] the six organs of sense and the six objects-viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odousis, tastes, tangible things, ideas; occupying the fourth place in the Paṭiccasamuppāda D II.32; M I.52; A I.176; S II.3; Vin I.1; Vism 529, 562 sq., 671; VbhA 174, 176 sq., 319.

Sava (sava) (adj.) [fr. sru, savati] dripping, flowing with (-°) Pv II.911 (madhu°, with honey).

Savaka (savaka) see *saṃ.

Savanka (savanka) a sort of fish J V.405. Cp. satavanka & saccavanka.
Savacaniya [saQ+vacaniya] (the subject of a) conversation Vin II.5, 22, 276.

Savati [sru; cp. Sk. srotas stream; Gr. r(eu Ma, r(e/w to flow; Ags. strēam=stream; Oir. sruth] to flow Sn 197, 1034; J VI.278; Dh 370. - ppr. fr. savantī ThA 109.

Savana1 [saun] (nt.) [fr. śru: see suṇāti] 1. the ear Sn 1120; Miln 258. - 2. hearing D I.153, 179; A I.121; S I.24; Vin I.26; Sn 265, 345; Dh 182; J I.160, 250; Miln 257; Nd1 188. sussavanaṃ sāvesi she made me hear a good hearing, she taught me a good thing J I.61; savanaṭṭhāne within hearing J IV.378. dhamma* hearing the preaching of the Dhamma Vin I.101 etc.

Savana2 [saun] (nt.) [fr. savati] flowing Dh 339; J IV.288; V.257; savana-gandha of the body, having a tainted odour Th 2, 466.

Savanīya [savaniya] (adj.) [grd. of suṇāti] pleasant to hear D II.211; J I.96 (-ṇ-); J VI.120=122 (savanaīya).

Savantī [savanti] (f.) [cp. Vedic sravat, orig. ppr. of sru, sravati] a river Vin II.238; Bu II.86=J I.18; J VI.485; Miln 319.

Savara [savara] [Epic Sk. śabara, cp. śabala=P. sabala] an aboriginal tribe, a savage Vin I.168; Miln 191.

Savasa [savasa] [sa4+vasa] one's own will DhsA 61 (*vattitā; cp. Expos. 81).


Savicāra [savicara] accompanied by investigation D I.37 etc., in the description of the first Jhāna. See vicāra.

Savijjuka [savijjuka] (adj.) [sa3+vijju+ka] accompanied by lightning D II.262.

Saviññāṇa [savinnana] possessed of consciousness, conscious, animate A I.83; -ka the same A I.132; DhA I.6. - See viññāṇaka.

Savitakka [savitakka] accompanied by reasoning D I.37 etc., in the formula of the first Jhāna. See vitakka.

Savidha [savidha] (adj.) [Sk. avidha] near; (nt.) neighbourhood Dāvs IV.32; V.9.

Savibhattika [savibhattika] (adj.) [sa3+vibhatti+ka] (able) to be classified DhsA 134. (A II.163): see upādāna.


Savyañjana [savyajjana] (adj.) [sa3+vyañjana] with the letters Vin I.21; D I.62; DA I.176; Sn. p. 103; Vism 214.

Sasa (Sas) [Vedic śaśa, with Ohg. haso=E. hare to Lat. canus grey, greyish-brown; cp. Ags. hasu] a hare, rabbit Dh 342; J IV.85; of the hare in the moon J IV.84 sq.; sasōlūkā (=sasā ca ulūkā ca) J VI.564. -lakkhaṇa the sign of a hare J I.172; III.55. -lañjana id. VvA 314 (*vant=sasin, the moon). -visāṇa a hare's horn (an impossibility) J III.477.

Sasaka (Sasaka) =sasa J II.26; IV.85; Cp I.101.

Sasakkam (Sasakam) [sa+sakkaṃ] as much as one can M I.415, 514 sq.


Sasati2 [sasati] [śvas] to breathe (cp. Dhtp 301: pāṇana): see vissasati.

Sasattha (Sasattha) [sa3+sattha] with swords J IV.222; DhsA 62.

Sasambhama (Sasambhama) (adj.) [sa+sambhama] with great confusion Mhvs 5, 139.

Sasambhāra (Sasambhara) (adj.) [sa3+sambhāra] with the ingredients or constituents Vism 20, 352, 353.

Sasin (Sasin) [Sk. śaśin, fr. śaśa] the moon Dāvs IV.29; J III.141; V.33; Vv 811 (=canda VvA 314), 823.

Sasīsa (Sasisa) (adj.) [sa3+sīsa] together with the head; sasīsam up to the head D I.76, 246; J I.298; sasīsaka head and all D II.324; Sn, p. 80.

Sasura (Sasural) [Vedic śvaśura, f. śvaśrū (see P. sassū), Idg. *sūkuros, *sūkru; cp. Gr. e(kuro/s & e(kura/; Lat. socer & scorsus; Goth. swaihra & swafrō, Ags. swēor & sweger; Ohg. swehr & swigar] father-in-law Vin III.137; M I.168; A II.78; VvA 69, 121; Th 2, 407 (sassura); J I.337; sassu-sasurā mother- and father-in-law J II.347; III.182; IV.38; VI.510; the form sassura Th 2, 407 has probably arisen through analogy with sassu. - f. sasuri VvA 69.

Sasenaka (Sasenaka) (adj.) [sa3+sena+ka] accompanied by an army Mhvs 19, 27.


Sassata (Sassata) (adj.) [Vedic śaśvat] eternal, perpetual D I.13; III.31 sq., 137 sq.; M I.8, 426; A I.41; Dh 255; Dhs 1099; J I.468; Miln 413; DA I.112; dhuvasassata sure and certain Bu II.111 sq.=-J I.19; sassatiyā for ever, Sn 1075; a-sassata J V.176; VI.315; sassatāyaṃ adv. (dat.) for ever (?) J I.468;
V.172; Fausbøll takes it=sassatā ayam (following the C.), and writes sassat'āyaṃ. -diṭṭhi eternalism, the doctrine that soul and world are eternal Dhs 1315; S II.20; III.98; Nett 40, 127. -mūla eternalist Dpvs 6, 25. -vāda an eternalist, eternalism D I.13; III.108; S II.20; III.99, 182; IV.400; Pug 38; DA I.104 sq.; Ps I.155; VbhA 509. -vādin eternalist Nett 111; Mhbv 110.

Sassatika (Sassatika) [fr. sassata] eternalist D I.17; Mhbv 110 (ekacca° partial eternalist); Vin III.312; -ika J V.18, 19.

Sassatisamam (Sassatisamam) (adv.) [cp. Sk. śaśvatīḥ samāḥ] for ever and ever D I.14; M I.8; S III.143; also sassatī samāṇa J V.18, 19.

Sassamāṇabrāhmaṇa (Sassamanabrāhmaṇa) (fem. -ī) together, with samāṇas and brahmins Vin I.11; D I.62; III.76, 135; S V.423; Sn p. 100; DA I.174.

Sassara (Sassara) imitative of the sound sarasara; chinnasassara giving out a broken or irregular sound of sarasara M I.128; see J.P.T.S., 1889, p. 209.

Sassāmika (Sassamika) (adj.) [sa+sāmin+ka] 1. having a master, belonging to somebody D II.176. - 2. having a husband, married J I.177, 397; IV.190.

Sassirīka (Sassirīka) (adj.) [sa3+sirī+ka] glorious, resplendent J I.95; II.1; IV.189; VI.270.

Sassū & Sassu (Sassu) (f.) [Vedic śvaśrū: see sasura] mother-inlaw Vin III.137; A II.78; Th 2, 407; Sn 125; J I.337; III.425 sq.; V.286 (gen. sassuyā); DhA I.307; VvA 110, 121; PvA 89. sassu-sasure, see sasura; sassudeva worshipping one's mother-in-law as a god S I.86; J IV.322.

Saha (Saha) (indecl.) [fr. sa3; cp. Vedic saha] prep. & prefix, meaning: in conjunction with, together, accompanied by; immediately after (with instr.) Vin I.38; Sn 49, 928; Th 2, 414=425; sahā Sn 231. -anukkama=sahānukkama with the bridle Dh 398; Dha IV.161. -āmacca together with the ministers Mhvs 5, 182. -āvudha together with one's weapons J IV.416. -indaka together with Indra D II.208, 221; Vv 301. -īdaka together with water J V.407. -ōdha together with the stolen goods; coraṃ °-am gahetvā Vism 180; Mhvs 23, 11 (thena); 35, 11. See oḍḍha. -odaka containing water Mhvs 4, 13. -orodha with his harem Mhvs 5, 182; -kathin conversing with (instr.) M I.489. -kāra a sort of fragrant mango KhA 53. -gata accompanying, connected with, concomitant Vin I.10; D II.186; S V.421; Kvu 337; DhsA 157. -gana together with his companions Dpvs 14, 58. -cetiya containing a Cetiya Mhvs 33, 10. -ja born at the same time Vv 8115. -jāta 1. born at the same time, of equal age J I.54; VI.512. - 2. arisen at the same time, coinciding with (instr.) Kvu 337, 620; VbhA 127. - 3. (in °paccaya) the relation of co-nascence, coincidence Dukp 17 sq., 52 sq., 113 sq., 129 sq., 145 sq., 225 sq., 334 sq. and passim; Tikp 36 sq., 62 sq., 107 sq., 243 sq.; Vism 535. -jīvin (fem. -i) living together with Vin IV.291, 325 sq. -dhammika having the same Dhamma, co-religionist M I.64; Nd1 485 (opp. para°); regarding the Dhamma D I.94, 161; M I.368; Vin I.134; Nett 52; DA I.263 (=sahetuka, sakāraṇa); that which is in accordance with the dhamma Dhs 1327; M I.482; °m adv. in accordance with the dhamma Vin I.60, 69; III.178; IV.141. -dhammiya co-religionist Nett 169. -dhenuka accompanied by a cow Mhvs 21, 18. -nandin rejoicing with It 73. -pamśukilīta a companion in play, a playfellow A II.186; J I.364; IV.77; PvA 30. -pesuna together with slander Sn 862 f.; Nd1 257. -bhāvin being at one's service J III.181 (amacca). -bhū arising together with Dhs 1197; Nett 16; a class of
devas D II.260. -macchara with envy Sn 862. -yoga=karaṇa-vacana SnA 44. -vatthu living together with Th 2, 414= 425; ThA 269. -vāsa living together, associating Vin II.34; It 68. -vāsin living together J V.352. -sangha together with the Order Mhvs 1, 71. -seyyā sharing the same couch, living together Vin IV.16; KhA 190. -sevaka together with the servants Mhvs 36, 43. -sokin sorrowful (?) S IV.180.

Saha$^2$ (Sahā) (adj.) [fr. sah] submitting to, enduring M I.33; Th 1, 659; J VI.379; sabbasaha J V.425, 431. - dussaha hard to endure Sdhp 95, 118, 196

Sahati (Sahatī) [sah to prevail] 1. to conquer, defeat, overcome M I.33; S IV.157; Sn 942; Dh 335; It 84; J I.74; II.386 (avamāna); III.423 (id.). - 2. to bear, endure Sn 20; Pug 68. - 3. to be able D II.342 (sayhāmi); Pot. sahe Sn 942; Pot. saheyya M I.33; saha (imper. excuse, forgive, beg your pardon!) J III.109; grd. sayya that which can be endured, able to be done Sn 253; Dāvs II.29; a-sayha Miln 1148.

Sahattha (Sahattā) [sa+hattha] one's own hand J I.68; usually sahatthā (abl.) with one's own hand Vin I.18; A I.274; D I.109; Sn p. 107; J I.286; P 8 II.98; II.954; Miln 15. instr. sahatthena id. PVA 110, 124, 135; J III.267; VI.305. Cp. sāhatthika.

Sahatthin (Sahattīna) (adj.) [sa3+hatthin] together with the elephant Mhvs 25, 70.


Sahavyatā (Sahavyatā) (f.) [abstr. fr. sahavya] companionship D I.18, 235; II.206; M II.195; III.99; S IV.306; A III.192.

Sahasā (Sahasā) (adv.) [instr. of sahas (Vedic), force] forcibly, hastily, suddenly Sn 123; DhA III.381; PVA 40, 279; inconsiderately J I.173; III.441. -"kāra violence D I.5; III.176; A II.209; Pug 58; J IV.11; DA I.80.

Sahasā (Sahasā) [Sk. sahasra, see etym. under saṁa$^n$] a thousand, used as a singular with a noun in the plural, sahasṭā vācā Dh 100; satasahasṣṭā vassāṇī J I.29; also in the plural after other numerals cattāri satasahasṣṭāni chaṭṭhā Bh I.204=J I.29; also with the thing counted in the genitive, accharānaṃ sahasṭā Mhvs 17, 13; A I.227; or *-a, as sahasṭa-yakkha-parivāra Sn A 209. In combination with other numerals, sahassa is sometimes inflected like an adjective, saṭṭhisahasṣṭā amaccā sixty thousand ministers J VI.484; satasahasṣtyo gāvo 100,000 cows Sn 308; the thing counted then proceeds in a compound jāti-sahasṣṭā 1,000 births D I.13; It 99; ghāta-sahasṣṭā pi udakam Miln 189; sindhava-sahasṣṭo ratho J VI.103; sahasṣṭa sahasṣṭa a thousand times a thousand Dh 103; sahasṣṭass'eva in thousands D II.87. -sahasṣṭa (nt.) 1,000 gold pieces Dh 106; J VI.484; Miln 10; satasahasṣṭa a hundred thousand J I.28; sahassa (adj.) (fem. i) worth a thousand J V.484, 485; ThA 72 (Ap V.45, read sahassayo for *aso); epithet of Brahmā, the B. of a thousand world systems M III.101. Cp. dasa-sahassī. -akka thousand-eyed, the god Sakka S I.229; J VI.203; sahasacakkhu the same J V.394, 407. -aggha worth a thousand Miln 284. -āra having 1,000 spokes D II.172. -ṭṭhavikā a purse with 1,000 pieces (of money) Vism 383; J I.506; DHA II.37; VvA 33. -netta thousand-eyed, the god Sakka S I.226; Sn 346; J III.426; IV.313; V.408; VI.174; Vv 3010; DHA I.17. -bāhu having a thousand arms, said of
Ajuna J V.119, 135, 145 (*-rājā); 267, 273; VI.201. -bhaṇḍikā a heap of 1,000 pieces J II.424; III.60; IV.2. -rāṃsi the sun J I.183.

Sahassadhā (sahassadhā) (adv.) [cp. satadhā etc.] in a thousand ways A I.227; Th 1, 909.

Sahassika (sahassaka) (adj.) [fr. sahassa] thousandfold J I.17; IV.175 (so for °iyo).

Sahassī—lokadhātu (sahassikadhātu) (f.) a thousandfold world, a world system D I.46; A I.228; DA I.130; dasasahassī-lokadhātu ten world systems J I.51, 63; cp. dasasahassī and lokadhātu.

Sahājanetta (sahajanetta) [sahāja+netta] at Sn 1096 is of doubtful meaning ("all-seeing"?), it is expld as "spontaneously arisen omniscience" at Nd2 669 (where spelling is sahajānetta); lit. "coinciding eye"; SnA 598 expls as "sahajāta-sabbaññuta-ñāṇa-cakkhu."

Sahāya (sahaya) [cp. Epic Sk. sahāya, fr. saha+i] companion, friend D II.78; M I.86; S IV.288; Pug 36; Sn 35, 45 sq.; J I.29; °-kicca assistance (?) J V.339; °-matta companion J IV.76; °-sampadā the good luck of having companions Sn 47; adiţtha-* a friend who has not yet been seen personally J I.377; III.364; bahu-* having many friends Vin II.158; nāhaṃ ettha sahāyo bhavisāmi I am not a party to that J III.46; asahāya Miln 225.

Sahāyaka (sahayaka) (adj.) [fr. last] f. °yikā companion, ally, friend Vin I.18; D II.155; A II.79, 186; J I.165; II.29; V.159; VI.256 (gihī sahāyakā, read gihisahāyakā [?]).

Sahāyatā (sahayata) (f.) [abstr. fr. sahāya] companionship Dh 61; sahāyatta (nt.) the same Mhv 30, 21.

Sahita (sahta) [pp. of saṃ+dhā, cp. Sk. sahita=samhita] 1. accompanied with Mhv 7, 27. - 2. united, keeping together D I.4; J IV.347; Pug 57. - 3. consistent, sensible, to the point D I.8; A II.138; IV.196; S III.12; Dh 19 at DhA I.157 expld as a name for the Tipiţaka, thus equalling Sk. samhita); Pug 42. - 4. close together, thick Th 2, 254. - arañisahita (nt.) firewood and appurtenances Vin II.217; D II.340 sq.; J I.121; DhA II.246. - sahitamvata (adj.) having a consistent or perpetual vow, i.e. living the holy life J V.320 (=silācāra-sampanna C'); VI.525 (T. sahitabbata; C. expls as samādinna-vata gahita-tāpasa-vesa). Kern, Toev. II.51 takes it as a corrupted Sk. samśita-vrata.

Sahitar (sahttar) [n. ag. fr. sahati] one who endures Sn 42.


Sahetu (sahetu) (adj.) [sa+hetu] having a cause, together with the cause Vin I.2; D I.180; DA I.263. See hetu.

Sahetukā (sahetuka) having a cause, accompanied by a cause (especially of good or bad karma) A I.82; Dhs 1073.

Sahoḍha (sahodha) see under saha1.
Sā [sa] see under San1.

Sāka [sakā] (nt.) [Epic Sk. śāka] 1. vegetable, potherb D I.166; M I.78, 156; A I.241, 295; II.206; Pug 55; Vism 70; Vv 3333; J III.225; IV.445; V.103. - 2. (m.) name of a tree (Tectona grandis) D I.92; DA I.259; Vism 250. *-vatthu ground for cultivation of vegetables J IV.446; sāka-paññavāṇṇa "like the colour of vegetable leaf" (said of teeth) J V.206 (cp. 203).

Sākacchā [sakaccha] (f.) conversation, talking over, discussing D I.103; II.109; M I.72; S I.79; A II.140, 187 sq.; III.81; Sn 266; Miln 19, 24; DhA I.90 (*aṃ karoti); J VI.414.

Sākaccheti [sakacchitī] [Denom. fr. sākacchā] to converse with, talk over with, discuss D II.237 (+sallapati); ppr. sākacchanto Vin I.169; fut. sākacchissanti Vin II.75; III.159; grd. sākacchātabba Vin V.123, 196; ppr. med. sākacchā yamāna A II.189.

Sākati (sakati) [fr. sakata] a carter S I.57; Th 2, 443 (ThA 271= senaka); J III.104; Miln 66, 164.

Sākalya (sakalya) (nt.) [fr. sakala] totality; KhA 187 (opp. vekalya); sākalya A I.94 is misprint for sākhalya.

Sākāra (sakara) (adj.) [sa3+ākāra] with its characteristics D I.13; III.111; M I.35; Pug 60; Vism 423 (+sa-uddesa).


Sākhā (sakha) plough] a branch Vin I.28; M I.135; A I.152; II.165, 200 sq.; III.19, 43 sq., 200; IV.99, 336; V.314 sq.; Sn 791; J V.393; J II.44; a spur of a hill A I.243; II.140; Miln 36; also sākha (nt.) Mhvs 1, 55; J I.52; IV.350; J I.164 (? yāva aggasākhā). - the rib of a parasol Sn 688. - adj. sila-sākha-pasākha whose branches and boughs are like the virtues J VI.324. In cpds. sākhā & sākha. -nagaraka "little town in the branches," i. e. a suburb, a small town D II.146; J I.391. -patta-palāsa branches and foliage A III.44; -patta-phal'upeta with branches, leaves & fruit A III.43. -palāsa id. M I.488; A II.200. -bhanga faggots J
I.158; III.407; DhA II.204; III.375. -miga a monkey J II.73; -ssita living upon branches (i. e. monkey) J V.233.

Sāgatam (indecl.) [su+āgata, orij. nt.=wel-come] "greeting of welcome," hail! D I.179=M I.481 (sāgatam bhante Bhagavato); D II.173; M I.514 (*aṃ bhoto Ānandassa); DA I.287; DhA III.293.

Sāgara (cp. Epic Sk. sāgara] the ocean D I.89; A II.56, 140; III.52; V.116 sq.; Vin I.246; Sn 568; PvA 29; sāgara- ūmi a wave of the ocean, a flood J IV.165; “-vāri the ocean J IV.165; sāgaranta or sāgarapariyanta bounded or surrounded by the ocean (said of the earth) J VI.203; -kuṇḍala the same J III.32; VI.278.

Sāgāra (adj.) [sa3+agāra] living in a house, It 111; sleeping under the same roof Vin II.279.

Sāngaṇa (adj.) [sa+angaṇa] full of lust, impuQe M I.24 (var. read sangāna; this is also the reading at Sn 279, see above).

Sācakka (nt.) [sā=śvan, dog; +cakka; cp. sopāka & suva] name of a science ("the interpretation of omens to be drawn from dogs") Miln 178.

Sācariyaka (adj.) [sa3+ācariya+ka] together with one's teacher D I.102.

Sāciyoga (sāci+yoga; cp. Sk. sāci crooked] crooked ways, insincerity D I.5; III.176; M I.180; A II.209; V.206; Pug 58; DA I.80.

Sājīva (nt.) rule of life, precept governing the monastic life of the Buddhist bhikkhus Vin III.2416; adj. “-samāpanna ibid.; adj. “-kara one who supports J IV.42 (=sa-ājīvakara, C.).

Sāta [cp. Sk. śāta] a garment, cloth Th 2, 245; sāti (f.) the same S I.115; Dh 394; J I.230 (udaka° bathing mantle), 481.


Sāṭeti [śat to cut, destroy] to cut open, to destroy; fig. to torment: Kern's proposed reading (see Toev. s. v. sāveti) for sāveti at J III.198 (amba-pakkāni); IV.402 (attānaṃ sāṭetvā dāsakammā karissāni); VI.486 (kāyaṃ s.). He compares MVastu III.385: sāṭeti gāṭrāni. Cp. visāṭita & visāta.
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Sāṭheyya (saṭheyya) (nt.) [abstr. fr. saṭha=*śāṭhya] craft, treachery M I.15, 36, 281, 340; A I.95, 100; Nd1 395; Pug 19, 23; Miln 289. Cp paṭi*.

Sāṇa1 (saṇa) (nt.) [cp. Sk. śaṇa hempen, fr. saṇa=P. saṇa; cp. bhanga1] hemp D II.350; Miln 267; a coarse hemp cloth Vin I.58; D I.166; III.41; M I.78; A I.240; S II.202, 221; Pug 55; Vism 54 (*sāṭaka). - sāṇavāka the same Th 2, 252; J III.394 (var. read).

Sāṇa2 (saṇa) [sa+iṇa] having a debt, indebted, fig. subjected to the kilesas, imperfect M III.127=S II.221 (=sakilesa, sa-iṇa K.S. II.203); Th 8; cp. anaṇa under anā.

Sāṇadhovana (saṇadhovana) (nt.) a kind of play DA I.84=saṇadhovikā.


Sāṇī (saṇi) (f.) [fr. saṇa] hemp-cloth D II.350; Vin III.17; a screen, curtain, tent J I.58, 148 sq., 178, 419; DhA I.194; II.149. - pākāra a screen-wall Vin IV.269, 279; J II.88; DhA II.68, 71, 186; VvA 173; PvA 283; Mhv 7, 27; sāṇipasibbaka a sack or bag of hempcloth Vin III.1710. - paṭta-sāṇi a screen of fine cloth J I.395.

Sāta (saṭa) (adj.) [cp. *Sk. śāta] pleasant, agreeable It 114; Nett 27. Often combd with piya, e. g. It 114; Vbh 103; DA I.311. - Opp. kaṭuka. - sāta (nt.) pleasure, joy M I.508; A I.81 sq.; S II.220; J I.410; Dh 341 (*sīta= sāta-nissita DhA IV.49); Sn 867 sq.; Nd1 30 (three, of bhava); Pv II.113; IV.54 (*suksa); Dhs 3. asūta disagreeable, unpleasant Dhs 1343; J I.410; J I.288; II.105; Sn 867 sq.; sātabhakkha Pug 55, read haṭabhakkha. -odaka with pleasant water D II.129; M I.76; Vin III.108. -kumbha gold VvA 13. See also v. l. under hāṭaka. -putta a noble son J VI.238 (=amacca-putta C.).

Sātaka (saṭaka) name of a kind of bird J VI.539 (koṭṭhapokkhar-*, cp. 540); SnA 359 (id.).

Sātacca (saṭacca) (nt.) [fr. satata] perseverance M I.101; S II.132; A III.249 sq.; IV.460 sq.; V.17 sq.; Th 1, 585; Vism 4; VbhA 346. *(kärin persevering S III.268, 271, 277 sq.; Dh 293; *-kārinatā persevering performance Dhs 1367.


Sātatika (saṭatika) (adj.) [fr. last] persevering Dh 23; S II.232; It 74; DhA I.230.


Sātava (saṭava) (nt.) sweet result (of good words) kalyāṇakamma, Com.) J VI.235, 237. Is it misspelling for sādhava (fr. sādhu)?

Sātireka (sātireka) (adj.) [sa+atireka, cp. BSk. sātirikta Divy 27] having something in excess D II.93.


Sāttha (sāttha) [sa3+attha] with the meaning, in spirit D I.62; II.48; It 79, 111; Sn p. 100; Vin I.21; DA I.176; Vism 214.

Sātthaka (sātthaka) (adj.) [sa+atthaka] (fem. -ikā) useful PvA 12.

Sātrā-yāga (sātrā-yāga) identical with sammāpāsa (Sn 303) SnA 322 (? conjecture yātrā°).


Sādana (sādana) (nt.) [cp. Vedic sādana, fr. sad] place, house J IV.405; Yama-sādanam sampatto come to Yama's abode: dead J IV.405; V.267, 304; VI.457, 505 (do., the MSS. always read °-sādhana).

Sādarā (sādarā) (adj.) [sa+ādara] reverential Mhvs 5, 246; 15, 2; 28, 25; 33, 82; sādariya (nt.) and sādariyatā (f.) showing regard and consideration Pug 24; cp. Dhs 1327.

Sādāna (sādāna) (adj.) [sa+ādāna] attached to the world, passionate Dh 406=Sn 630; DhA IV.180.

Sāditar (sāditar) [n. ag. fr. sādiyati] one who accepts, appropriates M III.126.

Sādiyati (sādiyati) [cp. BSk. svādiyati: MVastu II.145; Med.-Pass fr. *sādeti, Caus. of svad] lit. to enjoy for oneself, to agree to, permit, let take place D I.166; Vin II.294; A IV.54, 347; S I.78; IV.226 sq.; Pug 55; Miln 95 sq.; aor. sādiyi Vin III.38 sq.; fut. sādiyissati J VI.158.

Sādiyanā (sādiyanā) (f.) [fr. sādiyati] appropriating, accepting Miln 95.

Sādisa (sādisa) [fr. sadisa] (fem. -sī) like, similar D II.239; Sn 595; Th 2, 252 (sa° for sā°); Ap 239; J IV.97; Miln 217 (with instr.).

Sādu (sādu) (adj.) [Vedic svādu, f. svādvī; fr. svad, cp. Gr. h(du/s, Lat. suavis, Goth. sūts=E. sweet; also Sk. sūda cook; Gr. h/(domai to enjoy, h/donh/ pleasure) sweet, nice, pleasant Vin II.196; M I.114; Th 2, 273; Sn 102; J IV.168; V.5; Dhs 629; asādu (ka) J III.145; IV.509 (text, asādhuka, com. on kaṭuka); sādu-karoti makes sweet J III.319; Pot. a-sādu-kīyirā makes bitter, ibid. 319; sādu sweet things Vin II.196; sādu-phala see sādhuphala; for °kamyatā see the latter.


Sādeti (sādeti) [Caus. of sad: see sīdati] to cause to sink, to throw down DhA I.75 (+vināseti; v. l. pāteti).
Sādheti² [Sadheti] [Caus. of svād; given as root in meaning "assādane" at Dhtp 147] to enjoy: see uccādheti (where better referred to avad) and chādheti².

Sādhaka [Sadhaka] (adj.) [fr. sādh] accomplishing, effecting J I.86; SnA 394, 415; Sdhp 161; inā* debt-collector Miln 365; bali* tax-collector J IV.366; V.103, 105, 106.


Sādhanā [Sadhana] (adj.-nt.) [fr. sādh] 1. enforcing, proving J I.307; DA I.105. - 2. settling, clearing (a debt) J II.341 (uddhāra*). In this meaning mixed with sodheti; it is impossible to decide which of the two is to be preferred. See ina & uddhāra. - 3. yielding, effecting, producing, resulting in (~) A III.156 (laṅḍa* dung-producing); DA I.273; Vva 194; Pva 278 (hita*). - 4. materials, instrument Vva 349; Pva 199.

Sādhāraṇa [Sadharana] (adj.) general, common, joint Vin II.258; III.35; Th 2, 505; J I.202, 302; IV.7 (pañca* bhāva 5 fold connection); Nett 49 sq.; Pva 122, 194, 265. a* J I.78; DA I.71.

Sādhika [Sadhika] (adj.) [sa+adhika; cp. BSk. sādhika Divy 44] having something beyond D II.93; Vv 535 (~visati). °porisa exceeding a man’s height M I.74, 365; A III.403.

Sādhya [Sadhiya] (adj.) [fr. sādh] that which can be accomplished Sdhp 258 etc.

Sādhu [Sadhu] (adj.) [Vedic sādhu, fr. sādh] 1. good, virtuous, pious Sn 376, 393; J I.1; Mhvs 37, 119; Pva 116, 132; asādhu bad, wicked Dh 163, 223; Da III.313. - 2. good, profitable, proficient, meritorious Dh 35, 206 (~sunḍara, bhaddaka Da III.271); D I.88; Piv II.97; nt. adv. well, thoroughly Dh 67; J I.1; Mhvs 36, 97; 37, 73. Very frequent as interjection, denoting (a) request (adhortative, with imper.: sādhu gaccha please go! Miln 18; gacchatha Vva 305), to be translated with "come on, welcome, please," or similar adverbs. Thus e. g. at Piv IV.140 (~āyācane Pva 232); J I.92; Pva 6, 35, 272; Vva 69; - (b) assent & approval in replies to a question "alright, yes" or similarly; usually with the verbs (in ger.) paṭisuṇītvā, vatvā, sampāṭiĉitvā etc. Thus e. g. at J V.297; Vin I.56; Miln 7; Da III.13; Vva 149; Da I.171; SnA 176 (~sampahamsane); Pva 55, 78 and passim. -kamyaṭā desire for proficiency VbhA 477. -kāra saying "well," approval, cheering, applause J I.223; Miln 13, 16, 18; Vva 132; Da I.390; III.385. -kālana a festive play, a sacred festivity Mhvs 3, 11; sādhukīḷa the same Mhvs 20, 36; °divasa Vin III.285; sādhu-kīḷā J III.434; V.127; sādhu-kīḷikā J III.433. -jīvin leading a virtuous life It 71. -phala having wholesome fruits J I.272 (read sādu*). -rūpa good, respectable Dh 262. -sammata highly honoured D I.48; S IV.398; Sn p. 90 sq.; Miln 4, 21; Da I.143. -ṣiḷiya good character J II.137.


Sādheti [Sadheti] [Caus. of sādh to succeed. Dhtp 421=saṁsiddhiyan] 1. to accomplish, further, effect J II.236 (Pot. sādhamayemase). - 2. to make prosperous Pva 113, 125. - 3. to arrange, prepare Mhvs 7, 24. - 4. to perform, execute J I.38 (~ārāmika-kicca*); Da I.194; Mhvs 36, 62; Vism 344 (see udakkhala). - 5. to make clear, bring to a (logical) conclusion, to prove J II.306; SnA 192 (attha*), 459; Tikp 58; Pva 30 (here as much as "is any good*"). - 6. to collect or clear a...
deb.t, to recover (money). In this sense sādheti is mixed up with sodheti, which is regularly found as v. l., is it almost better to substitute sodheti at all passages for sādheti (cp. ina, uddhāra), e. g. J I.230; II.341, 423; III.106; IV.45; DhA III.12. - Cp. abhi*.

Sānu (Sanu) (m. and nt.) [Vedic sānu] ridge Vv 3210; J III.172. The commentary on the former passage (VvA 136), translates vana wood, that on the latter paṃsupabbata; sānupabbata a forest-hill J IV.277; VI.415, 540; pabbatasānu° J III.175; girisānu° J III.301; IV.195.

Sānucara (Sanucara) (adj.) [sa3+anucara] together with followers Dh 294; J VI.172.

Sānuvajja (Sanuva) (adj.) [sa+anuvajja] blameable A II.3.

Sānuseti (Sanuseti) [sa (=saṃ)+anuseti] to fill (the mind) completely A II.10.

Sāpa (Sapa) [fr. sap, cp. Sk. śāpa] a curse VvA 336; DhA I.41.

Sāpateyya (Sapateyya) (nt.) [sā (=guṇa of sva)+pateyya (abstr. fr. pati lord), cp. ādhi-pateyya] property, wealth D I.142; II.180; III.190; Vin I.72, 274; III.66; J I.439, 466; Th 2, 340; ThA 240; J V.117 (sāpateya, var. read. sāpatiyya); DhA I.67.

Sāpattika (Sapattika) (adj.) [sa3+āpatti+ka] one who has committed a sin (see āpatti) Vin I.125; II.240; Nd1 102.

Sāpada (Sapada) (nt.) [cp. Sk. śvāpada] a beast of prey J II.126; VI.79.

Sāpadesa (Sapadesa) (adj.) [sa+apadesa] with reasons D I.4; A II.22; M I.180; III.34, 49; Pug 58; DA I.76. Opp. anapadesa M I.287.

Sāpañadoṇi (Sapanadoṇi) M II.183=152 (C.=sunakhānaṃ pivanadoṇi a dog's trough).

Sāpekha (Sapekha) [sa+apekhā] longing for D II.77; III.43.

Sāma* [Sanam] [cp. Vedic śyāma black & śyāva brown; Av. syāva; Ags. h&amacr;ven blue (=E. heaven); Gr. skoio/s, skia/ (shadow)=Sk. chāyā; Goth. skeinan=shine, etc.] 1. black, dark (something like deep brown) Vin IV.120 (kālasāma dark blue [?]); D I.193; M I.246 (different from kāla); J VI.187 (*am mukhām dark, i. e. on account of bad spirits); Vism 422 (opp. to odāta in colour of skin). - 2. yellow, of a golden colour, beautiful J II.44, 45 (migī); V.215 (suvaṇṇa-sāmā), 366 (suvaṇṇa-vaṇṇa). - f. sāmā, q. v. - See sabala.

Sāma² (Sanam) (nt.) [perhaps=Vedic sāman] song, sacred song, devotion, worship, propitiation D II.288.

Sāmam (Sanam) [on etymology, see Andersen Pāli Gloss., p. 268 (contracted from sayamām, Trenckner), cp. Michelson, Indog. Forsch., vol. xxiii, p. 235, n. 3 (=avest., hāmē; slav., samz)] self, of oneself VIN I.16, 33, 211 (s. pāka); IV.121; D I.165; M I.383; II.211; III.253 (sāmam kantām sāmam vāyitaṃ dussayugam); S II.40; IV.230 sq.; V.390; Sn 270 (asāma-pāka not cooking for oneself), 889; J I.150; sāmāññeva, i. e. sāmam yeva Sn p. 101.

Sāmaggi (samaaggī) (f.) [abstr. fr. samagga] completeness, a quorum Vin I.105, 106; meeting, communion Vin I.132 sq.; II.243; unanimity, concord Vin I.97, 136, 357; II.204; D III.245 sq.; A III.289; Nd1 131; J I.328; It 12.

Sāmacca (samacca) (adj.) [sa2+amacca] together with the ministers D I.110.

Sāmañña (samanna) (nt.) [abstr. fr. samāna] generality; equality, conformity; unity, company Miln 163; SnA 449 (jāti° identity of descent), 449 (generality, contrasted to vīsesa detail), 548 (id.); VvA 233 (diṭṭhi°, sila°, equality). °-gata united D II.80; °-nāma a name given by general assent DhsA 390.

Sāmañña (samanna) (nt.) [abstr. fr. samaṇa] Samaṇaaship D I.51 sq.; III.72, 245; M I.281 sq.; S V.25; A II.27=It 103; Dh 19 sq., 311; DA I.158; Vism 132; adj., in accordance with true Samaṇaship, striving to be a samaṇa Miln 18; Samaṇaship A I.142 sq.; Pv II.718 (expld at PvA 104 as "honouring the samaṇas"). -atha the aim of Samaṇaship D I.230; A IV.366; M I.271; S II.15; III.93; J I.482; -phala advantage resulting from Samaṇaship, fruit of the life of the recluse D I.51 sq.; Vism 215, 512; VvA 71; VbhA 317; more especially the fruition of the four stages of the Path, sotāpatti°, sakadāgāmi°, anāgāmi°, and arahattaphala S V.25; D III.227, 277; Dhs 1016; DhsA 423; Miln 344, 358; DA I.158; three samaññaphalas Kvu 112.

Sāmaññatā (samannata) = Sāmañña (identity, congruity etc.) J VI.371 (vaṇṇa°); Vism 234 (marana°).

Sāmaññatā (samannata) = Sāmañña D III.145, 169; Dh 332; Dha III.484; IV.33.

Sāmaṇaka (samana) (adj.) [fr. samaṇa] worthy of or needful for a Samaṇa Mhvs 4, 26, 30, 37; assāmaṇaka unworthy of a Samaṇa Vin I.45.

Sāmaṇera (samana) [fr. samaṇa; cp. BSk. śrāmaṇeraka Divy 342] fem. °-rī a novice Vin I.62 sq.; IV.121; S II.261; Miln 2; VbhA 383; are not present at the recital of the Pātimokkha Vin I.135; °pabbajjā ordination of a novice Vin I.82. °pēsaka superintendent of Sāmaṇeras Vin II.177; A III.275. °-f., also °-ā A III.276; as °-ī at Vin I.141.

Sāmatthiya (samatthiya) [abstr. fr. samattha] (nt.) ability Mhvs 37, 243.

Sāmattha (samattha) (adj.) [=samattha] able J II.29.

Sāmatthiya (samatthiya) [abstr. fr. samattha] (nt.) ability Mhvs 37, 243.

Sāmanta (samanta) (adj.) [fr. samanta] neighbouring, bordering D I.101; Vin I.46 (āpatti° bordering on a transgression); J II.21; IV.124; connected with M I.95; 'jappā (or 'jappana) roundabout talk Vbh 353; Vism 28; Nd1 226; VbhA 484. abl. sāmantā in the neighbourhood of Vin III.36; D II.339; loc. sāmante the same J IV.152 (Kapila-vatthu°).

Sāmayika (samayika) (adj.) [fr. samaya] temporary Sn 54; Miln 302 (so read); see sāmāyika.
Sāmalatā (Samaλata) (f.) [sāma1-latā; Sk. śyāmalatā] the creeper Ichnocarpus J I.60.

Sāmā (Sama) (f) [Sk. śyāmā Halayudha 2, 38; see sāma1, sāmalatā, and sāmāka] a medicinal plant J IV.92 (bhisasāmā, C. bhisāni ca sāmākā ca); the Priyangu creeper J I.500; V.405.

Sāmāka (Samaka) [cp. Vedic śyāmāka] a kind of millet (Panicum frumentaceum) D I.166; M I.78, 156, 343; A I.295; II.206; Sn 239; Pug 55; J III.144, 371; Nett 141; DhA V.81.

Sāmājika (Samajika) [fr. Sk. samāja: see samajja] a member of an assembly Dāvs III.27.

Sāmādhika (Samadhika) (adj.) [fr. samādhi] consisting in concentration S I.120.

Sāmāmīgi (Samamigi) (f.) a black hind J II.44.


Sāmi (Sami) J V.489, read sāvi.

Sāmika (Samika) [fr. sāmin] 1. owner M I.27; J I.194; Vism 63. - 2. husband Vin III.137; J I.307; II.128; A II.58 sq.; Pv II.37.

Sāmin (Samin) [cp. Sk. svāmin, fr. sva=saQ] 1. owner, ruler, lord, master Vin I.303, 307; Sn 83; Mhvs 37, 241; J V.253 (“paribhoga, q. v.); Pv IV.66; Vism 63; DA I.261; PvA 43, 65. voc. sāmi "Sir" J VI.300; DhA I.20. f. sāmini J V.297; VvA 225. See also suvāmin. - assāmin not ruling Miln 253; Pv IV.66. -2. husband PvA 31 (sāmi, voc."my lord"), 82. - f. sāminī wife Mhvs 5, 43; PvA 82, 276. -vacana (sāmi°) the genitive case J I.185; III.98 (upayog’atthe); V.42 (karan’atthe), 444; VvA 304; SnA 210 (for upayoga), 310 (id.).

Sāmiya (Samiya) husband J I.352; see sāmika.

Sāmīsa (Samisa) (adj.) [sa-amisa] 1. holding food Vin II.214= IV.198. - 2. fleshly, carnal D II.298=M I.59; A I.81; Ps II.41. Opp. to nirāmīsa spiritual (e. g. Ps I.59).

Sāmīcī & Sāmīcī (Samici & Samici) (f.) [fr. sammā2=Vedic sayamyc, of which pl. nom. f. samicī freq. in R. V.] right, proper course Vin III.246; D II.104; A II.56, 65; S V.261, 343; Miln 8; DhA I.57. - kamma proper act, homage Vin II.22, 162, 255; A I.123; II.180; D III.83; J I.218, 219; Miln 8. - paṭipadā right course of life M I.281; A II.65. - paṭipanna correct in life D II.104; S I.220; A II.56; IV.310.

Sāmukkāmsika (Samukkamsika) (adj.) [fr. samukkaṃsati, cp. ukkaṃsaka. The BSk. is sāmutkarsīki dhammadesāṇā Divy 617] exalting, praising (i. e. the 4 truths), as much as "standard." Kern, Toev. II.64, takes it to mean "condensed, given in brief." Usually in phrase "ikā dhammadesāṇā (thus as f. of "akāl") e. g. Vin I.16, 18; II.156; D I.110; M I.380; A IV.186; V.194; DA I.277 (expld); ThA 137; PvA 38, 195; VvA 50. Only once with ṇāṇa at DhsA 9.
Sāmudda (Samudda) (nt.) [fr. samudda] sea salt Vin I.202; Abhp 461.

Sāmuddika (Samuddika) (adj.) [fr. samudda] seafaring D I.222; S III.155; A III.368 (vāñjījā); IV.127 (nāvā); Vism 63; DhsA 320. At J VI.581 s.-mahāsankha denotes a kind of trumpet.

Sāmeti (Sameti) See Sammati.

Sāya (Sayya) [cp. Sk. sāyaṃ, on which Aufrecht, Halāyudha p. 380, remarks: "this word seems to be the gerund of sā, and to have signified originally ‘having finished.’ A masc. sāya does not exist." Cp. Vedic sāya] evening, only adverbially sāyaṃ, at night Vin III.147; J II.83; DhA I.234; usually opposed to pāto (pātaṃ) in the morning, early e. g. sāya-pātaṃ D II.188; Miln 419; J I.432, 460; V.462; sāyaṃ-pātaṃ Vin II.185; DhA II.66; sāyān ca pāto ca Pv I.63; II.937; PVA 127; sāya-tatiyaka for the third time in the evening D I.167; A II.206; V.263, 266, 268; M I.343; sāyaṃasa supper J VI.505; atisāyaṃ too late Th 1, 231; J II.362; V.94; sāyataram later in the evening (compar.) J VI.366.

Sāyanha (Sayana) [sāyaṃ+aṇha, cp. Sk. sāyaḥna] evening D II.9; J I.144; *sāmayaṃ at evening time D II.205; M I.147; Vin I.21; sāyanhasamaye J I.148, 279; PVA 33, 43, 100; *-kāle the same J IV.120; sāyaṅhe (loc.) J I.144, 237; atisāyaṅha late evening J VI.540.

Sāyati (Sayati) [svad, Sk. svādate, cp. sādiyati] to taste, eat; pres. sāyati Vin II.121; ppr. sāyanto D III.85; grd. sāyaniya savoury Vin I.44; S I.162; ger. sāyitvā S IV.176; A III.163. Cp. saṃsāyati.


Sāyana2 (Sayana) the Nāga tree (cp. nāga 3) J VI.535 (vāraṇā sā yanā=nāgarukkhā, C., ibid. 535, var. read. vāyana). Kern, Toev. II.77 conjectures sāsanā "with Asana's Terminalia's."

Sāyika (Sayika) (adj.) [fr. śī] lying, sleeping, resting in (-*) Dh 141; M I.328 (vatthu*); Th 1, 501=Miln 367.

Sāyita (Sayita) [pp. of sāyati, cp. sādyati] (having) tasted, tasting D I.70; II.95, 292; M I.188, 461; Miln 378; Vism 258 (khāyita+).

Sāyin (Sayin) (adj.) [fr. śī] lying Dh 325.

Sāra (Sara) [Vedic sāra nt.] 1. essential, most excellent, strong A II.110; Vin IV.214; J III.368; Pug 53. - 2. (m.) the innermost, hardest part of anything, the heart or pith of a tree (see also pheggu) M I.111; J I.331; Miln 413; most excellent kind of wood Vin II.110; D II.182, 187; sattasāra the elect, the salt of the earth M III.69. - 3. substance, essence, choicest part (generally at the end of comp.) Vin I.184; A II.141; S III.83, 140; Sn 5, 330, 364; Dh 11 sq.; PVA 132, 211 (candana*). sāre patiṭṭhito established, based, on what is essential M I.31; A II.183. - 4. value Miln 10; appasāra of small value D II.346. - asāra worthless Sn 937; nissāra the same J II.163 (pithless); mahāsāra of high value J I.384, 463. -ādāvīn acquiring what is essential S IV.250. -gandha the odour of the heart of a tree Dhs 625. -gabbha a treasury J III.408; V.331. -gavesin searching for hard wood M I.111, 233; sārapariyesana the same ibid. -dāru strong, durable wood J II.68. -bhāṇḍa(ka) a bundle of one's best things J II.225. -bhūmi good soil J

Sāraka¹ [Saraka] (-*) (adj.) [fr. sāra] having as most essential Miln 133; a-sāraka rotten (said of wood) J II.163.

Sāraka² [Saraka] [fr. sarati1] a messenger.

Sāraka³ [Saraka] in the comp. kaṭa-sāraka a mat J IV.248 (v. l.); IV.474; V.97 (cp. osāraka). Th 1, 729.


Sārajjati [Sarajjati] [saṃ+raj, cp. BSk. sārajyati, Sk. saṃrajjyre, cp. sārāga] to be pleased with, to be attached to A I.260; S II.172; III.69 sq.; IV.10 sq.

Sārajjanā [Sarajjana] (f.) [fr. sārajja ti] infatuation, feeling infatuated Dhs 389; J V.446.

Sārajjāyati [Sarajjayati] [Denom. of sārajja] to be embarrassed, perplexed, ashamed S III.92; A IV.359.

Sārajjitatta [Sarajjitatta] (nt.) [=sārajjanā] infatuation, the state of being infatuated Dhs 389.


Sāratta [Saratta] [=saṃratta, pp. of sārajjati] impassioned, enamoured, passionately devoted Vin III.118; M II.160, 223; S I.74, 77; Dh 345; J I.288; II.140; Mhvs 10, 34 (*mānas). asāratta unattached Sn 704.

Sārathi [Sarathi] [fr. sa-ratha; Vedic sārathi] charioteer, coachman D II.178, 254; S I.33; V.6; A II.112; IV.190 sq.; Sn 83; J I.59, 180; Pv IV.33. assadammasaśrāthi a coachman by whom horses are driven, a trainer of horses M I.124; S IV.176; purisadammasaśrāthi a coachman of the driving animal called man, a man-trainer Vin I.35; D I.49; Sn p. 103; It 79. - In similes: Vism 466; KhA 21.

Sārada [Sarada] (adj.) [Vedic śārada, fr. śārad autumn (of Babyl. origin? cp. Assy. šabātu corn month)] autumnal, of the latest harvest, this year’s, fresh A III.404=D III.354 (bijāni fresh seeds); A I.135, 181 (badara-paṇḍu); S III.54; V.380; Miln 255; Dh 149 (but at this passage expld as "scattered by the autumn winds" DhA III.112). - asārada stale, old D II.353; S V.379. Fig. sārada unripe, not experienced, immature (see sārajja shyness), opp. visārada (der. vesārajja) experienced, wise, selfconfident; vita-sārada id. (e. g. A II.24; It 123). - Note: At K.S. III.46 (=S III.54) s. is wrongly taken as sāra-da, i. e. "giving sāra"; but seeds do not give sāra: they
contain sāra (cp. sāravant). The C expln as sār-ādāyin is nearer the truth, but of course not literal; °da is not ā+°da. Moreover, the fig. meaning cannot be reconciled with this expln.

Sāradika (Saradika) (adj.) [fr. sārada] autumnal Vin I.199; II.41; Dh 285=J I.183; Vv 6417; DhA III.428.

Sāraddha (=saṃraddha) violent, angry A I.148, 282; S IV.125; M I.21; Vism 134 (opp. passaddha-kāya), 282 (*kāya); VbhA 283 (id.).

Sārana [Sarana] [fr. sarati1] going DhsA 133.

Sārameya (=Vedic sārameya) a dog (lit. "son of Saramā") Mhbv 111.

Sārambha1 (=saṃrāmbha) 1. impetuosity, anger A I.100, 299; II.193; M I.16; Dh 133; J IV.26; Miln 289 (sasaṃrāmbha). - 2. quarrel Sn 483; J II.223; V.141. - 3. pride Th 1, 759; VvA 139. - kathā angry or haughty talk, imperiousness Dh 133; M I.16; DhA III.57.

Sārambha2 (=sa+ārambha) involving killing or danger to living creatures Vin III.149; A II.42 sq. Cp. samārambha.

Sārāgin (Saragin) (adj.) [fr. last] attached to M I.239 (sukha-°); sukha-sārāgita ibid. impassioned.

Sārāṇīya (Saraniya) (adj.) [the question of derivation is still unsettled. According to Trenckner (Notes 75) fr. saraṇa (i. e. saraṇa1 or sarana2?) with double vrddhi. Kern (Toev. II.74) considers the (B) Sk. samraṇjanīya as the original and derives it fr. saṃ+raj to rejoice, to gladden: see rañjati. The BSk. is divided: MVastu III.47, 60, 206 etc. has sāraṇīya, whereas AvŚ I.229 & Divy 404 read saṃraṇjanī and samraṇjanīya (see below). - The C. at J IV.99 derives it fr. saraṇa3 in explaining sāraṇīya kathā as "sāritabba-yuttakā kathā"] courteous, polite, friendly (making happy, pleasing, gladdening?), only in combn with kathā, dhamma, or dhammakathā, e. g. s. kathā polite speech, either in phrase sammodaniyam katham sāraṇīyaṃ vitiśāreṇi to exchange greetings of friendliness & courtesy D I.52; M I.16 (expld inter alia as "anussāryamānasukhato s." at MA 110); A I.55, 281; II.42; cp. BSk. sammodaṇīṃ samraṇjanīṃ vividhāṃ k. vyatisārya AvŚ I.229. - sāraṇīyaṃ katham. katheti DhA I.107; IV.87; sāraṇīyā dhammadharmā states of conciliation, fraternal living (Dial. III.231) D III. 245; M I.322; II.250; A III.288; V.89; DhA 294; J V.382; cp. BSk. samraṇjanīyan dharmaṃ samādāya Divy 404. - sāraṇīyaṃ dhammakatham suṇāti DhA IV.168.

Sārin [Sārin] (adj.) [fr. sāreti] wandering, going after, following, conforming to (loc.) J V.15; aniketasārin wandering about houseless Sn 844, 970; anokasārin wandering homeless Dh 404; Sn 628; diṭṭhisārin a partisan of certain views Sn 911; vaggasārin conforming to a party, a partisan Sn 371, 800, 912.

Sārīrika [Saririka] (adj.) [fr. sārīra] connected with the body, bodily M I.10; A I.168 sq.; II.153; (nt.) bodily relics Miln 341; "m cetiya one of the 3 kinds: paribhogika, s., udesika J IV.228.

Sāruppa [Saruppa] (nt.) [abstr. fr. sarūpa, BSk. sārūpya & sāropya] equal state; as adj. fit, suitable, proper Vin I.39, 287; D II.277; S IV.21 sq.; J I.65, 362; DhsA 294; Sn 368; p. 79, 97, 104; J IV.404. (a°) (nt.) Vism 24; PvA 269. paribbājaka-s°, as befits a Wanderer J V.228.

Sāreti [Sareti] is Caus. of sarati1 as well as sarati2. Cp. vīti°.

Sāropin [Saropin] (adj.) [saṃ+ropin, cp. ropeti1 & rūhati1] healing, curative M II.257 (vaṇa-*).


Sālaka [Salaka] [Sk. syāla+ka] a brother-in-law J II.268.

Sālakakimi [Salakakimi] a kind of worm Miln 312.

Sālaya [Salaya] (adj.) [sa3+ālaya] having intentions (on), being attached (to=loc.) J III.332.

Sālā [Sala] (f.) [cv. Vedic śālā, cp. Gr. kali/a hut, Lat. cella cell, Ohg. halla, E. hall] a large (covered & enclosed) hall, large room, house; shed, stable etc., as seen fr. foll. examples: aggi° a hall with a fire Vin I.25, 49=II.210; āsana° hall with seats DhA II.65; udapāna° a shed over the well Vin I.139; II.122; upaṭṭhāna° á service hall Vin I.49, 139; II.153, 208, 210; S II.280; V.321; J I.160; kaṭhina° a hall for the kaṭhina Vin II.117. kīla° playhouse J VI.332; kutūhala° a common room D I.179= S IV.398. kumbhakāra° potter's hall DhA I.39; gilāna° sick room, hospital S IV.210; Vism 259; jantāghāra° (large) bath room Vin I.140; II.122; dāna° a hall for donations J I.262; dvāra° hall with doors M I.382; II.66; pāṇiya° a water-room Vin II.153; bhatta° refectory Vism 72; yañña° hall of sacrifice PugA 233; rajana° dyeing workshop Vism 65; ratha° car shed DhA III.121; hatthi° an elephant stable Vin II.277, 345; II.194; J I.187.


Sāli [Sali] [cp. Sk. śāli] rice D I.105, 230; II.293; Vin IV.264; M I.57; A I.32, 145; III.49; IV.108 (+yavaka), 231; S V.10, 48; J I.66, 178; IV.276; V.37; VI.531; Miln 251; Sn 240 sq.; Vism 418; pl. °-iyo J I.325; gen. pl. °-inam J VI.510. -lohitaka° red rice Miln 252. -khetta a rice-field A I.241; IV.278; Vin II.256; DhA I.97; III.6. -gabha ripening (young) rice DhA I.97. -bijā rice seed A I.32; V.213. -bhata a meal of rice Vism 191. -bhojana rice food J I.178.
Sālika (Sālika) (adj.) [fr. sāli] belonging to rice DhA III.33.

Sālikā (Sālika) (f.) [cp. Epic Sk. sārikā crow, usually combd with śuka parrot] a kind of bird S I.190=Th 1, 1232; J V.110. See sāliya & sālikā.

Sālittaka (Sālittaka) (nt.) [fr. Sk. samplepa?] a sling, catapult (?); slinging stones, throwing potsherds etc. Pv IV.167; PvA 285; J I.418, 420; DhA II.69.

Sālin (Sāli) excellent Dāvs I.9.

Sāliya (Sāliya) or sāliyā the maina bird (=sālikā) J III.203; sāliyachāpa (a young bird of that kind), and sāliyacchāpa (i. e. sāliyā which is probably the right form) J III.202. - madhu-sāliyā J V.8 (=suvaṇṇa-sālika-sakunā C. p. 911); J VI.199 (suva-sāliya-°), 425 (Sāliya-vacana the story of the maina bird, var. read. suva-khaṇḍa; a section of the 546th Jātaka, but sāliyā, sālikā, sāliyā is not a parrot.

Sālīna (Sāli) (adj.) [fr. sāli] fine (rice) Miln 16 (*ṃ odanaṃ; cp. śālīnaṃ odanaṃ Divy 559).

Sālūka (Sālūka) (& °ūka) (nt.) [cp. Sk. ālūka] the edible root of the water-lily Vin I.246; J VI.563; VvA 142 (*muṭṭhi).

Sālūra (Sālūra) [but cp. Sk. sālūra a frog] a dog J IV.438 (*-samgha =sunakhagaṇa, C.; spelling ā). Sāloka (Sāloka) [sa2+āloka] sight, view, sāloke tiṭṭhati to expose oneself to view in an open door Vin II.267.

Sālohita (Sālohita) [fr. sa2+lohita] a kinsman, a blood relation, usually together with āti Vin I.4; D II.26, 345; A I.139, 222; II.115; Sn p. 91; PvA 28; VbhA 108.

Sālava (Sālava) [cp. Sk. śāḍava, which is given in diff. meaning, viz. "comfits with fruits"] a certain dish, perhaps a kind of salad, given as "lambila," i. e. bitter or astringent at DhsA 320 (made of badara or kapīṭṭha); cp. Vin IV.259.

Sālika (Sāli) a bird; f. *ā the Maina bird J I.429; VI.421. Spelt sāliyā at J VI.425. See sālikā & sāliya.

Sāva (Sava) [fr. sru] juice VvA 186.

Sāvaka (Sāvaka) [fr. śru] a hearer, disciple (never an Arahant) D I.164; II.104; III.47, 52, 120 sq., 133; A I.88; M I.234; S II.26; It 75 sq., 79; J I.229; Vism 214, 411. - fem. sāvikā D II.105; III.123; Th 2, 335; S IV.379; A I.25, 88. (Cp. ariya-°, agga-°, mahā). -sangha the congregation of the eight Aryas M II.120; S I.220 (cattāri purisayugāni aṭṭha purisapuggalā); II.79 sq.; It 88.

Sāvakatta (Sāvakatta) (nt.) [abstr. fr. last] the state of a disciple M I.379 sq.
Sāvajja (sāvajja) (adj.) [sa+avajja] blameable, faulty D I.163; II.215; M I.119; S V.66, 104 sq.; Sn 534; Pug 30, 41; (nt.) what is censurable, sin J I.130; Miln 392; VbhA 382 (mahā° or appa°, with ref. to var. crimes).

Sāvajjatā (sāvajjata) (f.) [fr. last] guilt Miln 293.

Sāvatā (sāvata) (nt.) name of a certain throw in playing at dice J VI.281 (v. l. sāvatta).

Sāvattā (sāvatta) (adj.) [sa3+āvaṭṭa] containing whirlpools It 114.

Sāvana (sāvana) (nt.) [fr. sāveti] shouting out, announcement, sound, word J II.352; Sdhp 67.

Sāvasesa (sāvasesa) (adj.) [sa3+avasesa] with a remainder, incomplete, of an offence which can be done away Vin I.354; II.88; V.153; A I.88. - Of a text (pāṭha) KhA 238; SnA 96.

Sāvi (sāvi) [Sk. śvāvidh, see Lüder's Z.D.M.G. 61, 643] a porcupine J V.489 (MSS. sāmi and sāsi, cp. Manu V.18).

Sāvittī (sāvittī) (f.) the Vedic verse Sāvitrī Sn 457, 568=Vin I.246 (Sāvitthī); J IV.184.

Sāvetar (sāvetar) [n. ag. fr. sāveti] one who makes others hear, who tells D I.56; A IV.196.

Sāveti (sāvetti) is Caus. of suṇāti.

Sāsa (sāsa) [Sk. śvāsa, fr. śvas] asthma A V.110; J VI.295.

Sāsanka (sāsanka) (adj.) [fr. sa3+āsankā] dangerous, fearful, suspicious S IV.175 (opp. khema); Th 2, 343; ThA 241; Vism 107; J I.154; PvA 13; Miln 351.

Sāsati (sāsati) [śās, Dhtp 300=anusīṭṭhi] to instruct, teach, command; tell J VI.472 (dūtāni, =pesesi C.); inf. săsituṃ J VI.291 (=anusāsituṃ C.).

Sāsana (sāsana) (nt.) [cp. Vedic śāsana] order, message, teaching J I.60, 328; II.21; Pv IV.354 (Buddhānam); Kh A 11 sq.; the doctrine of the Buddha Vin I.12; D I.110; II.206; A I.294; Dh 381; Sn 482 etc.; J I.116. sāsanām āroceti to give a message (dūtassa to the messenger) Vin III.76. - antaradhāna the disappearance or decline of the teaching of the Buddha. Said of the doctrine of Kassapa Bhagavā SnA 156 (cp. sāsane parihāyamāne SnA 223), and with ref. to the Pāli Tipiṭaka VbhA 432 sq., where 3 periods of the development of the Buddhist doctrine are discussed, viz. sāsana-ṭhita-kāla, *osakkana-kāla, *antaradhāna. -kara complying with one's order and teaching M I.129; -kāraka the same Sn 445; -kārin the same A II.26; susāsanām dussānam J I.239 (English transl.: "true and false doctrine," "good and bad news"). -hara (+*jotaka) taking up (& explaining) an order SnA 164.

Sāsapa (sāsapa) [cp. Sk. sarṣapa] a mustard seed S II.137; V.464; A V.170; J VI.174 (comp. with mt. Meru); Sn 625, 631, p. 122; Dh 401; DA I.93; Dh A I.107; II.51; IV.166; Vism 306 (ār'agge), 633; PvA 198 (*tela). -*kuṭṭa mustard powder Vin I.205; II.151.
Sāsava (sasava) (adj.) [sa3=āsava] connected with the āsavas D III.112; A I.81; Dhs 990, 1103; Nett 80.

Sāha (saha) six days (cp. chāha) J VI.80 (=chadivasa, C.).

Sāhatthika (sahatthika) (adj.) [fr. sahattha] with one's own hand J I.168; DhsA 97; SnA 493; KhA 29.

Sāham (saham) Contraction of so aham.

Sāhasa (sahasa) [fr. sahasa] violent, hasty Sn 329; (nt.) violence, arbitrary action, acts of violence Sn 943; J VI.284; Mhvs 6, 39; sāhasa arbitrarily A V.177; opp. a° ibid.; Dh 257; J VI.280. sāhasaṃ id. J VI.358 (=sāhasena sāhasikaṃ kammaṃ katvā ibid. 359); adv. asāhasaṃ=asāhasena J III.319 (C. sāhasiyatanhāya ibid. 320, if we do not have to read sāhasiyā tanhāya, from sāhasi). -kiriya violence J III.321.


Sāhasya-kamma (sahasyakamma) (nt.) a brutal act J I.412, 438.

Sāhāra (sahara) (adj.) [sa+āhāra] with its food S III.54 (viññāṇa s.); D II.96 (Vesālī s.; trsln "with its subject territory").

Sāhin (sahin) (°) (adj.) [fr. sah] enduring It 32. See asayha°.

Sāhu (sahu) (adj.) [=sādhu] good, well Vin I.45; S I.8; Pug 71 sq.; Th 1, 43; VvA 284.


Sāhuneyyaka (sahuneyyaka) See āhuneyya.

Sāhunna (sahunna) [=sāhuḷa] a strip of ragged cloth Pv III.16; PvA 173; J.P.T.S. 1891, 5; var. read. sāhunda.

Si (si) (°) [=svid, for which ordinarily °su] part. of interrogation; e. g. kam-si DhA I.91.

Siṃsaka (simsaka) (nt.) [Sk. śiṃsaka?] name of a water plant J VI.536 (C. not correct). Siṃsati1 [śaṃs] to hope for Dhtp 296 (def. as "icchā"); only in cpd. ā° (q. v.).

Siṃsati2 (simsati) Is Desiderative of sarati1. -Siṃsati "to neigh" at J V.304 is to be read himsati (for hesati, q. v.).

Siṃsapā (simsapā) (f.) [cp. Vedic śiṃsapā] the tree Dalbergia sisu (a strong & large tree) S V.437; Siṃsapā-groves (s.-vanā) are mentioned near Āḷavi A I.136; near Setavyā D II.316 sq.; DhA I.71; VvA 297; and near Kosambi S V.437.
Sikatā (Sikatā) (f.) [cp. Sk. sikatā] sand, gravel; suvaṇṇa° gold dust A I.253.

Sikāyasa-maya (Sikayasamaya) (adj.) [made of tempered steel (said of swords) J VI.449 (cp. Note of the trsln p. 546).

Sikkā (Sikka) (f.) [cp. Sk. śikyā] string, string of a balance Vin II.110; 131, J I.9; II.399; III.13 (text sikkhā); VI.242; VvA 244 (muttā° string of pearls); Ku 336 sq.

Sikkhati (Sikkhati) [Vedic śikṣati; Desid. to śak: see sakkoti. - The Dhāt (12) gives "vijj'opādāna" as meaning] 1. to learn, to train oneself (=ghaṭati vāyamati Vism 274); usually combined with the locative, thus sikkhā-padesu s. to train oneself in the Sikkhāpadas D I.63, 250; Vin I.84; It 96, 118; also with the dative, indicating the purpose; thus vinayāya s. to train oneself to give up Sn 974; the thing acquired by training is also put in the accusative; thus nibbānam s. to learn, to train oneself towards Nibbāna Sn 940, 1061; Miln 10; Pot. sikkheyyāsi Miln 10; sikkheyāma D II.245; sikkhena Sn 989; sikkhe Sn 974; sikkheyāna Sn 930. Fut. sikkhisāmi Vin IV.141; sikkhisāmase Sn 814; ppr. sikkhanto Sn 657; ppr. med. sikkhamāna training oneself Vin IV.141; D II.241; It 104, 121; sikkhamānā (f.) a young woman undergoing a probationary course of training in order to become a nun Vin I.135, 139, 145, 147, 167; IV.121; A III.276; S II.261; grd. sikkhitabba Vin I.83; J VI.296; M I.123; D II.138; Miln 10; & sikkha that ought to be learnt Miln 10; inf. sikkhitum Vin I.84, 270; ger. sikkhitvā Miln 219. - 2. to want to overcome, to try, tempt D II.245. - pp. sikkhita. - Caus. II. sikkhāpeti to teach, to train J I.162, 187, 257; DA I.261; Miln 32; PAv 3, 4.

Sikkhana (Sikkhana) (nt.) [fr. śikṣ] training, study J I.58.

Sikkhā (Sikkha) (f.) [Vedic śikṣā] 1. study, training, discipline Vin III.23; D I.181; A I.238; S II.50, 131; V.378; Dhs 1004; VbhA 344 (various). - sikkhā-paccakkhāta one who has abandoned the precepts Vin I.135, 167; II.244 sq. (cp. sikkhā-paccakkhāna Vin II.279, and sikkham apacakkhāya Vin III.24; S IV.190; sikkhā apacakkhāta, ibid.); tisso sikkhā S III.83; Ps I.46 sq.; Miln 133, 237; Ndt 39; explained as adhisīla-, adhicitta-, and adhipaṭṭā-sikkhā A I.234 sq.; Nett 126; with the synonyms saṃvara, samādhi & paṭṭā at Vism 274. - 2. (as one of the 6 Vedāngas) phonology or phonetics, combd wi. nirutti (interpretation, etymology) DA I.247=SnA 447. -ānisāma whose virtue is training, praise of discipline A II.243; It 40 - ānusantatavutti whose behaviour is thoroughly in accordance with the discipline Nett 112. - kāma anxious for training Vin I.44; D II.101; S V.154, 163; A I.24, 238; *-tā anxiety for training J I.161. -samādāna taking the precepts upon oneself Vin I.146; Miln 162; A I.238 sq.; IV.15; V.165. -sājīva system of training Vin III.23 sq.; Pug 57.

Sikkhāpada (Sikkhapada) (nt.) [sikkhā-pada, the latter in sense of pada 3. Cp. BSk. śikṣāpada] set of precepts, "preceptorial," code of training; instruction, precept, rule. - 1. in general: D I.63, 146, 250; M I.33; A I.63, 235 sq.; II.14, 250 sq.; III.113, 262; IV.152, 290 sq.; S II.224; V.187; Vin I.102; II.95, 258; III.177; IV.141 (sahadharmikā), 143 (khudd'ānukhuddakāni); It 96, 118; VbhA 69 (bhesajja°); DhA III.16. - 2. in special: the 5 (or 10) rules of morality, or the precepts to be adopted in particular by one who is entering the Buddhist community either as a layman or an initiate. There seem to have been only 5 rules at first, which are the same as the first 5 silas (see sila 2 b); S II.167; Vbh 285 (expld in detail at VbhA 381 sq.); DhA I.32 and passim. To these were added another 5, so as to make the whole list (the dasasikkhāpadām or *padāni) one of 10 (which are not the 10 silas!). These are (6) vikāla-bhojanā (-veramāṇi) not eating at the
wrong hour; (7) nacca-gītavādita-visūka-dassanā° to avoid worldly amusements; (8) mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsana-dassanā° to use neither unguents nor ornaments; (9) uccā-sayana-mahā-sayanā° not to sleep on a high, big bed; (10) jātarūpa rajatapatiggaṇanā° not to accept any gold or silver: Vin I.83=Kh II.; A I.211, and frequently. - dasa-sikkhāpadikā (f.) conforming to the 10 obligations (of a nun) Vin IV.343 (=sāmaṇerī). There is nowhere any mention of the 8 sikkhāpadas as such, but they are called atṭhānīgika uposatha (see sīla 2b), e. g. Mhvs 37, 202. - diyaḍhā-sikkhāpada-sata the 150 precepts, i. e. the Pāṭimokkha A I.230, 234; Miln 243.

Sikkhāpaka (Sikkhapaka) (adj.) [fr. sikkhāpeti] teaching PvA 252; Miln 164.

Sikkhāpana (Sikkhapanā) (nt.) [fr. sikkhāpeti] teaching Miln 163.

Sikkhāpanaka (Sikkhapanaka) teaching J I.432.

Sikkhita (Sikkhita) [pp. of sikkhāti] trained, taught Vin IV.343 (*sikkha, adj., trained in . . .; chasu dhammesu); Miln 40; PvA 263 (*sippa).

Sikhāndin (Sikhāndin) (adj.-n.) [Sk. śikhāndin] 1. tufted, crested (as birds); J V.406; VI.539; Th 1, 1103 (mayūra); with tonsured hair (as ascetics) J III.311. - 2. a peacock J V.406; VvA 163.

Sikhara (Sikhara) [cp. Sk. śikhara] the top, summit of a mountain J VI.519; Miln 2; a peak DhA III.364 (*thūpiyo or *thūpikāyo peaked domes); the point or edge of a sword M I.243; S IV.56; crest, tuft J II.99; (this is a very difficult reading; it is explained by the C. by sundara (elegant); Trenckner suggests singāra, cp. II.98); a bud Th 2, 382.

Sikharīṇī (Sikharīṇi) (f.) [fr. last] a kind of woman (with certain defects of the pudendum) Vin II.271; III.129 (text, *aṇī).

Sikhā (Sikhā) (f.) [Vedic śikhā] point, edge M I.104; crest, topknot DA I.89; J V.406; of a flame Dh 308; DhsA 124; of fire (aggi°) Sn 703; J V.213; (dhūma°) J VI.206; of a ray of light J I.88; in the corn trade, the pyramid of corn at the top of the measuring vessel DA I.79; °-bandha top-knot D I.7; vātasikhā (tikkhā a raging blast) J III.484; susikha (adj.) with a beautiful crest Th 1, 211 (mora), 1136.

Sikkhitaṛ (Sikkhitar) [n. ag. fr. sikkhāti] a master, adept; proficient, professional J VI.449, 450.

Sikhin (Sikhin) (adj.) [fr. sikhā] crested, tufted Th 1, 22 (mora); J II.363 (f. *ini). Also name of (a) the fire J I.215, 288; (b) the peacock Sn 221, 687.

Sigāla (Sigala) (śr°) [cp. Vedic śṛgāla; as loan-word in English= jackal] a jackal D II.295; III.24 sq.; A I.187; S II.230, 271; IV.177 sq. (text singāla); IV.199; J I.502; III.532 (Pūtimāṇsa by name). - sigāli (f.) a female jackal J I.336; II.108; III.333 (called Māyāvī); Miln 365. - See also singāla.

Siggu (Singu) (nt.) [cp. Vedic śīgru, N. of a tribe; as a tree in Suśruta] name of a tree (Hyperanthera moringa) J III.161; V.406.

Singa (Singal) (nt.) [Vedic śṛnga, cp. Gr. ka/rnon, kraggw/n; Lat. cornu=E. horn] a horn J I.57, 149, 194; IV.173 (of a cow); Vism 106; VvhA 476. -dhanu horn-bow DhA I.216. -dhamaka blowing a horn Miln 31.

Singa (Singal) the young of an animal, calf J V.92; cp. Deśināmamālā VIII.31.

Singāra (Singara) [cp. Sk. śṛngāra] erotic sentiment; singāratā (f.) fondness of decorations J I.184; an elegant dress, finery Miln 2; (adj.) elegant, graceful (thus read) J II.99; singāra-bhāva being elegant or graceful (said of a horse) J II.98.

Singāla (Singala) variant reading instead of sigāla S II.231 etc.; Vism 196; Pv III.52.


Singin (Singin) (adj.) [Vedic śṛṅgin] having a horn Vin II.300; J IV.173 (=cow); clever, sharp-witted, false Th 1, 959; A II.26; It 112; cp. J.P.T.S. 1885, 53.

Singila (Singila) a kind of horned bird J III.73; DhA III.22 (v. l. singala).

Singivera (Singivera) (nt.) [Sk. śṛṅga+Tamil vera "root," as E. loan word=ginger] ginger Vin I.201; IV.35; J I.244; III.225 (alla-°); Miln 63; Mhvs 28, 21; DhsA 320; DA I.81.


Singu (Singa) (f.) (?) a kind of fish J V.406; plur. singū J VI.537. According to Abhp. singū is m. and Payogasiddhi gives it as nt.

Singhati (Singhati) [singh, given as "ghāyana" at Dhtp 34] to sniff, to get scent of S I.204=J III.308; DA I.38. Cp. upa°.

Singhāṭaka (Singhataka) [cp. Sk. śṛṅgāṭaka; fr. śṛnga] (m. and n.) 1. a square, a place where four roads meet Vin I.237, 287, 344; IV.271; D I.83; A II.241; IV.187, 376; S I.212; II.128; IV.194; Miln 62, 330, 365; DhA I.317. aya-s° perhaps an iron ring (in the shape of a square or triangle) M I.393; J V.45. - 2. a water plant (Trapa bispinosa?) J VI.530, 563.

Singhāṇikā (Singhanika) (f.) [Sk. singhāṇaka] mucus of the nose, snot D II.293; M I.187; Sn 196-198=J I.148 (all MSS. of both books -n- instead of -ñ-); Miln 154, 382; Pvi II.23; Vism 264 & 362 (in detail); DhA I.50; VbhA 68, 247.
Sijjati [svid, Epic Sk. svidyate] to boil (intr.), to sweat; ppr. sijjamāna boiling J I.503; Caus. sedeti (q. v.). The Dhtp 162 gives "pāka" as meaning of sid. - pp. sinna (wet) & siddha1 (cooked).

Sijjhati [sidh; Epic Sk. sidhyate. The Dhtp gives 2 roots sidh, viz. one as "gamana" (170), the other as "saṃsidhi" (419)] to succeed, to be accomplished, to avail, suit SnA 310; PvA 58, 113, 254 (inf. sijjhitum). - pp. siddha.

Siñcaka [fr. siñcati] watering, one who waters Vv 797 (amba°).

Siñcati [sic, cp. Av. hinčaiti to pour; Lat. siat "urinate," Ags. sīhan, Ger. versiegen; Gr. i)kma/s wet; Goth saiws=E. sea. - Dhtp 377: kkharaṇe] 1. to sprinkle J III.144; V.26; Mhvs 37, 203; SnA 66. - 2. to bale out a ship Sn 771; Dh 369. inf. siñcitum J VI.583; pass. siccati Th 1, 50 (all MSS. siñcati); imper. siñca Dh 369; ppr. med. siñcamāna Mhvs 37, 203; ger. sitvā Sn 771=Nett 6; pp. sitta. - Caus. seceti to cause to sprinkle Mhvs 34, 45; Caus. II. siñcāpeti J II.20, 104. - Cp. pari°.


Siṣṭha [pp. of śiṣ; Sk. śiṣṭha] see vi°.

Siṇāti see seyyati.

Sīta1 (adj.) [pp. of śā; Sk. śita] sharp Dāvs I.32.

Sīta2 [pp. of sayati2] 1. (lit.) stuck in or to: hadaya° salla Sn 938; Nd1 412. - 2. (fig.) reclining, resting, depending on, attached, clinging to D I.45, 76; II.255; M I.364; Cp. 100; J V.453; Sn 229, 333, 791, 944, 1044. See also asita2.

Sīta3 [pp. of sinoti] bound; sātu° Dh 341 (bound to pleasure); taṇhā° Miln 248. Perhaps as sita2.


Sīta5 (nt.) [pp. of sīha, cp. vimhāpeti. The other P. form is mihita] a smile Vin III.105; IV.159; S I.24; II.254; M II.45; Th 1, 630; Ap 21 (pātukari), 22 (kamma) DhA II.64 (m pātvakāsi); III.479; VvA 68. - kāra smiling J I.351 (as kāra).

Sitta [pp. of siñcati] sprinkled Dh 369; J III.144; Vism 109

Sittha (nt.) [cp. *Sk. siktha] a lump of boiled rice Vin II.165, 214; J I.189, 235; V.387; VI.358 (odana°), 365 (yāgu°); PvA 99; sitthatelaka oil of beeswax Vin II.107, 151. -āvakārakaṇ (adv.) scattering the lumps of boiled rice Vin IV.196.

Sithila (śihīla) (adj.) [Vedic śīthira, later śīthila] loose, lax, bending, yielding S I.49, 77=Dh 346=J II.140; J I.179; II.249; Miln 144; DhA IV.52, 56; PvA 13. In compn with bhū as sithili°, e. g. “bhāva lax state Vism 502=VbhA 100; “bhūta hanging loose PvA 47 (so read for sithila°). °hanu a kind of bird M I.429. - Cp. saṭhila.

Siddha1 (śidhā) [a specific Pali formation fr. sijjati (svid) in meaning "to cook," in analogy to siddha2] boiled, cooked J II.435 (=pakka); V.201 ("bhojana"); Miln 272; SnA 27 ("bhatta=pakk'odana of Sn 18).

Siddha2 (śidhā) [pp. of sijjhati] ended, accomplished Mhvs 23, 45, 78; successful Miln 247. - (m.) a kind of semi-divine beings possessed of supernatural faculties, a magician Miln 120, 267 [cp. Sk. siddha Halāyudha 1, 87; Yogasūtra 3, 33; Aufrecht remarks: "This is a post-vedic mythological fiction formed on the analogy of sādhyā"]). -attha one who has completed his task Miln 214.

Siddhathhaka (śidhathhaka) [Sk. siddhārthaka] white mustard ThA 181 (Ap. V.24); J III.225; VI.537; DhA II.273 (in Kiṣāgotamī story). Siddhi (f.) [fr. sidh, Vedic siddhi] accomplishment, success, prosperity Mhvs 29, 70; Sdhp 14, 17, 325, 469; PvA 63 (attha° advantage); padasiddhi substantiation of the meaning of the word DA I.66; cp. sādha°.

Siddhika (śidhīka) (adj.) (°) [fr. siddhi] connected with success; nāmasiddhika who thinks luck goes by names J I.401; appasiddhika unprofitable, fatal, etc. J IV.4, 5 (sāgara); VI.34 (samudda).

Sināta (sinātā) [pp. of sināti] bathed, bathing M I.39; S I.169= 183; J V.330.

Sināti1 (sinātī) (to bind): see sinoti.

Sināti2 (sinātī) [Vedic snāti, snā. For detail see nahāyati. The Dhtp 426 gives root sinā in meaning "soceyya," i. e. cleaning] to bathe; imper. sināhi M I.39; inf. sināyitu M I.39; aor. sināyi Ap 204. - pp. sināta.

Sināna (sinānā) (nt.) [fr. snā] bathing M I.39; S I.38, 43; IV.118; Nd2 39; Vism 17; VbhA 337.

Sinānī (sinānī) (f.) bath-powder (?) M II.46, 151, 182.

Siniddha (siniddha) [pp. of siniyhati; cp. Epic Sk. snigdha] 1. wet, moist Vism 171. - 2. oily, greasy, fatty J I.463, 481; SnA 100 ("āhāra fattening food"). - 3. smooth, glossy J I.89; IV.350 (of leaves); Miln 133. - 4. resplendent, charming ThA 139. - 5. pliable Vin I.279 (kāya, a body with good movement of bowels). - 6. affectionate, attached, fond, loving J I.10; Miln 229, 361; VbhA 282 ("puggala-sevanatā").

Siniyhati (sinīyati) [Vedic snihyate, snih; cp. Av. snāmacrēmacr; zaiti it snows= Lat. ninguit, Gr. nei/gei; Oir. snigid it rains; Lat. nix snow=Gr. ni/ga =Goth. snaïws, Ohg. neo= snow; Oir. snige rain; etc. - The Dhtp 463 gives the 2 forms sinīh & snih in meaning piṇana. Cp. sineha] (to be moist or sticky, fig.) to feel love, to be attached Vism 317=DhsA 192 (in defn of mettā). Caus. sineheti (sneheti, snehayati) to lubricate, make oily or tender (through purgatives etc.) Vin
I.279 (kāyāṃ); Miln 172; DA I.217 (temeti+); to make pliable, to soften Miln 139 (mānasāṃ). - pp. siniddha.

**Sineha & Sneha** [śīneha | śneha] [fr. snih] Both forms occur without distinction; sneha more frequently (as archaic) in poetry. - A. sineha: 1. viscous liquid, unctuous moisture, sap S I.134; A I.223 sq.; J I.108; Dhs 652 (=sinehana DhsA 335); Vism 262 (thīna°=meda; vilīna°=vasā). - 2. fat J II.44 (bahu°); VbhA 67. - 3. affection, love, desire, lust J I.190; II.27; PvA 82. - B. sneha: 1. (oily liquid) D I.74; Pv III.52 (anguṭṭha°, something like milk; expld as khīra PvA 198). - 2. (affection) A II.10; S IV.188 (kāma°); Sn 36, 209, 943 (=chanda, pema, rāga, Nd1 426); J IV.11. - anvaya following an affection Sn 36. -gata anything moist or oily A III.394 sq.; DhsA 335. -ja sprung from affection Sn 272; S I.207. -bindu a drop of oil Vism 263. -virecana an oily purgative J III.48.

**Sinehaka** [śīnehaka] a friend Mhvs 36, 44.

**Sinehana** (nt.) oiling, softening Miln 229; DhsA 335. - Cp. senehika.

**Sinehanyya** (śīnehanyya) (adj.) [grd. formation fr. sinehana] softening, oily; āni bhesajjāni softening medicines Miln 172 (opp. lekhanīyāni).

**Sinehita** [śīnehita] [pp. of sineheti] lustful, covetous Dh 341; DhA IV.49.

**Sinoti** [śā, or si; Vedic śyati & sināti; the Dhtp 505 gives si in meaning "bandhana"] to bind DhsA 219 (sinoti bandhati ti setu). pp. sita3.

**Sindī** [śīndi] (f.) [etym.?] N. of a tree Vism 183, where KhA 49 in id. passage reads khajjūrikā. See also Abhp 603; Deśīn VIII.29.

**Sinduvāra** [śīnduvāra] the tree Vitex negundo DA I.252; DhsA 14, 317; also spelt sindhavāra VvA 177; sinduvārikā J VI.269; sindhvāritā (i. e. sinduvārikā?) J VI.550=553; sindhavārita J IV.440, 442 (v. l. *vārakā).

**Sindhava** [śīndhava] belonging to the Sindh, a Sindh horse J I.175; II.96; III.278; V.259; DhA IV.4 (=Sin- dhava-raṭṭhe jaṭā assā); (nt.) rock salt Vin I.202; Sindhavaraṭṭha the Sindh country ThA 270; J V.260.

**Sindhavāra** [śīndhavāra] see sinduvāra.

**Sinna** [śīnna] [pp. of sijjati; Vedic svinna] 1. wet with perspiration Vin I.46, 51; II.223. - 2. boiled (cp. siddha1) esp. in the comp. udaka-sinna-panṇa; it occurs in a series of passages J III.142, 144; IV.236, 238, where Fausböll reads sitta, although the var. readings give also sinna. The English translation, p. 149, says "sprinkled with water," but the text, 238, speaks of leaves which are "sodden" (sedetvā).

**Sipāṭikā** [śepatika] (f.) [cp. Sk. śṛpāṭikā, beak, BR.] 1. pericarp M I.306; Vv 8433; VvA 344; hingu* a s. yielding gum Vin I.201. Also written sipāṭikā; thus ādiṇhasipāṭikā with burst pod or fruit
skin S IV.193. - 2. a small case, receptacle; khura° a razor case Vin II.134. On s. at Pv III.229 the C. has ekapaṭālā upānahā PvA 186.

**Sippa** ([sippa]) (nt.) [cp. Sk. śilpa] art, branch of knowledge, craft Sn 261; A III.225; IV.281 sq., 322; D III.156, 189; J I.239, 478; Miln 315; excludes the Vedas Miln 10; sabbasippāṇi J I.356, 463; II.53; eight various kinds enumerated M I.85; twelve crafts Ud 31, cp. dvādasavidha s. J I.58; eighteen sippas mentioned J II.243; some sippas are hīna, others ukkaṭṭha Vin IV.6 sq.; VbhA 410. asippa untaught, unqualified J IV.177; VI.228=asippin Miln 250. - sippam ugganhāti to learn a craft VvA 138. -āyatana object or branch of study, art D I.51; Miln 78; VbhA 490 (pāpaka). -uggahaṇa taking up, i. e. learning, a craft J IV.7; PvA 3. -ṭṭhāna a craft M I.85; cp. BSk. śilpasthāna Divy 58, 100, 212. -phala result of one's craft D I.51. -mada conceit regarding one's accomplishment VbhA 468.

**Sippaka** ([sippaka]) =sippa J I.420.

**Sippavant** ([sippavant]) [fr. sippa] one who masters a craft J VI.296.

**Sippika** ([sippika]) [fr. sippa] an artisan Sn 613, 651; Miln 78; Vism 336. Also sippiya J VI.396, 397.

**Sippikā¹** ([sippika]) (f.) [fr. sippī] a pearl oyster J I.426; II.100 (sippikasambukām); Vism 362 (in comp.)=VbhA 68.

**Sippikā²** ([sippika]) at Th 1, 49 is difficult to understand. It must mean a kind of bird (*abhiruta), and may be (so Kern) a misread pippikā (cp. Sk. pippaka & pippīka). See also Brethren p. 533.

**Sippi** ([sippī] [cp. Prākrit sippī] (f.) a pearl oyster J II.100; sippipuṭṭha oyster shell J V.197, 206. sippisaṃbuka oysters and shells D I.84; M I.279; A I.9; III.395.

**Sibala** ([sibala]) N. of a tree J VI.535.

**Sibba** ([sibba] (nt.) [fr. sīv] a suture of the skull; plur. *-āni J VI.339; sibbinī (f.) the same Vin I.274.

**Sibbati** ([sibbati] [sīv, Vedic sīvyati. The root is sometimes given as siv, e. g. Dhtp 390, with defn "tantu-santāna"] to sew J IV.25; VvA 251. Pres. also sibbeti Vin II.116; IV.61, 280; ger. sibbetvā J I.316; grd. sibbitabba J I.9; aor. sibbi J IV.25; & sibbesi Vin II.289; inf. sibbetum, Vin I.203. - pp. sibbita. - Caus. II. sibbāpeti J II.197; Vin IV.61.

**Sibbana** ([sibbana] (nt.) [fr. sīv] sewing Sn 304=J IV.395; J I.220; VI.218. sibbanī (f.) "seamstress"=greed, lust Dhs 1059; A III.399; DhsA 363; Sn 1040 (see lobha). -*magga suture Vism 260; KhA 60 (id.).

**Sibbāpana** ([sibbapanā] (nt.) [fr. sibbāpeti] causing to be sewn Vin IV.280.

**Sibbita** ([sibbata] [pp. of sibbati] sewn Vin IV.279 (duṣ°); J IV.20 (su°); VbhA 252 ("rajjukā). Cp. vi° & pari°.

**Sibbitar** ([sibbata] [n. ag. fr. sīv] one who sews M III.126.

Simbali (śīmbalī) (f.) [cp. Vedic śimbala flower of the B., cp. Pischel, Prk. Gr. § 109] the silk-cotton tree Bombax heptaphyllum J I.203; III.397; Vism 206; DhA I.279. °-vana a forest of simbali trees J I.202; II.162 (s. °-pālibhaddaka-vana); IV.277. sattisimbalivana the sword forest, in purgatory J V.453.

Siyyati (śīyati) See seyyati.

Sira (śīra) (nt. and m.) [cp. Vedic śīras, śīran; Av. sarovi, Gr. kara/rā head, ke/ras horn, krani/on; Lat. cerebrum, Ohg. hirni brain] head, nom. siraṃ Th 2, 255, acc. siraṃ A I.141; siro Sn 768; sirasam J V.434; instr. sirasā Vin I.4; D I.126; Sn 1027; loc. sirasmiṃ M I.32; sire DA I.97; in compounds siro- A I.138. - siraśa paṭiggaṇhāti to accept with reverence J I.65; pādesu siraśa nipatati to bow one's head to another's feet, to salute respectfully Vin I.4, 34; Sn p. 15, p. 101. siraṃ muṇcati to loosen the hair J V.434; cp. I.47; mutta° with loose hair KhA 120=Vism 415; adho-siraṃ with bowed head, head down A I.141; IV.133; J VI.298; cp. avaṃ°; dvedhā° with broken head J V.206; muṇḍa° a shaven head DhA II.125.


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Simbali (śīmbalī) (f.) [cp. Vedic śimbala flower of the B., cp. Pischel, Prk. Gr. § 109] the silk-cotton tree Bombax heptaphyllum J I.203; III.397; Vism 206; DhA I.279. °-vana a forest of simbali trees J I.202; II.162 (s. °-pālibhaddaka-vana); IV.277. sattisimbalivana the sword forest, in purgatory J V.453.

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Silā (f.) [cp. Sk. śilā] a stone, rock Vin I.28; S IV.312 sq.; Vin 445; DA I.154; J V.68; Vism 230 (in comparison); VbhA 64 (var. kinds); a precious stone, quartz Vin II.238; Miln 267, 380; Vv 8415 (=phalika° VvA 339); pada-sīlā a flag-stone Vin II.121, 154. Cp. sela. -uccaya a mountain A III.346; Th 1, 692; J I.29; VI.272, 278; Dāvs V.63. -gūla a ball of stone, a round stone M III.94. -tthambha (siIa°) stone pillar Mhvs 15, 173. -paṭīmā stone image J IV.95. -paṭṭa a slab of stone, a stone bench J I.59; VI.37 (mangala°); SnA 80, 117. -pākāra stone wall Vin II.153. -maya made of stone J VI.269, 270; Mhvs 33, 22; 36, 104. -yūpa a stone column S V.445; A IV.404; Mhvs 28, 2. -santhāra stone floor Vin II.120.

Silāghati (śiIaghati) [Epic Sk. ślāgh] to extol, only in Dhtp 30 as root silāgh, with defn "katthana," i. e. boasting.

Silābhu (śiIabhu) (nt.) a whip snake J VI.194 (=nīlapaṇḍavaṇṇasappa).

Silīṭṭha (śiIīṭṭha) [cp. Sk. śliṣṭa, pp. of śliṣ to clasp, to which ślesman slime=P. silesuma & semha. The Dhtp (443) explQ silis by "ālingana"] adhering, connected A I.103; DA I.91; J III.154; DhsA 15; Sdhp 489 (a°).

Silīṭṭhatā (śiIīṭṭhata) (f.) [abstr. fr. siliṭṭha] adherence, adhesion, junction Nd2 137 (byañjana°, of "iti").

Silutta (śiIutta) a rat snake J VI.194 (=gharasappa).

Silesa (śiIesā) [fr. śliṣ] junction, embrace; a rhetoric figure, riddle, puzzle, pun J V.445 (silesūpamā said of women=purisānaṃ cittabandhanena silesasadisā, ibid. 447).

Silesuma (śiIesuma) (nt.) [Sk. ślesman, fr. śliṣ. This the diæretic form for the usual contracted form semha] phlegm Pv II.23 (=semha Pva 80).

Siloka (śiIokā) [Vedic śloka Dhtp 8: silok=sanghāta] fame D II.223, 255; M I.192; S II.226 (lābha-sakkārā°); A II.26, 143; Sn 438; Vin I.183; J IV. 223 (=kitti-vaṇṇa); Miln 325; SnA 86 (‘bhaṇana, i. e. recitation); pāpasiloka having a bad reputation Vin IV.239; asiloka blame A IV.364 (‘bhaya); J VI.491. - 2. a verse Miln 71; J V.387.


Siva (śiIva) (adj.-n.) [Vedic śiva] auspicious, happy, fortunate, blest S I.181; J I.5; II.126; Miln 248; Pv IV.33; Vv 187. - 2. a worshipper of the god Siva Miln 191; the same as Sivi J III.468. - 3. nt. happiness, bliss Sn 115, 478; S IV.370. -vijjā knowledge of auspicious charms D I.9; DA I.93 (alternatively explained as knowledge of the cries of jackals); cp. Divy 630 śivāvidyā.

Sivā (śiIva) (f.) [Sk. śivā] a jackal DA I.93.

Sivāṭikā (śiIavātikā) Various reading instead of sipāṭikā, which see.
Sivikā (f.) [Epic Sk. šibikā] a palanquin, litter Bu 17, 16 (text savakā); Pv I.111; Vin I.192; °-gabbha a room in shape like a palanquin, an alcove Vin II.152; mañca-° J V.136, 262 (a throne palanquin?). suvanṇa° a golden litter J I.52, 89; DhA I.89; Vism 316.

Siveyyaka (adj.) hailing from the Sivi country, a kind of cloth (very valuable) Vin I.278, 280; J IV.401; DA I.133. The two latter passages read siveyyaka.

Sisira (adj.) [Sk. śiśira] cool, cold Dāvś V.33; VvA 132. (m.) cold, cold season Vin II.47=J I.93.

Sissa [cp. Sk. śiṣya, grd. of śiṣ or śās to instruct: see sāsati etc.] a pupil; Sn 997, 1028; DhsA 32 (°ānusissā).

Sissati [Pass. of śiṣ to leave; Dhtp 630: visesana] to be left, to remain VvA 344. Cp. visissati. - Caus. seseti to leave (over) D II.344 (aor. sesesi); J I.399; V.107; DhA I.398 (asesetvā without a remainder). - pp. sīṭṭha: see visiṭṭha.

Sīgha (adj.) [cp. Epic Sk. śīghra] quick, rapid, swift M I.120; A I.45; Dh 29; Pug 42; °-gāmin walking quickly Sn 381; sīghasota swiftly running D II.132; A II.199; Sn 319; °-vāhana swift (as horses) J VI.22; cp. adv. sīghataram Miln 82; sīgha (adv.) quickly Miln 147; VvA 6; VbhA 256; usually redupl. sīgha-sīgha very quickly J I.103; PvA 4.

Sīta (adj.) [Vedic śīta] cold, cool D I.74, 148; II.129; A II.117, 143; Sn 467, 1014; Vin I.31, 288. (nt.) cold Vin I.3; J I.165; Mhvs 1, 28; Sn 52, 966. In compn with kr & bhū the form is sīti°, e. g. sīti-kata made cool Vin II.122; sīti-bhavati to become cooled, tranquillized S II.83; III.126; IV.213; V.319; Sn 1073 (sīti-siyā, Pot. of bhavati); It 38; °-bhūta, tranquillized Vin I.8; II.156; S I.141, 178; Sn 542, 642; A I.138; V.65; D III.233; Vv 5324; Pv I.87; IV.132. sīti-bhāva coolness, dispassionateness, calm A III.435; Th 2, 360; Ps II.43; Vism 248; VbhA 230; PvA 230; ThA 244. - At J II.163 & V.70 read sīna ("fallen") for sīta. -āluka susceptible of cold Vin I.288 (synon. sītabhīruka). -unha cold and heat J I.10. -odaka with cool water (pokkharaṇī) M I.76; Pv II.104; sītodika (°iya) the same J IV.438. -bhīruka being a chilly fellow Vin I.28816 (cp. sītaluka).

Sīta (nt.) sail J IV.21. So also in BSk.: Jtm 94.

Sītaka = Sīta (tusaka) S IV.289 (vāta).

Sītala (adj.) [cp. Vedic šītala] cold, cool J II.128; DA I.1; Miln 246; tranquil J I.3; (nt.) coolness Miln 76, 323; VvA 44, 68, 100; PvA 77, 244. sītālāvăva becoming cool Sdhp 33.

Sītā (f.) a furrow Vin I.240 (satta sītāyo); gambhīrasīta with deep mould (khetta) A IV.237, 238 (text, °-sīta). -āloḷi mud from the furrow adhering to the plough Vin I.206.

Sīti° see sīta. The word sītisīyāvimokkha Ps II.43, must be artificial, arisen from the pāda, sīti-siyā vimutto Sn 1073 (on which see expln at Nd2 678).

Sīdati (sad, Idg. *si-zd-ō, redupl. formation like tiṣṭhati; cp. Lat. sīdo, Gr. i(/zw; Av. hidaiti. - The Dhtp (50) gives the 3 meanings of "visarāṇa-gaty-avasādanesu") to subside, sink;
to yield, give way S I.53; Sn 939 (=samsīdati osīdati Nd2 420); It 71; Mhvs 35, 35; 3rd pl. sīdare J II.393; Pot. side It 71; fut. sīdissati: see ni°. - pp. sanna. - Caus. sādeti (q. v.;) Caus. II. sīdāpeti to cause to sink Sdhp 43. - Cp. ni°, vi°.


Sīna1 [śīna] [pp. of śr to crush; Sk. śīra] fallen off, destroyed Miln 117 (*patta leafless); J II.163 (*patta, so read for sīta*). See also saṃśīna.

Sīna2 [śīna] [pp. of sīyati; Sk. śīna] congealed; cold, frosty M I.79.

Sīpada (śipada) (nt.) [Sk. slipada] the Beri disease (elephantiasis) morbid enlargement of the legs; hence sīpadin and sīpadika suffering from that disease Vin I.91, 322.

Sīmantini (śīmantini) (f.) a woman J IV.310; VI.142.

Sīmā [śīma] (f.) [cp. Sk. sīmā] boundary, limit, parish Vin I.106 sq., 309, 340; Nd1 99 (four); DhA IV.115 (mālaka*); antosīma within the boundary Vin I.132, 167; ekasīmāya within one boundary, in the same parish J I.425; nissima outside the boundary Vin I.122, 132; bahisīmagata gone outside the boundary Vin I.255. bhinasīma transgressing the bounds (of decency) Miln 122. - In compn sīma* & sīmā*. -anta a boundary Mhvs 25, 87; sin Sn 484; J IV.311. -antarikā the interval between the boundaries J I.265; Vism 74. -ātiga transgressing the limits of sin, conquering sin Sn 795; Nd1 99. -kata bounded, restricted Nd2 p. 153 (cp. pariyanta). -ṭṭha dwelling within the boundary Vin I.255. -samghāta removal, abolish- ing, of a boundary Mhvs 37, 33. -sambheda mixing up of the boundary lines Vism 193, 307, 315.

Siyati [siyati] [for Sk. śyāyatı] to congeal or freeze: see visīyati & visīveti. - pp. sīna2.

Sīra [sīra] [Vedic sīra] plough ThA 270 (=nangala).

Sīla [śīla] (nt.) [cp. Sk. sīlā. It is interesting to note that the Dhtp puts down a root sīl in meaning of samādhi (No. 268) and upadhāraṇa (615)] 1. nature, character, habit, behaviour; usually as ° in adj. function "being of such a nature," like, having the character of . . ., e. g. adāna° of stingy character, illiberal Sn 244; PvA 68 (+macchari); kiṃ° of what behaviour? Pv II.913; keḷi° tricky PvA 241; damana° one who conquers PvA 251; parisuddha° of excellent character A III.124; pāpa° wicked Sn 246; bhaṇa° wont to speak Dha IV.93; vāda° quarrelsome Sn 381 sq. - dussīla (of) bad character D III.235; Dhs 1327; Pug 20, 53; Pv II.82 (noun); II.969 (adj.); Dha II.252; IV.3; Sdhp 338; Miln 257; opp. susīla S I.141. - 2. moral practice, good character, Buddhist ethics, code of morality. (a) The dasa-sīla or 10 items of good character (not "commandments") are (1) pāṇātipāta veramaṇi, i. e. abstinence from taking life; (2) adinnādāna (from) taking what is not given to one; (3) abrahmacariyā adultery (otherwise called kāmesu micchā-cārā); (4) musāvāda telling lies; (5) pisuna-vācāya slander; (6) pharusa-vācāya harsh or impolite speech; (7) samphappalāpa frivolous and senseless talk; (8) abhijjhāya covetousness; (9) byāpādā malevolence; (10) micchādīṭṭhiya heretic views. - Of these 10 we sometimes find only the first 7 designated as "sīla" per se, or good character generally. See e. g. A I.269 (where called sīla-sampadā); II.83 sq. (not called "sīla"), & sampadā. - (b) The pañca-sīla or 5 items of good behaviour are Nos. 1-4 of dasa-sīla, and (5) abstaining
from any state of indolence arising from (the use of) intoxicants, viz. surā-meraya-
maţṭhapamāda-ţţhāna veramaňţ. These five also from the first half of the 10 sikkha-pañćāni. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (saraňnamamana) and as such often mentioned when a new follower is "officially" installed, e. g. Bu II.190: saraňgamane kaţći nivesesī Tathāgato kaţći paţćasu silesu sile dasavidhe parma. From Pv IV.176 sq. (as also fr. Kh II. as following upon Kh I.) it is evident that the sikkha-pañćāni are meant in this connection (either 5 or 10), and not the silam, cp. also Pv IV.350 sq., although at the above passage of Bu and at J I.28 as well as at Mhvs 18, 10 the expression dasa-sīla is used: evidently a later development of the term as regards dasa-
sīla (cp. Mhvs trsln 122, n. 3), which through the identity of the 5 silas & sikkha-pañćāni was transferred to the 10 sikkha-pañćāni. These 5 are often simply called paţća dhammā, e. g. at A III.203 sq., 208 sq. Without a special title they are mentioned in connection with the "saraňga-gata" formula e. g. at A IV.266. Similarly the 10 silas (as above a) are only called dhammā at A II.253 sq.; V.260; nor are they designated as sila at A II.221. - paţćasau silesu samādāpeti to instruct in the 5 silas (alias sikkha-pañćāni) Vin II.162. - (c) The only standard enumerations of the 5 or 10 silas are found at two places in the Samyutta and correspond with those given in the Niddesa. See on the 10 (as given under a) S IV.342 & Nd2 s. v. sila; on the 5 (also as under b) S II.68 & Nd2 s. v. The so-called 10 silas (Childers) as found at Kh II. (under the name of dasa-sikkha-pañćāni) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called dasa-sīla. - The eightfold sila or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the sikkha-pañćāni Nos. 1-8 (see sikkha-pañćāna), which in the Canon however do not occur under the name of sila nor sikkha-pañćāna, but as aţţhang-a-samāmagna-gata uposatha (or aţţhangika u.) "the fast-day with its 8 constituents." They are discussed in detail at A IV.248 sq., with a poetical setting of the eight at A IV.254=Sn 400, 401 - (d) Three special tracts on morality are found in the Canon. The Cullasīla (D I.3 sq.) consists first of the items (dasa) sila 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of bijagāma-bhūtagāma-samāmabhāma) form the second 5 sikkha-pañćāni. Upon the Culla° follows the Majjhima° (D I.5 sq.) & then the Mahāsīla D I.9 sq. The whole of these 3 silas is called silakkhandha and is (in the Sāmaňaphala sutta e. g. grouped with samādhi- and paţţākkhandha: D I.206 sq.; at A V.205, 206 sila-kkhandha refers to the Culla-sīla only. The three (s., samādhi & paţţā) are often mentioned together, e. g. D II.81, 84; It 51; DA I.57. - The characteristic of a kalyāna-mitta is endowment with saddhā, sila, cāga, paţţā A IV.282. These four are counted as constituents of future bliss A IV.282, and form the 4 sampadās ibid. 322. In another connection at M III.99; Vism 19. They are, with suta (foll. after sila) characteristic of the merit of the devatās A I.210 sq. (under devat'ānussati). - At Miln 333 sila is classed as: saraňa°, paţća°, aţţhanga°, dasanga°, pātimokkhasaɱvara°, all of which expressions refer to the sikkha-pañćāni and not to the silas. - At Miln 336 sq. sila functions as one of the 7 ratanas (the 5 as given under sampadā up to vimuttiňānadassana; plus paţţisambhīda and bojjhangā). - cattāro silakkhandha "4 sections of morality" Miln 243; Vism 15 & Dhśa 168 (here as pātimokka-saɱvara, indriya-saɱvara, ājīvāparīsuddhi, paccaya-samniśīita. The same with ref. to catubbdhā sila at J III.195). See also under cpds. - At Ps I.46 sq. we find the fivefold grouping as (1) paţţātipatassa paţhānam, (2) veramaňţ, (3) cetanā, (4) saɱvara, (5) avitikka, which is commented on at Vism 49. - A fourfold sila (referring to the sikkha-pañćāna) is given at Vism 15 as bhikkhu°, bhikkhuni°, anupasampanna° gahaţţha°. - On sila and adhisīla see e. g. A I.229 sq.; VbhA 413 sq. - The division of sila at J III.195 is a distinction of a simple sila as "saɱvara," of twofold sila as "caritta-vārītta," threefold as "kāyika, vācasiika, mānasika," and fourfold as above cattāro silakkhandhā. - See further generally: Ps I.42 sq.; Vism 3 sq.; Tikp 154, 165 sq., 269, 277; Nd1 14, 188 (expld as
"pātimokkha-saṃvara"); Nd2 p. 277; VbhA 143. -anga constituent of morality (applied to the pāñcasikāhāpadam) VbhA 381. -ācāra practice of morality J I.187; II.3. -kathā exposition of the duties of morality Vin I.15; A I.125; J I.188. -kkhandha all that belongs to moral practices, body of morality as forming the first constituent of the 5 khandhas or groups (+saṃbhāra, paññā, vimutti, nāṇadassana-kkhandha), which make up the 5 sāmpadās or whole range of religious development; see e. g. Nd1 21, 39; Nd2 p. 277; VbhA 381. -ācāra practice of morality J I.187; II.3. -kathā exposition of the duties of morality Vin I.15; A I.125; J I.188. -saṃvara self-restraint in conduct D I.69; Dhs 1342; DA I.182. -saṃvata living under moral self-restraint Dh 281.

Sīlatā (śilāta) (f.) (-ś) [abstr. fr. sīla] character(istic), nature, capacity DhA III.272.


Sīlika (śilika) (adj.) (-ś) [fr. sīla]=sīlin J VI.64.

Sīlin (śilin) (adj.) [fr. sīla] having a disposition or character; ariyasīlin having the virtue of an Ārya D I.115; DA I.286; niddāsīlin drowsy, Sn 96; vuddhasīlin increased in virtue D I.114; sabhāsīlin fond of society Sn 96.

Sīliya (śilīya) (nt.) [abstr. fr. sīla, Sk. śilā for śālīya] conduct, behaviour, character; said of bad behaviour, e. g. J III.74=IV.71; emphasized as dussīlā, e. g. S V.384; A I.105; V.145 sq.; opp. sādhu-sīliya J II.137 (=sundara-sīla-bhāva C.).

Sīvathikā (śivathika) (f.) [etym. doubtful; perhaps=Sk. śivālaya; Kern derives it as śiṃvan "lying"+atthi "bone," problematic] a cemetery, place where dead bodies are thrown to rot
Sīsa

Sīsa (nt.) [Vedic sīra: see under sara] 1. the head (of the body) Vin I.8; A I.207; Sn 199, 208, p. 80; J I.74; II.103. sīsām nahāta, one who has performed an ablation of the head D II.172; PvA 82; āditta-sīsa, one whose turban has caught fire S I.108; III.143; V.440; A II.93. sīsatto towards object unknown; cp. kalanda a squirrel and māha head of the cloud J I.103. In this sense also opposed to pāda (foot), e. g. sopāna° head (& foot) of the stairs DhA I.115. Contrasted with sama (plain) Ps I.101 sq. - 3. chief point Ps I.102. - 4. panicle, ear (of rice or crops) A IV.169; DA I.118. - 5. head, heading (as subdivision of a subject), as "chanda-sīsa citta-sīsa" grouped under chanda & cītta Vism 376. Usually instr "sīsena "under the heading (or category) of," e. g. cītta° Vism 3; paribhoga° J II.24; sān̄na° DhA 200; kammattha° Dha III.159. -ānulokin looking ahead, looking attentively after something M I.147. -ābādha disease of the head Vin I.270 sq.; J VI.331. -ābhītāpa heat in the head, headache Vin I.204. -kaṭāha a skull D II.297=M I.58; Vism 260=KhA 60; KhA 49. -kalanda Miln 292. [Signification unknown; cp. kalanda a squirel and kalandaka J VI.227; a blanket [cushion?] or kerchief.] -cchavi the skin of the head Vism 277. -cola a headcloth, turban Mhvs 35, 53. -cchējja resulting in decapitation A II.241. -cchēda decapitation, death J I.167; Miln 358. -ppacālaka" swaying the head about Vin IV.188. -paramparāya with heads close together DhA I.49. -virecana purging to relieve the head D I.12; DA I.98. -vētha head wrap S IV.56. -vēthana headcloth, turban M II.193; sīsaveṭha id. M I.244=S IV.56. -vedāna headache M I.243; II.193.

Sīsaka (nt.) [=sīsa] head, as adj. -a° heading, with the head towards; uttarasīsaka head northwards D II.137; pācina° (of Māya's couch: eastward) J I.50. heṭṭhāsīsaka head downwards J III.13; dhammasīsaka worshipping righteousness beyond everything Miln 47, 117.

Sīha (nt.) [Vedic simha] 1. a lion D II.255; S I.16; A II.33, 245; III.121; Sn 72; J I.165; Miln 400; Ndž 679 (=migarājā); VbhA 256, 398 (with pop. etym. "sahanato ca hananato ca siho ti vuccati"); J V.425 (women like the lion); KhA 140; often used as an epithet of the Buddha A II.24; III.122; S I.28; It 123; fem. sihi lioness J II.27; III.149, and sihiṇi Miln 67. -āsana a throne Mhvs 5, 62; 25, 98. -kuṇḍala "lion's ear-ring," a very precious ear-ring J V.348; SnA 138; also as "mukha-kuṇḍala at J V.438. -camma lion's hide A IV.393. -tela "lion-oil," a precious oil KhA 198. -nāda a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation "halleluiah" A II.33; M I.71; D I.161, 175; S II.27, 55; J I.119; Miln 22; DhA II.43, 178; VbhA 398; (=ṣeṭṭha-nāda abhīta-nāda); SnA 163, 203. -nādika one who utters a lion's roar, a song of ecstasy A I.23. -pañjara a window J I.304; II.31; DhA I.191. -papātaka "lion's cliff," N. of one of the great lakes in the Himavā SnA 407 and passim. -pitthë on top of the lion J II.244. -potaka a young lion J III.149. -mukha "lion's mouth," an ornament at the side of the nave of the king's chariot KhA 172. See also "kuṇḍala. -ratha a chariot drawn by lions Miln 121. -vikkīṭa the lion's play, the attitude of the Buddhas and Arhants Nett 2, 4, 7, 124. -suyā lying like a lion, on the right side D II.134; A I.114; II.40, 244; J I.119, 330; VbhA 345; DhA I.357. -ssara having a voice like a lion J V.284, 296 etc. (said of a prince). -hanu having a jaw like a lion, of a Buddha D III.144, 175; Bu XIII.1=J I.38.
**Sīhāla** (Sinhala) Ceylon; (adj.) Sinhalese Mhvs 7, 44 sq.; 37, 62; 37, 175; Dhvs 9, 1; KhA 47, 50, 78; SnA 30, 53 sq., 397. -“kuddāla a Sinhalese hoe Vism 255; VbhA 238; -“dīpa Ceylon J VI.30; DhsA 103; DA I.1; KhA 132; -“bhāsā Sinhalese (language) DA I.1; Tikp 259. See Dict. of Names.

**Sīhālaka** (Sinhala) (adj.) [fr. last] Sinhalese SnA 397.

**Su**₁ (su) (indecl.) [onomat.] a part of exclamation "shoo!"; usually repeated su su J II.250; VI.165 (of the hissing of a snake); ThA 110 (scaring somebody away), 305 (sound of puffing). Sometimes as sū sū, e. g. Tikp 280 (of a snake), cp. sūkara. - Denom susumāyati (q. v.).

**Su**₂ (su) (indecl.) [Vedic su*, cp. Gr. eu]- a particle, combd with adj., nouns, and certain verb forms, to express the notion of "well, happily, thorough" (cp. E. well-bred, well-come, welfare); opp. du*. It often acts as simple intensive prefix (cp. sam* in the sense of "very," and is thus also combd with concepts which in themselves denote a deficiency or bad quality (cp. su-pāpika "very wicked") and the prefix du* (e. g. su-duj-jaya, su-duddasa, su-dub-bala). - Our usual practice is to register words with su* under the simple word, whenever the character of the composition is evident at first sight (cp. du*). For convenience of the student however we give in the foll. a few compns as illustrating the use of su*.-kaṭā well done, good, virtuous D I.55; Miln 5; sukata the same D I.27; (nt.) a good deed, virtue Dh 314; A III.245.-kara feasible, easy D I.250; Dh 163; Sn p. 123; na sukaro so Bhagavā amhehi upasaṃkamitum S I.9.-kīcchā great trouble, pain J IV.451.-kittika well expounded Sn 1057.-kumāra delicate, lovely Mhvs 59, 29; see sukhumāla.-kumālatta loveliness DA I.282.-kusala very skilful J I.220.-kharā very hard (=hearted) J VI.508. (=suṭṭhu khara C.).-khetta a good field D II.353; A I.135; S I.21.-gajjin shrieking beautifully (of peacocks) Th 1, 211.-gandha fragrant J I.100.-gandhika fragrant Mhvs 7, 27; J I.266.-gahanā a good grip, tight seizing J I.223.-gahita and suggahīta, grasped tightly, attentive A II.148, 169; III.179; J I.163, 222.-gava virtuous J IV.53 (probably misspelling for suggata).-ghara having a nice house J VI.418, 420.-carita well conducted, right, good Dh 168 sq. (nt.) good conduct, virtue, merit A I.49 sq., 57, 102; D III.52, 96, 152 sq., 169; Dh 231; It 55, 59 sq.; Ps I.115; Vism 199.-citta much variegated DII 151; DII A III.122.-channa well covered Dh 14.-chāvī having a lovely skin, pleasant to the skin D III.159; J V.215; VI.269.-jana a good man Mhvs 1, 85.-jāta well born, of noble birth D I.93; Sn 548 sq.-jāti of noble family Mhvs 24, 50.-jiva easy to live Dh 244.-tanu having a slender waist Vv 6412 (=sundara-sarīra VvA 280).-danta well subdued, tamed D II.254; Dh 94; A IV.376.-dassā easily seen Dh 252; (m.) a kind of gods, found in the fourteenth rūpa-brahmaloka D II.52; Pug 17; Kv 207.-dittīha well seen Sn 178; p. 143.-divasa a lucky day J IV.209.-d DJ the same D I.250; Dh 163; Sn p. 123; na sukaro so Bhagavā amhehi upasaṃkamitum S I.9.-dvadda very difficult to escape from A V.232 sq., 253 sq.; Dh 86; Sn 358.-dakkara very difficult to do J V.31.-duccaya very hard to give up J VI.473.-duddasa very difficult to see Vin I.5; Th 1, 1098; Dh 36; DII A 1300; used as an epithet of Nibbāna S IV.369.-duppadhāsīya very difficult to overwhelm D III.176.-dubbala very weak Sn 4.-dullabha very difficult to obtain Sn 138; Vv 4419; Vism 2; VvA 20.-desi a good guide Miln 354; DhsA 123; Vism 465.-desita well preached Dh 44; Sn 88, 230.-dittīha [su] well set out Vin I.129; J IV.192.-dhanta well blown M III.243; DhsA 326;=samdhanta A I.253; Vin II.59.-dhammātu good nature, good character, goodness, virtue J II.159; V.357; VI.527.-dhota well washed, thoroughly clean J I.331.-nandī (scil. vedanā) pleasing, pleasurable S I.53.-naya easily deducted, clearly understood A III.179=sunnaya A II.148; III. 179 (v. l.).-nahāta well bathed, well groomed D I.104; as sunhāta at S I.79.-nimmaciyā easily overcome D 243 and sq.-nisita well whetted or sharpened J IV.118; as “nissita at J VI.248.-nisit-aggā with a very sharp point VvA 227.-nīta well understood A I.59.-pakka thoroughly ripe Mhvs 15, 38.-
panñasāla a beautiful hut J I.7. -patitha having beautiful banks D II.129; Ud 83=sūpatitha M I.76. See also under sūpatitha. -parikammakata well prepared, well polished D I.76; A II.201; DA I.221. -pariccaja easy to give away J III.68. -parimaṇḍala well rounded, complete Mhvs 37, 225. -parihina thoroughly bereft, quite done for It 35. -pāpa-kammin very wicked J V.143. -pāpa-dhamma very wicked Vv 521. -pāpika very sinful, wicked A II.203. -pāyita well saturated, i.e. hardened (of a sword) J IV.118. Cp. suthita. -pāsiya easily threaded (of a needle) J III.282. -picchita well polished, shiny, slippery J V.197 (cp. Śk. picchala?). Dutoit "fest gepreßt" (pil?), so also Kern, Toev. II.85. C. excls as suphasitita. -piipi good to drink J VI.526. -piita see suthita. -pubbanha a good morning A I.294. -posat a good nature Vin I.45. -pptikāra easy requital A I.123. -ppatiṇḍa well prepared A II.56; Pug 48; -tā, good conduct Nett 50. -ppatippatālita well played on D II.171; A IV.263. -ppatiividdha thoroughly understood A II.185. -ppatiṭṭhita firmly established It 77; Sn 444. -ppatīta well pleased Mhvs 24, 64. -ppadhamśiya easily assaulted or overwhelmed D III.176. -S II.264. Cp. *dappadhamśiya. -ppadhota thoroughly cleansed D II.324. -ppabhāta a good daybreak Sn 178. -ppameyya easily fathomed D I.266; Pug 35. -ppavādita well played Vv 39. -ppavāyita well woven, even woven Vin III.259. -ppvavedita well preached It 78; Th 2, 341; ThA 240. -ppasanna thoroughly full of faith Mhvs 34, 74. -ppahāra a good blow J III.83. -phassita agreeable to touch, very soft J I.220; V.197 (C. for supicchita); smooth VvA 275. -bahu very much, very many Mhvs 20, 9; 30, 18; 34, 15; 37, 48. -bālhika see bālhika. -bbata virtuous, devout D I.52; S I.236; Sn 220; Dh 95; J VI.493; DhA II.177; III.99; PVA 226; VvA 151. -bbināya easy to understand Nd 326. -bbuṭṭhi abundant rainfall Mhvs 15, 97; DhA I.52; -kā the same D I.11. -bhāhā very big J IV.111. -bhara easily supported, frugal; -tā frugality Vin I.45; II.2; M I.13. -bhikkha having plenty of food (nt.) plenty D I.11. -vāca called plenty, renowned for great liberality It 66. -bhūmi good soil M I.124. -māja well polished J III.282. -majjhatika a good noon A I.294. -mati wise Mhvs 15, 214. -matikata well harrowed A I.239. -mada very joyful J V.328. -mano glad, happy D I.3; III.269; A II.198; Sn 222, 1028; Dh 68; Vism 174. kind, friendly J IV.217 (opp. disa). -manohara very charming Mhvs 26, 17. -manta well advised, careful Miln 318. -mānasa joyful Vin I.25; Mhvs 1, 76. -māpīta well built J I.7. -mutta happily released D II.162. -medha wise Vin I.5; M I.142; A II.49 and sq.; Dh 208; Sn 117, 211 etc.; It 33; NdI 453. -medhasa wise D II.267; A II.70; Dh 29. -yijjha well sacrificed A II.44. -yutta well suited, suitable J I.296. -ratta very red J I.119; DhA I.249. -rabhi fragrant S IV.71; Vv 8432; J I.119; A III.238; Vv 4412, 538, 716; Pv II.123; Vism 195 (*vilepana); VvA 237; Pva 77; Davs IV.40; Miln 358. -karandaka fragrance box, a fragrant box Th 2, 253; ThA 209. -ruci resplendent Sn 548. -ruddha very fierce J V.425, 431 (read *rudda). -rūpin handsome Mhvs 22, 20. -rosita nicely anointed J V.173. -laddha well taken; (nt.) a good gain, bliss Vin I.17; It 77. -labha easy to be obtained It 102; J I.66; VI.125; PVA 87. -vaca of nice speech, compliant M I.43, 126; Sn 143; A III.78; J I.224. Often with padakkhiṇa (q. v.). See also subbaca & abstr. der. sovacassa. -vatthī [i.e. su-asti] hail, well-being Cp. 100=J IV.31; cp. sothi. -vammita well harnessed J I.179. -vavatthāpita well known, ascertained J I.279; Miln 10. -vānaya [i.e. su-vānaya] easily brought, easy to catch J I.80, 124, 238. -viggaha of a fine figure, handsome Mhvs 19, 28. -vijāna easily known Sn 92; J IV.217. -viṇṇāpaya easy to instruct Vin I.6. -vidūravidūra very far off A II.50. -vibhattacharita well divided and arranged Sn 305. -vilutta well perfumed D I.104. -vimhita very dismayed J VI.270. -visada very clean or clear SnA 195. -vīsama very uneven, dangerous Th II.352; ThA 242. -vīhīna thoroughly bereft J I.144. -vuṭṭhikā abundance of rain J II.80; SnA 27; DA I.95; see subbuttaṃkā. -vositaṃ happily ended J IV.314. -sankhata well prepared A II.63. -sañña (f.) having a good understanding J V.304; VI.49, 52, 503 (for *soñña? C. sussoṇiya, i.e. having beautiful hips); Ap 307 (id.). -saññata thoroughly restrained J I.188. -sañāṇa having a good consistence, well made Sn 28. -sattha well trained J III.4. -sandhi having a lovely opening J V.204. -samāgata thoroughly applied to A IV.271 (aṭṭhanga*, i.e.uposatha). -samāraddha thoroughly undertaken D II.103; S II.264 sq.; Dh 293;
DhA III.452. -samāhita well grounded, steadfast D II.120; Dh 10; DhA IV.114; It 113; -atta of steadfast mind S I.4, 29. -samucchinna thoroughly eradicated M I.102. -sauṭṭhāpayā easily raised S V.113. -samudānaya easy to accomplish J III.313. -sambuddha easy to understand Vin I.5; Sn 764; S I.136. -sāyaṇa a good, blissful evening A I.294. -sukka very white, resplendent D II.18; III.144; Sn 548. -sāṭṭhāpaya easily raised S V.113. -sambuddha easy to accomplish J III.313. -sāyaṇa a good, blissful evening A I.294. -sukka very white, resplendent D II.18; III.144; Sn 548.

Su3 (su) (indecl.) (*su, fr. Vedic svid, interrog. part., of which other forms are si and sudāṁ. It also stands for Vedic sa, deictic part. of emphasis, for which also sa & assa) a particle of interrogation, often added to interrogative pronouns; thus kaṁ su S I.45; kena ssu S I.39; kissa ssu S I.39, 161 (so read for kissassu); ko su Sn 173, 181; kim su Sn 1108; kathaṁ su Sn 183, 185, 1077; it is often also used as a pleonastic particle in narration; thus tadā su then D II.212; hatthe su sati when the hand is there S IV.171. It often takes the forms ssu and assu; thus tyassu-te assu D II.287; yassāhaṁ ye assu ahaṁ D II.284 n. 5; api ssu Vin I.5; II.7, 76; tadassu=tadā su then J I.196; tay'assu three Sn 231; āditt'assu kindled D II.264; nāssu not Sn 291, 295, 297, 309; sv-assu=so su J I.196. Euphonic m is sometimes added yehi-m-su J VI.564 n. 3; kaccim-su Sn 1045, 1079.

Sumsumāra [sumsumara] [cp. Sk. śiśumāra, lit. child-killing] a crocodile S IV.198; Th 2, 241; ThA 204; J II.158 sq.; Vism 446; SnA 207 (*kucchi); DhA III.194. - *ri (f.) a female crocodile J II.159; sumsamārinī (f.) Miln 67; sumsamārapatitena vandeti to fall down in salutation DA I.291.

Suka [suka] [Vedic śuka, fr. śuc] a parrot J I.458; II.132; instead of suka read sūka S V.10. See suva.

Sukka1 [sukka] [Vedic śukra; fr. śuc] planet, star Ud. 9=Nett 150; (nt.) semen, sukkavisaṁ emission of semen Vin II.38; III.112; IV.30; Kv 163.

Sukka2 [sukka] (adj.) [Vedic śukla] white, bright; bright, pure, good S II.240; V.66, 104; Dh 87; Dhs 1303; It 36; J I.129; Miln 200; sukkadhamma J I.129; kaṁhāsusukkaṁ evil and good Sn 526; Sukkā a class of gods D II.260. -aṁsa bright lot, fortune Dh 72; DhA II.73. -chavi having a white skin J IV.184; VI.508; at both pass. said of the sons of widows. -pakka [cp. BSk. śukla-pakṣa Divy 38] the bright fortnight of a month A II.19; Miln 388; J IV.26 (opp. kāla-pakka); the bright half, the good opportunity Th 2, 358; ThA 2.

Sukkhati (Sukhā) [fr. śuṣka dry; śuṣ] to be dried up Miln 152; J V.472; ppr. sukkhanto getting dry J I.498; ppr. med. sukkhamāna wasting away J I.104; Caus. II. sukkhāpeti S I.8; Vin IV.86; J I.201, 380; II.56; DA I.262; see also pubbāpeti. - pp. sukkhita.

Sukkhana (Sukhāna) (nt.) [fr. sukka] drying up J III.390 (assu-)


Sukkhati (Sukhā) [pp. of sukkhati] dried up, emaciated Miln 303. Cp. pari+.

Sukha (Sukha) (adj.-n.) [Vedic sukha; in R. V. only of ratha; later generally] agreeable, pleasant, best Vin I.3; Dh 118, 194, 331; Sn 383; paṭipadā, pleasant path, easy progress A II.149 sq.; Dhs 178; kaṇṇa-s. pleasant to the ear D I.4; happy, pleased D II.233. - nt. sukham wellbeing, happiness, ease; ideal, success Vin I.294; D I.73 sq.; M I.37; S I.5; A III.355 (deva-manussānām); It 47; Dh 2; Sn 67; Dhs 10; DhsA 117; PVA 207 (lokiya* worldly happiness). - kāyika sukha bodily welfare Tikp 283; cp. Cpd. 1121; sāmisāṃ s. material happiness A I.81; III.412; VbhA 268. On relation to pīti (joy) see Vism 145 (sankhāra-khandha-sangahitā piti, vedanā-khandha-sangahitaṃ sukham) and Cpd. 56, 243. - Defined further at Vism 145 & 461 (īṭha-phoṭṭhab-ānubhavana-lakkhanaṃ; i.e. of the kind of experiencing pleasant contacts). - Two kinds, viz. kāyika & cetasika at Ps I.188; several other pairs at A I.80; three (praise, wealth, heaven) It 67; another three (manussa*, dibba*, nibbanā*) DHA III.51; four (possessing, making good use of possessions, having no debts, living a blameless life) A II.69. - gātha-bandhana-sukh'atthām for the beauty of the verse J II.224. - Opp. asukha D III.222, 246; Sn 738; or dukkha, with which often combd (e.g. Sn 67, 873, with spelling dukha at both pass.). - Cases: instr. sukhena with comfort, happily, through happiness Th 1, 220; DhsA 406; acc. sukhaṃ comfortably, in happiness; yathā s. according to liking PVA 133; sukhām seti to rest in ease, to lie well S I.41; A I.136; Dh 19, 201; J I.141. Cp. sukhasayita. - s. edhati to thrive, prosper S I.217; Dh 193; Sn 298; cp. sukhām-edha Vin III.137 (with Kern's remarks Toev. II.83). s. viharati to live happily, A I.96; III.3; Dh 379. - Der. sokhya. -atthin fem. -nī longing for happiness Mhvs 6, 4. -āvaha bringing happiness, conducive to ease S I.2 sq., 55; Dh 35; J II.42. - indriya the faculty of ease S V.209 sq.; Dhs 452; It 15, 52. -udraya (sometimes spelt *undriya) having a happy result A I.97; Ps I.80; Pv IV.178 (=sukha-vipāka Pva 243); Vv 318. - upaharanā happy offering, luxury J I.231. - edhita read as sukhe thita (i.e. being happy) at Vin III.13 & S V.351 (v. l. sukhe ̣thita); also at Dha I.165; cp. J VI.219. - esin looking for pleasure Dh 341. -kāma longing for happiness M I.341; S IV.172, 188. - da giving pleasure Sn 297. -dhamma a good state M I.447. -nisinna comfortably seated J IV.125. - paṭisāṃvedin experiencing happiness Pug 61. - patta come to well-being, happy J III.112. - pharaṇā tā diffusion of well-being, ease Nett 89 (among the constituents of samādhi). - bhāgiya participating in happiness Nett 120 sq., 125 sq., 239 (the four s. dhammā are indriyasāṃvara, tapasaṃkhāta puññadhama, bojjhangabhāvanā and sabbūpadhipatissaggasankhāta nibbāna). - bhūmi a soil of ease, source of ease Dhs 984; DhsA 346. - yānaka an easy-going cart Dha 325. - vinicchaya discernment of happiness M III.230 sq. - vipāka resulting in happiness, ease D I.51; A I.98; DA I.158. - vihāra dwelling at ease S V.326. - vihārin dwelling at ease, well, ease D I.75; Dhs 163; J I.140. - samvāsa pleasant to associate with Dh 207. - saññīn conceiving happiness, considering as happiness A II.52. - samuddaya origin of bliss It 16, 52. - samphassa pleasant to touch Dhs 648. - sammata deemed a plea- sure Sn 760. - sayita well embedded (in soil), of seeds A III.404=D II.354.
Sukhallikānuyoga (सुक्कड्लिकानुयोग) [same in BSk.] luxurious living Vin I.1012 (kāma-°). See under kāma°.

Sukhāyati (सुक्हायति) [Denom. fr. sukh] to be pleased J II.31 (asukhāyamāna being displeased with).

Sukhita (सुक्हित) [pp. of sukheti] happy, blest, glad S I.52; III.11 (sukhitesu sukhto dukkhitesu dukkhiito); IV.180; Sn 1029; Pv II.811; healthy Mhvs 37, 128; °-atta [ātman] happy, easy Sn 145.

Sukhin (सुक्हिन) (adj.) [fr. sukh] happy, at ease D I.31, 73, 108; A II.185; S I.20, 170; III.83; Dh 177; Sn 145; being well, unhurt J III.541; fem. -nī D II.13; M II.126.

Sukhumāla (सुक्हुमाला) (adj.) [cp. Sk. su-kumāra] tender, delicate, refined, delicately nurtured A I.145; II.86 sq.; III.130; Vin I.15, 179; II.180; beautifully young, graceful J I.397; Sn 298; samaṇ-° a soft, graceful Samaṇa A II.87; fem. sukhumālinī Th 2, 217; Miln 68, & sukhumālī J VI.514.

Sukhumālatā (सुक्हुमालता) (f.) [abstr. fr. sukhumāla] delicate constitution J V.295; DhA III.283 (ati°).

Sukheti (सुक्हेति) [Caus. fr. sukh] to make happy D I.51; S IV.331; DA I.157; also sukhayati DhsA 117; Caus. II. sukhāpeti D II.202; Miln 79. - pp. sukhita.

Sugata (सुगत) [su+gata] faring well, happy, having a happy life after death (gati): see under gata; cp. Vism 424 (s.= sugati-gata). Freq. Ep. of the Buddha (see Dict. of Names). -angula a Buddha-inch, an inch according to the standard accepted by Buddhists Vin IV.168. -ālaya imitation of the Buddha J I.490, 491; II.38, 148, 162; III.112. -ovāda a discourse of the Blessed one J I.119, 349; II.9, 13, 46; III.368. -vidatthi a Buddha-span, a span of the accepted length Vin III.149; IV.173. -vinaya the discipline of the Buddha A II.147.

Sugati (सुगति) (f.) [su+gati] happiness, bliss, a happy fate (see detail under gati) Vin II.162, 195; D I.143; II.141; Pug 60; It 24, 77, 112; A III.5, 205; V.268; Vism 427 (where defd as "sundarā gati" & distinguished fr. sagga as including "manussagati," whereas sagga is "devagati"); VbhA 158; DhA I.153. - sugatti (in verses), Dh 18; D II.202 (printed as prose); J IV.436 (=sagga C.); VI.224. Kern, Toev. II.83 expld sugatti as svargati, analogous to svar-ga (=sagga); doubtful. Cp. duggati.
Sugatin (Sugati) (adj.) [fr. sugati] righteous Dh 126; J I.219= Vin II.162 (suggati).

Sunka (Sunka) (m. and nt.) [cp. Vedic śulka, nt.] 1. toll, tax, customs Vin III.52; IV.131; A I.54 sq.; DhA II.2; J IV.132; VI.347; PvA III. - 2. gain, profit Th 2, 25; ThA 32. - 3. purchase-price of a wife Th 2, 420; J VI.266; Miln 47 sq. - odhisunka stake J VI.279; °-gahanā J V.254; a-ṃukāraha J V.254. -ghāta customs'frontier Vin III.47, 52. -ṭṭhāna taxing place, customs'house Vin III.62; Miln 359. -sāyiṇa (?) customs'officer Miln 365 (read perhaps °sādhaka or °sālika?).

Sunkika (Sunkika) [sunka+ika] a receiver of customs J V.254.

Sunkiya (Sunkiya) (nt.) [abstr. fr. sunka] price paid for a wife J VI.266.

Suci (Suci) (adj.) [Vedic śuci] pure, clean, white D I.4; A I.293; Sn 226, 410. - opp. asuci impure A III.226; V.109, 266. - (nt.) purity, pure things J I.22; goodness, merit Dp 245; a tree used for making foot-boards VvA 8. -kamma whose actions are pure Dh 24. -gandha having a sweet perfume Dh 58; DhA I.445. -gavesin longing for purity S I.205; DhA III.354. -gātika read sūcighaṭikā at Vin II.237. -ghara Vin II.301 sq.; see sūcighara. -jātika of clean descent J II.11. -bhojana pure food Sn 128. -mhitā having a pleasant, serene smile Vv 1810; 5025; 6412; VvA 96, 280 (also explained as a name); J IV.107. -vasana wearing clean, bright clothes Sn 679.


Sujā (Sujā) (f.) [Vedic sruc, f.] a sacrificial ladle D I.120, 138; S I.169; DA I.289, 299. which the Dhtp (417) defines as "soceyye," i. e. from cleansing] to become clean or pure M I.39; S I.34, 166; Nd1 85; Vism 3; cp. pari°. - pp. suddha. - Caus. sodheti (q. v.).

Sujjhana (Sujjhana) (nt.) [fr. sujjhati] purification Vism 44.

Suñña (Suñña) (adj.) [cp. Sk. śūnya, fr. Vedic śūna, nt., void] 1. empty, uninhabited D I.17; II.202; S I.180; IV.173; DA I.110; Miln 5. - 2. empty, devoid of reality, unsubstantial, phenomenal M I.435; S III.167; IV.54, 296; Sn 1119; Nd1 439 (loka). - 3. empty, void, useless M I.483; S IV.54, 297; Dāvs V.17; Miln 96; Vism 594 sq. (of nāmarūpa, in simile with suñña dāruyanta). suññasuñña empty of permanent substance Ps II.178; asuñña not empty Miln 130. - nt. suññasāv emptiness, annihilation, Nibbāna Vism 513 (three nirodha-suññasāvāni); abl. °to from the point of view of the "Empty" Nd2 680 (long exegesis of suñña at Sn 1119); Vism 512; VbhA 89, 261; KhA 74. -gāra an empty place, an uninhabited spot, solitude Vin I.97, 228; II.158, 183; III.70, 91 sq.; D I.175; II.86; 291, M I.33; S IV.133, 359 sq.; A III.353; IV.139, 392, 437; V.109, 207, 323 sq.; It 39; J III.191; Miln 344; Vism 270; Nd2 94. -gāma an empty (deserted) village (in similes) Vism 484; VbhA 48; Dhs 597; DhsA 309; °tthāna Vism 353; VbhA 57.

Suññata (Suññata) (adj.) [i. e. the abl. suññato used as adj. nom.] void, empty, devoid of lusts, evil dispositions, and karma, but especially of soul, ego Th 2, 46; ThA 50; Dhs 344; Mhvs 37, 7; nibbāna DhsA 221; phassa S IV.295; vimokkha Dh 92; DhA II.172; Miln 413; vimokkha samādhi, and samāpatti Vin III.92 sq.; IV.25 sq.; samādhi (contemplation of emptiness, see Cpd. 216) D III.219 (one of three samādhis); S IV.360, 363; Miln 337; anupassanā Ps II.43 sq.
Suññatā (suññata) (f.) [abstr. fr. suñña] emptiness, "void," unsubstantiality, phenomenality; freedom from lust, ill-will, and dullness, Nibbāna M III.111; Ku 232; DhsA 221; Nett 118 sq., 123 sq., 126; Miln 16; Vism 333 (n’atthi; suñña; vivitta; i.e. abhāva, suññatā, vivitt’-ākāra), 578 (12 fold, relating to the Paṭiccasamuppāda), 653 sq.; Dīrgha 262 (atta’, attaniya’, nīcchabāva’). - pakāsana the gospel of emptiness DA I.99, 123; -paṭisamutta relating to the Void, connected with Nibbāna A I.72=III.107=S II.267; DA I.100 sq.; Miln 16; -vihāra dwelling in the concept of emptiness Vin II.304; M III.104, 294. See on term e. g. Cpd. 69; Ku trsln 142, n. 4.

Suññatta (suñña) (nt.) [abstr. fr. suñña] emptiness, the state of being devoid DhsA 221.

Suṭṭhu (suttu) (indecl.) [cp. Sk. suṣṭhu, fr. su°] well; the usual C. expln of the prefix su2 PvA 19, 51, 52, 58, 77, 103 etc.; s. tāta well, father J I.170; s. kataṃ you have done well J I.287; Dīrgha 297; suṭṭhutaraṃ still more J I.229; SnA 418.


Suṇa (suna) "dog," preferable spelling for suna, cp. Geiger, P.Gr. § 931.

Suṇāti (suṇoti) (suṇoti) [śru, Vedic śṛṇoti; cp. Gr. kle/w to praise; Lat. clueo to be called; Oir. clunim to hear; Goth. hlup attention, hluma hearing, and many others] to hear. Pres. suṇāti D I.62, 152; S V.265; Sn 696; It 98; Miln 5. - suṇoti J IV.443; Pot. suṇeyya Vin I.7; D I.79; suṇeha S III.121; suṇāhi Sn p. 21; suṇohi D I.62; Sn 997; 3rd sg. suṇātā Vin I.56; 1st pl. suṇāma Sn 354; suṇāma Sn 350, 988, 1110Q, PV IV.131. - 2nd pl. suṇātha D I.131; II.76; It 41; Sn 385; Pāvā 13. suṇātha Sn 997; Miln 1. - 3rd pl. suṇānta still more J I.1229; SaN 141.

Suṇisā (suṇisa) (f.) [Vedic snuṣā; cp. Gr. snu to hear; Lat. clueo to be called; Oir. clunim to hear; Goth. hlup attention, hluma hearing, and many others] a daughter-in-law Vin I.12; D I.4; Sn 30. sutvāna Vin I.19; D I.30; Sn 202. suṇīti V.96; Mhvs 23, 80. suṇīya Mhvs 23, 101. - Pass. suṇītā M I.30; J I.72, 86; Miln 152. suṇīyati J IV.141; J IV.160; V.459. 3rd pl. suṇīyare J V.528. - Grd. savānīya what should be heard, agreeable to the ear D II.211. sotabba D I.175; II.346. - pp. suta: see separately. - Caus. sāveti to cause to hear, to tell, declare, announce J I.344; Mhvs 5, 238; Pāvā 200; Vvā 66. nāmaṃ s. to shout out one’s name Vin I.36; D I.262; maṃ dāsi ti sāvaya announce me to be your slave J III.437; cp. J I.402 (but see on this passage and on J III.198; VI.486 Kern’s proposed reading sāṭeti); to cause to be heard, to play D II.265. Caus. also suṇāpeti DhA I.206. - Desiderative sussūati (often written sussiyyati) D I.230; M I.133 (text susussanti), A IV.393 (do.). - ppr.ussusāṃ Sn 189 (var. read., textussusā); susussamāna Sn 383; aor. susussiṣṣu Vin I.10; fut. susussiṣṣanti Vin I.150; S II.267 (textussu-).

Suta (suta) [pp. of suṇāti; cp. Vedic śruta] 1. heard; in special sense "received through inspiration or revelation"; learned; taught A 97 sq.; D III.164 sq., 241 sq.; freq. in phrase "iti me sutam" thus have I heard, I have received this on (religious) authority, e. g. It 22 sq. - (nt.)
sacred lore, inspired tradition, revelation; learning, religious knowledge M III.99; A I.210 sq.; II.6 sq.; S IV.250; J II.42; V.450, 485; Miln 248. - appa-sutta one who has little learning A II.6 sq., 218; III.113 sq., 182 sq., 261 sq.; S II.159. See bahu. asutta not heard Vin I.238; Pv IV.161; J III.233; also as assuta J I.390 ("pubba never heard before"); III.233. - na suta pubbam a thing never heard of before J III.285. dussuta M I.228; sussuta M III.104. - 2. renowned J II.442.

ādha holding (i.e. keeping in mind, preserving) the sacred learning J III.193; VI.287.

kavi a Vedic poet, a poet of sacred songs A II.230.

dhana the treasure of revelation D III.163, 251; A III.53; IV.4 sq.; VvA 113. -dhara remembering what has been heard (or taught in the Scriptures) A II.23 (+°sannicaya); III.152, 261 sq.

maya consisting in learning (or resting on sacred tradition), one of the 3 kinds of knowledge (paññā), viz. cintā-mayā, s.-m., bhāvanā-mayā paññā D III.219; Vbh 324 (expld at Vism 439); as *mayī at Ps I.4, 22 sq.; Nett 8, 50, 60. - ssava far-renowned (Ep. of the Buddha) Sn 353.

Suta² (sūta) [Sk. suta, pp. of sū (or su) to generate] son Mhvs 1, 47; fem. sutā daughter, Th 2, 384.

Sutatta (sūtatta) (nt.) [abstr. fr. suta1] the fact of having heard or learnt SnA 166.

Sutappaya (sūtappaya) (adj.) [su+grd. of tappati2] easily contented A I.87; Pug 26 (opp. dut*).

Sutavant (sūtavant) (adj.) [suta1+vant] one who is learned in religious knowledge Vin I.14; A II.178; III.55; IV.68, 157; S III.57; Tikp 279; Sn 70 (=āgama-sampanna SnA 124), 90, 371; sutavanta-nimmita founded by learned, pious men Miln 1; assutavant, unlearned M I.1 (*vā puthujjano laymen); Dhs 1003; A III.54; IV.157.

Suti (sūti) (f.) [cp. śruti revelation as opp. to smṛti tradition] 1. hearing, tradition, inspiration, knowledge of the Vedas Sn 839, 1078; Miln 3 (+sammuti); Mhvs 1, 3. - 2. rumour; sutivasena by hearsay, as a story, through tradition J III.285, 476; VI.100. - 3. a sound, tone VvA 139 (dvāvīsati suti-bhedā 22 kinds of sound).

Sutitikkha (sūtikkha) (adj.) [fr. su+titikkhā] easy to endure J 524.

Sutta¹ (sūta) [pp. of supati] asleep Vin III.117; V.205; D I.70; II.130; Dh 47; It 41; J V.328. - (nt.) sleep D II.95; M I.448; S IV.169. In phrase "-pabuddha "awakened from sleep" referring to the awakening (entrance) in the deva-world, e.g. Vism 314 (brahmalokaṃ uppajjati); DhA I.28 (kanaka-vimāne nibbatti); III.7 (id.); cp. S I.143.

Sutta² (sūta) (nt.) [Vedic sūtra, fr. sīv to sew] 1. a thread, string D I.76; II.13; Vin II.150; Pv II.111 (=kappāsiyā sutta PvA 146); J I.52. - fig. for tanhā at Dhs 1059; DhsA 364. - kāla° a carpenter's measuring line J II.405; Miln 413; dīgha° with long thread J V.389; makkaṭa° spider's thread Vism 136; yantā° string of a machine VbhA 241. - Mentioned with kappāsa as barter for cīvara at Vin III.216. - 2. the (discursive, narrational) part of the Buddhist Scriptures containing the suttas or dialogues, later called Sutta-piṭaka (cp. Suttanta). As such complementary to the Vinaya. The fanciful expln of the word at DhsA 19 is: "atthānaṃ sūcanto suvutato savanato 'tha sūdanato suttaṃ-sutta-sabhāgato ca suttaṃ Suttan ti akkhāta." - D II.124; Vin II.97; VbhA 130 (+vinaya); SnA 159, 310 (compared with Vinaya & Abhidhamma). - 3. one of the divisions of the Scriptures (see navanga) A II.103, 178; III.177, 361 sq.; Miln 263. - 4. a rule, a clause (of the Pātimokkha) Vin I.65, 68; II.68, 95; III.327. - 5. a chapter, division, dialogue (of a
Suttaka (Sūtaka) (nt.) [fr. sutta] a string Vin II.271; PVa 145; a string of jewels or beads Vin II.106; III.48; DhsA 321; a term for lust DhsA 364.

Suttantika (Sūtantika) Versed in the Suttantas. A suttantika bhikkhu is one who knows the Suttas (contrasted with vinayadhara, who knows the rules of the Vinaya) Vin II.75. Cp. dhamma C 1 & piṭaka. - Vin I.169; II.75, 161; III.159; J I.218; Miln 341; Vism 41, 72, 93; KhA 151. -duka the Suttanta pairs, the pairs of terms occurring in the Suttantas Dhs 1296 sq.; -vatthūni the physical bases of spiritual exercise in the Suttantas Ps I.186.

Sutti 1 (Sāti) (f.) [cp. Sk. śukti, given as pearl-shell (Suśruta), and as a perfume] in kuruvindakasutti a powder for rubbing the body Vin II.107; see sotti.

Sutti 2 (Sāti) (f.) [Sk. sūkti] a good saying Sdhp 340, 617.

Suthita (Sūthita) (?) beaten out, Miln 415 (with vv. ll. suthiketa, suphita & supita). Should we read su-poṭhita? Kern, Toev. II.85 proposes su-pītā "well saturated" (with which cp. supāyita J IV.118, said of a sword).

Sudam (Sudam) (indecl.) [=Vedic svid, influenced by sma: see su3] a deictic (seemingly pleonastic) particle in combn with demonstr. pronouns and adverbs; untranslatable, unless by "even, just," e.g. tapassī sudam homi, lūkha ssudam [sic] homi etc. M I.77=J I.390; cp. ittham sudam thus Sn p. 59; tatra sudam there Vin I.4, 34; IV.108; D I.87; II.91; It 15; api ssudam D II.264; S I.119; api sudam S I.113; sā ssudam S II.255.

Sudda (Suddha) [cp. Vedic śūdra] (see detail under vāṇṇa 6) a Śūdra Vin II.239; D I.104; III.81, 95 sq. (origin); M I.384; A I.162; II.194; S I.102; Pug 60; Sn 314; fem. suddī D I.241; A III.226, 229; Vin III.133.

Suddha (Suddha) [pp. of sujjhati] 1. clean, pure, Vin I.16; II.152; D I.110; Sn 476. - 2. purified, pure of heart M I.39; Dh 125, 412; Sn 90 - 3. simple, mere, unmixed, nothing but S I.135; DhsA 72; J II.252 ("daṇḍaka just the stick"). -antaparivāsa a probation of complete purification Vin II.59 sq. -ājīva clean livelihood VbhA 116; Dha IV.111. -ājīvin living a pure life Dp 366. -ānupassin

**Suddhaka** (suddhaka) (nt.) [suddha+ka] a trifle, a minor offence, less than a Sanghādisesa Vin II.67.

**Suddhatā** (suddhata) (f.) [abstr. fr. suddha] purity Sn 435.

**Suddhatta** (suddhatta) (nt.) [abstr. fr. suddha] purity D II.14; Vism 44.

**Suddhi** (suddhi) (f.) [fr. śuddhi] purity, purification, genuineness, sterling quality D I.54; M I.80; II.132, 147; S I.166, 169, 182; IV.372; Th 2, 293; Dha III.158 (v. l. visuddhi); VvA 60 (payoga°); Vism 43 (fourfold: desanā°, saṃvara°, pariyetto°, paccavekkhāna°); Dhs 1005; Sn 478; suddhimvada stating purity, Sn 910; Nd1 326; suddhināya leading to purity Sn 910. Cp. pari°, vi°. -magga the path of purification (cp. visuddhi°) S I.103.

**Suddhika** (suddhika) (adj.) [suddhi+ka] 1. connected with purification Dhs 519-522; udaka-s. pure by use of water S I.182; Vin I.196; udakasuddhikā (f.) cleaning by water Vin IV.262; susāna-s. fastidious in the matter of cemeteries J II.54. - 2. pure, simple; orthodox, schematized; justified Nd1 89 (vatta°); Vism 63 (ekato & ubhato), 64 (id.); DhsA 185 (jhāna).

**Sudhā** (sudha) (f.) [cp. Sk. sudhā] 1. the food of the gods, ambrosia J V.396; Vism 258=KhA 56 (sakkha°). - 2. lime, plaster, whitewash, cement Vin II.154; °-kamma whitewashing, coating of cement J VI.432; Mhvs 38, 74.

**Suna** [Sk. śūna, pp. of śū to swell] swollen Vin II.253; A IV.275, 470.

**Suna** [Sk. śuna; see suvāṇa] a dog, also written suṇa J VI.353, 357 (cp. sunakha).

**Sunakha** (sunakha) [cp. Sk. sunaka; the BSk. form is also sunakha, e. g. MVastu III.361, 369] a dog A I.48; II.122; Th 2, 509; J I.175, 189; II.128, 246; Pva 151, 206. - rukkha° some sort of animal J VI.538. fem. sunakhi a bitch J IV.400. - Names of some dogs in the Jātakas are Kaṇha (or Mahā°) J IV.183; Caturakkha III.535; Jambuka, Pingiya ibid.; Bhattachārya II.246. Cp. suvāṇa.

**Sunaggavellita** (sunaggavellita) [su+agga+vellita; perhaps originally suv-agga°] beautifully curled at the ends (of hair) J VI.86.

**Sundara** (sundara) (adj.) [cp. Epic & Class. Sk. sundara] beautiful, good, nice, well J II.11, 98; SnA 410, 493 (cp. parovara). It is very frequent as Commentary word, e. g. for prefix su° Pva 57, 77; VvA 111; for subha Pva 14, 44; for sādhu SnA 176; for sobhana Pva 49; for seyyo Pva 130.
Supānṇa (Supanna) [Vedic suparṇa] "Fairwing" a kind of fairy bird, a mythical creature (cp. garuḍa), imagined as winged, considered as foe to the nāgas D I.259; S I.148; J I.202; II.13, 107; III.91, 187, 188; VI.256, 257; Vism 155 (rājā), 400; Nd1 92, 448; DhA I.280; PvA 272; DA I.51; Mhvs 14, 40; 19, 20. Four kinds S III.246.

Supati [supatī] (suppatī, soppatī) [svap; Vedic svapiti & svapati; svapna sleep or dream (see supina), with which cp. Gr. u(̂)pons sleep=Av. xvafna, Lat. somnus, Ags. swefn. - Dhtp 481 "saye"] to sleep; supati Sn 110; J II.61 (sukham supati he sleeps well); V.215; Pv II.938; suppati S I.107; soppati S I.107, 110; Pot. supe S I.111; ppr. supanto Vin I.15; ppr. med. suppamāṇa J III.404; aor. supi Miln 894; Vin II.78; PvA 195 (sukham); inf. sottuṃ S I.111; pp. supita; also sutta1 & sotta.

Supāṇa (Supana) [=suvāṇa] a dog D II.295=M I.58, 88; Sn 201; Miln 147. Spelt supāna at J IV.400.

Supāyika (Supayika) J IV.118 (read: supāyita). See under su°.

Supita [supita] (pp. of supati) sleeping; (nt.) sleep S I.198 (ko attho supitena)=Sn 331; SnA 338; Pv II.61 (so read for supana?).

Supīna [Supina] (m. & nt.) [Vedic svapna; the contracted P. form is soppa] a dream, vision D I.9, 54; S I.198; IV.117 (supine in a dream; v. l. supinena); Sn 360, 807, 927; Nd1 126; J I.334 sq., 374; V.42; DA I.92, 164; Vv 4414; VbhA 407 (by 4 reasons), 408 (who has dreams); DhA I.215. The five dreams of the Buddha A III.240; J I.69. dussupina an unpleasant dream J I.335; PvA 105 (of Ajātasatru); mangala° a lucky dream J VI.330; mahā° mātpati to have (lit. see) a great vision J I.336 sq. (the 16 great visions); °ādisati to tell a dream Nd1 381. - Supina at Pv II.61 read supita. -anta [anta pleonastic, cp. ThA 258 "supinam eva supinantam"] a dream; abl. *ante in a dream Th 2, 394; J V.328 (spelt suppante; C. sopp*; expld as "supinena"); instr. *antena id. Vin II.125; III.112; J V.40; VI.131; ThA 258; KhA 175; SnA 80. -pāṭhaka a dream-teller, astrologer Nd1 381. -sattha science of dream-telling, oneiromantics SnA 564.

Supinaka [Supinaka] [supina+ka] a dream Vin II.25; D II.333; M I.365; J V.354; DA I.92.

Supīṭa [Supita] read Miln 415 for suthita read Miln 415 for suthita (Kern's suggestion). See under su°.

Supoṭhita [Supothita] [su+poṭhita] well beaten; perhaps at Miln 415 for suthita (said of iron); (nt.) a good thrashing DhA I.48.

Suppa [Suppa] [cp. Vedic sūrpa] a winnowing basket Ud 68; J I.502; II.428; Vism 109 (saraśva), 123; Miln 282; DhA I.174 (kattara°); II.131; Mhvs 30, 9. °-ka a toy basket, little sieve DhsA 321 (+musalaka).

Suppatā (Supatta) (f.) [fr. sūpa] in mugga-s. pea-soup talk, sugared words Miln 370. See under mugga.

Suppanta [Suppanta] See under soppa.
Suplavattha (Suplavattha) at J V.408 is doubtful in spelling & meaning. Perhaps to be read "suplavantaṃ" gliding along beautifully; C. expld as "sukhena plavan'atthaṃ."

Subbaca (Subbaca) (adj.) [su+vaca] compliant, meek A III.180. See also suvaca (under su°). Der. sovacassa.

Subbhū (Subhū) (adj.) [su+bhū, Sk. bhrū, see bhūkuṭi] having beautiful eyebrows J IV.18 (=subhamukhā C.).

Subha (Subha) (adj.) [Vedic śubhas fr. subh; cp. sobhati] shining, bright, beautiful D I.76=II.13=M III.102; Dhs 250; DA I.221; auspicious, lucky, pleasant Sn 341; It 80; good Sn 824, 910; subhato maññati to consider as a good thing Sn 199; J I.146; cp. S IV.111; (nt.) welfare, good, pleasantness, cleanliness, beauty, pleasure; -vasena for pleasure's sake J I.303, 304; asubha anything repulsive, disgusting or unpleasant S I.188; V.320; subhāsubha pleasant and unpleasant Miln 136; J III.243 (niraya=subhānaṃ asubhaṃ unpleasant for the good, C.); cp. below subhāsubha. -āngana with beautiful courts J VI.272. -āsubha good and bad, pleasant & unpleasant Dh 409=Sn 633. -kiṇṇa the lustrous devas, a class of devas D II 69; M I 2Q 329, 390; III.102; A I.122; J III.358; Ku 207; also written ʻkiṇha A II.231, 233; IV.40, 401; Vism 414, 420 sq.; VbhA 520; KhA 86. -gati going to bliss, to heaven Mhvs 25, 115. -ṭṭhāyin existing or remaining, continuing, in glory D I.17; DA I.110; A V.60. -dhātu the element of splendour S II.150. -nimitta auspicious sign, auspiciousness as an object of one's thought M I 26; A I.3, 87, 200; S V.64, 103; Vism 20. -saññā perception or notion of what is pleasant or beautiful Nett 27. Opp. asubhasaññā concept of repulsiveness A I.42; II.17; III.79; IV.46; V.106. See asubha. -saññin considering as beautiful A II.52.

Subhaga (Subhaga) (adj.) [su+bhaga] lucky; °karaṇa making happy or beloved (by charms) D I.11; DA I.96. - Der. sobhagga


Sumarati (Sumarati) See sarati2.

Sumbhati (Sumbhati) (& sumhāti) [sambh (?)], cp. Geiger, P.Gr. 60, 128. The Dhtm (306 & 548) only says "sāṃsambhane." The Bsk. form is subhati MVastu I.14] to push, throw over, strike J III.185 (sumh°); VI.549. - pp. sumbhita. - Cp. ā°, pari°.

Sumbhita (Sumbhita) [pp. of sumbhati] knocked over, fallen (over) PvA 174.

Suyyati (Suyyati) is Passive of suṇāti.

Sura (Sura) [cp. Epic Sk. sura probably after asura] god Sn 681 (=deva SnA 484); name of a Bodhisattva J V.12, 13; surakāṇṇā a goddess, a heavenly maid J V.407 (=devadhītā, C.); surinda the king of gods Mhbv 28. Opp. asura.
**Surata** [sura] (adj.) [su+rata] (in good sense:) well-loving, devoted: see soracca; (in bad sense:) sexual intercourse, thus wrongly for soracca at J III.442 C., with expln as "dussilya." Cp. sūrata.

**Surā** [sura] (f.) [Vedic surā] spirituous (intoxicating) liquor ("drink") Vin II.295; 301; IV.110; D I.146; A I.212, 295; It 63; J I.199, 252 (tikhiṇaṃ suram yojetvā mixing a sharp drink); DhA II.9; Dh 247; as nt. at J VI.23 (v. l. sura as gloss). - Five kinds of surā are mentioned, viz. piṭṭha°, pūva°, odana° (odaniya°), kiṇṇapakkhitta°, sambhāra-saṃyutta° VvA 73; VbhA 381. - ādiṭṭhaka addicted to drink J V.427.

**Suriya** [surya] [Vedic sūrya cp. suvar light, heaven; Idg. *sāÛl., Goth. sauli sun; Oir. sōil "eye"]; cp. also Gr. se/las splendour, selh/nh moon, & many others, for which see Walde, Lat. Wtb. s. v. sōl] 1. the sun Vin I.2; D II.319; Sn 687; A I.227; S V.29 sq.; J II.73; Vism 231 (in simile), 416 (the seventh sun), 417 (myth of pop. etym.), 690 (in sim.); Miln 299; KhA 21 (bāla°, in simile); PaV 137, 211; VbhA 519; size of the sun DhsA 318; suriyaṃ uṭṭhapeti to go on till sunrise J I.318. - 2. the sun as a god D II.259; S I.51; J IV.63, etc.; VI.90, 201, 247, 263, etc. - atthangamana sunset VvA 295. - uggamana sunrise Mhvs 23, 22; J I.107. - kanta the sun-gem, a kind of gem Miln 118. - gāhā eclipse of the sun D I.10; J I.374. - manḍala the orb of the sun A I.283; Dhs 617. - rasmi a sunbeam J I.502. - vattika a sun-worshipper Nd1 89.

**Suru** [sura] (indecl.) [onomat.] a hissing sound ("suru"); surusuru-kārakaṃ (adv.) after the manner of making hissing sounds (when eating) Vin II.214; IV.197.

**Surunga** [surunga] a subterranean passage Mhvs 7, 15.

**Sulasī** [sulasī] (f.) [cp. Sk. surasī, "basilienkraut" BR; fr. surasa] a medicinal plant Vin I.201; cp. Deśīnāmālā VIII.40.

**Sulopī** [sulopi] a kind of small deer J VI.437, 438.

**Suva** [suva] [cp. Sk. śuka] a parrot J I.324; IV.277 sq.; VI.421; 431 sq. (the two: Pupphaka & Sattigumba); DhA I.284 (*rājā). fem. suvī J VI.421.

**Suvaṇṇa** [suvaṇṇa] [Sk. suvarṇa] of good colour, good, favoured, beautiful D I.82; Dhs 223; It 99; A IV.255; Pug 60; J I.226; suvaṇṇa (nt.) gold S IV.325 sq.; Sn 48, 686; Nd2 687 (=jātarūpa); KhA 240; VvA 104; often together with hirañña Vin III.16, 48; D II.179; °-āni pl. precious things J I.206. - Cp. soṇa. - itthakā gīl tiles DhA III.29, 61; VvA 157. - kāra goldsmith D I.78; M II.18; III.243; A I.253 sq.; J I.182; V.438 sq.; Nd1 478; Vism 376 (in sim.); DhA III.340; SnA 15; VbhA 222 (in sim.). - gabbha a safe (-room) for gold DhA IV.105. - guhā "golden cave," N. of a cave SnA 66. - toraṇa

Suvaṇṇatā (suvaṇṇatā) (f.) [abstr. fr. suvaṇṇa] beauty of colour or complexion Pug 34.

Suvaṇṇa & Suvāna [suvaṇṇa] [cp. Sk. śvan, also śvāna (f. śvāni): fr. Vedic acc. śuvānaṃ, of śvan. For etym. cp. Gr. ku/wn, Av. spā, Lat. canis, Oir. cū, Goth. hunds] a dog M III.91 (=supāṇa M I.58); J VI.247 (the 2 dogs of hell: Sabala & Śāma); Vism 259 (=supāṇa KhA 58). As suvaṇṇa at Sdhp 379, 408. - Also see the var. forms san, suṇa, suna, sunakha, supāṇa, soṇa. -doṇi a dog's (feeding) trough Vism 344, 358; VbhA 62. -piṇḍa a dog biscuit Vism 344. -vamathu dog's vomit Vism 344 (=suvāṇṇa Sdhp 379).

Suvanaya (suvanaya) [su-vānaya] easy to bring S I.124=J I.80.

Suvāmin [suvāmin] [metric for sāmin] a master Sn 666.

Suve see sve.

Susāna (susāna) (nt.) [cp. Vedic śmaśāna] a cemetery Vin I.15, 50; II.146; D I.71; A I.241; II.210; Pug 59; J I.175; Nd1 466; Nd2 342; Vism 76, 180; PVA 80, 92, 163, 195 sq. āmaka-s. a place where the corpses are left to rot J I.61, 372; VI.10; DhA I.176. Cp. sosānika. -aggi a cemetery fire Vism 54. -gopaka the cemetery keeper DhA I.69. -vaḍḍhana augmenting the cemetery, fit to be thrown into the cemetery Th 2, 380. Cp. kaṭasi°.

Susānaka (susānaka) (adj.) [fr. last] employed in a cemetery Mhvs 10, 91.

Susira (susira) (adj.-nt.) [Sk. śūṣira] perforated, full of holes, hollow J I.146; Sn 199; J I.172, 442; DA I.261; Miln 112; Vism 194=DhsA 199; KhA 172; asusira DhA II.148 (Bdhgh for eka-ghāna). (nt.) a hole; Pva 62.

Susu (susu) [cp. Sk. śiśu] a boy, youngster, lad Vin III.147= J II.284; Vv 6414 (=dahara C.); Sn 420; D I.115; M I.82; A II.22; J II.57; ājānīya-susūpama M I.445, read ājānīy-ass-ūpama (cp. Th 1, 72). - In phrase susukāḷa the susu is a double su°, in meaning "very, very black" (see under kāḷa-kesa), e. g. D I.115=M I.82= A II.22=III.66=J II.57; expld as suṭṭhu-kāḷa DA I.284. - susunāga a young elephant D II.254.

Susu the sound susu, hissing J III.347 (cp. su and sū); ThA 189.

Susu the name of a sort of water animal (alligator or seacow?) J VI.537 (plur. susū)=V.255 (kumbhilā mākasā susū).
**Susukā** (Susuka) (f.) an alligator Vin I.200; A II.123 (where id. p. at Nd2 470 has susṃsumāra); M I.459; Miln 196.

**Sussati** [Susatā] [Vedic śuṣyati; śuṣ (=sosana Dhtp 457)] to be dried, to wither Sn 434; J I.503; II.424; VI.5 (being thirsty); ppr. med. sussamāna J I.498; Sn 434; fut. sussissati J I.48; ger. sussītvā J II.5, 339; PvA 152. Cp. vissussati & sukkhati. - Caus. soseti (q. v.).

**Sussūsa** (Sususā) (adj.) wishing to hear or learn, obedient S I.6; J IV.134.

**Sussūsati** [Sususati] [Desid. fr. suṇāti; Sk. śuśrūṣati] to wish to hear, to listen, attend D I.230; A I.72; IV.393; aor. sussūsimsu Vin I.10; ppr. med. sussūsamāna Sn 383.

**Sussūsā** (Sususā) (f.) [Class. Sk. śuśrūṣā] wish to hear, obedience, attendance D III.189; A V.136; Th 1, 588; Sn 186; J III.526; Miln 115.

**Sussūsin** (Sususin) (adj.) [cp. Epic Sk. śuśrūsin] obedient, trusting J III.525.

**Suhatā** (Suhata) (f.) [sukha+tā] happiness J III.158.

**Suhita** (Suhita) (adj.) [su+hita] satiated M I.30; J I.266, 361; V.384; Miln 249.

**Sū** (Sū) (indecl.) an onomat. part. "shoo," applied to hissing sounds: see su1. Also doubled: sū sū DhA I.171; III.352. Cp. sūkara & sūsūyati.

**Sūka** (Suka) [cp. Sk. śūka] the awn of barley etc. S V.10, 48; A I.8.

**Sūkara** (Sukara) [Sk. sūkara, perhaps as sū+kara; cp. Av. hū pig, Gr. u(_s; Lat. sūs; Ags. sū=E. sow] a hog, pig Vin I.200; D I.5; A II.42 (kukkuṭa+), 209; It 36; J I.197 (Munika); II.419 (Sālūka); III.287 (Cullatūndila & Mahā-tūndila); Miln 118, 267; Vbhā 11 (vara-sayane sayāpita). - f. sūkari J II.406 (read vañjha*). - antaka a kind of girdle Vin II.136. - maṃsa pork A III.49 (sampannakolaka). - maddava is with Franke (Dīgha trsln 222 sq.) to be interpreted as "soft (tender) boar's flesh." So also Oldenberg (Reden des B. 1922, 100) & Fleet (J.R.A.S. 1906, 656 & 881). Scarcely with Rh. D. (Dial. II.137, with note) as "quantity of truffles" D II.127; Ud 81 sq.; Miln 175. - potaka the young of a pig J V.19. - sāli a kind of wild rice J VI.531 (v. l. sukasāli).

**Sūkarika** (Sukarika) [fr. sūkara; BSk. saukarika Divy 505] a pigkiller, pork-butcher S II.257; A II.207; III.303; Pug 56; Th 2, 242; J VI.111; ThA 204.

**Sūcaka** (Sukaka) [fr. sūc to point out] an informer, slanderer S II.257 (=pesuṇa-kāraka C.); Sn 246. Cp. saṃ*.

**Sūcana** (Sukana) (nt.) indicating, exhibiting Dhtp 592 (for gandh).

**Sūci** (Suci) (f.) [cp. Sk. sūci; doubtful whether to sīv] a needle Vin II.115, 117, 177; S II.215 sq., 257; J I.111, 248; Vism 284 (in simile); a hairpin Th 2, 254; J I.9; a small door-bolt, a pin to secure the bolt M I.126; Th 2, 116; J I.360; V.294 (so for suci); ThA 117; cross-bar of a rail, railing [cp. BSk.
Sūcikā (Sucika) (f.) [fr. sūci] 1. a needle; (fig.) hunger Pv II.83; PvA 107. - 2. a small bolt to a door Vin II.120, 148. - sūcik'āṭṭha whose bones are like needles (?) Pv III.23; PvA 180 (sūcigātā ti vā pāṭho. Vijhanatthena sūcikā ti laddhanāmāya khuppipāsāya ajjhāpiṭtā. Sūcikaṭṭha ti keci paṭhanti. Sūcichiddasadisā mukhadvārā ti attho).

Sūju (Suju) (adj.) [su+uju] upright Sn 143=Kh IX.1 (=suṭṭhu uju KhA 236).

Sūnā (Suna) (f.) a slaughter-house J VI.62; see sūnā.

Sūta (Suta) [Sk. sūta] a charioteer J IV.408; a bard, panegyrist J I.60; V.258.

Sūtighara (Sutighara) (nt.) [sūti+ghara] a lying-in-chamber J IV.188; VI.485; Vism 259 (KhA pasūti*); VbhA 33, 242.

Sūda (Suda) [Sk. sūda; for etym. see sādu] a cook D I.51; S V.149 sq.; J V.292; DA I.157; Vism 150 (in simile); Pv II.937, 950.

Sūdaka (Sudaka) = sūda (cook) J V.507.

Sūna (Suna) [Sk. śūna] swollen Miln 35719; J VI.555; often wrongly spelt suna (q. v.) Vin II.253=A IV.275 (cp. Leumann, Gött. Anz., 1899, p. 595); DhsA 197 (suna-bhāva).

Sūnā (Suna) (f.) [Sk. sūnā] a slaughter-house Vin I.202; II.267; asisūnā the same Vin II.26; M I.130, 143; also sūnā J VI.111; and sūṇā J V.303; sūṇāpaṇa J VI.111; sūnāghara Vin III.59; sūna-nissita Vin III.151; sūnakārāghara VbhA 252.

Sūnu (Sunu) [Vedic sūnu, fr. sū, cp. sūti] a son, child Mhvs 38, 87.

Sūpa (Supa) [Vedic sūpa, cp. Ags. sūpan=Ger. saufen; Ohg. sūf=soup] broth, soup, curry Vin II.77, 214 sq.; IV.192; D I.105; S V.129 sq. (their var. flavours); A III.49 (aneka*); J II.66; Vism 343. samsūpaka with equal curry Vin IV.192. Also nt. Vin I.23921 (-āni) and f. sūpi J IV.352 (bidalasūpiyo); sūpavyaṇjanaka a vessel for curry and sauce Vin I.240. -vyaṇjana curry J I.197.

Sūpatittha (Supatittha) (adj.) [su+upatittha, the latter=tittha, cp. upavana: vana] with beautiful banks. Usually spelt su*, as if su+patittha (see patittha), e. g. Vin III.108; J VI.518, 555 (=sobhana*); D II.129; Ud 83; Pv II.120 (=sundara-tittha PvA 77). But sū* at M I.76, 283; Ap 333.

Sūpadhārita (Supadhārita) =su+upadhārita well-known Miln 10.

Sūpin (adj.) [fr. sūpa] having curry, together with curry J III.328.


Sūyati is passive of suṇāti.

Sūra1 [Vedic śūra, fr. śū] valiant, courageous S I.21; J I.262, 320; II.119; (m.) a hero, a valiant man D I.51, 89; III.59, 142, 145 sq; A IV.107, 110; Sn 831; DA 157, 250; (nt.) valour S V.227, read sūriya. -kathā a tale about heroes D I.8; DA I.90. -kā the valiant crow DhA III.352. -bhāva strength, valour J I.130; Vism 417 (in def. of sūriya).

Sūra2 [Vedic sūra] the sun ThA 150 (Ap V.90); J V.56.

Sūrata [=surata] soft, mild J VI.286; Mhbv 75; kindly disposed S IV.305. Cp. surata & sorata.

Sūrin (adj.) [fr. sūra1] wise Mhvs 26, 23.

Sūriya (nt.) [abstr. fr. sūra1] valour S V.227 (text, sūra); J I.282; Miln 4.

Sūla (m. and nt.) 1. a sharp-pointed instrument, a stake Th 2, 488; S V.411; Pv IV.16; Vism 489 (in compar.), 646 (khadira*, ayo*, svuṇṇa*); ThA 288; J I.143, 326; sūle uttāseti to impale A I.48; J I.326; II.443; IV.29; appeti the same J III.34; VI.17, or āropeti PvA 220. ayasūla an iron stake J IV.29; Sn 667; cp. asī* & satti*. - 2. a spit J I.211; roasted on a spit, roasted meat J III.220; mamsa* the same, or perhaps a spit with roasted meat J III.52, 220. - 3. an acute, sharp pain DhsA 397; sūlā (f.) the same A V.1105. Cp. defn of sūl as "rujā" at Dhtp 272. -āropana impaling, execution Miln 197, 290. -koṭi the point of the stake DhA II.240.

Sūḷāra (adj.) [su+uḷāra] magnificent Mhvs 28, 1.

Sūsūyati [Denom. fr. sū] to make a hissing sound "sū sū" (of a snake) DhA II.257 (v. l. susumāyati).

Se (pron.)=taṃ: see under sa2.

Seka (fr. sic, see siñcati) sprinkling J I.93 (svuṇṇa-rasa-s.-piṇjara).

Sekata (nt.) [Sk. saikata] a sandbank Dāvs I.32.

Sekadhāri (f.) (?) J VI.536 (nilapupphi-*, C. nilapupphīti ādikā pupphavallīyo).
Sekha & Sekkha (Sekha) [cp. Sk. śaikṣa; fr. sikṣa, sikkha] belonging to training, in want of training, imperfect Vin I.17, 248; III.24; Dhs 1016; one who has still to learn, denotes one who has not yet attained Arahantship D II.143; M I.4, 144; A I.63; Pug 14; It 9 sq., 53, 71; Sn 970, 1038=S II.47; definition A I.231; S V.14, 145, 175, 229 sq., 298, 327; Nd 1 493 (sikkhati ti sekko, etc.) =Nd 2 689; VbhA 328. sīla the moral practice of the student A I.19 sq.; II.6, 86 sq.; asēkha not to be trained, adept, perfect Vin I.62 sq.; III.24; Pug 14 (=arahant). See asēkha.

Sekhavant (Sekhavant) (?); quick J VI.199 (v. l. sighavant).

Sekhiya (Sekhia) [fr. sekha] connected with training; s. dhamma rule of good breeding Vin IV.185 sq.

Segālaka (Segalaka) (nt.) [fr. sigāla] a jackal's cry A I.187 sq. (*ñ nadati); cp. sigālika.

Secanaka (Secanaka) [fr. seceti] sprinkling J VI.69; neg. asecanaka (q. v.).

Seceti (Seceti) see siñcati.

Secchā (Seccha) =sa-icchā, Sdhp 249.

Seṭṭha (Settha) best, excellent D I.18, 99; S III.13; Sn 47, 181, 822, 907; Dh 1, 26; J I.443; Nd 1 84=Nd 2 502 (with syn.); J I.88; cp. seṭṭhatara J V.148. -kamma excellent, pious deeds Mhvs 59, 9. -sammata considered the best J III.111.

Seṭṭhi (Setthi) [fr. seṭṭha, Sk. śreṣṭhin] foreman of a guild, treasurer, banker, "City man", wealthy merchant Vin I.15 sq., 271 sq.; II.110 sq., 157; S I.89; J I.122; II.367 etc.; Rājagaha° the merchant of Rājagaha Vin II.154; J IV.37; Bārāṇasi° the merchant of Benares J I.242, 269; jana-pamukha the head of a guild J II.12 (text senī-pamukha).

Seṭṭhitta (Setthitta) (nt.) [abstr. fr. seṭṭhi] the office of treasurer or (wholesale) merchant S I.92.

Seṇi (Seni) (f.) [Class. Sk. śrenī in meaning "guild"; Vedic= row] 1. a guild Vin IV.226; J I.267, 314; IV.43; Dāvs II.124; their number was eighteen J VI.22, 427; VbhA 466. °-pamukha the head of a guild J II.12 (text senī-). - 2. a division of an army J VI.583; ratha° J VI.81, 49; senimokkhā the chief of an army J III.371 (cp. senā and seniya).

Seta (Seta) (adj.) [Vedic śveta & śvitra; cp. Av. spaēta white; Lith. szaityti to make light; Ohg. hwīz=E. white] white D II.297=M I.58; Sn 689; A III.241; VbhA 63 (opp. kāḷa); J I.175; PVA 157, 215. name of a mountain in the Himalayas S I.67=Miln 242; an elephant of King Pasenadi A III.345. -anga white bodied Mhvs 10, 54. -atthika lit. (having) white bones, (suffering from) famine [cp. BSk. śvetāsthī Divy 131] Vin III.6; IV.23; S IV.323; A I.160; IV.279. - f. mildew Vin II.256; J V.401. -odaka clear (transparent) water Pvi II.120. -kambala white blanket J IV.353. -
kamma whitewashing J VI.432. -kuṭṭha white leprosy J V.69; VI.196. -geru N. of a plant J VI.535. -chatta a white parasol, an emblem of royalty D II.19; A I.145; J I.177, 267; PvA 74; DhA I.167; III.120. -pacchāda with white covering S IV.292=Ud 76=DhsA 397. -puppha "white-flowered," N. of a tree (Vitex trifolia?) J V.422 (=piyaka). -vārī (& *vārīsa) names of plants or trees J VI.535, 536.

**Setaka** (setaka) (adj.) [seta+ka] white, transparent D II.129; M I.76, 167, 283.

**Setaccha** (setaccha) a tree J VI.535; setacchakūṭa adj. J VI.539 (sakuṇa).

**Setapaṇṇi** (setapanni) (f. [?]) a tree J VI.335.

**Seti** & **Sayati** (seti) (sayati) [śī, Vedic śete & śayate; cp. Av. saēte=Gr. kei_tai to lie, w)-keano/s ("ocean")=Sk. āśayānah, koimā/w to put to sleep; Ags. hāēman to marry; also Lat. civis=citizen. - The Dhtp simply defines as saya (374)] to lie down, to sleep; (applied) to be in a condition, to dwell, behave etc. - Pres. seti S I.41, 47, 198 (kim sesi why do you lie asleep? Cp. Pv II.61); J I.141; Dh 79, 168; Sn 200; VvA 42; sayati Vin I.57; J II.53; DA I.261. Pot. sayeyya Pv II.3,9 & saye It 120. ppr. sayaṃ It 82, 117; Sn 193; sayāna (med.) D I.90; II.292; M I.57; It 117; Sn 1145; & semāna D II.24; M I.88; S I.121; J I.180; also sayamāna Th 1, 95. - Fut. sessati S I.83; Sn 970; DhA I.320. - Aor. sesi J V.70; settha Sn 970; sayi J VI.197, asayittha J I.335. - Inf. sayiṭum Pva 157; ger. sayiṭvā J II.77. - pp. sayita (q. v.). - Caus. II. sayāpeti to make lie down, to bed on a couch etc. J I.245; V.461; Mhvs 31, 35; Pva 104. - pp. sayāpita. - sukham seti to be at ease or happy S I.212; J V.242 (raṭṭhaṃ i. e. is prosperous); opp. dukkham s. to be miserable A I.137.

**Setu** (setu) [Vedic setu, to si or sā (see sinoti); cp. Av. haētu dam; Lat. saeta; Ags. sāda rope; etc.] a causeway, bridge Vin I.230=D II.89, J I.199; Vism 412 (simile); DhA I.83; SnA 357; Pva 102, 151, 215. uttāra° - a bridge for crossing over M I.134; S IV.174; Miln 194; naḷa° a bamboo bridge Th 1, 7. - kāraka a bridge-maker, one who paves the way S I.33; Kv 345. - ghāta pulling down of the bridge (leading to something) Vin I.59; III.6; A I.220, 261; II.145 sq.; Dhs 299; DhAs 219; DA I.305; Nd2 462; DhA IV.36.

**Seda** (seda) [Vedic sveda, fr. svid, cp. Av. xvaēda, Gr. i)drw/ss, Lat. sudor, Ags. svāt=E. sweat] sweat D II.293; A II.67 sq.; It 76; Sn 196; J I.118, 138, 146, 243; in detail (physiologically) at Vism 262, 360; VbhA 66, 245; sweating for medicinal purposes, mahā° a great steambath; sambhāra° bringing about sweating by the use of herbs, etc.; seda-kamma sweating Vin I.205. - pl. sedā drops of perspiration DhA I.253. - āvakkhitta earned in the sweat of the brow A II.67 sq., III.45, 76; IV.95, 282. - gata sweat-covered, sweating VvA 305. - mala the stain of sweat J III.290; VbhA 276. - yūsa sweat Vism 195.

**Sedaka** (sedaka) (adj.) [fr. seda] sweating, transpiring D II.265.


**Sedeti** (sedeti) [Caus. of sijjati] to cause to transpire, to heat, to steam J IV.238; V.271; KhA 52, 67; Vin III.82 (aor. sedesi); ger. sedetvā J I.324; II.74; pp. sedita. Caus II. sedāpeti J III.122.

**Sena** (senā) [=sayana] lying, sleeping; couch, bed J V.96 (=sayana).
Sena² [Sena] [Sk. śyena] a hawk J I.273; II.51, 60; DhA II.267.

Senaka¹ [Senaka] a carter ThA 271 (=sākaṭika of Th 2, 443).

Senaka² [Senaka] =sena² J IV.58, 291; VI.246.

Senā [Senā] [Vedic senā2 perhaps fr. *si to bind] an army Vin I.241; IV.104 sq. (where described as consisting of ḥatthī, assā, ṛathā, patti), 160; S I.112; A III.397; V.82; J II.94; Miln 4; NdI.95 (Māra*), 174 (id.). -gutta [senā*] a high official, a minister of war, only in cpd. mahā-* J VI.2, 54; mahāsenaguttaṭṭhāna the position of a generalissimo J V.115. -nāyaka a general ThA 271 (=sākaṭika of Th 2, 443).

Senaka [Senaka] a carter ThA 271 (=sākaṭika of Th 2, 443).

Senaka [Senaka] =sena² J IV.58, 291; VI.246.

Senā [Senā] [Vedic senā2 perhaps fr. *si to bind] an army Vin I.241; IV.104 sq. (where described as consisting of ḥatthī, assā, ṛathā, patti), 160; S I.112; A III.397; V.82; J II.94; Miln 4; NdI.95 (Māra*), 174 (id.). -gutta [senā*] a high official, a minister of war, only in cpd. mahā-* J VI.2, 54; mahāsenaguttaṭṭhāna the position of a generalissimo J V.115. -nāyaka a general Vin I.73. -paccā the position as general Mhvs 38, 81. -pati a general Vin I.233 sq.; Sn 556; A III.38; IV.79; J I.133; IV.43; dhamma-° a general of the Dhamma Miln 343; DhA III.305. -patika a general A III.76, 78, 300. -byūha massing of troops, grouping & fitting up an army Vin IV.107; D I.6; Ps II.213; DA I.85 (-vyūha).

Senānī [Senānī] a general; only in cpd. °-kūṭilatā strategy (lit. crookedness of a general) DhsA 151.

Senāsana [Senāsana] (nt.) [sayana+āsana] sleeping and sitting, bed & chair, dwelling, lodging Vin I.196, 294, 356; II.146, 150 (‘parikkhāra-dussa); III.88 etc.; D II.77; A I.60; It 103, 109; DA I.208; J I.217; VbhA 365 (=seti c’eva āsati ca etthā ti senāsanaṃ). See also panta. -gāha allotment of lodging-places Vin II.167. -gāhāpaka house-steward Vin I.240 sq. -vatta rule of conduct in respect of dwelling Vin II.220.

Seniya [Seniya] [fr. sena²] belonging to an army, soldier J I.314.

Senesika [Senesika] at Vin I.200 is to be read senehika (fr. sineha), i.e. greasy.

Sepaṇṇī [Sepaṇṇī] (f.) [Sk. śṛparṇī, lit. having lucky leaves] name of a tree, Gmelina arborea J I.173, 174; DhA I.145.

Semānaka [Semānaka] [semāna+ka; ppr. of seti] lying Th 1,14; DhA I.16.

Semha [Semha] (nt.) [=silesuma] phlegm Vin II.137; D II.14, 293; A II.87; III.101; IV.320; Sn 198, 434; Miln 112, 303. Physiologically in detail at Vism 359; VbhA 65, 244.

Semhāra [Semhāra] some sort of animal (monkey?) (explained by makkaṭa) M I.429.


Seyya [Seyya] (adj.) [Sk. śreyas, compar. formn] better, excellent; nom. masc. seyyo S III.48 sq.; Sn 918; Dh 308; Dhs 1116; J I.180; nom. fem. seyyasi J V.393; nom. neut. seyyo often used as a noun, meaning good, happiness, wellbeing Vin I.33; D I.184; II.330; Sn 427, 440; Dh 76, 100; J II.44; VI.4 (maranaṃ eva seyyo, with abl. of compar. rajjato); Pv II.943 (dhanāṃ); IV.16 (jīvitaṃ); nom. fem. seyyā J V.94; nom. acc. neutr. seyyaṃ J II.402; III.237; abl. as adv. seyyaso "still better" Dh 43; J II.402; IV.241. Superl. setṭha.
Seyyaka (Seyyaka) (adj.) [fr. seyya] lying M I.433, see uttānaseyyaka and gabbhaseyyaka.

Seyyati (Seyyat) [ār, Vedic śṛṇati & śiryate] to crush J I.174. See also sarati3 & vi* - pp. siñna: see vi*.

Seyyathā (Seyyatha) (adv.) [=taṃ yathā, with Māgadhī se° for ta*; cp. sayathā & taṃyathā] as, just as, s. pi Vin I.5; D I.45; It 90, 113; J I.339; seyyathidam as follows "i. e." or "viz." Vin I.10; D I.89; II.91; S V.421; It 99.

Seyyā (Seyya) (f.) [Sk. śayyā; fr. śī] a bed, couch M I.502; A I.296; Vin II.167 (=aggena by the surplus in beds); Sn 29, 152, 535; Dh 305, 309; Pv II.311; IV.12; J VI.197 (gilāna° sick-bed). Four kinds A II.244; VbhA 345. seyyam kappeti to lie down Vin IV.15, 18 sq. - Combd with āvasatha, e. g. at A II.85, 203; III.385; IV.60; V.271 sq. - As -° used in adj. sense of "lying down, resting," viz. ussūra° sleeping beyond sunrise D III.184=DhA II.227; divā° noon-day rest D I.112, 167; siha° like a lion D II.134; A IV.87; dukkha° sleeping uncomfortably DhA IV.8.

Seritā (Serita) (f.) [fr. serin] independence, freedom Sn 39 sq.

Serin (Seria) (adj.) [cp. Sk. svairin] self-willed, independent, according to one's liking M I.506; Th 1, 1144; Pv IV.187; J I.5.

Serivihāra (Serivihara) (adj.) [serin+vihāra] lodging at one's own choice M I.469 sq.; Vism 66 (*sukham).

Serīsaka (Serisaka) (adj.) [fr. sirīsa] made of Sirīsa wood, name of a hall D II.356 sq.; Vv 8453; VvA 331, 351.

Serīsamaha (Serisamaha) a festival in honour of the Serīsaka Vimāna Vv 8437, 53

Sereyyaka (Sereyyaka) name of a tree (Barleria cristata) J III.253.

Sela (Sela) [fr. silā] rocky Dh 8; (m.) rock, stone, crystal S I.127; D II.39; A III.346; Dh 81; J II.14; Vin I.4 sq.; III.147= J II.284. -guḷa a rocky ball J I.147. -maya made of rock (crystal?), of the bowl of the Buddha SnA 139, 159.

Selaka (Selaka) [sela+ka] "rocky," a kind of copper (cp. pisāca) VbhA 63.

Selīta (Selita) [pp. of seleti] shouting, noise, row J II.218. To this belongs the doubtful der. selissaka (nt.) noise, row, mad pranks at S IV.117 (v. l. seleyyaka).

Seleti (Selet) [according to Kern, Toev. II.78 for sevayati, cp. Oir. fét whistle, music etc. Idg. *sveizd] to make a noise, shout, cry exultantly Sn 682; J V.67; Bu I.36. - pp. sełīta. - Other, diff. explns of the word see in J.P.T.S. 1885, p. 54.

Sevaka (Sevaka) Serving, following; a servant, dependent J II.12, 125, 420; SnA 453. See vipakkha°.
Sevati (Sevati) [sev] 1. to serve, associate with, resort to Vin II.203; A I.124 sq.; Sn 57, 75; Pug 33; It 107; J III.525; SnA 169. - 2. to practice, embrace, make use of Vin I.10=S V.421; D III.157; S I.12; M III.45; Dh 167, 293, 310; Sn 72, 391, 927; Nd1 383, 481; J I.152, 361; aor. asevissañi J IV.178. - pp. sevita: see ā°, vi°.

Sevanatā (Sevanatā) (-*) (f.) [abstr, fr. sevati]=sevanā VbhA 282 sq.

Sevanā (Sevanā) (f.) [fr. sevati] following, associating with Sn 259; Dhs 1326; Pug 20; Dhtp 285 (as nt.); cohabiting Vin III.29.

Sevā (Sevā) (f.) [fr. sev] service, resorting to S I.110; ThA 179.

Sevāla (Sevāla) [cp. Epic Sk. śaivala & saivāla] the plant Blyxa octandra moss, A III.187, 232, 235; J II.150=DhA I.144; J III.520; IV.71; V.462; Miln 35; DhA III.199; Tikp 12 (in sim.). (m. and nt.) J V.37; -mālaka (or -mālika) who makes garlands of Blyxa octandra A V.263; S IV.312. - Often combd with another waterplant, paṇaka (see under paṇṇaka), e. g. A III.187; Vism 261 (simile); VbhA 244 (id.); KhA 61 (cp. Schubring, Kalpasūtra p. 46 sq.).

Sevin (Sevin) (adj.) [fr. sev] serving, practising Sn 749; It 54. See vipakkha°.

Seveti (Seveti) to cause to fall, to throw down J III.198 (doubtful; C-expls as pāteti & gives saveti [=sāveti, Caus. of sru to make glide] as gloss; v. l. also sādeti).

Seseti (Seseti): see sissati.

Sessan & Sessati: Sessun; Sessati see seti.

Sehi (Sehi) is instr. pl. of sa4 (his own): Dh 136; DhA III.64.

Soka (Soka) [fr. śuc, to gleam (which to the Dhtp however is known only in meaning "soka": Dhtp 39); cp. Vedic śoka the flame of fire, later in sense of "burning grief"] grief, sorrow, mourning; defd as "socanā socitattam anto-soko . . . cetaso parijñhāyanā domanassaṃ" at Ps I.38=Nd1 128=Nd2 694; shorter as "nāti-vyanasā- ādihi puṭṭhassa citta-santāpo" at Vism 503=VbhA. Cp. the foll.: Vin I.6; D I.6; II.305, 103; S I.110, 123, 137; A I.51, 144; II.21; V.141; Sn 584, 586; J I.189; SnA 155; DhA II.166; KhA 153 (abbūla°); Pv I.43 (=citta-santāpa PvA 18); PvA 6, 14, 38, 42, 61. - asoka without grief: see viraja. See also dukkha B III.1 b. -aggi the fire of sorrow PvA 41. pl. -divasā the days of mourning (at the king's court after the death of the queen) SnA 89. -parideva sorrow and lamenting A III.32, 326 sq.; V.216 sq.; Vism 503; Nd1 128. -pariddava id. Vv 8430. -pāretra overcome with grief Pv I.86. -vinaya dispelling of grief PvA 39. -vinodana id. PvA 61. -salla the dart or sting of sorrow A III.54, 58; Nd1 59, 414; Pv I.86; PvA 93, 162.

Sokajjhāyika (Sokajjhayika) (f.) [soka-ajjhāyaka; this soka perhaps *sūka, as in visūka?] a woman who plays the fool, a comedian Vin IV.285; J VI.580 (where C. expls as "griefdispellers").

Sokika (sokika) (adj.) [soka+ika] sorrowful; a-° free from sorrow ThA 229.

Sokin (sokin) (adj.) [fr. soka] (fem. °ni) sorrowful Dh 28.

Sokhya (sokhya) (nt.) [abstr. der. fr. sukha] happiness Sn 61; J V.205.

Sokhumma (sokhumma) (nt.) [abstr. fr. sukhuma] fineness, minuteness A II.17; Th 1, 437. At A II.18 with double suffix °tā.

Sogandhika (sogandhika) (nt.) [Sk. saugandhika; fr. sugandha] the white water-lily (Nymphæa lotus) J V.419; VI.518, 537 (seta-sogandhiyehi). - As m. designation of a purgatory A V.173; S I.152; Sn p. 126.

Socati (socati) [Vedic śocati, śuc, said of the gleaming of a fire] 1. to mourn, grieve Sn 34; Dh 15; J I.168; Pv I.87 (+rodati); I.1015; I.122; Miln 11; pres 3rd pl. socare Sn 445; Dh 225; ppr. socamāna J II.75; ppr. asocam not grieving S I.116; mā soci do not sorrow Dh II.144; J VI.190; plur. mā socayitha do not grieve D II.158; Caus. socayati to cause to grieve D I.52; S I.116; Th 1, 743 (ger. °ayitvā); Miln 226; soceti J II.8. - pp. socita. - Caus. II. socāpayati the same S I.116.

Socana (socana) (nt.) [fr. śuc] sorrow, mourning PVA 18, 62; -nā (f.) the same D II.306; S I.108=Sn 34; Nd2 694.


Socitatta (socitatta) (nt.) sorrowfulness D II.306; Ps I.38=Nd2 694.

Socin (socin) [fr. socati] grieving A IV.294 (socī ca=socicca).

Sociya (sociya) [=Sk. śocya] deplorable Sdhp 262.

Soceyya (soceyya) (nt.) [abstr. fr. śuc, *śaucya] purity S I.78; A I.94; II.188; V.263; Vism 8; J I.214; Miln 115, 207; is threefold A I.271; It 55; D III.219; further subdivided A V.264, 266 sq. In meaning of "cleaning, washing" given in the Dhtp as def. of roots for washing, bathing etc. (khal, nahā, sinā, sudh).


Sōna (sona see suvāṇa) a dog J I.146; VI.107 (=sunakha); Sn 675; Vism 191; DhA III.255 (=sigāla); soṇi (f.) a bitch Mhvs 7, 8=sona It 36.

Sōna (sona) [cp. śyonāka] a kind of tree; the Bodhi trees of the Buddhas Paduma and Nārada Bu IX.22; X.24; J I.36, 37.

Soṇita (sonita) (nt.) [Sk. soṇita, fr. soṇa red] blood Th 2, 467; DA I.120; Vism 259.
Soṇī (Soṇi) (f.) [cp. Sk. śrōṇī] 1. the buttock Sn 609; J V.155, 216, 302. - 2. a bitch, see soṇa1.

Soṇḍa (Soṇḍa) [cp. Sk. śaṇḍa] addicted to drink, intoxicated, a drunkard D II.172; J V.436, 499; Miln 345; Vism 316. a-soṇḍa A III.38; IV.266; J V.166; (fem. -i) itthisoṇḍi a woman addicted to drink Sn 112 (? better "one who is addicted to women"; SnA 172 expls to that effect, cp. J II.431 itthi-surā-mamṣa-soṇḍa); yuddhasoṇḍa J I.204; dāsi-soṇḍa a libertine J V.436 (+surā°); dhamma-soṇḍatā affectionate attachment to the law J V.482.

Soṇḍaka (Soṇḍaka) [soṇḍa+ka] in cpd. surā° a drunkard J V.433; VI.30.

Soṇḍā (Soṇḍa) (f.) [Sk. śaṇḍā] an elephant’s trunk Vin II.201;= S II.269; M I.415; A IV.87 (uccā° fig. of a bhikkhu) J I.50, 187; IV.91; V.37; DhA I.58; Miln 368; soṇḍa (m.) the same S I.104.

Soṇḍikā (Soṇḍika) (f.) 1. tendril of a creeper S I.106; Miln 374. - 2. peppered meat S II.98 (cp. Sanskrit śauṇḍī long pepper). - 3. in udaka° KhA 65 (=sondī1) a tank.

Soṇḍikā (Soṇḍika) (f.) a natural tank in a rock J I.462; DhA II.56 (soṇḍi); udaka° J IV.333; Vism 119; KhA 65 (soṇḍikā).


Soṇḍī2 (Soṇḍi) (m. & nt.) [Vedic śrotas, nt., fr. śru; see suṇāti] ear, the organ of hearing Vin I.9, 34; D I.21; Sn 345 (nom. pl. sotā); Vism 444 (defined); Dhs 601; DhsA 310; - dibba-sota the divine ear (cp. dibba-cakkhu) D I.79, 154; III.38, 281; dhamma° the ear of the Dhamma A III.285 sq., 350; V.140; S II.43; sotāṃ odahati to listen (carefully) D I.230; ohita-s. with open ears A IV.115; V.154; J I.129. -aṇjana a kind of ointment made with antimony Vin I.203. -ānugata following on hearing, acquired by hearing A II.185. -āyatana the sense of hearing Dhs 601 sq.; D II.243, 280, 290. -āvadhāna giving ear, attention M I.175. -indriya the faculty of hearing Dhs 604; D III.239. -dvāra "door of the ear," auditory sensation VbhA 41. -dhātu the ear element, the ear Vin II.299; D I.79; S II.121; A I.255 (dibba°); III.17 (id.); V.199; Vbh 334; Vism 407 (defd); Dhs 601, 604; Miln 6. -viṁśa-auditory cognition, perception through the ear Dhs 443. -viññeyya cognizable by hearing D II.281; Dhs 467; KhA 101.

Soṇḍī2 (Soṇḍi) (m. & nt.) [Vedic srotas, nt., fr. śru; see savatī] 1. stream, flood, torrent Sn 433; It 144; J I.323; sīgha-s. having a quick current D II.132; Sn 319; metaphorically, the stream of cravings Sn 715 (chinna°; cp. MVastu III.88 chinna-srotā), 1034; S IV.292; M I.226 (sotāṃ chetvā); It 114; denotes noble eightfold path S V.347; bhava-s. torrent of rebirth S I.15; IV.128; viṁśa-s. flux of mind, D III.105; nom. sing. soto S IV.291 sq.; V.347; nom. plur. sotāma Sn 1034; acc. plur. sotāni Sn 433; plur. sotāyo (f. [?], or wrong reading instead of sotāso, sotāse [?]) J IV.287, 288. - 2.
passage, aperture (of body, as eyes, ears, etc.), in kaṇña° orifice of the ear, and nāsa° nostril, e. g. D I.106; Sn p. 108; J I.163, 164 (heṭṭhā-nāsika-s.); Vism 400 (dakkhiṇa° & vāma-kaṇṇa-s.). -āpatti entering upon thestream, i. e. the noble eightfold path (S V.347), conversion Vin II.93 etc. By it the first three Saṃyojanas are broken S V.357, 376. It has four phases (angas): faith in the Buddha, the Dhamma, and the Order, and, further, the noble Silas S II.68 sq.; V.362 sq.; A III.12; IV.405; D III.227 (in detail). Another set of four angas consists of sappurisa-saṃsevā, saddhammasavana, yonisomanasikāra, and dhammānudhammapaṭipatti S V.347, 404. -phala the effect of having entered upon the stream, the fruit of conversion Vin I.293; II.183; M I.325; A I.44; III.441; IV.292 sq., 372 sq.; D I.229; III.227; S III.168, 225; V.410 sq.; Pug 13; Dha III.192; IV.5; PVA 22, 38, 66, 142. -magga the way to conversion, the lower stage of conversion DA I.237; J I.97; VbhA 307; see magga. -āpanna one who has entered the stream, a convert Vin II.161, 240; III.10; D I.156; III.107 sq., 132, 227; A II.89; S II.68; III.203 sq., 225 sq.; V.193 sq.; DA I.313; Vism 6, 709; PVA 5, 153. The converted is endowed with áyu, vaṇṇa, sukha, and ādhipateyya S V.390; he is called wealthy and glorious S V.402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery; he is a-vinipāta-dhamma: D I.156; II.200; S V.193 sq., 343; A I.232; II.238; III.331 sq.; IV.405 sq., V.182; M III.81; or khīṇa-niraya: A III.211; IV.405 sq. (+khīṇa-tiracchānayo etc.). The converted man is sure to attain the sambodi (niyato sambodhipārāyano D I.156, discussed in Dial. I.190–192).


Sotar [-sotar] n. ag. fr. suṇāti a hearer D I.56; A II.116; III.161 sq. - sotā used as a feminine noun ThA 200 (Ap V.3).

Sotavant [-sotavant] [sota1+vant] having ears, nom. pl. sotavanto S I.138; Vin I.7; D II.39.

Sotukāma [-sotukama] [sotum (=inf. of suṇāti)+kāma] wish or wishing to hear A I.150; IV.115; Vism 444; f. abstr. *kamyatā desire to listen A V.145 sq., SnA 135.

Sotta [-sotta] [pp. of supati, for sutta] asleep S I.170.

Sotti [-sotti] (f.) [Sk. śukti] a shell (?) filled with chunam and lac, used for scratching the back, a back-scratcher acting as a sponge M II.46; A I.208; see sutti e. g. Vin II.107.

Sottiya [-sottiya] *=śrotriya well versed in sacred learning, Qa learned man M I.280; Sn 533 sq. See sotthiya.

Sottun [-sottun] See supati.

Sotthāna [-sotthana] (nt.) [cp. Sk. svastyayana] blessing, well-fare Sn 258; A IV.271, 285; J V.29 (where the metre requires sotthayana, as at IV.75); VI.139.

Sotthi [-sotthi] (f.) [Sk. svasti=su+asti] well-being, safety, blessing A III.38=IV.266 ("brings future happiness"); J I.335; s. hotu hail! D I.96; sotthiṃ in safety, safely Dh 219 (=anupaddavana DHA III.293); PV IV.64 (=nirupaddava PVA 262); Sn 269; sotthinā safely, prosperously D I.72, 96; II.346; M I.135; J II.87; III.201. sutavathi the same J IV.32. See sothika & sovatthika. -kamma a blessing J I.343. -kāra an utterer of blessings, a herald J VI.43. -gata safe wandering,
Prosperous journey Mhvs 8, 10; sothigamana the same J I.272. -bhāva well-being, prosperity, safety J I.209; III.44; DhA II.58; PvA 250. -vācaka utterer of blessings, a herald Miln 359. -śālā a hospital Mhvs 10, 101.

**Sotthika** ([sothika]) (& “iya) (adj.) [fr. sotthi] happy, auspicious, blessed, safe VvA 95; DhA II.227 (“iya; in phrase digha* one who is happy for long [?]).

**Sotthiya**¹ ([sothiya]) =sottiya a learned man, a brahmin Dh 295; ThA 200 (Ap V.6); J IV.301, 303; V.466.

**Sotthiya**² ([sothiya]) (nt.) [der.?] a childbirth rag Vism 63.

**Sotthivant** ([sothivant]) (adj.) [sothi+vant] lucky, happy, safe Vv 8452.

**Sodaka** ([sodaka]) (adj.) [sa+udaka] containing water Mhvs 30, 38; 37, 200.

**Sodariya** ([sodariya]) (adj.) [sa+udariya] having a common origin (in the same mother's womb), born of the same mother, a brother J I.308; IV.434; PvA 94 (bhātā).

**Sodhaka** ([sodhaka]) [fr. sodheti] one who cleanses Mhvs 10, 90; PvA 7.

**Sodhana** ([sodhana]) (nt.) [fr. sodheti] cleansing Vism 276 (as f. *nā); examining J I.292; payment (see uddhāra) J I.321.

**Sodheti** ([sodheti]) [Caus. of sujjhati] to make clean, to purify Vin I.47; M I.39; Dh 141; DA I.261, 135; to examine, search J I.200, 291; II.123; III.528; to search for, to seek J II.135; to clean away, to remove J IV.404; to correct J II.48; to clear a debt: in this meaning mixed with sādheti (q. v.) in phrases inām s. and uddhāraṃ s.; we read iniṃ sodheti at PvA 276; uddhāraṃ sodheti at J IV.45; otherwise sādheti. - Caus. II. sodhāpeti to cause to clean, to clean Vin III.208, 248=I.206; J I.305; II.19; Pass. sodhiyati to be cleansed, to be adorned Bu II.40 sq.=J I.12.

**Sona** ([sona]) dog It 36; see soṇa.

**Sopadhīka** ([sopadhīka]) =sa+upadhika.

**Sopavāhana** ([sopavāhana]) =sa+upavāhana.

**Sopāka** ([sopāka]) =sapāka; śva+pāka] a man of a very low caste, an outcast Sn 137. See also sapāka.

**Sopāna** ([sopāna]) (m. and nt.) [cp. Sk. sopāna; Aufrecht "sa+ upāyana"] stairs, staircase Vin II.117, 152; D II.178; J I.330, 348; IV.265; Vism 10; VvA 188; PvA 156, 275; Vv 785; dhura-sopāna the highest step of a staircase (?) J I.330. -kalingara flight of steps Vin II.128 (v. l. sopānakālevara as at M II.92). -panti a flight or row of steps, a ladder Vism 392 (three). -pāda the foot of the steps (opp. *sīsa) DhA I.115. -phalaka a step of a staircase J I.330.
Soppa [Soppal] (nt.) [=supina] sleep, dream S I.110; A I.261 (i. e. laziness). °ante in a dream J V.329 (C. reading for T. suppante).

Soppati [Soppati] see supati.

Sobbha [Sobbhā] [cp. Sk. śvabhra] a hole, (deep) pit D II.127; M I.11; A I.243; II.140; III.389 (see papāta); V.114 sq.; J VI.166; Th 1, 229; SnA 355, 479; a water-pool S II.32; Sn 720; Vism 186; as adj. at S III.109 (+papāta), i. e. "deep"; kussobbha a small collection of water S II.32, 118; Sn 720; mahāsobbha the ocean S II.32, 118.


Sobhañjana [Sobhanjana] the tree Hyperanthica moringa J V.405; sobhañjanaka the same J III.161 (=siggurukkha, C.); VI.535.

Sobhana\(^1\) [Sobhana] (nt.) [fr. śubh] 1. a kind of edging on a girdle Vin II.136. - 2. beauty, ornament Miln 356.

Sobhana\(^2\) [Sobhana] (adj.) [fr. śubh] 1. adorning, shining, embellishing A II.8, 225; very often spelt sobhana J I.257; ThA 244; nagara-sobhanā (or "ini") a courtesan J II.367; III.435, 475; Miln 350; Pva 4. - 2. good Miln 46 (text "na"); Cpd. 96; 101; 106. Vedic śobhate] 1. to shine, to be splendid, look beautiful J I.89; II.93; sobhetha let your light shine (with foll. yaṃ "in that . . .") Vin I.187, 349=II.162= J III.487=S I.217; ppr. °māna Vism 58. aor. sobhi J I.143; Caus. sobheti to make resplendent, adorn, grace A II.7; Sn 421; J I.43; Miln 1; Vism 79 (ppr. sobhayanto); to make clear D II.105.

Sobhanagaraka [Sobhanagaraka] (nt.) a kind of game, fairy scenes D I.6, 13; DA I.84.

Sobhā [Sobha] (f.) [fr. śubh; Sk. śobhā] splendour, radiance, beauty Mhvs 33, 30; J IV.333; ThA 226; Miln 356.

Sobhiya [Sobhiya] [cp. Sk. śaubhika; BSk. śobhika MVastu III.113] a sort of magician or trickster, clown J VI.277 (sobhiyā ti nagarasobhanā sampannarūpā purisā; not correct; C.).

Somanassa [Somanassa] (nt.) [fr. su+mano; cp. domanassa] mental ease, happiness, joy D I.3; II.278; III.270; M I.85, 313; S IV.232; A II.69; III.207, 238; Dh 341; Sn 67; Pug 59; VbhA 73; Pva 6, 14, 133; DA I.53; it is more than sukha D II.214; defined at Vism 461 (iṣṭhārāmmanā- ānubhavana-lakkanām, etc.). A syn. of it is veda 1. On term see also Cpd. 277. -indriya the faculty of pleasure D III.224; S V.209 sq.; Dhs 18.


Somarukkha [Somarukkha] [soma+rukha] a certain species of tree J VI.530.

Sombhā [Sombha] (f.) a puppet, doll Th 2, 390; explained as sombhakā ThA 257.
Somma (somma) (adj.) [Sk. saumya, fr. soma] pleasing, agreeable, gentle Dāvs I.42; DA I.247; DhsA 127; VvA 205; SnA 456; Vism 168.

Soracca (soraca) (nt.) [fr. sorata] gentleness, restraint, meekness A II.68, 113; III.248; S I.100, 172, 222; Sn 78, 292; Dhs 1342; J III.442; IV.302; Miln 162; VvA 347. Often combd with khanti forbearance (q. v.) - soracciya (nt.) the same J III.453.

Sorata (sorata) (adj.) [=su+rata, with so° for sū°, which latter is customary for su° before r (cp. dūr° for dur°). See du1 2 and Geiger, P.Gr. § 11. - The (B)Sk. is sūrata] gentle, kind, humble, self-restrained M I.125; S I.65; IV.305 (text, sūrata); A II.43; III.349, 393 sq.; Sn 309, 515, 540; J IV.303; DhA I.56.

Soḷasa (sola sa) (num. card.) [Sk. ṣoḍaśa] sixteen D I.128; Sn 1006; J I.78 (lekhā); II.87; III.342 (atappiya-vatthūni); V.175; VI.37; Miln 11 (palibodhā); DhA I.129 (*salākā); IV.208 (*karisa-matta). instr. solasahi D I.31, & solasehi D I.139; gen. solasannam J IV.124. Very frequent in measures of time & space. -°vassa° (16 years . . .) J I.231, 285; II.43; IV.7; VI.10, 486; DhA I.25 and passim. The fem. *-sī acts as num. ord. "sixteenth," in phrase kalaṃ nagghati soḷasahi he is not worth a sixteenth particle of A IV.252; S III.156; V.44, 343; Dh 70; It 19.

Soḷasakkhattum (solasakkhattum) sixteen times DA I.261; DhA I.353= Mhvs 6, 37.

Soḷasama (solasama) Sixteenth Mhvs 2, 29; Vism 292.

Sovaggika (sovaggika) (adj.) [fr. sagga=*svarga; cp. the similar formation dovārika=dvāra] connected with heaven Vin I.294; D I.51; A II.54, 68; III.46, 51, 259; IV.245; S I.90; DA I.158.

Sovacassa (sovacasa) (nt.) [fr. suvaca, in analogy to dovacassa] gentleness, suavity D III.267; A II.148; III.180; Nett 40; 127; °-karaṇa making for gentleness M I.96; A II.148=III.180.

Sovacassatā (sovacassata) (f.)=sovacassa M I.126; D III.212, 274; A I.83; III.310, 423 sq., 449; IV.29; Sn 266; Dhs 1327; Pug 24. Sovaccasāya & Sovacassiya the same (Dhs 1327; Pug 24).

Sovaṇṇa (sovanña) (adj.) [fr. suvaṇṇa] golden D II.210; A IV.393; PvA II.121; J I.226; °-maya golden Vin I.39; II.116; D II.170 etc.; J II.112.


Soviraka (sovrakal) (nt.) [dialectical?] sour gruel Vin I.210; S II.111; Vv 198; PugA 232.

Sosa [sosu] [fr. śuṣ] drying up, consumption Vin I.71; Vism 345.

**Sosānika** (Sosanika) (adj.) [fr. susāna] connected with a cemetery, bier-like Vin II.149; m., one who lives in or near a cemetery A III.220; Pug 69 sq.; Miln 342; Vism 61 sq.; DhA I.69.

**Sosārita** (Sosarita) (adj.) [su-osārita] well reinstated (opp. dosārita) Vin I.322.

**Sosika** (Sosikal) (adj.) [fr. sosa] afflicted with pulmonary consumption Vin I.93; IV.8.

**Sosīta** (Sosita) at J I.390 means either "thoroughly chilled" or "well wetted." It is expld as "him'odakena su-sīto suṭṭhu tinto." Perhaps we have to read so sita, or sīna (cp. sīna2), or sinna. The corresponding sotatta (expld as "suriya-santāpena su-tatto") should then be so tatto.

**Soseti** [Soset] [Caus. of sussati] to cause to dry or wither Mhvs 21, 28; Vism 120. See vi°.

**Sossati** [Sossati] is Fut. of suṇāti.

**Sohada** (Sohada) [Sk. sauhṛda, fr. su+hṛd] a friend Mhvs 38, 98. See also suhada.

**Sneha** [Sneha] see sineha.

**Svākāra** (Svakara) [su+ākāra] being of good disposition Vin I.6.

**Svākkhāta** (Svakkhata) [su+akkhāta; on the long ā cp. Geiger, P.Gr. § 7; BSk. svākhyāta] well preached Vin I.12, 187; II.199; M I.67; A I.34; II.56; Sn 567. Opp. durakkhāta Vism 213 (in detail).

**Svāgata** [Svagata] [su+āgata] 1. welcome Vin II.11; Th 2, 337; ThA 236. - 2. learnt by heart Vin II.95, 249; A IV.140 (pātimokkhāni). See sāgata.

**Svātana** (Svatana) [cp. Sk. śvastana; Geiger, P.Gr. § 6, 54] relating to the morrow; dat. *-nāya for the following day Vin I.27; D I.125; J I.11; DhA I.314; IV.12.

**Svātivatta** (Svativatta) [su+ativatta] easily overcome Sn 785; Nd1 76.

**Svāssu** [Svassu] = so assu J I.196.

**Svāhaṃ** [Svaham] = so ahaṃ.

**Sve** [Sve] (adv.) [cp. Sk. śvas] to-morrow Vin II.77; D I.108, 205; J I.32, 243; II.47; VvA 230; svedivasa DhA I.103. The diæretic form is suve, e. g. Pv IV.15; Mhvs 29, 17; and doubled suve suve day after day Dh 229; DhA III.329; J V.507.
Ha [freq. in Rigveda, as gha or ha, Idg. *gho, *ghe; cp. Lat. hi-c, Sk. hi] an emphatic particle "hey, oh, hallo, I say" Vin II.109; Sn 666; iti ha, thus Vin I.5, 12; D I.1; a common beginning to traditional instruction Sn 1053; itihīthīḥ (saying), "thus and thus" Sn 1084; SnA 416 (ha-kāra); PvA 4 (ha re), 58 (gloss for su).

Ham [indecl.] [cp. Sk. haṃ] an exclamation "I say, hey, hallo, look here!" Vv 508 (=nipāta VvA 212); J V.422; VvA 77. Sometimes as han ti, e. g. J V.203; DhA III.108. See also handa & hambho. In combi iti haṃ (=iti) Sn 783; Nd1 71; or with other part. like haṃ dhi DhA I.179, 216 (here as haṃ di).

Haṃsa

Haṭa (Hata) [cp. Sk. haṭha & haṭa] a kind of water-plant, Pistia stratiotes D I.166; M I.78, 156; Pug 55 (text sāta-); A I.241, 295 (v. l. sāta; cp. hāṭaka).

Haṭṭha (Hattha) [pp. of hamsati] 1. bristling, standing on end M I.83; Dāvs V.64; lomahaṭṭhajāta (cp. °loma) with bristling hairs, excited D II.240; Sn p. 14. - 2. joyful, happy Vin I.15; Sn 1017; J I.31, 335; II.32; often combd with either tuṭṭha (e. g. J VI.427; PvA 113), or pahaṭṭha (DhA III.292).

Haṭha (Hatha) [only as lexicogr. word; Dhtp 101=balakkāra] violence.

Hata (Hata) [pp. of hanti] struck, killed D II.131; destroyed, spoilt, injured Vin I.25; Dhs 264; J II.175; renuhata struck with dust, covered with dust Vin I.32; hatatta (nt.) the state of being destroyed Dh 390; hatavakāsa who has cut off every occasion (for good and evil) Dh 97; DhA II.188; hatāsvasesaka surviving D I.135; pakkha° a cripple (q. v.); °vikkhittaka slain & cut up, Vism 179, 194. - hata is also used in sense of med., i. e. one who has destroyed or killed, e. g. nāga° slayer of a nāga Vin II.195; °antarāya one who removes an obstacle PvA 1. - ahata unsoiled, clean, new D II.160; J I.50; Dāvs II.39.

Hati (Hati) (f.) [fr. han] destruction Dāvs IV.17.

Hattha (Hattha) [fr. hṛ, cp. Vedic hasta] 1. hand D I.124; A I.47; Sn 610; J VI.40. - forearm Vin IV.221; of animals S V.148; J I.149; °pāda hand and foot M I.523; A I.47; J II.117; PvA 241; DhA IV.7. sahassa° thousand-armed Mhvs 30, 75; pañca° having five hands J V.425; J V.431 (mukhassa ceva catunnaṃ ca caranāṃ vasena etaṃ vuttaṃ); kata° a practised hand, practised (of an archer) S I.62; A II.48; J IV.211. - hatthe karoti to bring under one's hand, to take possession of, to subdued J VI.490; hatthām gacchati to come under somebody's hand, to come under the sway of J I.179; hatthagata fallen into the hand or possession of; hatthagata state of being in the hand or possession of, hatthapatta what one can put one's hand on, i. e. "before his very eyes" Vin I.15. As °hattha in hand, -handed; e. g. daṇḍa° stick in hand J I.59; ritta° empty-handed Sdhp 309; viṇā° lute in hand Mhvs 30, 75. Cp. sa° with one's own hand. - 2. the hand as measure, a cubit J I.34, 233 (aśitī°, q. v.;) Mhvs 38, 52; Vism 92 (nava° sāṭaka). - 3. a handful, a tuft (of hair) VvA 197. - anguli finger PvA 124 (+pādanguli toe). - antara a cubit Vism 124. - ālaṅkāra a (wrist) bracelet VvA 197. - ābhijappana (nt.) incantations to make a man throw up his hands D I.11; DA I.97. - ālankāra a (wrist) bracelet, wristlet VvA 167. - ācarapaṇa making a hollow hand J III.505. - kamma manual work, craft, workmanship, labour J I.220; DhA I.98, 395; IV.64. - gata received, come into the possession of J I.446; II.94, 105; VvA 149; (nt.) possession J VI.392. - ganaṇa seizing by the hand Vin IV.220. - chinna whose hand is cut off M I.523; Miln 5. - ccheda cutting off the hand J I.155 (read sugatiyā va hatthacchedādi). - cchedana=cheda J IV.192; DhA III.482. - tala palm of the hand VvA 7. - ṭhā [cp. Sk. hasta-stha, of sthā] lit. standing in the hand of somebody, being in somebody's power (cp. hattha-gata); used as abstr. hatthatha (nt.) power, captivity, *m gccachi & āgccachi to come into the power of (gen.), to be at the mercy of (cp. hattha-gata & hattham gccachi) J II.383 (āyanti hatthatham); IV.420, 459; V.346 (*m āgata). As pp. hatthattha-gata in somebody's power J I.244; III.204; VI.582. An abstr. is further formed fr. hatthatha as hatthathatta J V.349 (*tāṁ gata). The BSk. equivalent is hastatvam MVastu II.182. - pājotikā hand-illumination, scorching of the hand (by holding it in a torch), a kind of punishment M I.87; A I.47; II.122; Miln 197; Nd1 154. - patāpaka a coal-pan, heating of
the hand Vv 3332; VvA 147; see mandāmukhi. -pasāraṇa stretching out one's hand Vism 569. -pāsa the side of the hand, vicinity Vin IV.221, 230. -bandha a bracelet D I.7; DA I.89. -vaṭṭaka hand-cart Vin II.276. -vikāra motion of the hand J IV.491. -sāra hand-wealth, movable property Dha I.240; J I.114; DA I.216.

Hatthaka [hatthaka] [hadtha+ka] a handful, a quantity (lit. a little hand) Vv 455 (=kalāpa VvA 197).

Hatthin [hatthin] [Vedic hastin, lit. endowed with a hand, i. e. having a trunk] an elephant Vin I.218, 352; II.194 sq. (Nālāgiri)=J V.335 (nom. sg. hatthi; gen. hatthissa); D I.5; A II.209; J I.358; II.102; Dha I.59 (correct haṭṭhil), 80 (acc. pl. hatthi); size of an elephant Miln 312; one of the seven treasures D I.89; II.174; often mentioned together with horses (“ass'ādayo), e. g. A IV.107; M III.104; Vism 269; Dha I.392. ekacārika-h., an elephant who wanders alone, a royal elephant J III.175; caṇḍa h. rogue elephant M I.519; DA I.37. - hatthini (f.) a she-elephant Dh 105. hatthinikā (f.) the same Vin I.277; D I.49; DA I.147. -atthara elephant rug Vin I.192; D I.7; A I.181. -ācariya elephant trainer Vin I.345; J II.94, 221, 411; IV.91; Miln 201. -āroha mounted on an elephant, an elephant-driver D I.51; S IV.310. -ālankāra elephant's trappings J II.46. - kanta=man tathā elephant image or picture, toy elephant J III.132, 136; SnA 161. -damma an elephant in training M III.222. -nakha a sort of turret projecting over the approach to a gate; “ka provided with such turrets, or supported on pillars with capitals of elephant heads Vin II.169. -pāsāra the side of the hand, vicinity Vin IV.221, 230. -pālana elephant habits Dism 4; J I.358; II.102; Vv 75. 178. -gopaka an elephant's groom or keeper J I.187. -damaka elephant tamer M III.132, 136; SnA 161. -damma an elephant in training M III.222. -nakha a sort of turret projecting over the approach to a gate; “ka provided with such turrets, or supported on pillars with capitals of elephant heads Vin II.169. -pāsāra the side of the hand, vicinity Vin IV.221, 230. -pālana elephant habits Dism 4; J I.358; II.102; Vv 75. 178. -gopaka an elephant's groom or keeper J I.187. -damaka elephant tamer M III.132, 136; SnA 161. -damma an elephant in training M III.222.

Hatthi [hatthi] [Vedic hasth, lit. hasth, the heart] 1. the physical organ D II.293; S I.207 (ettha uro hadayan ti vuttā DhsA 140); in detail: Vism 256, 356; VbhA 60, 239. - 2. the heart as seat of thought and feeling, esp. of strong emotion (as in Vedas!), which shows itself in the action of the heart S I.199. Thus defined as "cintā" at Dhtm 535 (as had), or as "hadayaṃ vuccati cittaṃ," with ster. expln " mano māna paṇḍara" etc. Dhs 17; Nd1 412. Cp. DhsA 140 (cittaṃ abbhantaraṭṭhena hadayan ti vuttām). - With citta at Sn p. 32 (hadayaṃ te phalassāmi "I shall break your heart"); hadayaṃ phalitam a broken heart J I.65; Dha I.173. chinna h. id. J V.180. hadayassa santi calmness of h. A V.64 sq.; hadāya hadayaṃ aññāya tacchati M I.32. h. nibbāyi the heart (i. e. anger) cooled down J VI.349; h. me avakaṇḍhati my heart is distraught J IV.415. - duhadaya bad-hearted J VI.469. -aṭṭhi a bone of the heart KhA
49, 50 (so read for pāḍaṭṭhi, see App. to Pj 1.); Vism 255; SnA 116. -gata [-ngata] gone to the heart, learnt by heart Miln 10. -gama [-ngama] heart-stirring, pleasant, agreeable D I.4; III.173; M I.345; A II.209; V.205; Vin III.77; Nd1 446; Dhs 1343; DA I.75. -pariḷāha heart-glow Miln 318. -phālana bursting of the heart J I.282. -mamsa the flesh of the heart, the heart J I.278, 347; II.159 etc. (very frequent in the Jātakas); DhA I.5; II.90. -bheda "heart-break," a certain trick in cheating with measures DA I.79. -vañcana deluding the heart SnA 183 (cp. J VI.388 hadaya-thena), -vatthu (1) the substance of the heart Miln 281; DhsA 140. (2) "heart-basis," the heart as basis of mind, sensorium commune Tikp 17, 26, 53 sq., 62, 256; Vism 447; SnA 228; DhsA 257, 264. See the discussion at Dhs. trs ln lx xxvi. and Cpd. 277 sq.

- santāpa heart-burn, i. e. grief, sorrow Vism 54. -ssita stuck in the heart (of salla, dart) Sn 938; Nd1 411.

Hanḍa (indecl.) see haṃṭa.

Hanati\(1\) (indecl.) see haṃṭa.

Hanana (nt.) [fr. hanati] killing, striking, injuring Mhvs 3, 42.

Hanu (f.) [Vedic hanu; cp. Lat. gena jaw, Gr. ge/nus chin, Goth. kinnus=Ger. kinn=E. chin, Oir. gin mouth] the jaw D I.11; J I.28 (mahā'), 498; SnA 30 ("saṅcalana"); VbhA 145 ("saṅcopana"). -saṃhanana jaw-binding, incantations to bring on numbness D I.11; DA I.97.

Hanukā (f.) [fr. hanu] the jaw J I.498; DA I.97; Miln 229; also nt. Vin II.266; J I.461; II.127; IV.188; -aṭṭhika the jaw bone J I.265 sq.; Vism 251; VbhA 58; KhA 49; SnA 116.

Hantar (n. ag. fr. hanati) a striker, one who kills D I.56; A II.116 sq.; III.161 sq.; S I.85; Dh 389.

Handa (indecl.) [cp. Sk. hanta, haṃṭa] an exhortative-emphatic particle used like Gr. a)/ge dh/ or French allons, voilà: well then, now, come along, alas! It is constructed with 1st
Hanna (Hanna) (nt.) [pp. of hanati2] easing oneself, emptying of the bowels; su° a good (i. e. modest) performance of bodily evacuation, i. e. modesty J I.421.

Hambho (Hambho) (indecl.) [haṃ+bho] a particle expressing surprise or haughtiness J I.184, 494. See also ambho.

Hammiya (Hammiya) (ntQ) [cp. Vedic harmya house & BSk. harmikā "summer-house" (?) Divy 244] customarily given as "a long, storied mansion which has an upper chamber placed on the top," a larger building, pāsāda, (store-) house Vin I.58, 96, 239; II.146 (with vihāra, aḍḍhayoga, pāsāda, guhā, as the 5 lenāni), 152, 195; Miln 393; Nd1 226=Vism 25. °-gabbha a chamber on the upper storey Vin II.152.

Haya (Hayā) [cp. Vedic haya, fr. hi to impel. A diff. etym. see Walde, Lat. Wtb. s. v. haedus] 1. a horse Vv 641; J II.98; Miln 2. - 2. speed M I.446. °-vāhin drawn by horses J VI.125.

Hara (Harā) (adj.) (-°) [fr. hṛ] taking, fetching; vayo° bringing age (said of grey hairs) J I.138; du° S I.36.

Haraṇa (Haraṇa) (nt.) [fr. haraṇa] 1. a nerve conveying a stimulus (lit. "carrier"); only used with rasa° nerve of taste Vin II.137; usually given as "a hundred thousand" in number, e. g. J V.4, 293, 458; DhA I.134. - 2. in kaṇṇamala°, an instrument to remove the wax from the ear Vin II.135. Cp. hāraka.


Haraṇī (Harani) (f.) [fr. haraṇa] 1. a nerve conveying a stimulus (lit. "carrier"); only used with rasa° nerve of taste Vin II.137; usually given as "a hundred thousand" in number, e. g. J V.4, 293, 458; DhA I.134. - 2. in kaṇṇamala°, an instrument to remove the wax from the ear Vin II.135. Cp. hāraka.

Harati (Harati) [Idg. *gger; in meaning "take" cp. Gr. xeir/h hand; in meaning "comprise" cp. Lat. cohors. Gr. xo/ρtos; Ags. geard=yard. - The Dhtm expls har laconically by "harana"] 1. to carry J II.176; Dh 124; to take with one D I.8, 142; opposed to paccāharati VbhA 349-354; SnA 52-58. - 2. to bring J I.208; to offer J I.238; Sn 223. - 3. to take, gather (fruits) Miln 263. - 4. to fetch, buy J I.291 (mama santikā). - 5. to carry away, to remove D II.160, 166; J I.282; Sn 469; Mhvs 1, 26; to do away with, to abolish J I.345. - 6. to take away by force, to plunder, steal D I.52; J I.187; V.254. - 7. to take off, to destroy J I.222 (jivitaṁ), 310 (visāṁ); to kill J I.281. - Forms: aor. ahāsi Sn 469 sq.; Dh 3; J IV.308; cp. upasaṁhāsi S V.214; paḥsi, pariṣudhāsi, ajjhupāhari; ger. haritvā D II.160; hāṭina J IV.280 (=haritvā C.); inf. haritum J I.187; hātave Th 1, 186; hātum: see voharati; hattum: see āharati; Fut. hāhitum J VI.500 (=harissati). - Pass. hariyati M I.33; hirati J V.254; pret. ahiṣratha J V.253; grd. haritabba J I.187, 281. - pp. haṭa. - Caus. hāreti to cause to take Sn 395; to cause to be removed, to remove J I.345; II.176; III.431 (somebody out of office); hāretabba that which should be taken out of the way J I.298; Caus. II. harāpeti to cause to be brought, to offer Vin I.245; J II.38; to cause to be taken (as a fine) Miln 193.
Harāyati [Harayati] [Denom. fr. hiri (=hṛi), cp. Vedic hṛi to be ashamed, Pres. jihreti. - The Dhtp (438) gives roots hiri & hara in meaning "lajjā"] 1. to be ashamed Vin I.88; II.292; D I.213; M I.120; S IV.62; It 43; Pv I.102; ppr. harāyanto Nd1 466, & harāyamāna J IV.171; Nd2 566. Often combd with aṭṭiyati (q. v.). See also hiriyati. - 2. [in this meaning=Vedic hṛi to be angry. Pres. hṛṇīte] to be depressed or vexed, to be cross, to worry (cp. hiriyati) J V.366 (ppr. hariyyamāna); Th 1, 1173 (mā hari "don't worry").

Hari [Harī] (adj.) [Idg. *ĝhel, as in Lat. helvus yellow, holus cabbage; Sk. harita, hariṇa pale (yellow or green), hiri (yellow); Av. zairi; Gr. xlo/os green, xlo/h "greens"; Ags. geolo=E. yellow. Also the words for "gold": hāṭaka & hariṇya green, tawny Dhs 617; DhsA 317; °-ssavaṇṇa gold-coloured J II.33 (=hari-samāṇa-vaṇṇa suvaṇṇa° C.). - candana yellow sandal Vv 831; DhA I.28; -tāla yellow orpiment Th 2, 393; DhA III.29; IV.113; -ttaca gold-coloured Th 2, 333; ThA 235; -pada gold foot, yellow leg, a deer J III.184.

Harita [Harita] (adj.) [see hari for etym.] 1. green, pale(-green), yellowish. It is expld by Dhpāla as nīla (e. g. VvA 197; PvA 158), and its connotation is not fixed. - Vin I.137; D I.148; S I.5; J I.86, 87; II.26, 110; Pv II.1210 (bank of a pond); Vv 457 ("patta, with green leaves, of a lotus"); J II.110 (of wheat); SnA 277 ("hamṣa yellow, i. e. golden swan"). - 2. green, fresh Vin III.16; A V.234 (kusa); nt. (collectively) vegetables, greens Vin 266 (here applied to a field of fresh (i. e. green) wheat or cereal in general, as indicated by expln "haritaṃ nāma pubbaṇṇaṃ apaṇṇaṃ" etc.); cp. haritapanṇa vegetables SnA 283. - 3. harita (f.) gold Th 1, 164=J II.334 ("maya made of gold; but expld as "harita-manī-parikkhata" by C.). - 4. Two cpds., rather odd in form, are haritāmātar "son of a green frog" J II.238 (in verse); and haritupattā (bhūmi) "covered with green" M I.343; J I.50, 399.

Haritaka [Haritaka] (nt.) [harita+ka] a pot-herb D II.342.


Haritaka (Haritaka) [cp. Epic Sk. haritaka] yellow myrobalan (Terminalia citrina or chebula) Vin I.201, 206; J I.80; IV.363; Miln 11; DhsA 320 (T. harīṭaka); VvA 5 (t); °-ki (f.) the myrobalan tree Vin I.30; M III.127. pāṭiharitāki Vism 40; °paṇṇika all kinds of greens Vin II.267.

Hareṇukā (Harenuka) (f.) [cp. Sk. hareṇukā] a pea M I.245; J V.405 (=aparaṇṇajā ti 406); VI.537; hareṇuka-yūsa pea-soup M I.245 (one of the 4 kinds of soup).

Halam (Halam) =hi alaṃ (q. v.); "halaṃ dāni pakāsītuṃ" why should I preach? Vin I.5=D II.36=M I.168=S I.136.

Halāhala [Halāhala] [onomat.; cp. Sk. halāhala] a kind of deadly poison, usually as °visa J I.271, 273, 380; III.103; V.465; Miln 256; Vism 57; ThA 287.

Haliddā & Haliddī (Hāliddā) (Hāliddī) (f.) [cp. Sk. haridrā] turmeric. - 1. haliddā: Vin I.201; J V.89. - 2. haliddī (haliddī*) M I.127; A III.230, 233; S II.101; KhA 64; *rāga like the colour of turmeric, or like the t. dye, i.e. not fast, quickly changing & fading J III.148 (of citta), cp. J III.524 sq.

Hava (Hava) [cp. Vedc hava; hū or hvā to call] calling, challenge Dāvs II.14.

Have (Hava) (indecl.) [ha-ve] indeed, certainly Vin I.2; D II.168; S I.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J I.31, 365; DhA II.228.

Havya (Havya) (nt.) [Vedic havya; fr. hū or hvā to call] calling, challenge Dāvs II.14.

Have (Hava) (indecl.) [ha-ve] indeed, certainly Vin I.2; D II.168; S I.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J I.31, 365; DhA II.228.

Hava (Hava) (nt.) [Vedic havya; fr. hū to sacrifice] an oblation, offering S I.169; Sn 463 sq.; 490.

Halidda & Haliddi (Hāliddā) (Hāliddī) (f.) [cp. Sk. haridrā] turmeric. - 1. haliddā: Vin I.201; J V.89. - 2. haliddī (haliddī*) M I.127; A III.230, 233; S II.101; KhA 64; *rāga like the colour of turmeric, or like the t. dye, i.e. not fast, quickly changing & fading J III.148 (of citta), cp. J III.524 sq.

Hava (Hava) [cp. Vedc hava; hū or hvā to call] calling, challenge Dāvs II.14.

Have (Hava) (indecl.) [ha-ve] indeed, certainly Vin I.2; D II.168; S I.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J I.31, 365; DhA II.228.

Havya (Havya) (nt.) [Vedic havya; fr. hū or hvā to call] calling, challenge Dāvs II.14.

Have (Hava) (indecl.) [ha-ve] indeed, certainly Vin I.2; D II.168; S I.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J I.31, 365; DhA II.228.

Hava (Hava) (nt.) [Vedic havya; fr. hū to sacrifice] an oblation, offering S I.169; Sn 463 sq.; 490.

Hasati & Hassati (Hāsatī) (Hāsati) [owing to similarity of meaning the two roots has to laugh (Sk. hasati, pp. hasita) & hṛṣ to be excited (Sk. hṛṣyati, pp. hṛṣita & hṛṣṭa) have become mixed in Pāli (see also hāsa). - The usual (differentiated) correspondent of Sk. hṛṣyati is haṃsati. The Dhtp (309) gives haṃsā (=harṣa) with tuṭṭhi, and (310) hasa with hasana] 1. to laugh, to be merry; pres. hasati Bu I.28; Mhvs 35, 59; hassati Sn 328, 829; ppr. hasamāna is preferable v. l. at J IV.281 for bhāsamāna; aor. hasi J II.103; DhA II.17.-Caus. hāseti [i.e. both fr. has & hṛṣ] to cause to laugh; to please, to gladden Mhvs 32, 46; J VI.217, 304; DhA II.85; aor. hāsesi Vin III.84; ppr. hāsayamana making merry J I.163, 209, 210; ger. hāsayitvāna Miln 1. - Caus. II. hāsāpeti SnA 401; J VI.311. Cp. pari*, pa*. - 2. to neigh (of horses) J I.62; VI.581 (strange aor. hasissimṣu, expld as hasimṣu by C.). - pp. hasita (& haṭṭha).


Hasamānaka (Hāsamānaka) (adj.) [ppr. of hasati*ka] laughing, merry Mhvs 35, 55; (nt.) as adv. °m jokingly, for fun Vin I.185.

Hasita (Hāsita) [pp. of hasati, representing both Sk. hasita & hṛṣita] laughing, merry; (nt.) laughter, mirth A I.261; Pv III.35 (=hasitavant hasita-mukhin C.); Miln 297; Bu I.28; J I.62 (? read hesita); III.223; Vism 20. -uppāda "genesis of mirth," aesthetic faculty Tikp 276; see Cpd. 20 sq.

Hasula (Hāsula) (adj.) [fr. has] is rather doubtful ("of charming speech"? or "smiling"?). It occurs in (corrupted) verse at J VI.503=Ap 40 (& 307), which is to be read as "aḷāra-bhamukhā (or °pamhā) hasulā sussoḍḍā tanu-majjhimā." See Kern's remarks at Toev. s. v. hasula.

Hassā (Hāsā) (adj.-nt.) [fr. has, cp. Sk. hāsya] ridiculous Sn 328; (nt.) 1. laughter, mirth D I.19; Sn 926; DA I.72; PvA 226; DhA III.258; Miln 266. - 2. a joke, jest hassā pi, even in fun M I.415; hassena pi the same J V.481; Miln 220; °vasena in jest J I.439.

Hā (Hā) (indecl.) an exclamation of grief, alas! ThA 154 (Ap V.154); VvA 323, 324.

Hāṭaka (Hāṭaka) (nt.) [cp. Sk. hāṭaka, connected with hari; cp. Goth. gulp=E. gold] gold A I.215; IV.255, 258, 262 (where T reads haṭaka, with sātaka as v. l. at all passages); Th 2, 382; J V.90.

Hātabba (Hātabba) at Nett 7, 32 may be interpreted as grd. of hā to go (pres. jihīte). The C. expls it as "gametabba, netabba" (i.e. to be understood). Doubtful.
Hātūna (Hatuna) see harati.

Hāna (Hana) (nt.) [fr. hā, cp. Sk. hāna] relinquishing, giving up, falling off; decrease, diminution, degradation A II.167; III.349 sq. (opp. vīsesa), 427; Vism 11. -gāmin going into disgrace or insignificance A III.349 sq. -bhāgiya conducive to relinquishing (of perversity and ignorance) D III.272 sq.; A II.167; Nett 77; Vism 85.


Hāpana (Hapana) at J V.433 is with Kern. Toev. I.132 (giving the passage without ref.) to be read as hāpaka "neglectful" [i. e. fr. hāpeti1].

Hāpita (Hapita) [pp. of hāpeti2] cultivated, attended, worshipped J IV.221; V.158 (aggihuttaṃ ahāpitaṃ; C. wrongly= hāpita); V.201=VI.565. On all passages & their relation to Com. & BSk. see Kern, Toev. I.132, 133.

Hāpeti1 [Hapeti] [Caus. of hā to leave: see jahati; to which add fut. 2nd sg. hāhasi J III.172; and aor. jahi J IV.314; V.469] 1. to neglect, omit A III.44 (ahāpayam); IV.25; Dh 166; J II.437; IV.182; ahāpetvā without omitting anything, i. e. fully A II.77; J IV.132; DA I.99. atthaṃ hāpeti to lose one's advantage, to fail Sn 37; J I.251. - 2. to postpone, delay (the performance of . . .) J III.448; Vism 129. - 3. to cause to reduce, to beat down J I.124; II.31. - 4. to be lost Sn 90 (? read hāyatī).

Hāpeti2 [Hapeti] [in form=Sk. (Sūtras) hāvayati, Caus. of juhoti (see juhati), but in meaning=juhoti] to sacrifice to, worship, keep up, cultivate J V.195 (aggim;=juhati C.). See Kern, Toev. I.133. - pp. hāpita.

Hāyati (Hayati) Is Pass. of jahati [hā], in sense of "to be left behind," as well as "to diminish, dwindle or waste away, disappear," e. g. Nd1 147 (+pari°, antaradhāyati); Miln 297 (+khīyati); ppr. hāyamāna Nd2 543. Cp. hāyana.

Hāyana1 (Hayana) (nt.) [fr. hā] diminution, decay, decrease D I.54; DA I.165. Opposed to vaḍḍhana (increase) at M I.518.

Hāyana2 (Hayana) (nt.) [Vedic hāyana] year; in saṭṭhi° 60 years old (of an elephant) M I.229; J II.343; VI.448, 581.


Hāra (Hará) [fr. harati] 1. that which may be taken; grasping, taking; grasp, handful, booty. In cpd. "hārin taking all that can be taken, rapacious, ravaging J VI.581 (of an army; Kern, Toev. I.133 wrong in trsln "magnificent, or something like it"). Of a river: tearing, rapid A III.64; IV.137; Vism 231. - 2. category; name of the first sections of the Netti Pakaraṇa Nett 1 sq., 195.

Hāraka (Haraka) (adj.) [fr. hāra] carrying, taking, getting; removing (f. hārikā) M I.385; J I.134, 479; PII.91 (dhana°); SnA 259 (maṃsa°). - mala° an instrument for removing ear-wax Ap 303; cp. harañī. sattha° a dagger carrier, assassin Vin III.73; S IV.62. See also vallī.


Hāriya [hāriya] (adj.) [fr. hāra] carrying Vv 509; ThA 200; VvA 212.

Hālidda [hālidda] (adj.) [fr. haliddā] dyed with turmeric; a° undyed, i.e. not changing colour J III.88; cp. III.148.

Hāsa [hāsa] [fr. has, cp. Sk. hāsa & harṣa] laughter; mirth, joy Dh 146; DA I.228=SnA 155 (*āmeṇḍita*); J I.33; II.82; V.112; Miln 390. See also ahāsa. -kara giving pleasure, causing joy Miln 252. -kkhaya ceasing of laughter Dhtp 439 (in defn of gilāna, illness). -dhamma merriment, sporting Vin IV.112.

Hāsaniya [hāsaniya] (adj.) [fr. has or hṛṣ; cp. Sk. harṣanīya] giving joy or pleasure Miln 149.

Hāsu ° (of uncertain origin) occurs with hāsa° in combn with *paṇṇa and is customarily taken in meaning "of bright knowledge" (i.e. hāsa+paṇṇa), wise, clever. The syn. javana-paṇṇa points to a meaning like "quickwitted," thus implying "quick" also in hāsu. Kern, Toev. I.134 puts forth the ingenious expln that hāsu is a "cockneyism" for āsu-Sk. āśu "quick," which does not otherwise occur in Pāli. Thus his expln remains problematic. - See e.g. M III.25; S I.63; V.376; J IV.136; VI.255, 329. - Abstr. °tā wisdom S V.412; A I.45.

Hāseti ° see hasati.

Hāhasi ° see vajahati.

Hāhiti ° see harati.

Hi [hi] (indecl.) [cp. Sk. hi] for, because; indeed, surely Vin I.13; D I.4; Dh 5; Sn 21; Pv II.118; II.710 (=hi saddo avadhāraṇe PvA 103); SnA 377 (=hi-kāro nipāto padapūraṇa-matto); PvA 70, 76. In verse J IV.495. h'etām =hi etām; no h'etām not so D I.3. hevaṃ=hi evaṃ.

Himsati ° see himsati.


Himśitar ° [n. ag. fr. himsati] one who hurts D II.243; J IV.121.
**Hikkā** (f.) [cp. Epic Sk. hikkā, fr. hikk to sob; onomat.] hiccup Sdh 279.

**Hikkāra** [hik+kāra]=hikkā, VbhA 70.

**Hinkāra** (indecl.) [hiṃ=kāra] an exclamation of surprise or wonder J VI.529 (C. hin ti kāraṇa).

**Hingu** [nt.] [Sk. hingu] the plant asafetida Vin I.201; VvA 186. -cuṇṇa powder of asafetida DhA IV.171. -rāja a sort of bird J VI.539.

**Hingulaka** [cp. Sk. hingula, nt.] vermilion; as jāti° J V.67. 416; VvA 168. Also as °ikā (f.) VvA 324.

**Hinguli** [Sk. hinguli] vermilion Mh 27, 18.

**Hinati** [hinoti] to send; only in cpd. pahiṇati.

**Hintāla** [hi, hinoti] a kind of palm, Phoenix paludosa Vin I.190; Dha III.451.

**Hindagu** [indagu] [probably for indagu, inda+gu (=°ga), i.e. sprung from Indra. The h perhaps fr. hindu. The spelling h° is a corrupt one] man, only found in the Niddesa in stock defn of jantu or nara; both spellings (with & without h) occur; see Nd1 3=Nd2 249.

**Hima** (adj.) [pp. of dahati1] useful, suitable, beneficial, friendly A I.58, 155 sq.; II.191; D III.211 sq.; Dh 163. - (m.) a friend, benefactor Mhvs 3, 37. - (nt.) benefit, blessing, good Vin I.4; Sn 233; A II.96 sq., 176; It 78; SnA 500. - Opp. ahita A I.194; M I.332. -ānukampin friendly & compassionate D I.4, 227; Sn 693; J I.241, 244. -āpacāra beneficial conduct. saving goodness J I.172. -esin desiring another's welfare, well-wishing M II.238; S IV.359; V.157; *tā seeking another's welfare, solicitude Dh 1056; Dhs 362; VvA 260. -kara a benefactor Mhvs 4, 65.

**Hiṇḍati** [Sk. hind] to roam Dhtp 108 (=āhiṇḍana). See ā°.

**Hita** (adj.) [pp. of dahati1] useful, suitable, beneficial, friendly A I.58, 155 sq.; II.191; D III.211 sq.; Dh 163. - (m.) a friend, benefactor Mhvs 3, 37. - (nt.) benefit, blessing, good Vin I.4; Sn 233; A II.96 sq., 176; It 78; SnA 500. - Opp. ahita A I.194; M I.332. -ānukampin friendly & compassionate D I.4, 227; Sn 693; J I.241, 244. -āpacāra beneficial conduct. saving goodness J I.172. -esin desiring another's welfare, well-wishing M II.238; S IV.359; V.157; *tā seeking another's welfare, solicitude Dh 1056; Dhs 362; VvA 260. -kara a benefactor Mhvs 4, 65.

**Hintāla** [hi, hinoti] to send; only in cpd. pahiṇati.

**Himavant** (adj.) [hima+vant] snowy J V.63 (=himayutta C.). (m.) Himavā the Himālaya: see Dict. of Names.

**Hiyyo** (adv.) [Vedic hyaḥ, Gr. xqe/s, Lat. heri; Goth. gistrada "to-morrow," E. yesterday, Ger. gestern etc.] yesterday Vin I.28; II.77; J I.70, 237; V.461; VI.352, 386; Miln 9. In sequence ajja hiyyo pare it seems to mean "to-morrow"; thus at Vin IV.63, 69; J IV.481 (=sve C.). See para 2. c.

**Hirañña** (nt.) [Vedic hiranya; see etym. under hari & cp. Av. zaranya gold] gold Vin I.245, 276; II.159; A IV.393; Sn 285, 307, 769; Nd 11; gold-piece S 1.89; J I.92. Often together
with suvaṇṇa Vin I.150; D II.179; hī- suvaṇṇaṃ gold & money M III.175; J I.341. °olokana (-kamma) valuation of gold J II.272.

**Hiri & Hirī** | Hirī | (f.) | [cp. Vedic hṛī] sense of shame, bashfulness, shyness S I.33; D III.212; A I.51, 95; III.4 sq., 331, 352; IV.11, 29; Sn 77, 253, 719; Pug 71; Pv IV.73; J I.129, 207; Nett 50, 82; Vism 8. Expld Pug 23 sq.; is one of the cāga-dhana’s: see cāga (cp. Jtm 311). - Often contrasted to & combined with ottappa (cp. below) fear of sin: A I.51; D III.284; S II.206; It 36; Nett 39; their difference is expld at Vism 464 (“kāya-duccarit’ādīhi hiriyatī ti hiri; lajjāy’etaṃ adhivacanaṃ; tehi yeva ottappatī ti ottappam; pāpato ubbegass’etaṃ adhivacanaṃ”); J I.129 sq.; DhsA 124. -ottappa shame & fear of sin M I.271; S II.220; It 34; A II.78; J I.127, 206; Tikp 61; Vism 221; Dha III.73. Frequently spelt otappa, e. g. J I.129 sq.; DhsA 124.

**Hirika & Hirīka** | Hirīka | (adj.) | [fr. hiri] having shame, only as ° in neg. ahirika shameless, unscrupulous A I.51, 85; II.219; Pug 19; It 27 (°īka); J I.258 (chinna° id.); nt. °m unscrupulousness Pug 19.

**Hirimant & Hirīmant** | Hirīmant | (adj.) | [fr. hiri] bashful, modest, shy D III.252, 282; S II.207 sq.; IV.243 sq.; A II.218, 227; III.2 sq., 7 sq., 112; IV.2 sq., 38, 109; V.124, 148; It 97; Pug 23.

**Hiriya** | Hirīya | (m. & nt.) | [fr. hiri] shame, conscientiousness VvA 194.

**Hiriyati & Hirīyati** | Hirīyati | [see harāyati] to blush, to be shy; to feel conscientious scruple, to be ashamed Pug 20, 24; Miln 171; Vism 464 (hirīyati); DhsA 149.

**Hirivera** | Hirīvēra | (nt.) | [cp. Sk. hrīvera] a kind of Andropogon (sort of perfume) J VI.537; DA I.81.

**Hilādati** | Hilādati | [hlād] to refresh oneself, to be glad Dhtp 152 (=sukha), 591 (id.).

**Hīna** | Hīna | [pp. of jahati] 1. inferior, low; poor, miserable; vile, base, abject, contemptible, despicable Vin I.10; D I.82, 98; S II.154 (hīnām dhātum paṭicca uppażjati hīnā saññā); III.47; IV.88, 309 (citta h. duggata); D III.106, 111 sq., 215 (dhātu); A II.154; III.349 sq.; V.59 sq.; Sn 799, 903 sq.; Nd1 48, 103, 107, 146; J II.6; Pv IV.127 (opp. paṇīta); Vv 2413 (=lāmaka VvA 116); Dhs 1025; DhsA 45; Miln 288; Vism 13; Dha III.163. - Often opposed to ukkaṭṭha (exalted, decent, noble), e. g. Vin IV.6; J I.20, 22; III.218; VbhA 410; or in graduated sequence hīna (>majjhima)>paṇīta (i. e. low, medium, excellent), e. g. Vism 11, 85 sq., 424, 473. See majjhima. - 2. deprived of, wanting, lacking Sn 725= It 106 (ceto-vimuttī); Pug 35. - hīnāya āvattati to turn to the lower, to give up orders, return to secular life Vin I.17; S II.231; IV.191; Ud 21; A III.393 sq.; M I.460; Sn p. 92; Pug 66; hīnāya vattati id. J I.276; hīnāy’āvatta one who returns to the world M I.460, 462; S II.50; IV.103; Nd1 147. - ādhitta having low inclinations J III.87; Pug 26; °ika id. S II.157; It 70. -kāya inferior assembly VvA 298 (here meaning Yamaloka); PvA 5. - jaccalowborn, low-caste J II.5; III.452; V.19, 257. -vāda one whose doctrine is defective Sn 827; Nd1 167. -viriya lacking in energy It 116; Dha I.75; II.260.

**Hiyati** | Hiyati | is Pass. of jahati.
Hīra  [cp. late Sk. hīra] 1. a necklace (?) VvA 176.  2. a small piece, splinter  J IV.30 (sakalika*); hīrahārāṃ karoti to cut to pieces, to chop up  J I.9; DhA I.224 (+khaṇḍākhaṇḍam).

Hīraka  [hīraka+ka, cp. lexic. Sk. hīraka "diamond"] a splinter; tālā* "palm-splinter," a name for a class of worms  Vism 258.

Hīratī is Pass. of harati.

Hīlana  (nt.) & °ā (f.) [fr. hīḍ] scorn(ing), disdain, contempt  Miln 357; DA I.276 (of part. "re": hilana-vasena āmantanaṃ); as °ā at Vbh 353 (+ohīlanā); VbhA 486.

Hīlita  [pp. of hiṣeti] despised, looked down upon, scorned  Vin IV.6; Miln 227, 251; Vism 424 (+ohīlita oṭṭāta etc.); DA I.256.

Hīleti  [Vedic hīḍ or hel to be hostile; cp. Av. zēaśa awful; Goth. us-geisnan to be terrified. Connected also with hiṃsati. - The Dhtp (637) defines by "nindā"] 1. to be vexed, to grieve  S I.308; to vex, grieve  Vv 8446.  2. to scorn, disdain, to feel contempt for, despise  D II.275; Sn 713 (appaṃ dānam na hīleyya); J II.258; DA I.256 (=vambheti); DhA IV.97; Miln 169 (+garahati). - pp. hiṣita.

Huṃ  (indecl.) the sound "huṃ" an utterance of discontent or refusal  DhA III.108=VvA 77; Vism 96. Cp. haṃ. hunkāra growling, grumbling  Vism 105. hunkaroti to grumble  DhA I.173. hunkaranā=“kāra DhA I.173 sq. See also huhunka.

Hukku  the sound uttered by a jackal  J III.113.

Huta  [pp. of juhati] sacrificed, worshipped, offered  Vin I.36=J I.83; D I.55; J I.83 (nt. "oblation"); Vv 3426 (su*, +sudinna, suyiṭṭha); Pug 21; Dhs 1215; DA I.165; DhA II.234. -āsana [cp. Sk. hutaśana] the fire, lit. "oblationeater"  Dāvs II.43; Vism 171 (=aggi).

Hutta  (nt.) [cp. Vedic hotra] sacrifice: see aggi*.

Hunitabba  is grd. of juhati "to be sacrificed," or "venerable"  Vism 219 (=āhuneyya).

Hupeyya  "it may be"  Vin I.8;=huveyya M I.171. See bhavati.

Huram  (adv.) [of uncertain origin] there, in the other world, in another existence. As prep. with acc. "on the other side of," i. e. before Sn 1084; Nd1 109; usually in connection idha vā huram vā in this world or the other  S I.12; Dh 20; Sn 224=J I.96; hurāhuraṃ from existence to existence  Dh 334; Th 1, 399; Vism 107; DhA IV.43. - The expln by Morris J.P.T.S. 1884, 105 may be discarded as improbable.

Huhunka  (adj.) [fr. huṃ] saying "huṃ, huṃ," i. e. grumbly, rough; "jātika one who has a grumbly nature, said of the brahmins  Vin I.2; Ud 3 ("proud of his caste" Seidenstūcker). nihuhunka (=nis+h.) not grumbly (or proud), gentle  Vin I.3; Ud 3. Thus also Kern, Toev. I.137; differently Hardy in J.P.T.S. 1901, 42 ("uttering & putting confidence into the word huṃ")
Bdhgh (Vin I.362) says: "diṭṭha-mangaliko mānavasena kodhavasena ca huhun ti karonto vicarati."


He (indcl.) a vocative (exclam.) particle "eh," "here," hey M I.125, 126 (+je); DhA I.176 (double).

Heṭṭhato (adv.) [fr. heṭṭhā] below, from below Ps I.84; Dhs 1282, 1284, Mhvs 5, 64.

Heṭṭhā (indecl.) [cp. Vedic adhastā=adha+abl. suff. "tāt"] down, below, underneath Vin I.15; D I.198; It 114; J I.71; VvA 78; PvA 113. As prep. with gen. (abl.) or cpd. "under" J I.176; II.103; lower in the manuscript, i. e. before, above J I.137, 206, 350; VvA 203; lower, farther on J I.235. -āsana a lower seat J I.176; -nāsika-(sota) the lower nostril J I.15; D I.198; It 114; J I.71; VvA 78; PvA 113. As prep. with gen. (abl.) or cpd. "under" J I.176; II.103; lower in the manuscript, i. e. before, above J I.137, 206, 350; VvA 203; lower, farther on J I.235.

Hetaṃ (Vedic heḍ=hel or hiḍ (see hiḷeti)] to harass, worry, injure J IV.446, 471; Pv III.52 (=bādheti PvA 198); ppr. a-heṭṭhayaṃ Dh 49; S I.21. med. a-heṭṭhayaṇa S I.7; IV.179; ger. heṭṭhayitvāna J III.480. - pp. heṭṭhayita J IV.447.

Hetanā (f.) [fr. heṭṭheti] harassing D II.243; Vbh A 75.

Hetu (adj.-n.) [Vedic hetu, fr. hi to impel] 1. cause, reason, condition S I.134; A III.440 sq.; Dhs 595, 1053; Vism 450; Tikp 11, 233, 239. In the older use paccaya and hetu are almost identical as synonyms, e. g. n'atthi hetu n'atthi paccayo D I.53; aṭṭha hetū aṭṭha paccayā D III.284 sq.; cp. S III.69 sq.; D II.107; M I.407; A I.55 sq., 66, 200; IV.151 sq.; but later they were differentiated (see Mrs. Rh. D., Tikp introd. p. xi. sq.). The diff. between the two is expld e. g. at Nett 78 sq.; DhsA 303. - There are a number of other terms, with which hetu is often comd, apparently without distinction in meaning, e. g. hetu paccaya kāraṇa Nd 2 617 (s. v. sankhā); mūla h. nidāna sambhava pabhava samuṭṭhāna āhāra ārammaṇa paccaya samudaya: frequent in the Niddesa (see Nd2 p. 231, s. v. mūla). - In the Abhidhamma we find hetu as "moral condition" referring to the 6 mūlas or bases of good & bad kamma, viz. lobha, dosa, moha and their opposites: Dhs 1053 sq.; Kvu 532 sq. - Four kinds of hetu are distinguished at DhsA 303=VbhA 402, viz. hetu, paccaya, uttama, sādhāraṇa. Another 4 at Tikp 27, viz. kusala, akusala, vipāka, kiriya, and 9 at Tikp 252, viz. kusala, akusala, avyākata, in 3X3 constellations (cp. DhsA 303). - On term in detail see Cpd. 279 sq.; Dhs. trsln §§ 1053, 1075. - abl. hetuso from or by way of (its) cause S V.304; A III.417. - acc. hetu (-) (elliptically as adv.) on account of, for the sake of (with gen.); e. g. dāsa-kammakara-porisassa hetu M II.187; kissa hetu why? A III.303; IV.393; Sn 1131;
Pv II.81 (=kim nimittam PvA 106); pubbe kata° by reason (or in consequence) of what was formerly done A I.173 sq.; dhana° for the sake of gain Sn 122. - 2. suitability for the attainment of Arahatship, one of the 8 conditions precedent to becoming a Buddha Bu II.59=J I.14, 44. - 3. logic Miln 3. -paccaya the moral causal relation, the first of the 24 Paccayas in the Paṭṭhāna Tikp 1 sq., 23 sq., 60 sq., 287, 320; Dukp 8, 41 sq.; Vism 532; VbhA 174. -pabhava arising from a cause, conditioned Vin I.40; DhA I.92. -vāda the theory of cause, as adj. "proclaimer of a cause," name of a sect M I.409; opp. ahetu-vāda "denier of a cause" (also a sect) M I.408; ahetu-vādī id. J V.228, 241 (=Jtm 149).

Hetuka (bīrakat) (adj.) (-°) [fr. hetu] connected with a cause, causing or caused, conditioned by, consisting in Mhvs 1, 45 (maṇi-pallanka°); Dhs 1009 (pahātabba°); VbhA 17 (du°, ti°). usually as sa° and a° (with & without a moral condition) A I.82; Vism 454 sq.; Dukp 24 sq. sa° Dhs 1073 (trsln "having root-conditions as concomitants"); Kvu 533 ("accompanied by moral conditions"); a° S III.210 ("vāda, as a "diṭṭhi"); Vism 450.

Hetutta (bīrakata) (nt.) [abstr. formation fr. hetu] reason, consequence; abl. in consequence of (-°) Vism 424 (diṭṭhivisuddhi°).

Hetuye (bīrake) See bhavati.

Hema (bīrma) (nt.) [cp. Epic Sk. heman] gold D II.187; J VI.574. -jāla golden netting (as cover of chariots etc.) A IV.393; Vv 351, 362 ("ka). -vaṇṇa golden-coloured D II.134; Th 2, 333; ThA 235; DhsA 317.

Hemanta (bīranta) [hema(=hima)+anta] winter A IV.138; J I.86; Miln 274.

Hemantika (bīranta) (adj.) [fr. hemanta] destined for the winter, wintry, icy cold Vin I.15, 31 (rattiyo), 288; M I.79; S V.51; A IV.127; Vism 73.


Heraññika (bīrāññka) (& °aka) [fr. hirañña, cp. BSk. hairañyika Divy 501; MVastu III.443] goldsmith (? for which suvaṇṇakāra!), banker, money-changer Vism 515=VbhA 91; J I.369; III.193; DA I.315; Miln 331 (goldsmith?). -phāla the bench (i. e. table, counter) of a money changer or banker Vism 437=VbhA 115; J II.429; III.193 sq.

Hevaṃ (bīvaṃ) See hi.

Hesati (bīsati) [both heṣ (Vedic) & hreṣ (Epic Sk.); in Pāli confused with hṛṣ (hasati): see hasati2] to neigh J I.51, 62 (here hasati); V.304 (T. siṃsati for hiṃsati; C. expls hiṃsati as "hessati," cp. abhihiṃsanā for °hesanā). - pp. hesita.

Hesā (bīsa) (f.) [fr. hesati] neighing, neigh Dāvs V.56.

Hesita (bīsita) (nt.) [pp. of hesati] neighing J I.62 (here as hasita); Mhvs 23, 72.
Hessati (Hesati) is: 1. Fut. of bhavati, e. g. J III.279. - 2. Fut. of jahati, e. g. J IV.415; VI.441.

Hehiti (Hehato) is Fut. 3rd sg. of bhavati, e. g. Bu II.10=J I.4 (v. 20). etc. see bhavati.

Hotta (Hota) (nt.) [Vedic hotra] (function of) offering; aggi° the sacrificial fire SnA 436 (v. l. BB °hutta).

Homa (Homa) (m. & nt.) [fr. hu, juhati] oblation D I.9; DA I.93 (lohita°).

Horāpāṭhaka (Horāpāṭhaka) [late Sk. horā "hour" (in astrol. literature, fr. Gr. w(/ra: cp. Winternitz, Gesch. d. Ind. Lit. III.569 sq.)+pāṭhaka, i. e. expert] an astrologer Mhvs 35, 71.
Afterword

Dictionary Work

IT had been my intention at the end of the work to give a full account of Pāli lexicography, its history and aims, but as the Dictionary itself has already been protracted more than others and I have wished, I have, in order to save time and to bring the work to a finish, to reserve a detailed discussion of the method of dictionary work for another occasion, and outline here only the essentials of what seems to me worth mentioning at all events.

When Rhys Davids in 1916 entrusted me with the work, he was still hopeful and optimistic about it, in spite of the failure of the first Dictionary scheme, and thought it would take only a few years to get it done. He seemed to think that the material which was at hand (and the value of which he greatly overrated) could be got ready for press with very little trouble. Alas! it was not so. For it was not merely and not principally a rearrangement and editing of ready material: it was creative and re-creative work from beginning to end, building an intellectual (so to say manomaya) edifice on newly sunk foundations and fitting all the larger and smaller (khuddakānukhuddakāni) accessories into their places. This was not to be done in a hurry, nor in a leisurely way. It was a path which often led through jungle and thicket, over stones and sticks: "vettācāro sankupatho pi cīṇno" (J III.541).

On the road many allurements beset me in the shape of problems which cropped up, whether they referred to questions of grammar, syntax, phonology, or etymology; or literature, philosophy, and Buddhist psychology. I had to state them merely as problems and collect them, but I dared not stand still and familiarize with them. Thus much material has been left over as "chips from the dictionary workshop." These I hope I shall some day find an opportunity of working out.

For the first part of the way I had to a great extent the help and guidance of my teacher and friend Rhys Davids; but the second half I had to go quite alone,-Fate did not spare him to see the work right through. I am sure he would not have been less glad than myself to see the task finished.

It happens that with the completion of the P.T.S. Dictionary, the second dictionary of Pāli, we celebrate the fiftieth anniversary of the appearance of the first Pāli Dictionary by R. C. Childers. That work was a masterpiece of its time, and still retains some of its merits. Our dictionary will not altogether replace Childers, it will supplement him. The character of Childers'Dictionary is so different from ours, there is such an enormous discrepancy between the material which he had for his work and which we had for ours, that it would almost be a farce to recast Childers. We needed something entirely different and original. Childers has now only historical value. Considering that Childers has no references to any of the P.T.S. publications, and that the Pāli Dictionary embraces all the material of these publications as well as of others, we may well speak of an entirely new dictionary, which is essential for the study of Pāli Buddhism from its sources, a task which can never be accomplished with Childers alone.In this connection I may quote a remark by a competent critic (Mr. E. J. Thomas), who says: "Rhys Davids wanted to make the Pāli Dictionary ‘twice as good as Childers,’ but it is far more than that."

Yet it may be interesting to compare merely on the surface the two dictionaries. The "new" Pāli Dictionary contains 146,000 authentic references against some 38,500 of Childers (of which only half
are authentic); the number of head-words treated amounts to 17,920 against 11,420, after omitting in ours about 900 words which Childers gives with an Abhp reference only.

Anybody will admit that substantial progress is evidenced by these figures.

**History Of The Dictionary Scheme**

The idea of the Pāli Dictionary, as now published, was first put forth by Rhys Davids in September 1902 (on the thirteenth International Oriental Congress at Hamburg). It was to be compiled on the basis of the texts issued by the P.T.S. since its foundation in 1882, and it was conceived on an international plan, according to which some seven or eight famous Sanskrit scholars of Europe should each contribute to the work. Every one of them was enthusiastic about it. In 1903 Rhys Davids announced that the Dictionary would be published in 1905, or at latest in 1906. When I was studying Pāli with Ernst Windisch in 1904 I was undecided, whether I should buy a "Childers" then, or wait until the "International Dictionary" should be out in 1905. Little did I dream that I should have had to wait till I myself finished the International Dictionary in 1925! By 1909 only one-eighth of the work had been done. Gradually the co-workers sent back the materials which Rhys Davids had supplied to them. Some had done nothing at all, nor even opened the packets. Only Messrs. Duroiselle, Konow, and Mrs. Bode had carried out what they had undertaken to do. After Rhys Davids had again conferred with his colleagues at the Copenhagen Congress in 1908, he published the full scheme of the Dictionary in J.P.T.S. for 1909. Then the War came and stopped the plans for good.

The failure of the original scheme teaches us that dictionary work cannot be done en passant and in one's spare time; it requires one's whole time. At any rate, they were very disappointing years for my friend, and he had almost despaired of the vitality of his pet plan, when, in 1916, he asked me, under the auspices of the P.T.S. and with his assistance, to do the Dictionary on a uniform plan. So he left the compiling to me, and I set to work, conferring with him at frequent intervals. He revised my work.

This had become more exhaustive than was planned, because double the amount of texts had been published by 1922 than in 1902. This was a gain for the Dictionary, but meant much more work for the editor.

**My Material**

The Pāli Dictionary is in a certain respect the result of the work of many. It is a résumé of all the indexes to the texts, so that every indexer has his or her share in the work. But the indexes do not give translations, and thus the main work was often left to me: to find the most correct and adequate English term for the Pāli word. It needs careful and often intricate study to accomplish this task, for even the most skilled and well-read translators have either shirked the most difficult words, or translated them wrongly or with a term which does not and cannot cover the idea adequately. Thus many a crux retarded the work, not to speak of thousands of incorrectnesses in the text of the printed editions.

A few contributors gave more (like Mrs. Bode and Professor Duroiselle), but only from scanty material and texts up to 1909.

Rhys Davids'material, copied from his copy of Childers (which was bequeathed him by Childers, interleaved by the binder and filled in from 1878 to 1916), was partly old, and mostly without the English translation, which was only to be found here and there in his translated texts.
Mrs. Rhys Davids has shown her constant sympathy with the work, and I am indebted to her for many suggestions, especially concerning psychological termini. She also condensed and revised my articles on viññāṇa and sankhāra.

To summarize what actual help I have received by using materials other than my own, I have to state that I found the following contributions of use:

(1) For the whole alphabet:

All the indexes to the P.T.S. publications. Many of these are very faulty (the Kvu trsln word index contains 60 per cent. of error). The only index with which I have no fault to find is that to Sn and SmA by Helmer Smith. Rhys Davids' annotations to his Childers, representing about 10 per cent. of all important references. Kern's additions to Childers (Tœvœgselen); to be taken with caution in translations and explanations, but at least equal to Rhys Davids' in extent and importance. It is to be regretted that this valuable collection is marred by any amount of errors and misprints (see also below, 4 end). Hardy's occasional slips and references (5 per cent. of the whole).

(2) For single letters:

Mrs. Bode's collection of B and Bh. Professor Konow's collection of S (J.P.T.S. 1909) and H (ibid. 1907), which I have used very extensively, after correcting them and bringing them up to date. Professor Duroiselle's collection of one-half of K and Mr. E. J. Thomas’N.

How To Judge The Dictionary

(a) I have already given a fairly exhaustive list of abbreviations. To these might be added a good many more if we were writing a dictionary for inexperienced people. The less explanations necessary in a dictionary, the better: it should explain itself; and if there are any little things not intelligible at first, they will become so with gradual use. A dictionary is like a friend with whom you have to get thoroughly acquainted before you come to know his peculiarities.

A dictionary can be too explicit: it will then lose its charm and become tedious. It must contain a certain amount of hints, instead of ready solutions; the more it arouses the curiosity (and sometimes the anger!) of its user, the better it is for the latter. The main purpose of the dictionary is to explain; it is a means of education as well as of information. To this category belong the (sometimes objected to) grammatical and etymological hints. I am fully aware that they are incomplete and sometimes perhaps problematic, but that does not matter so much in a provisional dictionary. It does our students good to get a little etymology thrown in once in a while. It makes them interested in the psychology of language, and teaches them the wide range of sound changes, besides making them aware of their study as a thing that has been alive and through a process of werden. We are still at a stage of Pāli philology, where we can hardly get enough of that kind of thing.

(b) The following are a few additional explanations concerning the use of the Dictionary. In the Jataka quotations I have not distinguished between the text and the commentary (J and JA). That is rather a pity; but it was my colleague's wish. We might also have kept the index figures of lines, as it is sometimes very difficult to find a word in the small-print C. portions of the J. books. Difficult forms, although belonging to some one verb in question, I have given separately, as a help for the student. The Causatives have undergone a mixed treatment: sometimes they are given under the simple verb, especially when their form was not very different, sometimes separately, when their form was unusual. The problem of the derivation of Pāli words is not cleared yet. We have interchanged between the Pāli and the Sanskrit derivations. An asterisk with Sanskrit words (*Sk.) means that the
word is late and found only in technical literature, i.e., either gram.-lexic. (like Amarakośa), or professional (like Suśruta). For convenience'sake we have identified the guttural ŋ with the dental n. - The cerebral ṭ follows upon 1. - P.D. refers to Pāli Dictionary.

(c) Many of the Dictionary's faults are to be excused by the fact that its composition covers a number of years, and that printing was going on all the time (a great drawback for the unity of the work!), so that changes could not be made in earlier parts, which were found advisable later. Here belong: 1. Roots and compounds cropped up which are not foreseen in the beginning. - 2. Cross-references are not always exact. - 3. There exists a certain inaccuracy in the relation between words beginning with ava° and o°. At first these were treated jointly, but later separated. - 4. Several mistakes were found in Rhys Davids' excerpts later and are, like others which I have corrected (see e.g. veyyāvacca), to be explained by lack of material, or by Rhys Davids being misled through Childers. - 5. Many explanations are only tentative. I would change them now, but refrain from discussing them in the "Addenda," since too many of these confuse rather than enlighten the student. To these belong e.g. nibbedha and vipañcita (which ought to be viyañjita). - 6. It could hardly be avoided that, in the course of the work, a problem has presented itself with different solutions at different times, so that discrepancies have arisen with one and the same word. These cases, however, are rare.

(d) Now, after all this, what is the Dictionary, and what does it claim to be? First of all, it is meant to be a dictionary of Classical and Literary Pāli. Words only found in native vocabularies (the Abhp e.g.) are left out, as they are only Pāli adaptations of Sanskrit words (mostly lexicographical: sannakaddu=sannakadru, Am.K. only). Nor are we concerned with Inscriptions. Thus it is intended as a general stock-taking of the Pāli Canon, and a revision of all former suggestions of translations. It is essentially a working basis for further study and improvement. The main object has been to bring as much material as possible to serve future work, and this in a clear and attractive form. Many words remain doubtful. We have given them with Buddhaghosa's interpretation, which may be right and which may be wrong. There are some words of which we shall never know the exact meaning, just as it is difficult even in modern times to know the exact meaning of, say, an English or German dialect word. Other specific terms with a "doctrinal" import are best left untranslated, since we are unable to translate them adequately with our Western Christian terminology. See remarks under sankhāra and cp. Mrs. Rhys Davids in K.S. III., preface p. v.

e) What are the critics to remember? To find fault with the interpretation of one or the other word is alright, but it must be remembered that, within a few years—which are nothing compared with the life-study required for this purpose—not a few score or a few hundreds of words had to be examined in every detail, but many thousands. Any criticism shows just what the editor himself has felt all along: how much is to be done yet, and how important for Indological studies is the study of Pāli.

Many mistakes and misprints have to be taken with good grace: they are unavoidable; and I may add as an example that Professor Konow's S, in spite of very careful work, contain one mistake (or misprint) on almost every page, while the proportion of them in Kern's 315 pages of Tœøøgselen is four on every page! We are all human. The discovery of faults teaches us one thing: to try to do better.

Issues Involved In The Pāli Dictionary

It would easily fill a separate volume, if I were to discuss fully all the issues dependent on the new Dictionary, and its bearing on all parts of Buddhist studies. I confine myself to mentioning only a few that are outstanding.
(a) Through a full list of references to nearly every word we are now able to establish better readings than has been possible up to now. The Pāli Dictionary is indispensable to any editor of new texts.

(b) Through sifting the vocabulary we can distinguish several strata of tradition, in place as well as in time.

(c) The relation of Classical Pāli to Vedic and other stages of Sanskrit is becoming clearer, as also is the position of Epic Pāli to Singhalese and Tamil. A good example of the former is offered by the relation of ava° to o°. With regard to the term "Vedic" a word of warning has to be uttered. There is an older stratum of direct Vedic connection in the four Nikāyas; nevertheless in the majority of cases the term is misleading, as we here have to deal with late Pāli words which have been reintroduced from Classical Sanskrit à la Renaissance.

It was Rhys Davids' wish, however, that I should use the term "Vedic," whenever a word dated back to that period. - On the subject in general and the linguistic character of Pāli see Childers, Introduction, pp. xiv, xv (with note 1); R. O. Franke, Pāli and Sanskrit, Strassburg 1902, especially chapters VII. to XII. Thus some very old (Vedic) words are not found in Classical Pāli, but occur later in the Epics (the Vaṃsas), e. g. sārameya "dog," although Vedic, is only found in Mhbv; sūnu, as frequent as putra in Rigveda, occurs only in Mhvs, whereas putta is the regular Pāli word. These examples may be increased by hundreds from the Vaṃsas. There are many more than Rhys Davids assumed on p. vi of preface to Pāli Dictionary.

(d) The peculiar interrelation between Buddhist Pāli and Buddhist Sanskrit can now be stated with greater accuracy.

(e) Through a tabulation of all parallel passages, given in the Pāli Dictionary, we are now able to compose a complete concordance.

(f) From many characteristics, as pointed out in the Pāli Dictionary, we can state with certainty that Pāli was a natural dialect, i.e. the language of the people. We can now group the canonical books according to their literary value and origin. Therefore we can never have a "standardized" Pāli in the sense in which we are used to "Sanskrit." Among the many signs of popular language (mentioned elsewhere, e.g. Childers introduction) I may also point to the many onomatopoeic words (see note on gala), and the widespread habit of the reduplicative compounds (see my article "Reduplikationskomposita im Pāli," Zeitschr. f. Buddhismus vi., 1925, pp. 89-94).

(g) It will now be possible to write the history of terms. We have material enough to treat philosophical terms (like citta, dhamma, mano, viññāṇa, sankhāra) historically, as well as others of folkloristic importance (e.g. deva, yakkha, vimāna). Light will be thrown on the question of the Mahāpurisalakkhanas, which it is interesting to note are in Sn 1022 attributed to Bāvari (i.e. the "Babylonian"), and clearly point to the late origin of the Vatthugāthās as well as to Babylonian influence.

(h) We cannot always equate Pāli: Classical Sanskrit. It is a wrong method to give the Sanskrit form of a Pāli word as its ultimate reduction and explanation. Sometimes Pāli formation and meaning are different from the Sanskrit. Popular language and "Volksetymologie" are concerned here. Pāli alla means "clean" as well as "wet" (in spite of J.R.A.S. 1924, 186), whereas Sanskrit ārdra means "wet"; Pāli sālūra means "dog," but Sanskrit śālūra "frog"; the root SVID has the specific Pāli meaning "boil" or "cook." Many others in the Pāli Dictionary; cp. Childers, p. xv.

(i) The Pāli Dictionary affords an interesting comparison of our own interpretation of terms with the fanciful etymological play of words given by the Commentators, which throws a light both on their dogmatic bias and their limited linguistic knowledge. It is quite evident that Bdhgh did not know
Sanskrit. - In matters of grammar I place Dhammapāla higher than Buddhaghosa. There are more than a score of instances which prove this point, but the following is especially interesting. The word for "whole, entire" vissa is extremely frequent in Vedic and Sanskrit (=viśva), but unknown in Pāli (where sabba takes its place), except for one passage in the Dh. (266). Had Bdhgh known Sanskrit, he would have explained it as "sabba," but instead of that he takes it as *visra (musty), which (as a lexic. word) was current in late Pāli, but does not fit the passage mentioned. - Among other errors B explains "stiffness" (swoon) by "calati" (see under chambhita and mucchañcikatā); in parājita he takes parā as instr. of para (=parena DHA III.259); he connects Pāli pīṇeti with pinvati (DA I.157, cp. Vism 32 piṇana), and he explains attamana as "saka-mana" (DA I.255), thus equalling atta=ātman.

(k) In short, the Pāli Dictionary gives clues to a variety of problems, which it was hitherto almost impossible to approach; the proper study of Pāli Buddhism is aided greatly by it, and an endless field of work lies open to future scholars. On the other hand, nobody realizes more than I do, after ten years of intimate study, how far behind the "Classics" we are, both in analysis and synthesis, in explanation, interpretation, and application. And also: that it will be worth the trouble to explore more thoroughly that range of civilization which lies enshrined in the Pāli Canon. In connection with this I may point out that one of the greatest needs of Pāli scholarship is a Dictionary of Names. To insert names into this dictionary was not our intention, although more than once I was tempted, and doubtful as to the category of "names," e. g. whether to regard names of trees and months, or titles of books as "names" or "words." Thus the Name Dictionary will be an indispensable supplement to the Word Dictionary. I hope that I shall be placed in a position which will make it possible to edit this supplement, for which Rhys Davids and myself have already collected a large amount of material.

Conclusion

That my share in the actual working out of the Dictionary preponderates over his own, I am sure Rhys Davids would not mind: on the contrary, it was his wish from the beginning that it should be so, and he would repudiate any attempt which would put the faults to my blame and the merits to his credit. His mind was more bent on other aims than dictionary work, which was not his strongest point. But without him there would not have been this Pāli Dictionary.

I cannot conclude without extending my sincere thanks to all those who have made it possible for me to complete the work, and have helped me directly or indirectly with encouragements of various kinds. Among the former are the subscribers to the Dictionary Fund (especially generous Japanese donors); those who have unselfishly handed over to me material collected by themselves, or have assisted me with the copying of indexes, or suggested corrections and given valuable reviews. Above all the Founder of the Pāli Text Society and Mrs. Rhys Davids, who helped me with many suggestions re details and with reading the proofs; and last not least my wife, who has been untiring in copying the whole MS. for the printer.

For all deficiencies I sincerely apologize. Had I had another twenty years' experience of Pāli, I would have made a better job of it; but our motto was "Better now and imperfect than perfect and perhaps never!" By no means do I leave the work with a feeling of self-satisfaction. I realize now that I am only at the beginning of the "Perfect" Dictionary. May I, within the next twenty years, see a second edition of the Pāli Dictionary which will come nearer to the ideal. But then the ideal will have moved farther away accordingly! Until then I hope that the "Provisional" Dictionary will do its service and will prove a help to students and scholars of Pāli alike!

W. STEDE.
227, VALLEY ROAD, STREATHAM, LONDON, S.W. 16.
April, 1925.
The Pāli Alphabet

The Pāli alphabet is ordered (from left to right) as follows:

\[ a \, ā \, i \, ī \, u \, ū \, e \, o \, m \, k \, kh \, g \, gh \, n \, c \, ch \, j \, jh \, ñ \, ṭ \, ṭh \, ḍ \, ḍh \, n \, t \, th \, d \, dh \, n \, p \, ph \, b \, bh \, m \, y \, r \, l \, ṭh \, v \, s \, h \]

<table>
<thead>
<tr>
<th>Consonants</th>
<th>Unvoiced Unaspirate</th>
<th>Unvoiced Aspirate</th>
<th>Voiced Unaspirate</th>
<th>Voiced Aspirate</th>
<th>Nasals</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>kh</td>
<td>g</td>
<td>gh</td>
<td>œ</td>
<td>Gutturals (or Velars)</td>
</tr>
<tr>
<td>c</td>
<td>ch</td>
<td>j</td>
<td>jh</td>
<td>œ</td>
<td>Palatals</td>
</tr>
<tr>
<td>ōṭ</td>
<td>ōṭh</td>
<td>ḍ</td>
<td>ḍh</td>
<td>ḓ</td>
<td>Retroflexes (or Cerebrals)</td>
</tr>
<tr>
<td>t</td>
<td>th</td>
<td>d</td>
<td>dh</td>
<td>œ</td>
<td>Dentals</td>
</tr>
<tr>
<td>p</td>
<td>ph</td>
<td>b</td>
<td>bh</td>
<td>m</td>
<td>Labials</td>
</tr>
</tbody>
</table>

Vowels: a ā i ī u ū e o

Semi-vowels: y r l ṭh v

Sibilant: s

Aspirate: h

The anusvāra (the pure nasal œ) does not change before y, r, l, v, s and h; and in that position it comes before all other consonants in the alphabetical order. For Example, saṃvara and saṃsaya come before saka.

Before other consonants, œ may change to the homorganic nasal, i.e. that in the same line in the table above. For example, -ṃk- may be written -ṅk-, -ṃc- may be written -ṅc-. Thus samga is the same as saṅga, saṃcaya as saṅcaya, etc. Even when the anusvāra is written, its place in the alphabet is that of the equivalent homorganic nasal.
# Chief Books Consulted For Vocabulary

## (With Abbreviations)

### 1. Pali Books.

#### 1a Canonical.

<table>
<thead>
<tr>
<th>Book Title</th>
<th>Editions</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddhā-Vaṃsa</td>
<td>P T S. 1882 (Bu).</td>
<td></td>
</tr>
<tr>
<td>Cariyā-Piṭaka</td>
<td>P T S. 1882 (Cp.).</td>
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</tr>
<tr>
<td>Dhammapada</td>
<td>P T S. 1914 (Dh).</td>
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<tr>
<td>Dhamma-Saṅgaṇi</td>
<td>P T S. 1885 (Dhs).</td>
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<td>Dukapatiṭhāna</td>
<td>P.T.S. 1906 (Dukp).</td>
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<tr>
<td>Iti-vuttaka</td>
<td>P T S. 1890 (It.).</td>
<td></td>
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<tr>
<td>Kathā-Vatthu</td>
<td>2 vols. P T S. 1894, 95 (Kvu).</td>
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<tr>
<td>Khuddaka-Pāṭha</td>
<td>P T S. 1915 (Kh).</td>
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<tr>
<td>Niddesa II Culla</td>
<td>P T S. 1918 (Nd2).</td>
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<tr>
<td>Peta-Vatthu</td>
<td>P T S. 1889 (Pv).</td>
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<td>Puggala-Paññatti</td>
<td>P T S. 1883 (Pug).</td>
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<tr>
<td>Sutta-Nipāta</td>
<td>P T S. 1913 (Sn).</td>
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<tr>
<td>Thera-therigāthā</td>
<td>P T S. 1883 (Th1) &amp; (Th 2).</td>
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<tr>
<td>Tikapaṭṭhāna,</td>
<td>3 vols. P.T.S. 1921-23 (Tikp).</td>
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<tr>
<td>Udāna</td>
<td>P T S. 1885 (Ud).</td>
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<td>Vibhanga</td>
<td>P T S. 1904 (Vbh).</td>
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<td>Vīmāna-Vatthu</td>
<td>P T S. 1886 (Vv).</td>
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#### 1b Post-Canonical.

<table>
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<th>Abbreviation</th>
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<tr>
<td>Atthasālinī,</td>
<td>P T S. 1897 (DhsA).</td>
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<tr>
<td>Buddhādatta’s Manuals,</td>
<td>P T S. 1915 (Bdh).</td>
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<tr>
<td>Dāṭhāvaṃsa,</td>
<td>J P T S. 1884 (Dāvs).</td>
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<tr>
<td>Netti-Pakaraṇa,</td>
<td>P T S. 1902 (Nett).</td>
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<tr>
<td>Paṇḍa-gati-dipana,</td>
<td>J P T S. 1884 (Pgdp).</td>
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<td>Pāli Text Society</td>
<td>1666</td>
<td>Pāli-English Dictionary</td>
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<tr>
<td>-------------------</td>
<td>------</td>
<td>------------------------</td>
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<tr>
<td><strong>Khuddhasikkhā,</strong></td>
<td>J.T.P.S. 1883 (Khus).</td>
<td><strong>Sammohā-Vinodāni,</strong> P.T.S. 1923 (VbhA).</td>
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<tr>
<td><strong>Mahā-Bodhi-Vaṃsa,</strong></td>
<td>P T S. 1891 (Mhvb).</td>
<td><strong>Therīgāthā Comm.</strong>, P T S. 1891 (ThA).</td>
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<td><strong>Manoratha-pūraṇi,</strong></td>
<td>P.T.S. 1924 (AA);</td>
<td><strong>Vimāna-Vatthu Comm.</strong>, P T S. 1901 (V Va).</td>
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<tr>
<td><strong>Mūlasikkhā,</strong></td>
<td>J.P.T.S. 1883 (Mūls).</td>
<td></td>
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</tbody>
</table>

Note. The system adopted in quotations of passages from Pāli text is that proposed in J P T S. 1909, pp. 385–87, with this modification that Peta-vatthu (Pv) is quoted by canto and verse, and Culla-Niddesa (Nd2) by number of word in "Explanatory Matter".

### Buddhist Sanskrit

| **Divyāvadāna:** | ed. Cowell & Neil, Cambridge 1886. (Divy). |
| **Jātaka-mālā:** | ed. H. Kern (Harvard Or. Ser. I), Boston 1891. (Jtm). |
| **Lalita-vistara:** | ed. S. Lefmann, I. Halle 1902. (Lal. V.). The ed. of Lalitavistara which I have used, and from which I quote, is the Calcutta ed. (1877), by Rājendralāla Mitra (Bibl. Indica), and not Lefmann's. |
| **Mahā-vastu:** | ed. É. Senart, 3 vols., Paris 1882-1897. (Mvst). |
| **Śikṣā-samuccaya:** | ed. C. Bendall, St. Petersburg, 1902 (Śikṣ). |

### Translations

| **Buddh. Manual of Psychological Ethics:** | (trsl. of the Dhamma-sangaṇī) by Mrs. Rhys Davids (R. As. Soc. Trsl. Fund XII), London 1900. (Dhs trsl.). |
| **Compendium of Philosophy:** | (trsl. of the Abhidhamm'attha-sangaha) by S. Z. Aung and Mrs. Rhys Davids, P T S. Trsl. 1910. (Cpd.). |
| **Dialogues of the Buddha:** | trsl. by T. W. and C. A. F. Rhys Davids, London I. 1899; II. 1910; III. 1921. (Dia.). |
| **Expositor:** | (trsl. of the Attha-sālinī), by Maung Tin, P T S. Trsl. 1920, 21. |
| **Kathāvatthu trsl.:** | ("Points of Controversy), by Aung and Mrs. Rhys Davids, P T S. Trsl. 1915. (Kvu trsl.). |
Grammatical & Other Literature; Periodicals, Etc.

Andersen, D., A Pāli Reader, 2 pts; Copenhagen 1901, 1907.
Aufrecht, Th., Halāyudha’s Abhidhāna-ratna-māḷa, London 1861.
Brāhmaṇa (Br.), ???
Grassmann, W., Wörterbuch zum Rig Veda, Leipzig 1873.
Kaccāyana-ppakaraṇa, ed. & trsl. Senart (J. As. 1871) (Kacc).
Kern, H., Toevoegselen op ’t Woordenboek van Childers; 2 pts (Verhandelingen Kon. Ak. van Wetenschappen te Amsterdam N. R. XVI, 5), Amsterdam 1916. (Toev.).
Kuhn’s Zeitschrift, für vergleichende Sprachforschung (K Z.).
Trenckner, V., Notes on the Milindapañho, in J P T S. 1908, 102 sq.
Kirfel, W., Kosmographie der Inder, Bonn & Leipzig 1920.
## List Of Abbreviations.

### 1. Titles Of Books (the no. refers to section of A).

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Title</th>
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<td>Abhp</td>
<td>Abhidhānappadīpikā</td>
<td>4</td>
<td>M Vastu</td>
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<tr>
<td>Ap</td>
<td>Apadāna</td>
<td>1a</td>
<td>Mvyut</td>
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<td>Buddhadatta</td>
<td>1</td>
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<tr>
<td>Brethren:</td>
<td>see Psalms</td>
<td>3</td>
<td>Nd2</td>
</tr>
<tr>
<td>Bu</td>
<td>Buddha-vamsa</td>
<td>1a</td>
<td>Nett</td>
</tr>
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<td>Cp</td>
<td>Cariyā-piṭaka</td>
<td>1a</td>
<td>Pgdp</td>
</tr>
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<td>Cpd</td>
<td>Compendium</td>
<td>3</td>
<td>Ps</td>
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<td>D</td>
<td>Dīgha</td>
<td>1a</td>
<td>Pug</td>
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<td>Dāvs</td>
<td>Dāthā-vamsa</td>
<td>1b</td>
<td>Pv</td>
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<td>Dhammapada</td>
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<td>Sisters:</td>
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<td>Dipavamsa</td>
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<td>Halāyudha:</td>
<td>see Aufrecht</td>
<td>4</td>
<td>Th 1</td>
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<td>Itivuttaka</td>
<td>1a</td>
<td>Th 2</td>
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<td>J</td>
<td>Jātaka</td>
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<td>Toev.</td>
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<td>J A O S.</td>
<td>Journal Amer. Or. Soc.</td>
<td>4</td>
<td>BR.</td>
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<td>J As.</td>
<td>Journal Asiatique</td>
<td>4</td>
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<td>Journal Pāli Text Soc.</td>
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<td>J R A S.</td>
<td>Journal Royal Asiatic Soc.</td>
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<td>Kindred Sayings</td>
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<td>K Z</td>
<td>Kuhn's Zeitschrift</td>
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<td>Mhvs</td>
<td>Mahāvamsa</td>
<td>1b</td>
<td>ZDMG.</td>
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Notes:
- The abbreviations are listed in alphabetical order.
- The numbers after the abbreviations indicate the section of the dictionary.
- The description column provides additional information about the books or sections, if applicable.
# 2. General & Grammatical Terms.

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<tr>
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<th>in combn with a Title letter (e.g. DhA)=Commentary (on Dh).</th>
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<td>C (&amp; Cy)</td>
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<td>Prk.</td>
<td>Prākrit</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Meaning</td>
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<tr>
<td>--------------</td>
<td>---------</td>
</tr>
<tr>
<td>N.</td>
<td>Name</td>
</tr>
<tr>
<td>n.</td>
<td>noun, note</td>
</tr>
<tr>
<td>nom.</td>
<td>nominative</td>
</tr>
<tr>
<td>Np.</td>
<td>Name of person</td>
</tr>
<tr>
<td>Npl.</td>
<td>Name of place</td>
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<tr>
<td>nt.</td>
<td>neuter</td>
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<tr>
<td>num.</td>
<td>numeral</td>
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<tr>
<td>Obulg.</td>
<td>Old-bulgarian</td>
</tr>
<tr>
<td>Ohg.</td>
<td>Old-high-german</td>
</tr>
<tr>
<td>Oicel.</td>
<td>Old-icelandic</td>
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<tr>
<td>Oir.</td>
<td>Old-irish</td>
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<td>onom.</td>
<td>onomatopoeic</td>
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<tr>
<td>opp.</td>
<td>opposed, opposite</td>
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<tr>
<td>ord.</td>
<td>ordinal, ordinary</td>
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<tr>
<td>orig.</td>
<td>original(ly)</td>
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<td>P.</td>
<td>Pāli</td>
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<td>part.</td>
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<td>P T S.</td>
<td>Pāli Text Society</td>
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<tr>
<td>q. v.</td>
<td>quod vide (which see)</td>
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<td>ref.</td>
<td>reference, referred</td>
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<td>relation, relative</td>
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<td>sep.</td>
<td>separate(ly)</td>
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<td>s. v.</td>
<td>sub voce (under the word mentioned)</td>
</tr>
<tr>
<td>syn.</td>
<td>synonym(ous)</td>
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<td>technical term</td>
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<td>t. t. g.</td>
<td>technical term in grammar</td>
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<td>verse</td>
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<td>variant, various</td>
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<td>var. lect.</td>
<td>various reading</td>
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<td>Wtb.</td>
<td>Wörterbuch</td>
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**Typographical.**

*(s)qûel* Indicates a (reconstructed or conjectured) Indogermanic root.

*Sk* Means, that the Sanskrit word is constructed after the Pāli word; or as Sk. form is only found in lexicographical lists.

ā: The cap over a vowel indicates that the ā is the result of a syncope a + a (e. g. khuddānakuhudda), whereas ā represents the proper ā, either pure or contracted with a preceding a (khīnasava = khīna + āsava).

° Represents the head-word either as first (°-) or second (-°) part of a compound; sometimes also an easily supplemented part of a word.

> Indicates an etymological relation or line of development between the words mentioned.

∼ and ≈ Means "at similar" or "at identical, parallel passages".

The meaning of all other abbreviations may easily be inferred from the context.